

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

'Home Chat' records a talk with Mr. Stead on books and readers. Referring to the, in our judgment, odious goriness of modern novels, he surprises us by saying that he does not object to it. 'It is only human to be attracted by blood,' he says. 'Putting together Homer and Rider Haggard, what acts from each on the reader but the "blugginess"?' But, putting aside Homer and Rider Haggard, I may tell you that when I was a little boy I was always very fond of seeing pigs killed! This is sufficiently disgusting,—and rather more than enough: and we can only hope that Mr. Stead was in one of his exaggerated and romantic moods. If not, we commend to him one of his favourite texts, 'Ye must be born again.'

Rabbi Adolph Moses, in 'The American Journal of Politics,' discusses the curious speculation (is it only a speculation?) that communities may become insane as well as individuals, and for similar reasons and with similar consequences; the insanity taking the form of monomania or of exaggerated emotion of some kind. The individual brains are not deranged in such a case, but the general temper or emotion is. He says:—

Popular insanity is in its nature and manifestations exactly like individual madness, inasmuch as it consists in the inability of large masses of men to think and act with regard to certain matters in harmony with the facts of nature, the actual conditions of society, and the experience of the world. A vicious and indissoluble association of ideas is formed by some strong popular passion, by a powerful selfish desire, or by a sense of fear, which blinds the eye of the mind to all the facts which conflict with its assumptions.

The Spiritualist has the key to this undoubted fact. Emotion, passion, fear, are all as communicable as contagion or fire, and with as little connection with reason or will. In addition, there is the tremendous influence of suggestion from the unseen.

At a time like the present, when resentment, pride, obstinacy or fear may run like an epidemic through the community, it is vitally important that everyone should keep the will, the conscience, and the reason alert. England will stand greatly in need of that for the next few months.

The energetic efforts of the clerical party in America to push what it calls 'Religion' into the public schools are exciting equally energetic efforts to keep the schools free from this 'root of bitterness.' We observe that our Spiritualist contemporaries are very much awake on the subject, and hammer away incessantly against the priests and the innovating religionists. 'The Progressive Thinker,' for instance, quotes the following glowing passage from Victor Hugo:—

Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvellous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it.

Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. . . . You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without inexpressible filial emotions:—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read! Yes, Italy is, of all the States of Europe, that where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilisation; from the Arabs her second civilisation; from Providence, and in spite of you, a world, America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God, and, in exchange for all you have made it lose, it has received from you—THE INQUISITION!

For the moment, great questions of State have turned attention away from this question in England, but it is there all the same. Spiritualists would do well to think it out. Apart from the general bearings of the question, in relation to theological difficulties, we are strongly inclined to think that the teaching of the Bible in any sense is rather helpful to our cause than otherwise. We believe that Bible teaching usually means telling a Bible story, and, as nine out of ten Bible stories are purely Spiritualist stories, we stand to gain. But whether that should influence our opinion on the general merits is another matter. We entirely fail to see the justice or right policy of teaching any sort of Theology in the nation's schools.

An old and respected correspondent of ours, in Australia, writing in 'The Harbinger of Light,' tells the following bright little story. It is no wonder that the subject of it felt it to be very convincing:—

After staying in England for some months, we came home through America, and, when in San Francisco, we saw in a newspaper the name of Mrs. Ada Foye as a test medium. We called upon her and told her that we should like to have a sitting, which she accorded at once. She then gave us some slips of writing-paper and told us to write the names of any spirit friends we might wish to have communications from. She left the room before we wrote the names. We doubled the slips of paper, after we had written the names on them, into little pellets as she had wished us to do, and put them in a little pile on the table. When she returned to the room she seated herself on the opposite side of the table to us with the little pile of pellets between us. Then taking up one of the pellets she said, 'Is the spirit whose name is on this paper present?' Immediately three strong raps were heard. She then said, 'If you have any message to give will you please write it through my hand?' Her hand then commenced to write, but with this peculiarity, that the writing was from right to left, and all the words were spelt backward. We could read the messages, but with some difficulty.

One of my nieces had written the name of a sister who had died when about four years of age, and was buried near Totnes

in England. When in England my two nieces who were with me went with two sisters, who were living in England, to see the grave of their sister Bessie. The message written through the hand of Mrs. Foye was, 'I was very pleased that you went to see my grave when you were in England; I was there too, and saw all four of you.' When the pellet was opened there was the name 'Sister Bessie' on it. It could hardly have been a guess; we were totally unknown to the medium, and it is not a common thing for four sisters to be standing around another sister's grave. Ah, but mind reading! well, let it go at that, but how about the next? I had written on one of my pellets the name of an old friend, David Power. He gave me this message, 'Your friends at home are all well and will be glad to see you, and so will the little dogs.' Now we had a little pack of terriers at home, four or five, but how was Mrs. Foye to even guess this? As for mind reading, it is hardly likely we were thinking about little dogs just then. My belief is this—that my friend, being an honest man, went to see how our friends were before he gave his message, and when there saw the little dogs, and mentioned them to let us know that he had been to our home. All our other friends whose names we had written on the bits of paper gave us each some message, just enough to prove their identity. We left Mrs. Foye with the full belief that we had been in the company of an honest and truthful woman.

We reached home, and have since that time, now eleven years, through the mediumship of those living in the house and occasional visitors, received hundreds, even thousands of messages, most of them too private for publication, but all with one tendency—trying to make our lives something better; telling us that the great evil of the world is selfishness; that the only way to be happy is to try and make others so; that while here we are building our future homes; then they tell us they are constantly with us, helping us when we need it; to have no fear of death, as that is the gateway to a higher and better life; and that when the change comes to each there will be a loving welcome from those who have gone before.

We hold that there is something to learn from every successful thing in the world, from the Pope of Rome to Moody and Sankey,—from Father Ignatius to General Booth,—from a saint like Tolstoy to a sinner like Rhodes: here some grace of tenderness and there some grip of strength; here an indication of the charm of rightly-blended music and there the influence of simple or massive speech; here the power of firm leadership and there the winsomeness of engaging humour. Spiritualists have rather fallen short here, probably for want of any strong movement in the direction of propaganda. It is a pity, because it is certain that they have something to offer which the world greatly needs. A Spiritualist Church, for instance, in the centre of London, would be like 'a city set upon a hill that could not be hid.'

We thought of this while looking over that really interesting paper 'The War Cry.' In one of its New Year leaders there fares out the secret of the success of the Salvation Army. Here is the passage,—ringing with fervid life—

The conditions of progress are no longer clothed in darkness. We are not ignorant of the first principle of life and vigour. The history of this Army, not only during the past year, but every year since it emerged from its seduction, affords such plain teaching that the most ignorant among us can understand it. By God we prevail. Our power is in Him. Our inspirations must have that High and Eternal origin. By aggression we advance; not by education or intelligence or experience—but out-and-out aggression. Do not let us forget this. The tendency to minimise this fact is rampant in many parts. Let us have improvement, by all means. It is attractive, pleasant, and profitable. But after all is said that can be said upon improved minds and improved hearts, improved methods and improved meetings—aggress—aggress—AGGRESS for God and souls' sake. We must go up to possess the land; go forward to raze the foundations of evil, and advance upon the aliens of God, if we are to change them from rebels to sons. Or, in other words, we must do more red-hot storming of the enemy's strongholds. We must break out in places where least expected. We must press every man into service, and keep up a constant

warfare upon the old ground and invade new. In the spirit of Jesus Christ, aggression becomes a soldier's delight, for in nine cases out of ten victory crowns the faith and the effort by which it is inspired! Go on, comrades!

Will English Spiritualists, will London Spiritualists, ever feel like that?

EUSAPIA PALADINO.

The following important letters in regard to the Cambridge *fiasco* are published this month in the 'Uebersinnliche Welt.' The first is addressed by Dr. Oliver Lodge to the Secretary of the Berlin 'Sphinx Alliance' in reply to an inquiry from that gentleman, and the second is from Professor Ercole Chiaia to Dr. Ochorowicz, and has been sent in duplicate by its writer to the Countess Mainardi for publication through the same channel. Professor Chiaia's communication is a long one, and we have space only for those portions having direct bearing on one particular phase of the question involved, although the whole letter is of great interest.

DR. LODGE'S LETTER.

GROVE PARK, LIVERPOOL.

November 2nd, 1895.

DEAR SIR,—Eusapia has shown that she employs artifice and deceives; so much is certain. She has, just as certainly, shown that she can cause genuine phenomena. That is my opinion!

We have now to consider the question: What does the deceit denote, and why is it so frequently present? That is a very complicated question, and hard to answer. It is a question which only those can answer who possess large experience in these matters. I am not one of those, and only such have a right to formulate an opinion about it.

Dr. Ochorowicz, Mr. Crookes, and other well-known persons understand these things better than most others. Yours truly,
OLIVER J. LODGE.

PROFESSOR CHIAIA'S LETTER.

NAPLES,

October 2nd, 1895.

DEAR DR. OCHOROWICZ,—I hasten to send you my best thanks for your kind letter of 24th ult., in which you tell me of the failure of the Cambridge experiments. Although this information is very unpleasant to me, it was not unexpected, for it is not the first time such interludes have occurred. Throughout a period of ten years, during which I have almost daily experimented with Eusapia, I have had not only negative, but even contradictory, results. At first my confidence was very frequently put to a severe test, and very often I was exasperatingly deceived at the very instant when I could have convinced myself of the perfect credibility of the medium, who became an absolutely passive instrument of an unseen intelligence who was always there, and called himself 'John.' This force, or this spirit, whatever you like to call it, can, when the surroundings and conditions of the medium are favourable, produce direct all the various physical phenomena, particularly the touching and moving of objects; at other times this force employs the medium's arms and hands in order not to tire or exhaust her too much. On such an occasion it once happened that while witnesses right and left each touched a hand of Eusapia, and I grasped a third hand which touched me and which I recognised as the medium's hand, I felt a strong, almost electrical, shock. Asked why she could permit herself to deceive me in this fashion, she replied quite calmly that she had not moved at all (she actually knew nothing of all that passed), and I had to admit she was right according to the explanations which 'John' himself gave me in the similar sitting, where I oscillated between the greatest credulity and downright unbelief, and he corroborated her statements. To give an account of all the various contradictory mediumistic experiments would require a report far beyond the limits of a letter.

