

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

COLONEL OLCOTT ON THE KIDDLE PLAGIARISM.

It is desirable that anything I may wish to say in reply to the letter of Colonel Olcott, which appears in another column, should be said at once. For to a vast majority of the readers of "LIGHT" it seems that "a little more than a little" more of this discussion "is by much too much." It is dry and fruitless, and desperately profitless. But the President-Founder of the Theosophical Society speaks with authority, and anything from his pen is worthy of attention. I, at least, always lend an attentive ear to his words, for I entirely reciprocate the friendly feelings that he, I am sure, entertains towards me; and did I know nothing more of him than his blameless and self-sacrificing life, spent literally in going about doing good, in healing all manner of sickness and disease, I should feel deep respect for that faith of his, which can inspire such works of beneficence. The man who gives up all that this world has to bestow—home, and kindred, and friends, and profession—and goes forth with unquestioning faith to promulgate what he believes to be the truth, is a man who commands the respect of every worthy critic. On all grounds I willingly listen to Colonel Olcott.

But I am a little puzzled to know what I have done. Unless Colonel Olcott, through hasty reading, has confounded in my Note my own words with an extract from the *St. James's Gazette*, of which I was rather making fun and with the spirit of which I have no sort of sympathy, I must say he seems to me extremely sensitive and thin-skinned. And this is a quality which strikes me as being very pronounced in Theosophical utterances. It would seem that Theosophists are so little sure of their ground as to be very sensitive to the most kindly criticism, even so far as to resort to dogmatic utterance to avoid it. I have refrained for a long time from expressing any opinion about moot matters between Theosophists and Spiritualists. In the midst of much that was eminently provocative both respecting Christianity and Spiritualism, I maintained a perfectly good-humoured silence. For I was quite convinced that the superior knowledge which could put forward Bradlaugh as an antidote to Christianity, or discourse as their accredited organ, the *Theosophist*, did not infrequently about Spiritualism, was not a thing to be

taken seriously. As Colonel Olcott says about me and Koot Hoomi, "I permitted myself" to smile, and I have continued to permit myself that amusement ever since. That, surely, hurt nobody. A consciousness of rectitude might ignore that. But when I make a very mild and jesting allusion to Mr. Kiddle's allegation, I find the President-Founder down on me with all his big guns, ignoring anything I may have done to secure a fair hearing for his beliefs; and I learn, to my surprise, that I am considered by him, and by others of my Theosophical friends, to have dealt in "sneers, innuendoes," and so forth. By no means, my good friends. I do not wish to sneer. I do not deal in innuendoes. If I mean a thing I am apt to say it. But since I am publicly taken to task respecting what I should have imagined, from the way in which it has been treated, that Colonel Olcott considered an insignificant matter—indeed, he expressly says of it that it is "fit only for children"—I have no hesitation in expressing my opinion that it is, on the contrary, a very serious matter, eminently worthy of the best attention that Colonel Olcott can bestow upon it. I only regret that it has not been seriously dealt with hitherto; and that, with an exception hereafter to be made, it is not so treated now.

What Colonel Olcott regards as "a few unquoted and unimportant sentences," I am bound to say I regard far otherwise. Though I am fully aware of the various cases of plagiarism which he alludes to, and of others besides, in which the *bona fides* of the scribe is quite unquestioned, *as, emphatically, it is in this case*, it has never yet occurred, I think, to any Spiritualist to attempt to pass off such cases as unimportant. We by no means ignore their existence or their significance. We do not refer them to fraud on the part of the medium; on the contrary, they have been regarded by us as evidencing the action of an unseen intelligence, the moral consciousness of which was not of a high order. We should be startled at the presence of such plagiarism in one who posed before us as a great moral regenerator and instructor, and on behalf of whom such tremendous claims were made, as are now made, on behalf of the Mahatmas.

Nor am I at all clear how far the action of what is, unquestionably, an occult law in the communion between us and the unseen world, applies to the present case. I can accept, for there is the evidence of it, even if I cannot understand, the transfusion of thought, the identity of utterance even, which reproduces an idea, or a specially apt term of expression, or a telling argument—though I think in borrowing from another person most writers would feel bound to acknowledge the obligation in some way or other. The cases which Colonel Olcott gives are extremely striking, and should command the serious attention of all unprejudiced investigators of the subject now under discussion. But these ideas of Mr. Kiddle's have not been merely transfused; they have been ingeniously perverted, distorted from their original intention, and, by the deliberate omission of inconvenient words and phrases, have been made to do duty for a purpose very different from that for which they were first intended. This, surely, differentiates the case under notice from others quoted by Colonel Olcott.

But, feeling as I do strongly our ignorance of occult

laws, I should have adopted in respect of this new difficulty the tactics with which I have met so many others, had it not been that the case as a difficulty does not stand alone. I speak with some authority here, for I have followed from its very earliest conception the history of that which from small beginnings has now developed into a very portentous claim. It was some time before we heard of any Brothers at all. When we did they were spoken of quite simply as Himalayan Brothers, and we got at no facts about them. Then they became Adept Brothers, and we heard of their marvellous occult powers. But it is not till very recently that they have been spoken of with bated breath and bended knee as the Mahatmas, and lack of such reverence on our part has come to be regarded as blasphemous. This is very perplexing, and really, in the light of what "G. W., M. D." tells us of his futile attempts to get at them, first through one "perfectly holy man," and then through another "almost Divine in wisdom, power, and holiness," both of whom turned out badly, it is provocative of one of the smiles that I still "permit myself." It may be that all this is on the lines of legitimate development, that these mysterious beings are all that is claimed for them now by their most enthusiastic devotees. It is impossible to prove a negative. But if they be so holy, at least they are not wise. If they be wise according to their own judgment, at least they have taken some steps with regard to us that are hardly consonant with our ideas of advanced holiness. So long as they were enwrapped in isolation, we could say nothing. When they meddle with us, through an intermediary agency, we are entitled to criticise their methods of action. And this criticism, however lenient, must be adverse to the claims advanced. There is no perceptible ground for accepting what is dogmatically forced upon us as an article of faith.

I have said that this Kiddle plagiarism is not an isolated case of difficulty. Since Colonel Olcott challenges me because I attach importance—in common, I may say parenthetically, with every person with whom I have conversed on the subject—to what he thinks "fit only for children," I reply, first that it is a *fact*—an oasis in the midst of a desert of speculative theory. And secondly, I say that, until it is fairly met, it is to the mind of most men an *ugly fact*. Here I give full credit for what Colonel Olcott adduces as evidence of the working of an occult law of which this may be an instance. But no such explanation will apply to the claim made from the same source that I myself had, without knowing it, been all these years in communication with, and under the inspiration of, these Brothers, of whom "Imperator" was claimed as one. Now, I had been, as any who has read my "Spirit Teachings" will know, extremely careful as to what I did. The records of all these years were most carefully kept, and many a query was put and answered respecting these mysterious Brothers. The result was the same always. The reply was that of the converts of whom it was inquired whether they had received the gift of the Holy Ghost. "We do not so much as know whether there be any Holy Ghost." Any knowledge of the very existence of such a Brotherhood was invariably disclaimed. When, then, I found that "Imperator" was claimed as a brother, and I as an unwitting disciple—I who had made secure every step of my onward progress!—I regarded it as a very serious matter. For many years I had searched for a fact. When I got one, it dissipated many theories.

It would be fruitless to prolong this controversy. Whether it be "fit only for children" or, as I rather think, of very serious import, no good can be got by prolonged discussion. I have exercised a patience of which I am not ashamed. I have always given credit to Theosophical teachings for the recognition of the powers of the incarnate human spirit which Spiritualists are too apt to ignore. I

have done what in me lay to secure a fair hearing for the claims put forward. If now I am compelled to say the evidence does not satisfy me, I am ready also to admit that it does apparently satisfy some who are fully able and have full materials on which to judge for themselves. I have no wish to bias any man. I should have gone on my own way, with a hearty respect for those with whom I cannot agree—for I am sure that their motives are as pure as my own, and I do not expect to live to see the day when we shall all see eye to eye—were it not that Colonel Olcott, hastily I cannot but think, accused me of unfairness and precipitancy, where I have been scrupulously patient and impartial. It is, I know, quite vain to represent to those who have arrived at a position of unquestioning faith in the wisdom and absolute knowledge of these Brothers that they are in error in face of the facts. I have felt inclined to say repeatedly to them as Cromwell once said to an assembly of Scotch divines: "I entreat you by the mercies of God to remember that it is possible that sometimes you may be mistaken." But the dogmatic assertion: "It is impossible that the Brothers should be mistaken about anything," removes everything from the realm of discussion into that atmosphere of infallible authority which is indifferently well adapted as an environment to the Supreme Pontiff, but is only ludicrous in an imitator. And so, *cadit questio*.

M. A. (Oxon.)

SINGULAR COINCIDENCE.