The Professor then enumerates a few occurrences similar to those already mentioned. 'Once for all,' he continues, 'I must explain that under certain conditions the spirit employs the hand of the medium.' One striking phenomenon which Dr. Chiaia narrates occurred on an occasion when he was finding fault with Eusapia for what

he conceived to be a similar deception. She replied that she had never moved. He did not believe her, and after some words of reproach, threatened to have nothing more to do with the experiments. Immediately afterwards she fell into the trance condition, and in that state broke into convulsive laughter. After a few moments she began to speak to the Professor in very pure Italian. She cannot do this in her ordinary life, as she speaks only Neapolitan dialect. The drift of the speech was to reproach Dr. Chiaia for his obstinate unbelief in the trustworthiness of the medium after having had so many proofs of it. Towards the end of his letter Dr. Chiaia says: 'The future will show how thoroughly true is all I have told you, and then people will have found the key to those apparent contradictions in mediumistic phenomena.' In his communication to the Countess Mainardi he says: 'Do not lose patience; truth will triumph, slowly, perhaps, but surely.'

CAPTAIN ABNEY ON 'SPOOK-PHOTOS.'

Some interest has recently been excited in photographic circles by telegrams received from Vienna announcing that Professor Röntgen had discovered a method by which light rays, or rather actinic rays, can be made to pass through substances ordinarily regarded as opaque, and to affect sensitive plates without the intervention of lenses. Captain Abney, one of the first authorities on the subject in this country, interviewed by a representative of the 'Westminster Gazette,' said: 'There is no new principle involved in this discovery. It has long been known that by the radiation of heat rays—to employ a popular term—substances opaque to ordinary light can be penetrated. Röntgen seems merely to have proved more clearly than before that what applies to radiations at the ultra-red part of the spectrum applies also to the radiations at the ultra-violet end. I do not expect that it will lead to any startling developments whatever in photography.'

Naturally enough the 'Westminster' representative availed himself of this favourable opportunity of drawing Captain Abney on the question of spirit photography, though it is somewhat surprising that, being himself so sure that it is all 'imposture,' he felt it in any degree necessary to have his opinion confirmed, even by Captain Abney:—

'The new method will be a fresh instrument, at any rate in the hands of the spook quack, won't it? I hear that amateurs of the cult are already claiming priority of invention on behalf of those spooks who are supposed to have given us photographs of themselves without the intervention of camera and plate.'

Captain Abney smiled, much as that famous tiger might have smiled, as he assented to the suggestion. For Captain Abney, it should be hardly needful to say, is the sworn enemy of this particular species of imposture, which he has done as much as any man to expose.

'Certainly,' he added, 'their present methods want some mending'—in proof of which he gave an amusing account of an alleged spook photo which he once had an opportunity of examining—and exposing. The 'ghost' in this instance, it seems, had been represented as appearing over the doorway of a room in a certain nobleman's house, but, unfortunately for the accuracy of the picture, the size of his head was such, relatively to the doorway, that had 'ghost' and door been taken together by one exposure, as pretended, one or the other must inevitably have been out of focus—the explanation being, of course, that the door had been taken first, and the image of the 'ghost' superimposed on it afterwards.

Even Captain Abney does not seem to know that there are psychic photographs that do not at all answer the description of the sham one, with the story of which he so highly gratified his interrogator.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come and visit us, and we only know them when they are gone.—GEORGE ELIOT.

'OLD DIARY LEAVES.'*

We could review Colonel Olcott's 'Old Diary Leaves' with more pleasure had he refrained from making ill-natured thrusts at Spiritualism. We expected larger-mindedness from one who was for many years a sincere believer in the spirits, and who was intimate with many leading Spiritualists twenty years ago, including our own Stainton Moses. The Theosophical Society came from the womb of Spiritualism, and was nursed at its breast; but as soon as it was weaned it began to revile its parent, and it has not yet outgrown that ugly habit. It almost seems that abuse of Spiritualism is now regarded by good Theosophists as a proof of true Theosophy, as treading on the cross is looked upon in China as a sign of honest Buddhism. We write this more in sorrow than in anger, and shall not dwell upon this grave flaw in a very interesting narrative.

Although written in diary form, 'Old Diary Leaves' has a kind of cross division into chapters, each purporting to deal with a separate subject; but the fact is, that the book treats of three main things, which crop up promiscuously all through its pages; and when all secondary matter has been dissected away, these three things are found to be so intertwined that it is impossible to deal with them separately. They are: The early history of the Theosophical Society; the personality and 'psychic powers' of Madame Blavatsky; and Colonel Olcott's own development in Theosophical grace. Our notice of 'Old Diary Leaves' will, therefore, have to be, like the book itself, somewhat discursive.

First of all we must compliment Colonel Olcott on his honesty and courage. There can be no doubt that he has written in the interests of truth; and he has consequently had to face the determined opposition of other members of his Society less straightforward than himself. He says, for instance, in his 'Foreword':—

I have pursued my present task to its completion, despite the fact that some of my most influential colleagues have, from what I consider mistaken loyalty to H. P. B., secretly tried to destroy my influence, ruin my reputation, reduce the circulation of my magazine, and prevent the publication of my book. Confidential warnings have been circulated against me, and the current numbers of the 'Theosophist' have been removed from Branch reading-room tables.

In the first chapter the author tells how he made the acquaintance of Madame Blavatsky at Chittenden, Vermont, where they both had gone to see the marvellous materialisations in the Eddy homestead. 'H. P. B.' was sitting at the dining-table chatting with a French Canadian lady:—

My eye was first attracted by a scarlet Garibaldian shirt the former wore. . . . Her hair was then a thick blond mop, worn shorter than the shoulders, and it stood out from her head, silken-soft and crinkled at the roots like the fleece of a Cotswold ewe. . . . It was a massive Calmuck face, contrasting in its suggestion of power, culture, and imperiousness. . . . Pausing on the door-sill, I whispered to Kappes, 'Good gracious! look at that specimen, will you?'

The two 'Founders' soon struck up an acquaintance, as fellow-Spiritualists, and Colonel Olcott puts it beyond doubt that at this time Madame Blavatsky wrote, spoke, and acted as a Spiritualist pure and simple, although she afterwards explained all this away to his satisfaction, by declaring that the Mahatma ordered her to dissemble. Madame Blavatsky was at this time attended by 'John King,' who said he was the 'earth-haunting soul' of Sir Henry Morgan, and showed himself to Colonel Olcott, spoke to him, and frequently wrote him letters in a quaint handwriting, using 'queer old English expressions.' The Colonel says, 'I thought it a veritable John King then, for its personality had been as convincingly proved to me, I fancied, as anybody could have asked'; but he now thinks it 'proved' that John King was a 'humbugging elemental, worked by her like a marionette, and used as a help towards my education.' The proof is of a rather curious quality; it consists of a subsequent assertion by Madame Blavatsky: 'in fact, I have found the proof, in her own handwriting, posted in our "Scrapbook," Vol. I.'

Now we trust that Colonel Olcott will forgive us for saying that Madame Blavatsky's word does not go far in the direction of proof, more especially as she herself confessed to long-sustained deception, by pretending to be a Spiritualist in New York—

* 'Old Diary Leaves.' The True Story of the Theosophical Society. By Henry Steel Olcott, President-Founder of the Society. (Putnam's Sons, London and New York. Price 7s. 6d.)

obeying, as she said, the orders of certain Masters of Wisdom, who teach that 'there is no religion higher than truth.' Colonel Olcott is by far the most important witness for Madame Blavatsky, and his credibility is, therefore, a vital consideration. 'Old Diary Leaves,' while it affords strong evidence of his good faith, gives us indubitable proof that he is not to be too readily credited as a witness—good faith and credibility being, as everyone knows, two totally different things.

Colonel Olcott's testimony is vitiated by the fact that for years he was under Madame Blavatsky's hypnotic influence. Not only does he in numerous places in his book confess that she could make him see, feel, hear, whatever she chose by hypnotic inhibition and stimulation of his senses—in Eastern parlance, by the creation of Maya,—but, moreover, he drags in this explanation for her phenomena in cases in which, to Spiritualists, it seems in the last degree forced and unsatisfactory. A lamp, for example, rises by itself from the table and deposits itself on the sideboard; Colonel Olcott hastens to explain that Madame Blavatsky had, no doubt, made the person who carried it across the room invisible to those present! Surely, this (unintentionally) makes Madame Blavatsky out a wretched trickster and completely unreliable. Phenomena such as the above are, he says, 'Miracles no longer, since we have had the scientists prove to us the possibility of inhibition of the senses of sight, hearing, touch, and smell by mere hypnotic suggestion.' True; but 'the scientists' have also proved that a subject who is 'suggestible' in regard to the senses, is no less so in regard to the intellect; anyone who is sufficiently under hypnotic control to be made to perceive what does not exist, can with equal ease be made to believe, and steadfastly believe, things which are utterly untrue. It is in the latter sense that we have always understood the assertion that Colonel Olcott was 'psychologised' by Madame Blavatsky, an assertion which 'Old Diary Leaves' seems entirely to confirm.

The unfortunate thing for his readers is that Colonel Olcott, without explaining why, puts down some of Madame Blavatsky's phenomena to hypnotism, some of them to 'elementals,' or tricky sprites, and some to the Mahatmas, or 'power' supplied by those exalted beings; and there is nothing in the phenomena themselves, or in the circumstances under which they were produced, to identify each kind. This, of course, throws a doubt on every phenomenon occurring through Madame Blavatsky's mediumship. When, for example, she produced from the 'Akash,' or elsewhere, bunches of luscious grapes—which Colonel Olcott enjoyed immensely—what is it that proved that these grapes were not hypnotic delusions! Yet our author regards them as substantial. If 'John King,' when he continually showed himself, and did the most marvellous things, was only a 'humbugging elemental,' worked like an automaton by Madame Blavatsky, what is there to prove that the Mahatmas, who performed far less astonishing wonders, and kept themselves much more modestly in the background, are anything better than 'John King'! In both cases Colonel Olcott accepts without question Madame Blavatsky's bare word; but if she deceived him for months, if not years, about John King, what warrant have we that she was not equally deceiving him, as part of his 'education,' about Koot Hoomi and Morya, John King's successors! Had she lived a little longer Madame Blavatsky might, one fine day, have made a blithe confession to that effect; or, indeed, we fancy we remember that, in her letters to Solovyoff, she once or twice threatened.