The late Mr. Ward, a well-known solicitor, of Newcastle-under-Lyme, told my informant that when he was a young man he was walking with two young ladies in Cheadle churchyard up and down the centre walk. As they passed the church, some boys were playing on a tombstone touching the wall of the church, and resting upright against the church was a large, heavy stone slab. The sight of the boys playing on the tomb distressed Mr. Ward, as an apparent irreverence, and in order to put a stop to it, without the least apprehension of such a thing being really likely to happen, he said, "Come away, boys, from that tomb, or that great heavy stone may fall on you and kill you." The boys scuttled off at once, and almost before Mr. Ward could turn away, the great upright stone, to his intense astonishment, fell down on the flat tomb just where the children had been a moment before. He said he never should forget the impression it made on him.

Those who believe in the power of spirits to impress persons of a sensitive constitution with thoughts or inclination to action may suppose that a friendly spirit, foreseeing the impending fall of the slab, impressed the mind of Mr. Ward with the feeling of irreverence, and suggested to him the means he adopted to get the boys away.

H. WEDGWOOD.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Thursday, November the 22nd, at 11, Chandos-street, Cavendish-square, W. The president of the society, Professor Henry Sidgwick, will take the chair at 4 p.m. The meeting is open to members and associates, who are at liberty to invite friends.—Edward T. Bennett, Secretary, 14, Dean's-yard, Westminster, S.W. Papers to be read: I., F. W. H. Myers, Esq., Report of the Committee on Thought-transference. II., Malcolm Guthrie, Esq., Account of Experiments in Thought-transference at Liverpool. III., Professor Barrett, Account of some Recent Experiment in Thought-transference and Mesmerism at Dublin. IV., Edmund Gurney, Esq., Report of the Committee on Mesmerism. V., F. W. H. Myers, Esq., Report of the Literary Committee (with reference to the replies received to the circular on Dreaming and Allied States. An "Occasional Meeting" will be held at 4 p.m., on Wednesday, December the 12th, in the rooms at 14, Dean's-yard, Westminster, S.W., for the purpose of informal discussion and conversation on any matters connected with the society's Researches. The meeting is open to members and associates, who are at liberty to introduce one friend each.—N.B. The question of holding the proposed *Converzazione* is deferred for the present.

REVIEWS.

PIONEERS OF THE SPIRITUAL REFORMATION.*

II.—WILLIAM HOWITT.

William Howitt was conspicuously a many-sided man. In the course of a life, long in years, and longer still in the measure of the work accomplished in it, he played many parts, and played them all well, with a thoroughness characteristic of his nature, and with a vigour all his own. It is fortunate that our space is not taxed to present any adequate idea of his life-work. In this place we have to deal only with William Howitt, the Spiritualist: and, even with this limitation, we can but indicate some of the results at which he arrived. We must often be content merely with acting as guide to the many good things gathered by his daughter within this reverent memoir.

"So various," says the author, "were his literary labours, so incessant his mental and physical activity, that I feel embarrassed by the very richness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, consequently, unpopular truth—my special object in writing this memorial—a championship and apostleship which, in the sight of an unsympathetic world, throw their shadow, rather than their light, upon his previous reputation and works—it will be needful to name these various works, and to briefly explain their character."

Confining ourselves, however, to his special writings, we find the mere enumeration of them filling some pages. From the time when in the year 1858, he began to contribute to the *British Spiritual Telegraph*, (published at Keighley, in Yorkshire), down to the time when, living in Italy, he was to a great extent withdrawn from public Spiritualism, then in a new phase of its development, he was an unwearied and trenchant defender of his faith as a Spiritualist. His had been the task to elevate matter to the plane of spirit, to vindicate Spiritualism as the handmaid of Christianity, to point to the new revelation of the power of the Divine Spirit, whereby "God left Himself not without witness among men." He saw, or thought he saw a disorderly element dominating what had seemed to him the orderly sequence of a Divine plan. The new phase—sufficiently typified by the materialisation of the full form—was to him repellent. It was the dragging down of spirit to the plane of matter, the reversal of the process congenial to his taste. He had done his work nobly and well: it was not to be expected, perhaps it was not to be desired, that he should enter into a new sphere of thought, or attempt to adapt himself, at an age when the mental processes have necessarily lost something of their flexibility, to a changed order of things. We entertain no doubt that the work allotted him was completed, when, in the full fitness of things, he entered into the fruition of it. To no labourer could more appropriately be applied the Benediction of Peace—"Well done good and faithful servant! Enter thou into the joy of thy Lord!"

Howitt's Varied Experiences.

If it be impossible for a Reviewer to enumerate his writings, it is equally hopeless to attempt a detailed account of the varied experiences recorded in this volume.

He was associated with all the known writers and experts in the subject of Spiritualism. William and Garth Wilkin-son, Robert Chambers, Professor and Mrs. De Morgan, Mr. and Mrs. S. C. Hall, Mr. and Mrs. Newton Crosland, Mr. and Mrs. Alaric Watts, Mr. and Mrs. Nenner, Dr. Doherty, Dr. Ashburner, Dale Owen, Benjamin Coleman, and, not to particularise too minutely, the Rev. James Smith, a man who eminently deserves a place among the Pioneers.

In the course of the narrative we find him witnessing the

* Pioneers of the Spiritual Reformation. Life and Works of Dr. Justinus Kerner; William Howitt and his Work for Spiritualism. Biographical Sketches by A. M. Howitt-Watts. Price 10s. The Psychological Press Association.

phenomena of some phase of Spiritualism with such well-known mediums as D. D. Home, Charles Foster, the Davenports, and the Seeress (L.M.), to whom one portion of the book is appropriately inscribed. He was present when the Rev. T. Lake Harris, then in the plenitude of his power, electrified London by his sermons, and when Emma Hardinge delivered the remarkable series of inspirational addresses with which the name of Mr. Coleman is associated as chairman of her meetings.

We shall best discharge, with due regard to exigencies of space, the duty laid upon us, if we indicate some among William Howitt's many experiences, and refer our readers to the record of them.

Mesmerism.*

His first acquaintance with the mesmeric phenomena was made at Heidelberg, through Dr. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spiritualist, Alfred R. Wallace. Dr. Hall had sent to him a newspaper report of a lecture on mesmerism: and Mr. Howitt had written to warn him to let the unpopular subject alone. The narrative is thus continued:—

"The same day that I wrote this letter, there presented himself in the evening a young American, who, having overworked himself at Harvard College, was now travelling in Europe for his health, en route for the East. I placed the newspaper in his hand, asking him what he thought of Hall's lecture. Having read it very deliberately, he said, to my great astonishment, that the whole was perfectly true, and that he himself possessed some mesmeric power. As several other friends were coming that evening to us, we requested him after tea to make a trial of his power. He consented. He first experimented upon a German gentleman, the tutor of our sons. Mr. Wheeler, the American, had not made many 'passes' over our German friend, before he cried, vehemently, 'Take me out of this! take me out of this! I am being frozen to death!' The operator stopped, and finding the young gentleman actually trembling with cold, we at once gave him some wine and roused up the fire in the stove. This, however, did not fully restore the young man to his usual temperature; nor, indeed, did he fully regain it throughout the evening. Notwithstanding this strange effect, a lady, a strong, healthy, high-spirited woman, a cousin of my wife's, proposed to sit down next, and have 'passes' made over her. The effect produced was exactly the same, and it was as difficult to restore her natural warmth as it had been in the case of the young German. She cried out that she was perishing with cold, and it seemed impossible to conquer the chill from which she suffered. Our American friend expressed much astonishment. Such an experience was entirely new to him. It was evident, however, that the mesmeric force was a very powerful and formidable one. Mr. Wheeler took his leave of us that evening, saying that he started the next morning on his journey towards Syria. Within ten days after this we were shocked to learn that he had proceeded no farther than Darmstadt, a stage but of a few hours, where he had died of a rapid consumption! This threw a curious light over his mesmeric operations. Death was already in him, and the deficiency of his life-power in his mesmeric passes was rapidly drawing away that of his patients.

"The cold they felt was really the cold of death, proceeding from the already well-nigh dead man!"

Automatic Writing and Drawing.

One of the most interesting chapters is that (pp. 261 to 272), which records Mr. Howitt's personal experiences in Automatic Communications. Mr. and Mrs. Howitt had been to see the beautiful spirit-drawings of Mrs. W. Wilkinson, an account of which is given in Mr. Wilkinson's "Spirit-drawings: a Personal Narrative." As so frequently occurs, they had brought away with them some of the spirit-power; and when each, unknown to the other, essayed to get some such form of communication, Mr. Howitt soon found "something resembling an electric shock through his arm and hand." The pencil began to move in circles, and finally traced upon the paper in large, strongly-formed characters—some as if printed, others adorned with scroll work—a short message. The communications automatically

* For further mesmeric facts vide pp. 220 to 224, and p. 290, sq.

given began on February 8th, and ceased on July 30th, 1858. They were obtained under conditions precisely similar to those under which others have obtained like results. It is a point well worthy of careful notice that these abnormal displays of spirit-power are manifested with a strict adherence to law, under the most diverse circumstances, and through the most dissimilar mediums.

Whilst Mr. Howitt was developing Automatic Writing, Mrs. Howitt's experiment was no less successful in the direction of Automatic Drawing.* The account of this first trial is worth study.

"Sitting with her hand passively holding the pencil, it gently commenced automatically to trace a crocus-shaped flower with a bulbous root. After which came several other flowers delicately traced. She repeated the experiment; the power increasing. Within a short time a still more striking thing occurred. Whilst automatically drawing a bell-like flower, she perceived, lying upon the blank paper, the most delicately outlined and shaded butterfly, appearing as if it were sketched in sepia; the minute veining of the wings, and their spots delicately delineated, as if made of the finest lace. Upon the second half of the sheet is an explanation, written by his hand, guided spiritually. These explanations appear without any alteration or confusion of expression. Their character is always pious, sometimes devotional, sometimes didactic, frequently very graceful in expression and idea. These writings show the nature of the designs to be symbolical, and thus William Howitt's spirit-drawings, like their congeners, partake of the character of the diagram—their lines, circles, and angles may truly be designated 'cogitative,' and produced by the clear demonstration of some moral or intellectual truth—their outer form is but a means to an end."

Spirit Identity.

There are among other noteworthy recitals three excellent cases of Spirit Identity,† to one only of which can we make partial reference. The medium was C. Foster, just arrived from America, and the sitting was held at Mr. Howitt's house at Highgate. Colonel Drayson was present, and received what he considered a conclusive proof of Spirit Identity.

"Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My wife begged him not to refer to things so painful; but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Town (a miserable district then lying between Highgate and London), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who otherwise would be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realising all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England—and that she herself during life had been a Methodist. She replied that she did not mind this; and they promised to do what could be done to get the child placed in this institution (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to."

We had marked for notice some other among many narratives that would have interested our readers, but space

* Subsequently the power of Automatic Drawing was developed by Mr. Howitt. (pp. 30, 268.)

† pp. 239, sq., 253, sq., 275, sq.

forbids. For some striking cases of Apparitions at the Time of Death (pp. 171 to 174), of Clairvoyant Dreams (pp. 210 and 234), and of the Symbolic Teachings, which William Howitt received (p. 252), our readers must be referred to the volume, which, we trust, most of them will add to their list of valued books. They will find in it much to instruct, much to charm, and not a line nor a thought to jar or to repel. It has been to the author a labour of love to sketch her father's life as a Spiritualist. The record of that strenuous existence is outlined by the tenderest and most loving touches. The father's robust and downright nature, gains some golden tints from the light shed on it by the poetic imagination, no less than by the deep affection of his daughter. Demonstrated fact, illuminated by a quickened imagination, and irradiated by a loving heart, brings us as near to the realm of spirit as man may reach.

THE POPULAR LIFE OF BUDDHA, containing an answer to the "Hibbert Lectures" of 1881. By Arthur Lillie, Member of the Royal Asiatic Society. With five Illustrations. Kegan Paul, Trench and Co. Can also be obtained from this office. Price 6s.

The author of this book is well known to our readers in connection with "Buddha and Early Buddhism," and in common with his earlier work there is much in that now under notice of interest to Spiritualists and Theosophists at the present time. Mr. Lillie is a practised writer, evidently well versed in his subject, and to our mind writes none the less forcibly of the great historic faith of the East by reason of his knowledge of psychological facts. The main object of the work is to controvert the position of Mr. Rhys Davids, who holds that Buddhism teaches Atheism, annihilation, and the non-existence of soul. How far he has been successful our readers must judge for themselves. Meanwhile we reserve our own comments on two or three passages of special interest to our readers, and which we hope shortly to quote in these columns.

DRAMA OF THE LATTER DAYS. A SUGGESTION.—"A Catholic Priest" in this pamphlet draws a picture of the probable reception of Jesus of Nazareth were He to appear once more on earth—how they at first reject and afterwards accept Him as the Messiah that was to come, his object being to suggest, in this way, a basis of unity amongst the sects.

HINTS ON ESOTERIC THEOSOPHY.—A fresh supply of Parts Nos. I. and II. have been received by the Psychological Press Association. Particulars will be found in our advertisement pages.

CASSELL'S ALMANACK for 1884, besides the usual information found in calendars, also contains a complete story by G. Manville Fenn, short biographical sketches of "Notable Men of the Year," and a variety of full-page and other illustrations. The excellence of Cassell and Co.'s publications is too well-known to need further endorsement, and this almanack is fully up to the average.

The sine-qua-non for Mediumship Automatic Insulator.

Appropos to the appearance of my advertisement announcing the above clairvoyantly suggested little psychological accessory, kindly oblige me with space to state that in addition to the obviously great improvement and advantages they possess in their construction (over the old-fashioned Planchette Indicator) commented upon in "LIGHT," No. 93, I have now perfected them by fitting "Crystal Balls" to the Patent Registered Exhibition Prize Medal Castors already adapted to them, by which not only is the completest Magnetoid Insulation secured, but the Balls themselves used apart from the Insulator afford a ready means for developing the Trance and Seing phases, of course, to individually inclined capacity, so securing in one instrument a most practically useful combination. New descriptive circulars just published supplied on receipt of stamp for postage. Reserving all rights of production and sale.—I remain yours truly, ROBERT H. FRYAR, Bath.—[Advt.]

SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

II.

Twenty-three years ago, the Rev. Dr. Mullens published the "Memorials of the Rev. A. F. Lacroix," who was his father-in-law, and, like himself, a most energetic missionary in India.

Both these good men belonged to the "London Missionary Society."

M. Lacroix was born at the village of Lignières, in Switzerland, on the 10th of May, 1799.

His father passed away, only a few days after the birth of his son. But an uncle supplied this loss so fully that the lad never felt the want of a loving father's care. He had a large school for boys, and educated his nephew himself.

At the early age of fifteen, Mr. Mullens tells, us how the current of his father-in-law's life was distinctly turned, by a beautiful spiritual intervention, given in distinct answer to prayer. Young Lacroix had set his heart upon joining Napoleon's army, in spite of the earnest entreaties of both his mother and uncle. He left home, with the full determination of going direct to the headquarters of the Swiss recruit depot at Berne.

So distressed was his good uncle at thus parting with his beloved boy, that, as Mr. Mullens says, "he carried his griefs and disappointments to a throne of grace, entreating that, where earthly affections and ties seemed powerless, the authority of Heaven might interfere." In distinct reply to this prayer, we read that as young Lacroix was within sight of the end of his journey "suddenly a hand seemed laid upon his shoulder, and a voice rang loud in his heart: 'What dost thou here?' He paused, obeyed, and at once hastened back; his purpose vanished for ever! and flinging himself into his uncle's arms, he exclaimed, "Ah! dear uncle! you have been praying for me! you have been calling me back! and here I am!" He now settled quietly to his studies, and gave his kind guardian the highest satisfaction and delight.

The following year we find M. Lacroix studying the works of Jung Stilling, the German philosopher and mystic. His little book called "Scenes in the Kingdom of Spirit" had so great a spiritual influence upon the youth, that, whilst he had always been a high principled, good young fellow, he now "rose to a higher level of religious principle," "became a decided Christian," and "gave himself to Christ, as his Saviour and his Master, resolving in all his future life to be ruled by His Divine will." M. Lacroix's interest in Stilling's works was life-long.

Therefore, we were not disappointed in our expectations, but, on reading further into the volume, found that this good Christian man was to all intents and purposes a true Spiritualist. He taught his children from their earliest years "to believe that temporal things are strangely linked with those that are spiritually discerned."

The chapter headed "Home Life" is contributed by Mrs. Mullens, who was M. Lacroix's eldest daughter. With reference to her father's spiritual teachings she says they "prepared them in after-life to receive his speculations on the world to come (ever in accordance with Holy Writ) almost in the light of a revelation. Not but that he himself always checked such a feeling, saying 'Those are my ideas merely; and although I believe I have the Spirit of God, yet I may be mistaken.' It was this diffidence that prevented him speaking of these things except to his most intimate friends; and yet, in sketching his life, to omit a mention of his speculations, his beliefs, and his researches into the mystical, would be to separate him from that atmosphere which went with him where he went, rested with him where he rested, and hovered over every thought and action of his life.

"He hardly looked upon Heaven as wholly beyond this life; but in some part, essentially in it, as the root of the flower is within the mould." . . . "Truly it was a precious faith, for

"It linked all perplexed meanings
Into one perfect peace."

"But," Mrs. Mullens continues, "he went beyond this. He was a firm believer in apparitions," carefully collecting all accounts of such phenomena, and "the result was that after rejecting huge masses of what was purely the growth of superstition, credulity, or jugglery, there were still thousands of well accredited facts to prove that the dead have appeared, and do still at times continue to appear, to the living. The belief was found everywhere. Scripture sustained the doctrine. History was full of it. Nearly every family had a story founded on it. Every district had a haunted place, or house. And so my father accepted it."

One very remarkable incident Mrs. Mullens relates (see p. 346), the truth of which she declares her father "believed as firmly as if he had had the evidence of his own senses in its favour, because it occurred to a dear and valued friend of his, a missionary in South India. This friend succeeded another missionary, who had died, leaving the accounts of the mission in a state of hopeless complication. And yet as he was an honest, upright man it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing £70! or if they had not been expended where were they to be found?

"After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble."