In another article we shall endeavour to give our readers an insight into 'Old Diary Leaves' itself, having now made some preliminary remarks about the book and its author which seemed to us necessary, but which need not detract from the great interest which the volume must necessarily possess for both friends and enemies.

Mrs. MacCORMACK asks us to announce that, having now returned to London, she will resume her professional work as a clairvoyant and psychometrist, at her new residence, 1, Portsea-place, Connaught-square, W. (near Marble Arch).

THE LATE MR. J. TRULL TAYLOR.—An influential committee has been appointed for the purpose of raising a fund for founding a memorial of 'the services rendered by the late Mr. J. Trull Taylor to photography and photographers during a long and industrious career.' Subscriptions should be sent to the Hon. Secretary, Mr. Alexander Mackie, 3, Upper Belgrave-street, N.W.

THE ORIGIN OF SPIRITUALISM.

BY QUESTOR VILE.

Allow me to correct a printer's error which appears in the second column of my letter on p. 612 (December 21st). I wished to say that our experiments in hypnotism, &c., were the expression entailed in our subordinate plane and mode, by the mediation, through the human operators, of the same thought-units, or thought-process, or thought-reflection, which was radiated from the operators in transcendent states, who are the *initiators* (not imitators as printed) of the phenomena we call Spiritualistic. Hypnotic phenomena are, in fact, the equivalent and correlated expression on this subordinate plane to what Spiritualistic phenomena are to a higher plane.

My presentation is based on the inherency of knowing and being, or of consciousness and life, and on the fact recognised in modern thought, that there is no law in the partial or subordinate which is not first in the transcendent and supreme; *which is not indeed that universal process in it*. In other words, the process of the universal is present in each of its units, and is represented in mode correlated to the state. Consequently, by studying its process, as expressed in the microcosm, we may obtain an apprehension with regard to its process in the macrocosm.

Now we know that in the process of the ultimatum of life, *i.e.*, of conscious-selves, life is communicated from relatively transcendent and etherial states, into this physical and material plane, and that this communication or mediation proceeds *through selves* (parents) already occupying this physical plane, and who are thus used as converting relays for the transmission outwards of life from a higher to a lower state (inner to outer).

It has been discovered that the same law applies to every cell in the human body. See Schäfer's 'Histology, on Karyokinesis.'

This process in the human self is but a representation in this plane and mode of the process by which all selves proceed outwards from plane to plane, or state to state, in their macrocosmic circuit of becoming.

The modern recognition of the inherency of knowing and being (thought and life) entails that the process with regard to either or both aspects must be identical in mode. And this logical necessity finds its confirmation in the examination of the thought-process as occurring in intuition, or in the presentation of thought from within (as distinguished from sense-relations, or the presentation of thinking from without, *i.e.*, from subordinate states). We find that such thinking is entailed by the presentation of thoughts from a proximately transcendent source and mode to the normal, empirical consciousness. But such presentation implies mediation, *i.e.*, transference, *communication*, and reception, as the pre-condition of mental conception, equally as much so as is the case in life-conception and generation. Perception in the thought-process (metaphysical definitions notwithstanding) appears to be as much sequential to and dependent on mental conception, as generation is subsequent to and dependent on conception in life-gestation. In both the result implies and pre-supposes reaction, and entails an outbirthing or ultimatum from a transcendent to a subordinate state or plane.

We find thus that thought, like life, is communicated from transcendent to subordinate states, or planes, or modes, or intensities, and that this communication, or transference, or mediation is effected *through selves*, who are thus made the living vehicles, or relays, in the process both of becoming and of thinking (or of being and knowing). In other terms, the *not-self* is mediated in an eternal flux from and through self to self, in successive planes, thus constituting the process of thinking and of becoming; and this process of eternal flux is universal, applying to every atom, self, planet, and universe; giving change within permanency.

It is thus evident that both life and thought flow through selves, who present, as we know, both normal and intra-normal degrees or modes of being, and thus constitute converting relays; relays in which life which flows in, in a given degree, flows out again converted down into a lower degree, or mode, or intensity.

It is *selves* who constitute the converting relays in the process by which life and thought are mediated from transcendent to subordinate planes in our universe. Hence the whole of the evolutionary process unfolded on our external globe is but the representation on that plane and in correlated mode, entailed

by the mediation or transference of life and thoughts (living-thoughts) communicated from selves in the supreme, central state pertaining to our macrocosmic universe; mediated outwards through selves occupying intermediate states till subsequently to and through us, and again from us into still more subordinate modes, *i.e.*, animal, vegetable, and mineral. Consequently, man's surroundings reflect man's image, because man reflects the image of gods (in subordinate mode and manner).

It is this eternal flux, or transference, or mediation that constitutes involution, which is the sole cause of and necessary pre-supposition of evolution. Evolution is but an effect and a manifestation, which begins at the lowest point in the return circuit, or at the turning point in the great circuit of becoming, *i.e.*, the negative pole. The evolutionist school only deal with one-half of the problem of being; that of the ascending circuit; that of effects. They ignore the logical pre-condition of effects, *i.e.*, determination and its source; or the source of the 'design in nature' the evidences and expressions of which they discuss.

Evolution is but the unfolding into explication of the design I have shown to be implicit in the life constituting its field, and which is primarily radiated from the god state of our special universe; carrying inherently the determination which entails its successive explication in all the planes it traverses on its outward circuit of involution and its return circuit of evolution; flowing as it does through living relays in whom it entails reaction, and who serve as converting-transmitters in its circuit from plane to plane, or state to state, both on its outward and on its return circuit. It is this involutory and evolutionary circuit that is the implication in the alchemical formula: coagulate and transmute, or fix the volatile and volatilise the fixed.

It will be seen from the above that it is the gods in the supreme central state pertaining to our particular universe who are the sole determiners of man's individual and racial progress, and the sole determiners of the process now evolving, under their power and control, by which the selves in the several hitherto discreted states of being in our universe, are now being so acted upon as to have their representative apparitional doubles projected and transferred for them into the adjacent states of being, and thus enabled to commune with the selves who have evolved into other states, or modes of being, in the great circuit of becoming.

The claim made for 'adepts' that they control the destinies of mankind, guide the progress of races, and initiated Spiritualism, is, it will be seen, atheistic and chaotic. It is but the transference to higher planes of the human postulate of free-will (entailing concomitantly separateness of being—chaos). And it will be found that the claim to adeptship, &c., is advanced only by schools who postulate individual free-will.

The great radiation and mediation of life from the supreme central to the circumferential states, include and flow through both those selves who recognise and apprehend their dependence on that central source, and those who claim independent, *i.e.*, separate, self-existence; even as the sun shines on saint and sinner alike. It gives thinking and becoming to the separatists, though they deny, as well as to the unifiers, and, but for its permanent mediation, they would instantly cease to be. This power is now unfolding the possibility of representative apparitional form projection in its recipients, both in 'those who deny' and in those who identify, as also in those who 'merely stand and wait.' Occultists have not the frankness to acknowledge (even when they know it, which is rare) that their boastful pretensions are simply manifestations of the same power as that which acts in the unpretentious sensitive, and produces the projection of their doubles, or the transference of the so-called returning spirit forms, *i.e.*, the transference of the doubles of selves occupying spiritual planes, to the intra-normal of this one, or, in the case of materialisations, to this normal sense-related plane.

The members of occult schools, both Western and Eastern, who claim free-will for themselves, and the power of volitional projection of doubles for their adepts, do so because the life current which they react flows to them through and from members pertaining to the same school and hierarchy, who have been indrawn to inner planes, and have carried the fallacy of free-will to those intermediary states through which the life-current flows to its representatives in external states, thus entailing the perversion and tainting of that current with their fallacious qualities, and the reaction of those fallacies through its human recipients. Thus, though Mahatmas and Nirmanas-

kayas and Adepts cannot control the destinies of races, yet they may and do misguide and misdirect the progress of their own particular followers in subordinate states.

But such fallacies can only exist in personal states, that is, in states of divided (in appearance) being, *i.e.*, either in this state—the subsequent discarnate earth-plane, and the state subsequent to the second death process. The passage from that plane entails re-equilibration, *i.e.*, reuniting in dual-unity; the alchemical marriage of silver and gold, of moon and sun, or wisdom and love. In that state no such fallacy can exist. Denial is replaced by identification. Hence the preposterous claims of adepts carry in themselves the inherent evidence that their state is one of personal, *i.e.*, divided, limited being, and demonstrate beyond question that they do not, and cannot, occupy a higher state than the one subsequent to the second death (if even they have evolved so far, which is in no way certain), and that they have not entered that state of re-equilibration in which the inherency of knowing and being (*i.e.*, masculine and feminine) is no longer merely apprehended, but becomes actual and identified, from which state alone can reliable revelations be communicated; by thought-transference.

(To be continued.)

CONGRESS OF GERMAN OCCULTISTS.

We have much pleasure in acceding to the request to give publicity to the following:—

INVITATION TO A SOJOURN IN BERLIN ON THE OCCASION OF THE GREAT INDUSTRIAL EXHIBITION AT WHITSUNTIDE, 1896.

On the occasion of the Great Industrial Exhibition, the 'Erster Congress Deutscher Occultisten' (First Congress of German Occultists) will be held in Berlin during Whitsun week, 1896, under the auspices of the Scientific Association, 'Sphinx.' All friends of the cause, and seekers after truth, are invited to join, and we hope and expect that those who take part in the proceedings will be very numerous.