"This was in broad daylight, about three o'clock in the afternoon. After lying awhile, he distinctly saw the figure of a man, dressed in clerical habiliments, rise, as it were, out of the ground, and proceed to the table, where were lying a mass of papers and accounts, relative to the affairs of the mission. Selecting one, the spectre placed it uppermost, looked round at his astonished successor, and immediately disappeared.

"On the open page was a memorandum, stating that £70 of the mission money had been lent to a certain gentleman at Madras, at a high interest. This gentleman was applied to, acknowledged the debt, and refunded the amount." While speaking of the usefulness of such spirit communications, even if for apparently trivial purposes, Mrs. Mullens says that her father *agreed with Southey*, regarding such matters, viz.: "That the end is sufficient, if sometimes one of those unhappy persons, who looking through the dim glass of infidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of *one* such story, be led to a conclusion that there are 'more things in Heaven and earth than are dreamed of in his philosophy.' . . . *Surely every friend of religion may bid God-speed to the inquirer, who pushes his researches into regions whence he never fails to bring us tidings of the soul's immortality, and the reality of a future life.*"

"My Visit to Styria," by Miss Caroline Corner, having proved a success, it is that lady's intention to publish another volume of her late "Visit to Rhineland," the proceeds of which (expenses cleared) are to go towards giving a number of the poorest little children of the East End of London a treat at Christmas, by way of a good tea, amusements, and a Christmas tree, from which prizes of useful articles of warm clothing may be drawn. Miss Caroline Corner earnestly requests the kind co-operation of friends and other sympathetic and benevolent persons, by means of subscriptions for the book, "Rhineland," (published at 1s. 6d. and 2s. 6d. per copy), or by donations of clothes for the little ones, or both.—Address, Miss Caroline Corner, 3, St. Thomas's-square, Hackney, London, N.E.

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Light :

SATURDAY, NOVEMBER 17TH, 1883.

INTERESTING MANIFESTATIONS.

Spirit Lights.

I wish to publish a report of a very interesting manifestation from which I have derived intense happiness. All advanced Spiritualists have heard of the appearance of lights in darkness—many have seen them—I have done so often—in the presence of Daniel Home frequently, and also when the medium was Mrs. Fox Jencken. During a sitting I have seen perhaps as many as twenty flitting about at one time. I did so within the week past, at one of my ordinary sittings; eight persons being present.

But to see lights when no medium is present, has been,—if I am rightly informed—the privilege of few.

It has become mine, but only recently, although I have been a Spiritualist, deriving enjoyment, instruction, and Christian teaching, from that prolific source of them all, for nearly, or quite thirty years.

It may delight some and astound others, if I say in one sentence—I see my beloved wife every night when I lie down on my bed. I will describe the circumstances as clearly as I can, but I cannot do so very clearly.

My bedroom is thoroughly dark: made so by thick curtains across the windows: every ray of light from gas-lamps or moonlight is excluded: I carefully cover a brass bedstead, and put out of the way a luminous match-box. In short, I use the precautions I am bound to use to prevent the possibility of delusion: deception is, of course, out of the question, as I am alone.

A few minutes after I lie down, when I have said prayers and repeated the evening hymn of Bishop Ken, and a hymn of my own—

"How can I for a moment doubt
The loving mercy of my God!"

the space between the foot of my bed and the wall becomes slightly illuminated (previously, it was utterly dark), dark clouds pass across it. Soon they seem chased away, and light clouds take their place (obviously, unless there was light as a background, dark clouds could not be distinguished): a number of such light clouds seem to be flitting about: gradually they combine and assume form—the "human form": the upper part of which is light, the lower, white drapery.

The figure remains before me for generally two minutes: it then moves nearer to me, and I see it above my head.

Several times I have received "pattings" on the forehead: they are promised kisses on my brow.

Usually sparks of light issue from the light clouds: the dark clouds become fringed with light and gradually disappear.

The vision—if so I am to call it—generally lasts about five minutes; when the room becomes again thoroughly dark. This vision—so to call it—has appeared to me just forty times, continuously every night—excepting two nights; on these two nights I had been greatly fatigued during the days, and it is well known to Spiritualists that when exhaustion of the atmosphere of "living" women and men would abstract too much of the element of life, spirits, who love those with whom they are in communion, do nothing; no manifestation takes place. I have sat with Daniel Home several times when power was entirely withheld from him. In his present state of weak health, he has ceased to have power, except on rare occasions or by fits and starts. I have had but two messages from my wife through him during nearly three years.

Your readers will ask how I know the form to be that of my wife? I will tell them.

I have received through the mediumship of Mrs. Jencken several "messages" from my wife: making pointed reference to this light—to these lights. I will copy passages from them.

"Doubt not my presence when you have the proof in the

most beautiful of all signs—the light that always accompanies happy spirits. Only few behold that light as you do."

"This is another delight added to my crown of happiness to be able to give you a sign of my presence in light: thus I feel a new happiness, such as one feels after a long separation when clasping a beloved one in fond embrace."

"In the light you see, I come. It is my soul looking through my eyes upon my all on earth. We ought to be very happy, and very grateful for our blessings."

"The lights are mine, I come with a light, a visible proof of my presence: they will grow brighter as I grow stronger in power. I shall soon be able to come and place the light on you, and answer you by the lights."

"The lights will very soon be brighter and stronger."

"Every night I come to you in two ways: first I come and breathe a blessing upon you, then I bring my light, and remain with you all the time you are awake."

"Do not fear the clouds; do not let them annoy you. They are only shadows undeveloped: my light dispels all gloom."

These messages were given at several times, but always when Mrs. Jencken was by my side: two of them were, however, direct messages: that is to say, not written by Mrs. Jencken, but by my wife, in her own handwriting.

By a large proportion of your readers all I desire to be understood will be understood. It is simply this—that those who are called "the dead" can and do communicate with those who are called "the living."

I might furnish other evidence of that solemn, comforting, encouraging, and "happiness-giving" fact: the delights arising from which cannot be exaggerated.

"Hast thou been told that from the viewless bourne,
The dark way never hath allowed return?
That all which tears can move, with life is fled,
That earthly love is powerless on the dead?
Believe it not!"

But I dare not go at any length into this branch of my subject. If I did I should necessarily occupy too much of your limited space. Yet I will ask you to print the following most beautifully eloquent "message" I received from my beloved wife, at mid-day in full sunshine, on Sunday, the 4th of September, by direct writing, no one being present but Mrs. Jencken and myself. I was told in her (Mrs. J's.) handwriting, "place some paper under the table." I did so, and immediately heard the paper rattle, so to speak. Then came a message, "Take up the paper." I did so. Barely half a minute had passed between my putting the paper down and taking it up. This message was written on both sides of a large slip of paper. It is no disparagement to the intellect of Mrs. Jencken to say she could no more have written language so eloquently beautiful, than she could have written "Paradise Lost."

"When you come to our home so bright, you will rejoice; but you cannot come yet: be patient. I have left all sorrow, for earth is full of sadness. No weary wasting of life here, no shrinking from the bitter winds, no threat of coming evil, no grief, no cheerless homes, no despair, no vain prayer for speedy relief from suffering, no broken hearts are here, no severed friends over mournful memories to weep, for all are re-united, no bed of death for loving eyes to watch the pulseless sleep, no parting here, no death, no blasted hopes, no faded flowers, no destruction, no fierce battle startles with fear and dread the peace of Heaven, but the loving choir sings through the celestial sphere.—Look up, thou weary stricken one, thy wounded heart shall grieve no more at earth's decay and death's shadow, while you have faith in the Great Master.—Your own MARIE."

I am promised manifestations even greater and more emphatic than that I have described in this paper. The promise is to "talk" with me when I am "alone;" without the intervention of a medium. I shall rejoice when it is so: although I have entire confidence, as well as great interest in, and much affection for, the Medium who has been so frequent, so effective, and so sure a means of bringing into actual communication—into direct personal intercourse—my beloved wife who is in Heaven, and myself.

I believe a time is coming to very many of us when mediumship will not be required. Why it is now I can no more guess than I can as to many other marvels, of which God, Who "works in a mysterious way, His wonders to perform," postpones the revelation of the why and the how.

"Ask of ten thousand things the reason why,
And take the only answer—It is so!"

Probably this is not the only communication you will receive from me on this deeply interesting subject. For the present, it must suffice to say I no more doubt that in these lights I recognise the actual personal presence of my beloved wife than I doubt that I am now writing with pen and ink on white paper. I am as capable of exercising sound judgment as to the one as I am as to the other, and have equally reliable evidence as to either and both. In a single sentence I conclude this paper:—I know my wife can and does appear to me continually—graciously and mercifully permitted to do so by her and my Divine Master—to console, to comfort, guide, and encourage me, so long as I remain on earth, until, released from its bonds, I rejoin her, to be led by her and with her many other dear friends, to the footstool of the Lord and Master, Christ.