Trustworthy test-mediums of all nations, who intend visiting Berlin at that time, are earnestly requested to give demonstrations of their gifts to the members of this Congress. Mr. Max Rahn, the permanent secretary of the Scientific Association, 'Sphinx,' and Editor of the monthly Review 'Die Uebersinnliche Welt,' Berlin N. Eberswalderstrasse No. 16, Portal I, is willing to arrange sances for such mediums as will prove their trustworthiness and the genuineness of the phenomena, in a previous test-sance. Mr. Rahn will also readily give all necessary information for a stay in Berlin, especially in regard to reasonable board and lodging, and will endeavour to be of personal service, as far as possible, to visitors who apply to him for advice. Mediums who are desirous of going to Berlin and putting themselves at the disposal of the Congress members should at once inform Mr. Rahn of their intention and send him a German description of their transcendent gifts together with testimonials and photos.

Signed by the Committee of the Scientific Association, 'Sphinx':—

Dr. Phil. Friedrich Dorr, Dr. Med. Hoesch, Max Rahn, Jul. Stossmeister, Carl Aug. Hager, Aug. Weinholtz, Lorenz Oldenberg, Referendar Bodenstedt, Pfarrer Max Gubalke, Rittmeister Pfeifer.

RECEIVED.

- 'Lucifer,' for January. (London: 7, Duke-street, Adelphi, W.C. Price 1s. 6d.)
- 'The Arena,' for January. (London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 25c.)
- 'The Lyceum Banner,' for January. (Sunderland: Thomas Olman Todd, 7, Winifred-terrace. Price 2d.)
- 'Cock Lane and Common Sense.' By ANDREW LANG. New edition. (London: Longmans, Green & Co., 39, Paternoster-row, E.C. Price 3s. 6d.)
- 'Miracles and Modern Spiritualism.' By ALFRED RUSSELL WALLACE, F.R.S. Revised edition, with chapters on Apparitions and Phantasms. (London: George Redway. Price 5s. net.)
- 'The Great Secret and its Unfoldment in Occultism.' A record of forty years' experience in the Modern Mystery. By a Church of England Clergyman. (London: George Redway. Price 5s. net.)
- 'Anna Kingsford. Her Life, Letters, Diary, and Work.' By Her Collaborator, EDWARD MAITLAND. Illustrated with portraits, views, and facsimiles. Two volumes. (London: George Redway. Price, 31s. 6d. net.)
- 'The Rationale of Mesmerism.' A treatise on the Occult Laws of Nature governing Mesmeric Phenomena. By A. P. SINNETT. Second edition. (London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 2s. 6d. net.)

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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SPIRITUALISM MAKES FOR PEACE.

The Old Year closed and the New Year opens with all our Christmas music turned to mockery, and all our adoration of 'The Prince of Peace' smitten with the suggestion of cant. It is true that the great majority of English people are keeping their tempers, and it is, perhaps, as true that millions of industrious and simple-minded Americans, Germans, and Frenchmen wish for nothing but permission to dig and delve and hammer in peace: but the rulers, the professional fighters, the money-grubbers, the hungry breed of adventurers shame Christendom, and gladden the wicked heart of whatever Devil there is on the other side.

It becomes every good man and woman to ask, Under what banner am I serving? and for what do I stand? This is not a time for worrying about differences of opinion or party politics. The main, the only question, is, What will work best for the good of Humanity? Ritualists and Socialists, Tories and Radicals, Lords and Costermongers, Theists and Atheists might, in their varying ways, feel the hidden links that bind conscience to conscience and soul to soul. But there must and will be 'varying degrees.' It is not true that opinions make no difference, that trusts determine no ideals in these great matters of the spirit. Our dream of God, our outlook upon man, our expectations regarding the future and the unseen things, do and must determine opinion and conduct, quite naturally,—if the dream, the outlook, and the expectations have a vital hold upon us beyond the region of hazy speculation or sentimental desire.

It is just here that the Spiritualist feels his strength. He knows that the world mistakes him when it regards him as a mere hunter after signs and wonders, or when it fancies that his commerce with the life beyond the veil unfits him for the struggle now. The day will come when the dreams, the ideals, and the expectations of the Spiritualist will be recognised as belonging to the solid rock of human life, good, most of all, for the wear and tear of daily life; good for nurture, heartening, guidance, purifying. For what is the very essence of Spiritualism, apart from its signs and wonders? Is it not the practical truth, the vital truth, the unchangeable truth, that even here upon this earth the main thing is the spirit-self? All the way from the snarling gorilla to the crucified Christ, the octaves of human life have gone—and go: and we know—it is not an opinion or a dream, but we know—that just in proportion as we incline to the Christ-side we find our deepest, sweetest and truest life;—nay! that just in proportion as we find our way to his spirit, or, rather, as his

spirit finds its way to us, we find the richest and deepest possibilities of Nature, and possess the very earth as well as ourselves in finer ways.

So then it follows that the Spiritualist is for peace, and for the things which make for peace. He is eager to escape from the gorilla tempers and to pass beyond the gorilla stages, and to find the highlands of life where the growling over the carcass against all comers is exchanged for the amities and co-operations of a Brotherhood. The gorilla does not understand surrender, or arbitration, or compromise, or neighbourly putting one's-self in another's place and judging of things from his point of view: but all this ought to be elementary to the Spiritualist.

There was as much common-sense as religion in St. Paul's saying, 'The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.' Of course. These *are* the things that belong to the Spirit; and there are regions where they are all in all,—where the gorilla stages are done with for ever, with all their bitter fruits of the flesh. 'Whence come wars and fightings?' asked the Apostle James. And he gave the answer. They come from your lusts: they come from coveting: they come from wanting things and asking for things in a wrong spirit: they come from that spirit which is 'earthly, sensual, and devilish': and then happens that which Paul foretold, 'If ye bite and devour one another, take heed that ye be not consumed one of another.' And this is the awful lesson the world is learning to-day: and bitter and heavy is the price it will have to pay.

There are three principal causes of strife in the world,—the being impelled by evil or merely animal passions; excessive eagerness for gain; and inordinate love of authority. To the first of these our remarks have been mainly directed. From the second, excessive eagerness for gain, we are chiefly suffering just now. The race for territory and for wealth is the cause of every one of our urgent difficulties. That is because we rate external possessions at so high a value,—a sensuous and vulgar thing to do, marking our only partial emancipation from the gorilla stage, with its *casus belli* over a bone. The third cause of strife, inordinate love of authority, is no new source of misery in the world. The wise Jesus observed it in his day: 'Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but he who would become great among you shall be your servant, and whoever would be first among you shall be your slave.' There is the ideal,—the ideal of Jesus and ours,—the very life and soul of our Spiritualism: not sentimental, utopian, unpractical; but the rock, standing on which alone, shall the Human Race find the Bond of Brotherhood and be saved.

LONDON SPIRITUALIST ALLIANCE.

A Social Meeting of Members of the London Spiritualist Alliance, for 'Tea and Coffee, Music, and Talk,' will be held in the French Drawing-room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30, on *Friday next*, January 24th. The special object of the meeting will be to afford to the Members of the Alliance residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle a Member to bring one friend with him.

On Friday evening, February 7th, in the same room, an address will be given by Mr. F. W. Thurstan, M.A., on 'Psychical Powers: Some Practical Suggestions for their Development.'

NEITHER the intellectual nor the moral character of any person stands stock still; a man improves or he declines.—CHARLES READE.

ADDRESS BY MRS. WALLIS.

On Thursday evening, the 9th inst., in the French Drawing-room, St. James's Hall, Mrs. M. H. Wallis, of Manchester, delivered an inspirational address on the subject of 'Spiritual Gifts' to the members and friends of the London Spiritual Alliance. This was the first occasion upon which Mrs. Wallis has lectured under the auspices of the Alliance, and a large audience attended.

MR. E. DAWSON ROGERS (the President) took the chair, as usual, and in the course of some introductory remarks, referred to the repute Mrs. Wallis had gained as a speaker. Although he had never before heard her lecture, he thought they might anticipate a discourse from which they would derive both pleasure and instruction.

MRS. WALLIS then addressed the meeting. She commenced by referring to the fact that the spiritual nature of man is becoming understood but very slowly, and emphasised the need for a recognition of the perfect naturalness of spiritual gifts. Nature was quite wide enough to embrace all of man's consciousness and the powers, both physical and spiritual, which he manifested. She deprecated any tendency to unduly exalt the possessor of spiritual gifts, since such faculties were no more sacred than the gift of painting or of oratory. The true value of all such gifts could be best appraised by a consideration of the uses to which they were put. In this connection it was necessary also to recognise the fact that (in virtue of their very naturalness) spiritual gifts were often possessed by persons of little moral calibre, who were not infrequently inclined to debase themselves and degrade their gifts. It was thus seen that the possession of such faculties did not imply that the possessor was either good and true or otherwise. In the early days of the modern movement of Spiritualism it was frequently the custom when a person had gained conviction through the instrumentality of some medium to immediately place that medium on a pedestal, and, metaphorically speaking, to fall down and worship the individual thus exalted. When, however (as was frequently the case), the medium exhibited evidences of ordinary human frailty then there was generally a reaction. The medium was denounced, an outcry was raised regarding 'evil spirits,' and mediumship was stigmatised as an evil thing. Concurrently there was the tendency to relieve the medium from all responsibility and to think that because the medium could be influenced, therefore that influence was continually felt, and was to be held accountable for all the actions of that medium's life. Happily, however, these notions were being set aside in favour of more reasonable views of the nature of mediumship. Dealing more particularly with this phase of the subject, the lecturer said that the medium was born, not made. The inherent power was always there, although it might be dependent on the opportunity for manifestation, while development and the careful exercise of the gift might be required to facilitate its expression. An individual might be gifted with psychical powers, but unless the opportunity arose for their manifestation, the possessor of such faculties would be unconscious of the fact.