S. C. HALL.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XLIII.

We are passing through a phase of spiritual distress which reacts on me greatly: principally, as I believe, in consequence of susceptibility to spiritual impressions for the development of which you are responsible. Yet at such seasons you withdraw, and do not attempt by any means to alleviate my trouble, or to throw light on the difficulties that beset the cause. You have such power surely, or you are not equipped with the first requisites for your mission. We want guidance and protection. Instead of giving them you withdraw. Seasons when the powers antagonistic to you seem to have paramount sway are calculated to cause searching of heart in us. These are times when we question whether it be well to open the spiritual floodgates, and let in all and sundry who wait beyond. The outcome of the movement seems to us questionable; and that quite independently of the personal aspect of it. We want comfort, and you withdraw; hope, and you are silent.

Then I want to know in definite language, how and why this crisis has come. Who is responsible? What is it to do? Am I correct in my belief that Spiritualism will make no head in my day? or is that a desponding view not justified by your wider knowledge? On this point it is that I direct you to the words of Judge Edmonds, through Mrs. Tappan to which I before referred.

What you allege is in many respects untrue, and your conclusions partake of the falsity of the groundwork on which they stand. You complain that we desert you in a time of difficulty. Nothing could be more directly the reverse. We rather guard you with tenfold care, and use precautions for your protection which are not the less real because you are not able to estimate them. It is your misfortune that you refer our operations exclusively to that which is objective to your corporeal senses. You make no count of that which is spiritual and impalpable to bodily sense. Yet there it is that our operations are real and potent. The little that is projected on the material plane is but the shadow of the real spiritual work which is going on ceaselessly in the domain of spirit. It is there that our operations centre. Of this, in your present state of spiritual disturbance you take no count.

We do, indeed, so far as we can, withdraw at such times objective manifestations of our power, because such are fraught with risk. It is not when the enemy surrounds the fort that we desire to throw open the gates and invite them to come in. We have frequently told you that care is required in throwing open the portals to the spirit-world. You know that it is so. The risk of incursion of undeveloped spirits is real and pressing, and that is not all the risk. It is very necessary for us to be careful for your own sake. The faith that you place in us and in our dealings would sustain a rude shock were the messages to become foolish, frivolous, or untruthful. The slender basis on which it rests would be overthrown, and we should see our work ruined and undone. Yet we run grave risk of that if we attempt to convey messages to you when your spirit is not at rest, and when the spiritual atmosphere is thick and heavy with the miasma which now surrounds you.

You would blame us on all sides; if we do not speak, if we speak wrongly, or not sufficiently, or overmuch or over little. We cannot ensure truth and reason under circumstances which invoke folly and deceit. We prefer to avoid the risk by remaining outwardly silent, the while we labour to throw around you spiritual conditions of harmony and peace. Ignorant as you are of the world of cause, you must be content to allow us who labour in it to act as we see best. The world of spirit is the world of cause, and what you now deplore is but a faint shadow of the strife that rages in it. You ask us of the reason for this strife in your world. We have already told you in brief that it is from the world of spirit that the cause is derived. We are passing through an epoch in which great efforts are being made by the Adversaries. The powers antagonistic to us vex and harm us and you; and the wave of spiritual disturbance generated here extends to the spiritual atmosphere that surrounds you.

The words to which you have referred us have a distinct illustrative bearing on this point. You will see, if you meditate on them, that it is so. You are the recipients of spirit influence, and whatever the nature of that influence may be, it comes to you as it left us. Just as we have always told you that great and noble ideas have their inception in the world of spirit, so is it with the disturbing influences which work among you evil and unrest. They are all spiritual. What our friend, the Judge, says about the influence of spirit-deliberation upon your earth is precisely true, but should not be new to you. One effect of this spiritual disturbance on you is to obliterate for the time being much that you will remember again when the flood is past. If you will look back you will see that, and if you are wise and will be guided by those who can see causes, whereas you only trace effects, you will make retrospect your business now. Be content to make sure of the ground over which you have passed, and do not seek to climb higher now when the fog is round you. The ascent has been made with pains and care, and no point gained has been lost. You have mounted higher and higher, and now that the mists have settled down around you, be content to wait awhile and rest. When the clouds lift and the sun shines out again you will be surprised at the prospect which opens out to you, a prospect which will be all the more bright and glorious for the gloom which has preceded it. Now is not the time to climb higher, nor is it the time to explore around your standpoint. You may fall and be dashed to pieces, and in your fall may carry many with you to destruction. Be content to rest. We tell you that the time of trouble will pass. It may be necessary that the storm winds blow the mist aside, and that a time of turbulence and distress come. It may be. We do not say it will be. But even if it be, shelter yourself behind the rock to which you have climbed. There are those near who will aid and save you. They will not indeed wrap you round in softness, and deprive you of the benefit of a deep spiritual experience necessary for your development. That they may not do, but they will warn, guide, and protect you from ill, and when the storm has burst, or the fog has lifted, you shall go on your way in confidence and peace, having the quietness of assurance, and the joy that cometh in the morning when the sorrows of night are past. Rest assured that you are not now the best judge of the future. Leave it alone, and look to the past. We may with reason ask you to repose confidence in us. We are acting in your own best interests in withholding as far as possible all external manifestations. You do not know the risk you run. We know and use our discretion. No risk shall arise from our rashness, and no false or foolish communication shall shock your faith, so far as we can help it. It has been a great difficulty to write this. Ask what is in your mind briefly.

There is a great deal in what you say. You would have us avoid sitting then?

Not altogether: but sit under direction only. It is not in our power, nor is it in our will to produce objective manifestations now. If it were in accordance with your minds, we would advise little or no meeting in circle.

But we do not like to cease altogether.

Do not cease altogether. We counsel only reticence and moderation. You should know by this time when it is well to sit. Use your own judgment.

Precisely. You tell me I have none, and then urge me to use it.

You have none in the sense of foresight and foreknowledge which belongs to spirit. Such as you have you must use, so that it may be strengthened, and so that you may learn by experience. You will so gain your spiritual training. It is part of your education. You will be guided: but we may not act for you.

*I took some steps about publishing my essay on the Religious Aspect of Spiritualism, but it does not seem to come to anything.**

Wait, the time is not yet.

Something of the kind is required.

Not now. Do not climb further. Be content to wait in peace. We will not say more, for we have said more now than is quite wise. We leave you with the blessing of the Supreme, and with the assurance that we do not neglect any of our friends, though we may seem to be silent.

+ IMPERATOR.

A NEWLY formed Spiritual organisation, having its headquarters in London, requires three or four rooms near Charing Cross. Can any of our readers inform us of suitable premises?

* This, of course, was written before the publication of my book, "Higher Aspects of Spiritualism."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Kiddle Mystery.

To the Editor of "LIGHT."

SIR,—If there is a man whom I like to call friend, and whom I have so regarded for years, it is "M.A. (Oxon.)" — But still I must say what is to be said as though our friendship did not exist. In his "Notes" in your issue of 8th September, he permits himself certain expressions about the Mahatma, Koot Hoomi, sneers and innuendoes more natural to a *Saturday* writer, than to so practised a medium and Spiritualist as he. Surely my friend forgets himself and the record of the Spiritualistic movement, when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle, in the *Occult World*, any warrant for such jealous nagging. Has he lost sight of the several instances of similar re-appropriation of ideas without credit in mediumistic literature, where the *bond fides* of the scribe were undoubted? Am I wrong in the recollection that the printing of Mr. Duguid's "Hafed, Prince of Persia," an "inspirational" work written under test conditions, as alleged, had to be stopped, because a very extended plagiarism was discovered, and the publishers of the work affected sued for infringement of copyright? And that none were so surprised at the plagiarism as the witnesses to Mr. Duguid's literary labour? How many such examples of this duplex—even coincident writing—might be discovered in literature perhaps the encyclopedic bookworms of London may tell us. Outsiders ignorant of the very rudiments of spiritual phenomena and philosophy may be excused for seeking in craft and dishonesty the sole explanation of such facts; but we whose studies are of things noumenal have so many unexplained mysteries, that it seems in wretched taste to adopt the tone of the cheap jacks of the weekly Press, when a question of this sort is to be discussed. If "M.A. (Oxon.);" thinks it so very funny that a very small patch from Mr. Kiddle's robe should have been stitched into the garment of Koot Hoomi's thought, I can, since he believes my word, give him a much tougher nut to crack. In the last number of the *Nineteenth Century*, in the very thoughtful article "After Death," occurs a passage of about a dozen lines which is word for word identical with what was written by this same Koot Hoomi, two years ago, in a private letter to myself. Yet no third party has seen the letter, nor have I copied or printed the passage in question. Again, when the report of one of Mrs. Hardinge Britten's American Lectures appeared in—if I mistake not—the *Spiritual Scientist*, Madame Blavatsky found in it a passage verbatim from the as yet unpublished "Isis Unveiled," which Mrs. Britten had not seen. And the M.S. was actually altered so as to avoid the appearance of plagiarism. I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution as that in "Esoteric Buddhism," would be driven to fish for ideas in Mr. Kiddle's speeches, or the pages of any Spiritualistic journal. When my friend of London has explained away the mystery of his own mediumship, it will be in order for him to throw stones into his neighbour's garden. The Eastern philosophy teaches us that nature carries her economical system even into the sphere of ideas; and that not only is no atom of matter lost, but also not even a thought. As the ether is the matrix of visible nature and its phenomena, so, the Asiatic says, ideas survive in the *akasa* (their word for our Western ether), and are carried from mind to mind throughout the ages. You will find in our folk-lore even common proverbs which embody this thought; and most assuredly it betokens unripeness of experience in psychology to raise the hue and cry at any seeming "plagiarism." "M.A. (Oxon.);" is a clergyman: suppose he sneers for a while at the identity of 2 Kings xx. and Isaiah xxxviii. in language and ideas. Was this also a case of plagiarism or of duplex inspiration? However, let all this pass as fit only for children, and scientists of a certain type who grin at their "soul" through the horse-collar of matter. The suggestion that Mr. Rhys-Davids, or any one else at the West, knows more about Buddhism than the most learned living Buddhist philosophers is to the last degree absurd, but still only one more manifestation of the vanity which has made a conspiracy of our savants to put down the Asiatic pandit and Vhikku as persons of no account, so to say. When one sees Professor Weber fancying