The speaker then alluded to the very imperfect knowledge that even yet prevailed regarding the true nature of mediumship. People might gather week after week in some particular room for spirit intercourse, but although the conditions might apparently be the same on every occasion, they would possibly find that while at one sitting marvellous manifestations might occur, at another time not the faintest sign of the presence of unseen friends could be evoked. Various explanations might be offered to account for this. The conditions required for a successful séance were of so subtle a nature that the most apparently trifling factors had to be taken into account. Disregard of punctuality or of hygienic rules, the influence of persons with whom the sitters might have associated before entering the séance-room, the state of mind of some particular sitter—all these were considerations that might operate to the detriment of the séance by bringing antagonistic forces into play. Then they had also to consider the fact that the spirit-people did not live entirely on this side of life, neither did they exist solely for the purpose of producing phenomenal manifestations of their presence for the behoof of people in the flesh. These spirit people were real people living real lives, earnest lives, and frequently were engaged in occupations which seemed to them of far more importance than returning to earth and

giving indications of their existence to those whom they had (for a time) left behind. So it might occur sometimes that these spirit beings would not feel sufficient interest in mortal affairs to surrender, even for a period, the exalted pursuits of their own plane of being, in order to take up the arduous work of overcoming the obstacles involved in the task of holding communion with their fellows on earth, which too often might only mean the gratification of a circle of wonder-seekers.

Dealing with the gradations in mediumistic development, the lecturer referred to the fact that in many cases where the medial powers were of a limited character the subjective manifestations evoked were often explicable without reference to the action of outside intelligences. The action of some powerful mind in the circle, or even the action of the medium's own psychical nature, was in some instances quite sufficient to explain all that occurred. The lecturer then alluded to the immense value of mediumship as a means of furnishing evidence of a future existence, and of providing consolations for the bereaved. It was not, however, always wise for persons to desire mediumship. The possession of spiritual gifts did not always conduce to mental and moral unfoldment; occasionally the reverse was the case, and the development of medial powers opened the door to malignant influences from the undeveloped dwellers in the unseen. This was peculiarly the case with persons of an intensely negative and susceptible temperament. The great thing (said the speaker) which it is necessary for man to recognise is his responsibility to himself, and we would say to mediums and to those possessed of spiritual gifts, 'Be yourself, realise your responsibilities, and if you feel that the possession of mediumship is likely to work you harm, to make you less able to resist temptation, less able to overcome your difficulties, have as little to do with it as possible, determine that you will live your own lives and do the best you can with the means at your command.' As regarded mediums themselves, the lecturer dwelt on the necessity for a medium to be mentally and morally as much benefited by the truths presented through his instrumentality as those persons to whom such truths were directly presented. 'We hold,' said the speaker, 'that it is as much incumbent on a controlling spirit to help the medium as to help other individuals, and if the medium's development is retarded by such association, it would be better for the medium that it should be withdrawn.' Mediumship was variable in its growth. Sometimes it was a matter of slow and painful unfoldment; in other cases it seemed to spring suddenly into activity.

Dealing generally with the various classes of spiritual gifts and their utility, the speaker said, 'How shall these gifts be exercised, how shall the evidence be given from the other side of life?' In the quietude of home, round the family altar, where the evidence of the presence of the unseen friends could be afforded through the instrumentality of some inmate of the home—this, it was suggested, was the most satisfactory method. But the speaker was far from suggesting that this should be the limit to the exercise of spiritual powers. They had to consider the many in the outer world who longed for a knowledge of the truth—those who needed a demonstration of the facts of spirit intercourse, that their interest might be aroused and their attention centred on the great truth of immortality.

The lecturer then referred to the unwisdom of permitting incompetent and partially developed mediums to become public exponents of the facts of mediumship. Such mediums should be as far as possible restricted to the home circle or a circle of friends. Alluding to the occasional *fiascos* in connection with séances and the tendency to blame the medium for any failure, the speaker drew attention to the responsibility resting upon the sitters, who were sometimes as much to blame for unsuccessful results as the medium. Some persons (whose very presence at a circle was sufficient to render abortive any effort to obtain phenomena) were in the habit of boasting that Spiritualistic marvels did not occur when they were present, a fact which they seemed to regard as indicative of their superior acumen and vigilance. Such persons were in the habit of regarding Spiritualists as a credulous body of people, easily imposed upon; but they forgot one significant fact, viz., that the Spiritualists were not Spiritualists at first, but the facts they encountered had been too much for them, and they had had to submit to the overpowering evidence presented. Referring to the strictures passed on mediums, the lecturer remarked that it was all very well to say that mediums should be honest, earnest, and faithful, but

so should the sitters. After a plea for gentle and considerate treatment of mediums, in virtue of their sensitiveness, their temptations, the frequently exhausting character of their work, and the generally harsh judgments passed upon them by the world at large, the lecture was concluded with a peroration of considerable fluency and force, and Mrs. Wallis sat down amid applause.

Subsequently she gave a series of clairvoyant delineations, which were noteworthy for their vividness and minuteness of detail. Several of these descriptions were recognised at once, and before the meeting closed, when the persons addressed had had a little time for reflection, nearly all of them were acknowledged to have been correct. The Chairman then proposed the usual vote of thanks, which was cheerfully accorded.

Pianoforte solos from Mendelssohn and Chopin were given during the evening by Miss H. Withall.

SIR.—At the St. James's Hall meeting on Thursday evening last, Mrs. Wallis described a spirit form standing in front of a gentleman, who failed to recognise any of the details given.

A lady, a friend of mine, was sitting immediately in front of the gentleman referred to, and recognised every detail of the description—personal appearance, characteristics, age at death, time of death, &c. She also distinctly 'sensed' the presence of the spirit just before Mrs. Wallis gave the description.

Is it not possible that the clairvoyant addressed herself to the wrong person?

January 13th, 1896.

JOHN KINSMAN.

ASTROLOGY AND THE FOREIGN AND COLONIAL CRISIS.

The following letter, by our esteemed correspondent, C. C. M., appeared in the 'Westminster Gazette' of the 10th inst. :—

SIR.—The Press usually makes merry over the failures of astrological prophets; perhaps from the notorious candour of the 'Westminster Gazette' some credit may be conceded to them on account of the following forecasts :—

'Zadkiel's Almanac' for 1896, published in September or October last, says, concerning the figure for the entry of the sun into Capricorn (December 22nd, 1895), governing the ensuing quarter :—

'The quadrature of the moon with Mars would be of serious import but for the position of Jupiter, for it would presignify the imminence of war. As Jupiter is so powerful [in the figure for the meridian of London], any dispute with a foreign nation should be readily adjusted by diplomacy without recourse to arms.'

Next take, from the same Almanac for 1895, under 'December,' the following, founded on the positions at the new moon of December 16th last : 'In the latter half of this month . . . colonial affairs will be beset with difficulties, and a blow is likely to be directed against the power of Great Britain,' and remember that this was published as far back as the autumn of 1894.

Now turn to 'Modern Astrology' (a monthly magazine) for December, 1895, the forecast being likewise founded on the new moon of December 16th, governing the month from that date : 'We shall have to face double dealing and treachery on the part of some foreign country; our Foreign Office will be very active; some ally will desert and oppose us when least expected.' (If not an 'ally,' Germany was at least regarded here as a very friendly Power.) 'But there will be, in spite of this, great attempts at the preservation of harmony, and if we lose support in one direction we shall obtain it in another.' (This might almost have inspired the hint of the 'Times' to Germany the other day.) I think it must be recognised that the above passages, if not all quite precisely descriptive of present or immediately recent events, are too definitely veridical in regard to both time and character to be easily dismissed as chance coincidences.—Enclosing card, your obedient servant,
C. C. M.

'THE LYCEUM BANNER.'—During Mr. Morse's absence in America, Mr. T. Olman Todd is editing 'The Lyceum Banner' and wonderfully well he is doing it. When the young people, in whose interests it is published, first caught sight of the January number, they must have been greatly surprised and just as greatly delighted. A dozen portraits of Spiritualist workers, several interesting pictures, and a mass of excellent reading matter, will afford enough for a perfect feast of delight till the February issue makes its appearance. We hope the next number may be as good as the present.

RECORD OF A TEST SEANCE WITH MRS THEKLA HEINE.

The following is a translation from the 'Uebersinnliche Welt' of the record of a séance held with Mrs. Heine at the instance of the Berlin 'Sphinx Alliance,' on the evening of October 12th, 1895. The record is signed by the ten persons present, namely, Herr M. F. Sebalt, editor of the 'Deutsche Warte'; Herr Max Rahn, editor of the 'Uebersinnliche Welt'; Herr Meyer, a Berlin advocate; the Rev. Max Gubalke and Mrs. Gubalke; Dr. Friedrich Dörr; Herr A. Weinholtz; Criminal Commissary von Manteuffel; Professor B., and Captain D. Pfeifer. The séance was held in the house of Captain D. Pfeifer. The phenomena obtained, though in themselves of a somewhat ordinary kind, are rendered significant by the seemingly complete character of the precautions adopted to prove the genuineness of the manifestations :—

An iron tent was erected in a large room, and covered with thick green baize hangings. The door of the apartment was sealed, and the chairs of the company arranged in a semicircle around the tent. For the séance light, a red photographic lamp was employed, a bright light being placed behind a communicating door the opening of which allowed a flood of light to be obtained. One photographic apparatus was so placed that its lens swept the inside of the tent, while a second was stationed outside the circle of sitters, and focussed on the tent entrance. The medium was previously, in an adjoining chamber, examined by the clergyman's wife in so thorough a fashion, and in accordance with agreed upon instructions, that no search of the person and habiliments could be more complete. Her clothing and pockets were then fastened to the chair which had been placed in the tent and all knots, &c., secured with lead seals. A cord was led from the hand fastenings to the floor, and was there secured to the carpet, while at the request of those present who were sceptically inclined, her hair was also made fast to the chair-back by lead-sealed cords, so that head, hands, and feet could not approach each other, nor slip from their lead-sealed fastenings.

Herr Rahn then magnetised the medium, and set going the clock provided for timing the occurrence of the phenomena. The communicating door, which admitted the white light, was then closed, and the red lamp yielded sufficient to enable all present to note each other's movements, or those of the medium in the cabinet.