he can crush out Indian antiquity by sitting upon its literary remains, like the pitying she-elephant upon the deserted brood of young partridges, and the Sanscrit chairs of Indian colleges filled, not by Native but by European professors, who have it not in their blood to comprehend the Esotericism of India—what wonder that Buddhists should be called within the enchanted circle of Bow-Bells, to hear the truth about their ancestral philosophy! Even I, your humble correspondent who am a thousand leagues away from being an adept, claim to know something about Buddhism, in spirit and letter, as the high priest Hikkaduwe Samangala's certificate to my "Buddhist Catechism" also proves. I am just to-day starting on a journey to Upper India and Kashmir, where I shall see Koot Hoomi, and one or more of his Tibetan *chelas* (pupils:—and, by the way, many of the Koot Hoomi letters are written by them as his secretaries, merely giving the general ideas, and they elaborating them, and even "precipitating" them in his proper handwriting. The example of the precipitation of the Fakir, by Madame Blavatsky, at New York, will illustrate this scientifico-psychic phenomenon). I shall be tempted to ask him to have a glance at what "M.A. (Oxon.);" thinks so very amusing a "skit" at him.—I am, Sir, &c.,

H. S. OLCOTT,

President, Theosophical Society.

Adyar, 27th September, 1883.

The Theosophical Society and its Critics.

To the Editor of "LIGHT."

SIR,—Although I am not authorised to speak in the name of the above Society, and I might on some points not now be recognised as a true representative, yet, as one of the original members, perhaps I may be allowed to say something on certain matters in connection with it which have been recently commented upon in your paper.

Your correspondent "S.," in "LIGHT," of this week states that Mr. Hurrychund Chintamon "could not agree with some of the doctrines or rules put forward by Colonel Olcott, either from his own intuition or under the inspiration of his guiding star; consequently, he declined to have anything more to do with the founders, and the Colonel, therefore, after the manner of his countrymen, took the matter into his own hands, and 'bossed the job' himself."

Your correspondent is evidently uninformed, or misinformed as to the true circumstances under which Mr. Chintamon ceased to be a member of the Theosophical Society. As I do not choose to make myself responsible for, or even to repeat, charges which I cannot personally verify, I will only say that some four years ago the London branch of the Society received an intimation from the Indian headquarters of Mr. Chintamon's formal expulsion. Colonel Olcott did not assume the Presidency (which I suppose is what "S." means by "bossing the job") upon Mr. Chintamon's retirement, but held that office from the very first. Nor had the settlement of the headquarters in India any connection with the Chintamon affair, which did not come to light till after Colonel Olcott's and Madame Blavatsky's arrival at Bombay early in 1879.

So much for the above specimen of the force and accuracy of attacks upon the Theosophical Society.

The second subject I have to refer to is one of more difficulty, and I cannot echo the light-hearted contempt with which certain advanced Theosophists, perhaps even the Society in general, are able to regard it. I mean what is known as "the Kiddle incident." My embarrassment does not arise from any, the smallest, difficulty in realising the occult explanation often suggested among ourselves in the Society, and adverted to by Mr. W. T. Brown in his letter in your paper. The conclusive results in "Thought-Transference" obtained by the Psychical Research Society should make it at least intelligible even to those not already long familiar with the idea. In my own mind this conception not only stands as a most certain truth, but I believe it to be a far more important and practical one than is generally supposed. A year ago I insisted at great length in your columns on the objectivity of thought, on the fact that mental energy in this resembles manual energy, and that whatever is thus wrought out becomes henceforth independent of the individual consciousness, is part of the intellectual stock of mankind, whether expressed in words or not, and finds entrance into similarly occupied minds, as their "happy thoughts," and "sudden inspirations." Let no real thinker despair, or fear his work is lost, because it cannot find a "publisher," unless indeed he cares only for nominal fame and recognition. It will assuredly find a public. As he sits at his desk, and before the

words which embody his conception can be transferred to paper, that conception has passed into the universal medium of what, relatively to us now, and *only so relatively*, is the spiritual world. It is this medium which constitutes the sphere of the *anima mundi*. If we are compelled to speak of its operations and *rapports* with individual minds in quasi-materialistic language, as "astral currents" and so forth, that is only because the objective, the transferable, of every state or condition is the "matter" of that condition, *absolute* spirit being thus the negation of all objectivity. And what is true of mere thought is of course not less true of that further and more external objectivity which it gains by verbal expression. This outward form, even, will be conserved with fidelity, and transmitted with despatch along the psychical lines of attraction and least resistance. But such outward form will only be perceived (as a rule) by those intuitively capable of reading off the message in what we call the Astral Light. It does not follow even with them—and in relation to this "Kiddle incident" let that be borne in mind—that the nominal authorship will be known. All that comes is just so much as is relevant to the matter on hand, for it is just the mental occupation which attracts it. The astral post, be it remembered, is not bound to carry a whole newspaper.

Now on the above supposition—to me no "supposition" at all, but a fact of daily and universal, though seldom recognised experience—the circumstance that the passage from Mr. Kiddle's lecture was somewhat altered and adapted to suit the Adept teachings, is of no significance whatever. Of course that is how the passages so consciously seen and read would be dealt with for the purpose in hand. A medium, no doubt, would have given the whole in its integrity as a spirit-teaching. The adept, on the other hand, says:—"Here is an excellent general expression of the idea I have got to give, just come before me, from what quarter I know not and care not, but it contains this, that, and the other, which won't do, and must be altered accordingly."

If, therefore, we had no facts to go upon but the mere coincidence itself, that would have no more disturbed me than it disturbs some more acquaintance with the above ideas is, perhaps, rather more recent than my own. But there are two other facts which I cannot but relate to one another in connection with this coincidence. One is that the letter of "Koot Hoomi" in question, like most of the rest in the "Occult World," was transmitted to Mr. Sinnett by Madame Blavatsky. The other is that Madame Blavatsky sees the *Banner of Light*, in which Mr. Kiddle's lecture was published, as regularly as any Boston Spiritualist. This would naturally be the case with the editor of a paper like the *Theosophist*, and appears from frequent citations therein. But even here I must interpose another cautionary remark, which is that that very fact would make the psychic transmission to a mind in intimate rapport with Madame Blavatsky's—as Koot Hoomi's may be assumed to be—all the more likely. Her mind would thus be the real point of departure. Nevertheless, were it an open question, free from authoritative statement, so that such a suggestion could be made without offence by one who would if possible avoid offence, I should avow the opinion that of these letters, whether they are or are not the *ipsissima verba* of any adept, were at all events penned by Madame Blavatsky, or by other accepted *chelas*. At least, I should think that she was a medium for their production, and not merely for their transmission. The fact that through the kindness of Mr. Sinnett I have been made familiar with the handwriting of the letters, and that it bears not the remotest resemblance to Madame Blavatsky's, would not influence me against that opinion, for reasons which every one acquainted with the phenomena of writing under psychical conditions will appreciate. But I am bound to admit that there are circumstances connected with the receipt by Mr. Sinnett of other letters signed, "K. H." which are, as regards those, apparently inconsistent with any instrumentality of Madame Blavatsky herself, whether as medium or otherwise, and the handwriting is in both cases the same.

That even on the above supposition, these teachings are still the faithful transcript of a very high tradition, I have little doubt. I am fortified in this belief from a peculiarly well-informed and now quite independent source. But the significance of the Kiddle coincidence will not be lightly ignored by any uncommitted person. One may be an "occultist," and may yet agree with the shrewd, if superficial, Mrs. Poyser, as to the necessity for abstruse explanations of the cat being found in the dairy. As an illustration, I may say that I entirely agreed in principle with the able and instructive letter which Mr. A. R. Wallace addressed to "LIGHT" on the occasion of the alleged "exposure" of a medium some fourteen months ago. And yet I have seen too many "materialisations" to allow myself thus to account for all, or even most of the "exposures." I am very far indeed from suggesting that the evidence in this case is anything like so inculpatory as that which makes wilful deception the only rational verdict in the case of many so-called "spiritual" phenomena. But I do say that in proportion as known facts make one explanation easy and natural, they make a more recondite one difficult and far-fetched. I think that if in this particular matter anyone is to fall back on personal confidence in Madame Blavatsky, as the ground of rejecting the apparent explanation, that position should be distinctly and publicly taken. It would be intelligible to all, and doubtless

sufficient for very many. But I do not wish it to be supposed that the Society, here at least, is quite unanimous in regarding the matter as unworthy of public notice, or as not calling for some further information. We owe this to the general public, whose attention we have claimed by our recent attitude. And it is due to ourselves if we are to repel attacks with confidence and success. I believe I may say that Mr. Sinnett, though himself attaching no importance whatever to the incident, has made a concession to weak brethren like myself by seeking for an explanation, which, if yielded, may at least commit somebody to something.

C. C. MASSEY.

Parallel Passages.

To the Editor of "LIGHT."

SIR,—In your issue of September 29th, you were good enough to insert my letter on the parallel passages noted by Mr. Kiddle in Koot Hoomi's letter as given by Mr. Sinnett, and in an address delivered by himself at Lake Pleasant in August, 1880. I have been rather disappointed that Mr. Sinnett has not followed up his remarks in your paper of September 22nd, by some further elucidation of the matter. His words, "for the moment all I can say is," seem to warrant your readers in expecting a further reply. Will you allow me a short space to refer to the letter of his apologist, Mr. W. T. Brown, which appears in your issue of to-day.

On looking again at the parallel passages as they stand in "LIGHT" of September 1st, I find, near the commencement, a sequence of nineteen words *exactly alike* in the two passages. Further on, there is another sequence of nineteen words *exactly alike*. Again, towards the end, there is a sequence of thirty words in Mr. Kiddle's address which is *exactly* reproduced in Koot Hoomi's letter, except for the insertion of one word in the latter,—"uninitiated" before "mortals." Besides these, there are several other clauses almost identical.

These are the facts before us. I submit that the attitude of mind assumed by Mr. Brown, which I cannot help characterising as somewhat supercilious and patronising, is entirely out of place, and beside the mark. There is no occasion for Mr. Brown to inform us that "Mr. Kiddle's letter is written conscientiously and in a good spirit." Although, if this is Mr. Brown's opinion, I fail to see why he should say that it is "unpleasant to write letters of such a nature as this to unsympathetic and sceptical men." Finally, Mr. Brown takes credit for his "explanation" being "good-natured," and says, "the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours."

Looking again at the facts, and re-perusing Mr. Brown's letter, I venture to express the opinion that neither common-sense nor spiritual perception would be shown by accepting his remarks as a valid and satisfactory explanation. Knowing, or rather conceiving, the possibilities which may exist, I do not think we are justified at present in using hard words. If Mr. Sinnett has evidence that the identical letter in which the passage occurs, came to him, or was produced in an abnormal manner, a most interesting inquiry opens before us. If, on the other hand, he has no evidence as to this letter, however much he may have as regards others, we shall be bound to come to the *prima facie* conclusion that *someone* has imposed upon him, and has consciously adapted the passage from Mr. Kiddle's previously-given address, and passed it off as coming from Koot Hoomi.

Hoping further light may yet be thrown upon the matter,

I am, yours faithfully,

A STUDENT.

November 9th, 1883.

Miss Wood at Cape Town, South Africa.

To the Editor of "LIGHT."

SIR,—In August, 1882, Mr. Samuel Defries, of Sydney, Australia, on his way home by the "Orient" line, which has steamers touching here bi-monthly, called on me, having brought a letter of introduction from my friend—one of the greatest living sensitives—William Eglinton. The steamer only stopped a few hours to coal and provision, but during that short time we exchanged ideas on many important matters regarding the welfare of the Truth of Spirit Intercourse. Finding he had made definite arrangements with Miss C. E. Wood—with whom I had grand materialisations, under what I believe to be absolute test conditions, at Newcastle-upon-Tyne, in 1877—to go out to Sydney for the purpose of giving experimental scientific sances to the members of the Liberal Association of Sydney, I prevailed on him to allow her to break the voyage at Cape Town. This can always be done without extra cost, providing passengers get the sanction of the London agents, and run the risk of getting a vacant cabin. The cost from Cape Town to Australia is very nearly as much as from London, so that should, at any future time, any normal worker or medium think of coming to Cape Town on their way to Australia, they must not take our Cape mail boats, but the "Orient" steamers, and be sure to get their tickets endorsed by the purser or agents to break at Cape Town. As we have got a Mesmeric and Psychological Society (about fifty members, Mr. A. Teague, hon. sec.) and a good-sized room for meetings, sances, &c., &c.,

public workers and professional mediums will find it to their advantage to break the voyage, should they be going out to Australia, as they will not only make it pleasant for themselves, but, if useful, do much good for the cause.

Just one year after Mr. Defries first saw me I got a letter from him, dated England, stating that, if possible, Miss Wood and himself would soon leave for Australia. He could not get passage by the same steamer, so arranged for her to go on before him and remain at Cape Town as my guest for two weeks, when he would take her on.

Knowing Miss Wood would only be with us about twelve days, I made arrangements with a few inquiring minds to attend a few sances. She arrived per "Lusitania" on 3rd and left per "John Elder," on the 15th inst., with her guardian and my friend and brother-worker, Samuel Defries.

I had four sittings at my own house, and two at the rooms of the Psychological Society, under what I consider test conditions, and, considering the hurried preparations, strange sitters (I was the only one who knew Miss Wood,) and rainy weather, the results were extremely satisfactory. Most of the persons at my private sittings, although honest inquirers, were not conversant with the subtle conditions for spirit intercourse, especially materialisation, so I simply risked their forming erroneous impressions.

Miss Wood was literally sewn up in my dressing-gown, and tied down to a heavy arm chair and nailed to the ground, as in these experiments she was sitting behind a curtain out of the view of sitters. We had tolerably good materialisations, and direct writing by "Pocha;" my guitar was manipulated intelligently, and many other simple manifestations. The time being so short we could not sit for *pers nal* tests, which I consider are the only ones to bring conviction to novices and those who are simply seekers after signs and wonders. I explained to the sitters that what they saw was only a faint idea of what did take place, and that they should sit for three or four months with her in order to see varied and convincing phenomena.

What did take place was done by human intelligence, which claimed to be spirit agency. Miss Wood solemnly declares that she takes no active part in the manifestations. I have securely tied conjurers, who proposed to imitate spirit manifestations. In many cases the imitations were really good, and deserved credit, but they tell you that what they do is pure trickery, which shrewd observers know and can imitate. Spirit manifestations can easily be imitated and burlesqued, but the conditions under which they are done are as different as a candle is to the sun.

The two sittings given to the members of the Cape Town Mesmeric and Psychological Society, under test conditions, thoroughly convinced every sitter (about thirty-five or forty). The materialised form came outside the curtain, and at request waved its arm, as it had no power to speak on this occasion; took a bell from off the table and rang it, in order to prove that our senses—eyes—were not deceiving us. It came out at one corner of the curtains, and, by urgent request, moved round to the front of the extemporised cabinet, and entered at the middle aperture, opened the curtains and shewed another spirit form. Pocha informed us the magnetic conditions and mental emanations of the sitters were exceedingly good, and if they could but sit for eight or ten times several spirit forms could come out simultaneously, walk about the room, and allow themselves to be touched. In most scientific circles the magnetic and mental conditions act on the spirit forms like flames of fire would on human beings. Of course tyros cannot understand conditions and ridicule those who insist upon keeping them. When we have professors to instruct the masses about the science of spirit intercourse and the philosophy of materialisation, the public mind will become wiser. Till then private workers can only go on quietly and hope for more light.

Miss Wood and Mr. Defries hope to return to Cape Town in fifteen months.

This visit of Miss Wood was not professional, and no one paid a farthing for what they saw. God bless this and all other true mediums, prays yours, in love and truth,

BERKS T. HUTCHINSON.

2, New-street,
18th October, 1883.

Bell Ringing.

To the Editor of "LIGHT."

SIR,—In reference to the bell ringing by spirits, reported in your valuable paper, I take the liberty to bring under your notice what happened at and preceding my father's death at Naples some forty years ago.

To properly understand what I am about to relate, it is necessary to state that the apartments of which we were then the tenants, were the first floor of a hotel, having on the landing two doors, each provided with a bell.

My father's bedroom was at the furthest end of the apartments, and at the head of the bed there was a bell rope attached to a bell which was used to summon the servants in case of need.

This bell was out of any person's reach, my father excepted.

One day the latter, only forty-eight years old and enjoying good health, was suddenly taken ill, not seriously, but enough

to be obliged to keep to his bed. Three or four days after, in the morning, the bell of one of the doors was heard ringing, but on inquiry no person had rung it, and we thought that some other tenants had pulled it by mistake. A little while afterwards the same bell rang again, apparently by invisible means.

This was repeated twice, with the same result, and my father began to get fidgetty, and in order to put an end to what he thought was a joke, ordered the servant to take away the bell ropes. Scarcely had the rope been removed when the other door bell rang in its turn. This rope was also removed, but, strange to say, the bell continued ringing. My father became thoughtful, and directed the servants to pull down both the bells. As soon as this order was executed the bell the rope of which hung at the head of my father's bed, rang violently. My father then said to me, "I know what that means; replace the bells at the doors." The bells were replaced, and rang no more. My father, though not feeling any worse, called in his notary, made his will, and gave me, the eldest son, the directions necessary for the management of the family affairs. Ten days later he died.