The following are the phenomena obtained, with the times of their occurrence. (After each, and when the medium gave the signal, the door admitting the white light was opened, the cabinet curtain drawn aside, the changes noted, the fastenings examined, the curtain closed, the white light shut out, and a photograph taken in darkness.)

- (1) at 8.29. A little wooden dumb-bell lifted from the lap to the mouth.
- (2) at 8.31. An earring was found in the hair.
- (3) at 8.34. The other earring hung open on the back fastening between two lead seals.
- (4) at 8.38. The hair was undone.
- (5) at 8.40. A trance speech to the lawyer Herr Meyer, whom the controlling intelligence recognised.
- (6) at 8.42. The watch found in the hair, which was again done up.
- (7) at 8.44. Medium asked sitters to make a chain (join hands).
- (8) at 8.46. On the suggestion of Herr Rahn, an arm and hand fastening were unexpectedly released, leaving the seals intact; the sitters found it impossible to replace them.
- (9) at 8.50. All fastenings were cut, and the medium photographed by red light; then she was seated in front of the cabinet, having the upper part of the body concealed by the curtain. Professor B. and Herr von Manteuffel, the Criminal Commissary, held her hands.
- (10) at 9.10. The watch from the hair laid in the lap.
- (11) at 9.13. A purse disappeared from the pocket.
- (12) The lawyer, Herr Meyer, went into the cabinet and placed his hands on the medium's head. Her hands were securely held, as before.

- (13) Rappings occurred on the chair in the cabinet and outside on the sideboard, two metres distant from the nearest sitter.
- (14) The red light was extinguished, and an attempt made to take a photograph in complete darkness (this failed).
- (15) at 9.38. The medium stepped in front of the cabinet, and related her visions to those present. Two magnesium lights were used during the speech, but the speaker was in no way disturbed. At the end of her address the medium sank back, and was lifted by Herr Rahn. She was awakened at 10.8.

MORE MARVELS.

THE PASSAGE OF MATTER THROUGH MATTER.

Among the various phases of phenomena wrought by spirit power during the last half-century to demonstrate its actuality and to convince mankind that there is something in the universe besides matter as generally conceived of, one of the most astonishing and inexplicable is that known as the passage of matter through matter, which, of course, materialistically considered, is an absolute impossibility, except in the case of passing solids through liquids or gases. I will not wait to speculate on how this is done or offer any theory as an explanation: one thing is certain, that it does take place if our senses are of any worth, and I will give a few notable examples that have come under my own observation, or of which I have become cognisant on good and trustworthy authority.

My attention was first called to the subject many years ago by reading, in Dale Owen's 'Footfalls on the Boundary of Another World,' a case of Haunting in Scotland, one of the features of which was that things (notably a pepper-box) put into a cupboard beside the fireplace, came tumbling down the chimney although there was no communication between them. This I thought must be a mistake, appearing to my unsophisticated mind as absolutely impossible. I thought the same, some little time after, when I heard Dr. Ferguson telling some scientific gentlemen, who had been invited to witness a preliminary cabinet séance of the Davenports at the Hanover-square Rooms, that if the bodies of the mediums were bound round with ropes their coats would be taken off. This appeared to me to be impossible, and I dare say the learned gentlemen were of the same opinion, and although I never witnessed the experiment, as they were never bound in that fashion while I was present, I have no doubt it could be done, for I have known their waistcoats come off from underneath their coats and fall at their feet still buttoned, with a watch in one pocket and the chain affixed to the other. One of them said to me, in a sort of confidential way, on what authority I know not, 'You know the spirits can strip me without undoing anything.' The phenomenon in question was demonstrated in a marked degree at the Davenports' séances. Their coats would be taken off in a twinkling while their wrists were tied together and affixed to the back rail of a chair with a seal placed on the knot, and another coat, offered by some one present, would be put on with like rapidity. On one occasion, after this was done I saw the coat suddenly transferred to the back of the other medium, who was sitting at the opposite side of the table, and was put on *inside out*. The stranger's coat would sometimes be so small that it could only with difficulty be got off. At a séance in the Hanover-square Rooms, a gentleman brought a long rope and requested permission to tie one of the mediums in his own way, the object of which was to see if he could free himself from the rope. After an elaborate tying, knots being made at intervals, the two ends were fastened and the final knot, forming a key to all the rest, was sealed. On the light being put out and soon relighted the medium was found to be free, the last knot untied and the seal unbroken.

In addition to what I witnessed in public, I occasionally had some interesting experiences in private. These were for the most part conversations in the direct voice. An incident occurred one evening which belongs to the present category of marvels. Mr. Guppy, who was always fond of experimenting, tied some knots in a piece of string for 'John' to untie, and Mr. Guppy then put the string into a cigar box that was standing on the table, and closed the lid. It was expected that it would be indicated by raps when the knots were untied, instead of which the string fell from above, free from knots, having

been taken from the box without being opened, for it stood in full sight all the time in a well-lighted room. The passing of iron rings and chair rails on the arms of persons, while holding the hands of the medium, was of common occurrence at the séances of Herne and Williams, and Dr. Wyld testifies to a ring of his providing, that was too small to go over the hand, being placed round the wrist of Mr. Husk, and probably it is there now. When Mr. Herne visited me at Eastbourne, the phenomenon which usually takes place in the dark took place in the light. We had joined hands preparatory to turning off the gas, when a gentleman holding the hand of the medium, called attention to a chair hanging on to his arm. This was his first experience in Spiritual matters, and when questioned as to whether he was sure it was not there when he joined hands, asserted most emphatically that he was sure it was not, for he saw it standing some little distance off. What does it? When at the Eddys' I had an experience that answered the question. I was sitting beside the medium and a spirit hand and arm came from behind, in a line between our heads. Two iron rings were handed up to the spirit, who took them behind us. 'Take hold of my hand,' said the medium. I did so, and the next minute I felt a shock at my elbows, and both rings were round my arm. A lamp was burning right in front, and we were sitting against the outer wall of the house, a storey above ground.

A remarkable séance which I give on the authority of our friend, Mr. J. J. Morse, will serve as a suitable climax to the above interesting incidents. When Mr. Morse was first developed as a medium he lived with Mr. Burns in Southampton-row. One hot summer's afternoon, he was told (I don't know in what way) by 'John King' to go with Mrs. Burns to Herne and Williams, who were at that time living together in Lamb's Conduit-street. After consultation together they decided to go, although they could not conceive what the object was. On arriving at the residence of the mediums, the door was opened by Williams, who, on account of the heat, had discarded his coat. Mr. Morse explained that they had come at the instance of 'John King,' but had no idea what for. They were told by Williams to come up stairs, and on arriving in the front sitting-room they were surprised to find money falling from the ceiling, which, on being collected, Williams said was the amount he had in a box in the room above, and on examination the box was found to be empty. The four (the two mediums, and Mr. Morse and Mrs. Burns) then went into the back room, a small room used for séances, and containing nothing but a table and a few chairs. They closed the door, and the room was in darkness. Presently some heavy object was heard to fall on the table, which was found to be a flower-pot with a flower in it, which had been taken from the window-sill of the front room, the saucer on which it stood still remaining there. They thought that was pretty well for a beginning, but that was nothing to what was to follow. On returning to the séance room, and sitting round the table in darkness, something soft was felt resting on their heads, the nature of which they were at a loss to divine. On getting from underneath and opening the door, it was found to be a large feather bed, which had been brought from the front room above. After their astonishment had somewhat subsided, Williams and Herne proceeded to carry the bed upstairs to its place. They had not been gone long when Herne was heard calling: 'For God's sake, come up, they have taken Williams away.' A search was made, but no Williams was to be found. A voice was then heard (that of 'John King'): 'Go into the séance room and we will bring him back.' They went. There was no one in the room and no place for anyone to be secreted. The door was closed and they sat in darkness. Presently one side of the room appeared to open in a funnel-shaped aperture, and something white was seen approaching. Then a bump was heard, and on the door being opened to let in sufficient light, Mr. Williams was discovered sitting on the floor where the noise was heard, and the white that was seen was his shirt-front. I give these facts just as they were given to me by Mr. Morse soon after they occurred, and I don't see how he could have been deceived with regard to any item in this wonderful display of spirit power. Were I to offer any explanation of these astounding phenomena it would be a very simple one. I should say that matter was something the nature and properties of which we do not understand, and that spirits, under certain conditions, can manipulate it by an exercise of will-power. All the explanations I have heard through mediums tend rather to mystify than to

elucidate, and are very unsatisfactory. Perhaps it was the fault of the mediums, for the spirits ought to know how it is done. But, however this may be, these phenomena are not only very interesting, but of the highest importance, for, as the late Professor Boutlerof, of the University of St. Petersburg, says: 'Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence.'

Eastbourne.

ROBERT COOPER.

AN ANNIVERSARY SEANCE.

I have pleasure in recording some particulars of a séance held by Mrs. Annie Mellon at her residence, on October 12th last, in commemoration of the evening on which she was so unjustly treated just twelve months before. Mrs. Mellon held this séance, as she had held every other since her painful experience, without any screen or curtain of whatsoever description, sitting facing the circle, in full view of all present, whilst a good light shone upon her, and the least movement on her part was thus distinctly visible. The medium, moreover, was in a normal condition throughout the whole of the séance, joining us in our singing and conversation.

Assembled by kind invitation at the residence of Mrs. Mellon, the sitters, eight in number, took their seats in the usual manner, forming a semi-circle, after the door had been securely locked by me and the key handed to another gentleman, a member of the Legislative Council, the medium seating herself in full view of each one present. The glare of the gas was then modified by the use of a dark reddish globe, which caused a soft even light throughout the room, fully sufficient, however, to enable us to see distinctly every person, and every thing that occurred. Then the séance was opened as on former occasions by singing a hymn, wherein the sensitive joined so earnestly that she was requested repeatedly not to exert herself unduly lest the psychic power might be weakened. Pleasant breezes and 'spirit-lights' were soon apparent, and after we had been seated for about twenty minutes, observing these interesting phenomena, our attention was drawn to a mass of phosphorescent light on the medium's left, extending gradually into a large luminous, vaporous cloud, out of which we all intently watched the development of the well-defined features of a slender female form. Saluting us with a graceful bow, she advanced to the right of the sensitive, passing behind her, the gauze-like drapery producing a rustling sound in the quiet stillness of the room, the singing having ceased for the time. Stretching out her hand to one of the sitters, the form laid her hand in his, while Mrs. Mellon sat on her chair in full view of us and joined us in the little conversation which we were trying to keep up. The form shortly afterwards dematerialised before our eyes, at some little distance from the medium. But ere long we saw another ball of light on the sensitive's left gradually grow up into a still more slender female form. This form advanced towards the same sitter as the other had done, her snow-white drapery, to my mind, of a fabric resembling merino, producing the same rustling sound as such a material would do, which sound was increased as the form stretched out her arm to shake hands with the sitter referred to, who rose and laid his hand in the one offered to him.

Whilst this manifestation took place the medium complained of the gradual shrinking of her lower extremities, which, in the twinkling of an eye, were 'absorbed' by the sensitive, evidently in verification of the explanation given as to the appearances at the séance twelve months before.

Presently Cissy, the little favourite of the séance-room, made her appearance, and engaged for a short time in a joyous dance, and almost immediately after she had gone we observed on the left of Mrs. Mellon a dim, hazy light, growing into a luminous cloud, out of which gradually arose an intensely white vaporous form, which presently assumed distinct human features, and was speedily recognised as 'Geordie' with his long beard and pale face. Raising his left arm he bowed to the sitters, and greeted them in his usual manner, saying: 'God bless you.' I myself had never seen Geordie's face and beard so clearly as on this occasion, although some of the other sitters declared that they had done so quite as distinctly on some previous occasions. Of course Geordie was heartily welcomed by all of us, and Mrs. Mellon was evidently greatly gratified by his successful mani-

festation. I then took the liberty of putting to Geordie the following questions:—

'Do you know what evening this is, Geordie?'

'Yes, doctor,' was the prompt reply; 'it is the anniversary of the evening on which my medium suffered the most humiliating outrage.'

'Well, Geordie, I ask you, in the name of God, truth, and honour, to tell us whether your medium did commit any trickery or deception in any shape or form on that particular evening in question?'

'No, doctor, certainly not; if there was any trickery, it was not on her part, but on the part of her enemies!'

It would be useless to attempt to impart to your readers any adequate conception of the feelings of those who witnessed this séance and heard Geordie's very emphatic statement, and saw Mrs. Mellon's evident gratification. Furthermore, I may add that there was no possible room for doubt as to the genuineness of the phenomena on the part of anyone present on this evening, and I stake my honour on the truthfulness of this statement of what occurred.

A. O. G. STORDEUR, M.A., Ph.D.

Sydney, N.S.W., Australia,

December 1st, 1895.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

An Apology and an Explanation.

SIR,—Would you kindly depart from your usual and highly satisfactory custom of filling your columns with philosophical and spiritual matter, and spare me a corner somewhere amongst your ordinary announcements, to convey my apology to such of your readers as may have seen in a late issue that I was to speak at the Cavendish Rooms, London, next Sunday, an appointment, however, which I cannot now fulfil?

I should not have thought it worth while to ask for space to make such a commonplace statement as that, were there not a somewhat curious spiritual matter connected with the incident of my failure to appear at the Cavendish Rooms on the 19th inst., the narrative of which may interest the seekers into the peculiar relations by which spirits and mortals hold communion with each other. I must premise, however, that I had no invitation from the Cavendish Rooms or any other London society; but as there was a certain matter of business which I wished to transact in London about the 18th inst., and as I had purposely declined to make any engagement for the 19th, I wrote to one of my dearest friends just before Christmas, inviting myself to speak on the 19th of this month at any London meeting which my friends could arrange.

Although I received an answer to the effect that the matter should be arranged, by a series of *contretemps*—which it is unnecessary to relate—three weeks elapsed before I received a kind letter of invitation to speak at the Cavendish Rooms on the evening of Sunday, the 19th. Though our London friends may not be aware of the fact, we are a very fast people up here in the North, and seeing that not a single day of the intervening three weeks elapsed without bringing me one, and often more than one, letter beseeching me to name the earliest possible Sunday on which I could speak for the indomitable and enterprising Northern Spiritual societies, I became forcibly reminded of a motto I once saw in Canada over a shoemaker's door, saying:—

'I work for those that like me best,
When I get time I work for the rest.'

Acting on this plain-spoken motto, I made an engagement to speak at a Sunday meeting on the 19th, and really felt equal surprise and regret when I received the all too tardy announcement of the London engagement—too late then, of course. Now for the addendum, however, for which I have ventured to write this apology at all. Some thirty-five years ago, when a strange and irresistible concatenation of spiritual influences forced me on to the platform as a speaker, the wise, powerful, and far-seeing spirits who, literally, enlisted me in their service, demanded of me to make them three solemn promises. The first was, that I should never write a puff for the papers about any of my own special lectures; secondly, that I would never visit or lecture at such places as they (my spiritual controllers) warned me against

visiting; and thirdly, that I should never seek any engagements, or offer my services at any place, or to any person, except for the purpose of aiding some charitable or reformatory object. Now, I can confidently and conscientiously affirm that during the tens of thousands of lectures I have given for Spiritualism—and that in many lands—I have never violated either of these pledges until last December, when I foolishly and unwittingly sought an engagement in London, and offered my services where I was not sought for. On this point I may promise, like a repentant child, *never to do so again*.

On the other points of the compact my conscience is even more than clear, for whilst, at the solemn charge of the blessed spirits, I have again and again refused to go to places where I have subsequently, but assuredly, learned that my life would have been endangered, nay *destroyed, by preconcerted plans*, in other instances I have been goaded on by my noble spiritual employers to go on and on to scenes of apparent danger, conflict, and the most remorseless persecution; scenes which always ended in triumph and victory for the Spiritual cause and good, use, and blessing for myself. Once again, then, I apologise to the good friends who kindly determined to patronise my meeting in London, as announced in 'LIGHT' and the 'Two Worlds'; whilst to my beloved guides and inspirers from the higher spheres I have only to add that the failure of contract by my own unsolicited offer of service—broken once—will never again be repeated in this life.

EMMA HARDINGE BRITTEN.

Psychic Photographs.

SIR.—Referring to the paragraph in which you sum up the result of our Round Table Talk on 'Psychic Photography,' we may safely say (as representing photographers) that there are a large number of them in an interested but perfectly neutral position as regards this subject. For our own part, we have always been prepared to publish, as fully as possible, any evidence that seemed likely to be of use to photographers, but have carefully abstained from stating any opinion as to the genuineness or otherwise of alleged 'psychic' photograms. The attitude of most photographers with regard to this subject we believe to be thoroughly irrational and unscientific, though we must admit that the way in which the evidence has generally been laid before them is largely responsible for this attitude. We cannot conceive of any 'psychic' photograms that could, in themselves, have any evidential value whatever, apart from the supplementary evidence as to the conditions under which they were taken. Therefore, it is useless for believers merely to show 'results,' and expect by this means to convert sceptical photographers.

You speak of the testimony of Mr. J. Traill Taylor. Mr. Taylor was a very intimate friend of ours, and we knew a great deal of his work beyond the particulars which he published, but we do not know that he has stated publicly any conclusion derived from his own testimony. The chief testimony, you may remember, was given at a meeting of the London and Provincial Photographic Association, and certainly it was not considered conclusive by the gentlemen present at the meeting.

To come to your request that we should do what we can in the direction of the appointment of a small committee of practical photographers, we think that the conditions suggested in our opening of the discussion should cover your requirements. If not, and you can suggest any other arrangement that would be more satisfactory to those who are already convinced of the reality of psychic photography, we shall be glad to fall in with them if it is at all possible. Our own knowledge of the subject leads us to think that there would be a probability of greater success if the series of experiments began with only a couple of photographers in addition to the medium and assistants. If the results of tests seemed satisfactory, the conditions would then be much more favourable for introducing a larger committee. We think that everyone taking part ought to be pledged to give his or her best and undivided attention for a considerable period of time (say two evenings weekly for three or six months if necessary) to an earnest endeavour, on scientific lines, to ascertain the truth. To be satisfactory to photographers, the Spiritualist (with whom lies the onus of proof) must be perfectly prepared to allow of every possible experiment that the photographers can suggest, and need not fall back upon the charge that the investigators are sceptics. We mention this because we have been in touch with a considerable number of so-called investigations, which usually

end in the photographic investigator (who has in most cases been a believer in the possibility of such phenomena) making a demand to which the professional photographer indignantly refused to accede. Take a recent case, where a correspondent of ours (an amateur photographer, and a Spiritualist) had several sittings with his wife at the studio of a professional photographer who is known to obtain 'psychic' pictures. The results were perfectly satisfactory until the amateur made the suggestion that he should be allowed to photograph the photographer's backgrounds without any sitters in position. The photographer indignantly refused, and is therefore, rightly or wrongly, liable to be looked upon by all unprejudiced photographers as practically a convicted fraud.

In conclusion, if you can provide the conditions for exhaustive research, so far as the production of the phenomena is concerned, we can undertake to provide a committee of any number you like of men whose integrity and sound judgment will hardly be doubted, and who would not enter upon the experiment with the preliminary conviction that fraud existed, and that it was their duty to unearth it.

THE EDITORS OF 'THE PHOTOGRAM.'

Office of 'The Photogram.' (H. SNOWDEN WARD.)

A Reply to Mr. Horatio Hunt.

SIR.—Seeing by a letter which appeared in your issue of December 14th that Mr. Horatio Hunt has taken up the weapon of argument against my recent exposure of spirit photography, I have considered it advisable, in support of my position and in the interests of truth and justice, to make a few comments on Mr. Hunt's communication.

Respecting the part enacted by the photographer in the case at issue, I would respectfully inform Mr. Hunt that I have in my possession such facts as warrant me in using no less a drastic expression than 'Fraud!'

With regard to the copy from which the fraudulent specimen was produced, I am fully aware that it was from an original and ordinary photo, painted and 'touched up,' as Mr. Hunt so aptly puts it; but at whose instigation I certainly do not know. If, as Mr. Hunt suggests, it was so artificially got up to meet the requirements of a person or persons interested (to quote Mr. Hunt's own words) in the matter of photography, whether spiritual or material, there are many disadvantageous deductions to be derived from such a course, which must make themselves apparent to every thoughtful individual, calculated to produce a very humiliating effect upon all who were in any way mixed up in the matter.

The next question is, Was the photo exhibited as a spirit photo by mistake? From facts in my possession I say emphatically *no*. If such was the case, as Mr. Hunt suggests, how does he account for the fact that on the back of the 'photo' was a written statement respecting the 'medium,' who was present when the photo was supposed to have been taken as a 'spirit' form—a statement which, I need scarcely say, was utterly devoid of foundation?

Mr. Hunt says that he would be the last to defend a dishonest action, &c. I also reiterate these sentiments, and whilst never wishing to be unduly severe on any fellow creature, yet in every case (as in this one) in which, after carefully and judiciously weighing facts in the scales of justice, I find the balance preponderates on the wrong side, I shall never shirk what I consider a duty—to declare it.

G. H. VINCENT GODDARD.

Anglo-Israelites.

SIR.—May I ask whether, in the course of their researches, any of your readers have ever come across the theory of the Anglo-Israelites, the key to which lies in the belief that certain Hebrew prophets and seers foretold that 'Lost Israel' (in contradistinction to 'Wandering Judah') should after a certain period be re-found, and that, in proof of their identity, they should be:—

- An island nation, inhabiting the coasts of the earth;
- A rich nation, lending to many, borrowing from none;
- That Israel should be as a lion, and have, as it were, the strength of a unicorn;
- Should possess 'the gates' of her enemies;
- Should inherit the riches of the everlasting hills;
- That the isles wherein they should dwell should be too narrow for them;

That they should spread abroad to the north and to the south, and inherit the desolate regions.

Many other signs of identity are named, but these must suffice for the moment; my object being not so much to collect evidence as to call attention to a theory generally supposed to be held solely by 'cranks,' but which seems to point to a possibility of there having been some wonderful seers among the Hebrew race; and if in these days of wider scientific knowledge we must object to hard and narrow doctrines of a tribal God, we can forgive them if they have been the means of preserving through centuries of darkness a valuable instance of 'prevision.'

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The Munich Congress.

SIR,—In your issue for December 21st you announce a Psychological Congress to be held at Munich in August; and, among other objects, to discuss the 'theory of localisation.' Among the names on the committee are Professors Sidgwick, Richet, Hitzig, and Schäfer. Of these, the last three are notorious vivisectioners, whilst Professor Sidgwick is so far in favour of vivisection that, in 1889, he gave £1,500 towards erecting a Physiological Laboratory at Cambridge University.

Considering these facts, and that the 'theory of localisation' is based on experiments on the brains of living animals, I beg to earnestly protest against such an unholy alliance. Vivisection is, of all forms of cruelty, the most cruel and fiendish; and, as Spiritualists, we ought to protest against cruelty, and avoid even appearing to countenance knowledge obtained by that means. Vivisectioners claim that 'the end justifies the means'; but, sir, if we admit that, where are we to draw the line? Machiavelli justified the Borgias in their crimes because there was an *object* for them. Torture and death in the cause of religion were justified in just the same way as they are now justified in the cause of science. It is a dangerous doctrine!

Schäfer and Hitzig have experimented on the brains of dogs, monkeys, rabbits, &c., and a writer in the 'Spectator,' June, 1889, speaking of the mutilation of monkeys, says:—

The horror of such researches is not limited to the direct pain they occasion. It will be found that they consisted in the gradual destruction of intelligence; in the reduction of animated, happy, agile creatures to a condition of stupidity, terror, palsy, and blindness. It was not body, but *mind*, which was cruelly killed. Perception, volition, intelligence, and affection were obliterated piecemeal as the brains were sliced away. Claude Bernard confessed that he could not vivisection a monkey, finding its gestures too much like those of a human child in misery. But these English vivisectioners betray no trace of such squeamishness; they even describe the behaviour of their helpless victims with a certain jocosity, as if it were an *amusing* spectacle.

I could name frightfully cruel experiments by Richet, but will refrain.

Allow me to say, in conclusion, that, although many years have been spent in experimenting, and hundreds of thousands of dogs and other animals have died in agony—to advance science—the practical good to humanity is *theoretical* only. But were the amount of benefit to us really substantial, it would have been bought at *too high* a price, and be unjustifiable in the sight of God.

Therefore, I protest against any alliance between the science of Spiritualism and vivisection.

Nottingham.

J. FRASER HEWES.

MR. J. J. MORSE.

Mr. J. J. Morse contributed to the 'Banner of Light,' of the 4th inst., a long and ably written review of the progress of Spiritualism in Great Britain during the past year. Speaking of the Conference held in May, he says: 'The London Spiritualist Alliance was justly entitled to all the praise bestowed upon it, for the Conference was a complete success as to attendance, results, and finance.' Mr. Morse has also a pleasant word for 'LIGHT': 'Our existing journals are each in a better position, financial and otherwise, than has ever been the case before. In London, since Mr. E. Dawson Rogers assumed editorial and managerial command, 'LIGHT' has wonderfully increased in popular favour and general influence. It has a circulation larger now than at any previous time. Its articles are always selected with admirable discretion, and are among the ablest written upon our subjects. Its typographical appearance and general get-up are most creditable.'

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Robson gave an address on the teachings of Christ, showing how Christ sacrificed himself for others. On Sunday next Mr. W. E. Long, at 7 p.m.—J.B.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Ronald Brailey gave an interesting trance address on, 'What is Religion?' to a large audience. Mrs. Brailey also rendered a solo which was highly appreciated. On Sunday next Mr. Veitch will occupy our platform. Mr. Savage will be the medium for Friday, at 8 p.m., prompt.—T. MACCALLUM, Hon. Sec.

CARDIFF, ST. JOHN'S HALL.—On Sunday last the service was conducted by Mr. Adams, who gave an address upon 'Death an Incident of Life,' in which appropriate reference was made to the 'passing on' of Mr. Harry Silby, a young member much esteemed by all who knew him, and whose funeral obsequies were conducted in harmony with our philosophy by Messrs. E. Adams and G. H. Allen at the new cemetery, on Friday, 10th inst, a large number being present at the ceremony. Speaker next Sunday evening, Mr. S. Longville.—E.A.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last an address was delivered by Mr. T. Everitt, who, in his usual genial and earnest manner, spoke on the Ethics of Spiritualism, as well as giving wondrous details of some personal experiences in phenomena proving the continuity of life. We thank him for his visit and address. He was followed by Mr. Adams, who spoke on 'The Signs of the Times,' as shown in the dying out of theological dogmas. Mr. A. M. Rodger also gave a short address. 'LIGHT,' 'The Two Worlds,' and other literature, on sale at all our meetings.—F.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The half-yearly report of the mission shows an increase in membership from eighty-three in June last to one hundred and thirty. The public services are well attended and self-supporting and the financial statement records the receipts of the Mission as £90 15s., and expenditure £44 10s., leaving a balance in hand of £46 5s. The officers were, with a few exceptions, unanimously re-elected. The anniversary services will be held on Sunday, January 26th, at 11 a.m., 3 p.m., and 6.30 p.m., when Mrs. Weidemeyer, Mrs. Bliss, Mr. and Mrs. Brenchley, Mr. Veitch, and other mediums and speakers have promised their assistance. Solos and musical selections will be given. Spiritualists are heartily invited to attend.—W. E. LONG, Leader.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to a crowded audience, Mr. J. Edwards, a member of the committee of the Marylebone Association, recounted some of his personal experiences as an investigator into the facts and phenomena of Spiritualism, dealing more particularly with those experiences which helped to determine his position with regard to the subject. Mr. Edwards had little or no recourse to rhetorical aids to give force to his narratives, but relied (and with success) on the strength afforded by simple and direct testimony. Certainly the evidential value (to himself at least) of some of Mr. Edwards' experiences was very strong, and quite warranted the position he took up as a staunch and earnest Spiritualist. As tending to impart additional strength to the case presented by the speaker, it may be mentioned that a number of the people referred to in his accounts of séances, &c., were present in the hall during his address. At the conclusion of Mr. Edwards' remarks, Mr. Sherman, whose fine baritone voice has made him a popular contributor to the musical portion of these services, rendered a song ('The Lily'), Miss Butterworth, R.A.M., being the accompanist. Miss MacCreadie then gave a series of clairvoyant delineations, prefaced by a few remarks by 'Sunshine,' her control, who continues to display gratifying progress in the use of the English language. Her address, which was remarkable for aptness and good sense, was very cordially received. As to the delineations, it was at first feared that they showed an unfavourable proportion of unrecognised descriptions, but this impression was dissipated when, at the close of the service, several people came forward to testify to the correctness of descriptions which at first had either been unrecognised or denied. A striking example of such cases was a description by 'Sunshine' of a man who had met with a violent death; in this case not only were the details of personal appearance given, but also the name and surname, and the weapon employed. The delineation, however, was received in silence much to the general disappointment; but at the close of the service the truth of the description was acknowledged to Miss MacCreadie personally. It can easily be imagined why the person to whom the description was given refrained from publicly admitting its accuracy. Mr. W. T. Cooper occupied the chair. Not the least satisfactory token of the success of the evening was the substantial amount realised by the collection. Whatever may be thought of clairvoyance as an adjunct to the usual form of platform work, there seems to be little doubt that it has, at least, an indirect value in authenticating some of the contentions of the propagandists of Spiritualism. Next Sunday evening, at seven, a short address will be given (speaker not yet chosen) followed by clairvoyance by Miss MacCreadie.—D. G.