I give you a story of simple fact.—I remain, yours sincerely,
BARON T. SPEDALIERE, F.T.S.

Marseilles, 16th October, 1883.

"Astrology"

To the Editor of "LIGHT."

SIR,—As an humble student of astral science, allow me a word in defence of this subject. "S." evidently not having thoroughly investigated the science (if he had he would not require the opinion of the spirit world as to its truth), gives your readers a communication from "the other side." And the spirit or *intelligence* seems to know about as much as "S." himself; the remarks about being born at the Vernal Equinox, and the effects upon the human organism in consequence, are beside the question, but to shew that, as on earth, so in the realm of spirit, *intelligences* differ widely, according to their degree of knowledge of truth, I give a few brief paragraphs from a trance communication given in the *Banner of Light*, August 17th, 1861, on the subject of astrology.

"Astrology may be called the foundation of all the sciences. Astrology may also be called the index of all things found upon this material plane."

"Out of this science grow all the religions and philosophies of the past."

"Mortals know but little as to how much they are controlled, bound, held, each in their respective spheres, by the different planets which people the universe."

"Each and every planet has its direct and positive influence upon each and every human being."

"Astrology! What a mighty subject! So mighty that the few brief remarks we have given you are not to *one ten thousandth* degree fitted to touch upon a single point of the subject."

Had "S." examined his own horoscope and noted the time of directions, and then compared them with the events of life, he would not ask anyone's opinion as to how far they agree with such communications from the other side as he has given to the readers of "LIGHT." For the benefit of F. W. Thurston, M.A., I give the following astrological data of the Royal but unfortunate Bourbon family. The horoscopes of these persons should prove to any sceptical mind that there may be "some truth in astrology."

Louis XVI., Aug. 23, 1754, 6.24 a.m.—Mars rising, Uranus setting, Saturn in sesquiquadrate, with the Sun also afflicting the Moon, and the latter thus rendered malefic, in square with the Sun again.

Marie Antoinette, Nov. 2, 1775, 7.30 p.m.—Uranus approaching the meridian in sesquiquadrate with the Sun, the Moon exactly between Saturn and Mars.

Louis XVII., March 7, 1785, 7 p.m.—Uranus in square with the Sun.

Princess Elizabeth (guillotined), May 3, 1764, 2 a.m.—Mars culminating, Saturn in conjunction with the Sun.

Louis XVIII., Nov. 17, 1755, 4 a.m.—Mars in conjunction with the meridian, Saturn in opposition to both, but Jupiter rising; therefore, after all his vicissitudes of fortune, he died upon the throne.

Charles X., Oct. 9, 1757, 7 p.m.—Saturn and Uranus in conjunction near the meridian, in square to Jupiter, Mars in opposition to the meridian. No favourable indication of any kind.

Duke de Bordeaux, Sept. 29, 1820, 2.35 a.m.—Saturn in opposition to the Sun.

Duchess of Parma (his sister), Sept. 21, 1819, 6.35 a.m.—Mars in conjunction with the meridian, Saturn in opposition to the Sun.

Duke of Angoulême, Aug. 6, 1775, 3.45 p.m.—Mars and Saturn in conjunction with the meridian, in square with Uranus, and all three in semi square with the Sun.

Duchess of Angoulême, Dec. 19, 1778, 11.25 a.m.—Uranus in opposition to both the Sun and the meridian.

Duke de Berri (assassinated), Jan. 24, 1778, 11.15 a.m.—The Sun in square and the Moon in opposition to Uranus.

Louis Philippe, Oct. 6, 1773, 9.40 a.m.—Saturn culminating, afflicting the Moon, but also indications of good fortune.

Duke de Nemours, Oct. 25, 1814, 5 p.m.—Saturn culminating.

Prince de Joinville, Aug. 14, 1818, 1.40 p.m.—Mars in conjunction with the meridian, Saturn in opposition to both.

Duke D'Aumale, April 26, 1822, 6.15 p.m.—Mars culminating in sesquiquadrate with Uranus.

Duke de Montpensier, July 31, 1834, 5.40 p.m.—Saturn culminating, but Jupiter in good aspect with the meridian; and the fact is, that the Duke having become a Spanish Prince by marriage, suffered comparatively little by the revolution.

Princess Clementine of Gotha, June 3, 1817, 1.40 a.m.—Has not one indication of evil in her horoscope, and she has been entirely exempt from the misfortunes of the family.

Count de Paris, Aug. 24, 1838, 2.45 p.m.—The Sun afflicted by all the malefics.

It may be added that these times of birth are all derived from official documents, which may be inspected in the British Museum, and were printed in the *Spectator* a few years ago.—Yours respectfully,

Z.

November 12th, 1883.

Astrology.

To the Editor of "LIGHT."

SIR,—I must hasten to disclaim any sort of agreement with the views of the correspondent, quoted by "S." in his letter in "LIGHT" this week.

Nor is my own conclusion about astrology merely that there is a vague "something" in it. I believe very much in it, though I would not undertake to tell anyone's future specifically by means of it. What I am at present aiming at is an inductive demonstration of the elements of the science: to shew a more or less constant correspondence between individual character and the general outlines, at least, of the individual life, with planetary positions at birth.

Certainly I have more confidence in these positions as an indication character than as an indication of fortune. I should not, for instance, anticipate downfall or disgrace from the presence of Saturn in the tenth house with as much confidence as I should predicate excitability or irascibility of temperament from certain aspects of Mars to the moon. On the other hand, I cannot be so sure of the converse; that is, that given the character, the appropriate aspects will be found in the nativity.

I may mention that I have now received a very large additional number of birthdays of insane patients, upon which I hope soon to report.

I have to thank Mr. Thurston for his very interesting letter in "LIGHT" of November 3rd. I have the horoscopes of nearly all the Royal Family, including the second generation, and on another occasion will supplement Mr. Thurston's list. I am glad to see that his method is the same as my own, to consider the comparative chances of the testimonies to occur.

As regards affliction of the moon in cases of insanity, I do not exclude it, but only defer its examination for the present. Suppose A B C to be alternative causes or concomitants of D, then in the class denoted by D, I should expect to find more cases of each A, B, and C than the chance-average would allow; though neither one of them with anything like uniformity. For the purpose of simplifying the calculation I take one of the alternatives at a time—that is all. I am quite alive to the distinction Mr. Thurston calls attention to, between the effects peculiar to affliction of the moon and those denoted by the affliction of Mercury.

And I can find no expression of my own meaning and belief more apt than that which is to be found in the last paragraph of Mr. Thurston's letter. Reserving further comments on his valuable contribution, I will only now express my satisfaction that the subject has engaged his attention.

C. C. M.

EXTRAORDINARY STORIES.

Our Shrewsbury correspondent writes: "In the neighbourhood of Wem, a town on the Shrewsbury and Crewe branch of the London and North-Western Railway, some unaccountable proceedings are reported. At Wood's Farm, four miles from Wem, occupied by Mr. Hampson, his wife, two children, and two female servants, on Thursday last, while the family were just about to sit down to tea, at four p.m., when it was still daylight, a sauceman suddenly jumped off the fire, and this was followed by the tea things being swept off the table and smashed. Several pieces of burning coal were then hurled off the fire, set the clothing of an infant four months old in flames, and before the clothes could be removed the child was severely burnt on the hand and arm, and its hair was singed off its head. A small American clock on the mantelpiece was next dashed violently to the ground, and several other articles on the mantelpiece were also thrown down and broken. Something was thrown against the face of a large cased clock, and shivered the glass and face, and a lamp globe and chimney were smashed. The mat of the lamp took fire from a piece of burning coal falling on it, and a basket on the parlour table was also discovered in flames. The neighbours were fetched in, amongst them being Mr. Lea, a neighbouring farmer, Police-constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause. Mr. Lea and Police-constable Bowen were both struck by things thrown by an unseen agency. It was feared that the house would be set on fire by the burning coal and consequently the fire was removed from the grate and the furniture from the

house. All went outside, but several things were flung from the inside through the windows. In the kitchen six panes of glass were broken and several in the parlour. Strict inquiries have been made by the police and others, but there appears to be no elucidation of the mystery. Mr. Hampson says he cannot account for it unless it is something in the coal; but the coal could not throw articles about the room. The affair has caused considerable talk in the neighbourhood, and a great amount of incredulity is expressed." Our correspondent, who personally visited the house, adds that the accounts of the occurrence were received from several eye-witnesses.—*Daily Telegraph*.

"A sequel to the extraordinary occurrence at The Woods, Loppington, near Shrewsbury, happened on Thursday at the village of Weston Fullenfield, about two miles from Mr. Hampson's farm, and is sufficiently conclusive to confirm the events that took place there early in the week. It appears the servant, Emma Davies, who resided with the Hampsons, was discharged, the farmer and his wife feeling anything but comfortable at her presence. On Thursday the girl went to assist Mrs. Jones, a neighbour, to wash the household linen, but had not long been engaged in this occupation when the bucket in which she was washing jumped about the house, throwing water and clothes in all directions, the family Bible and other books placed on a side table narrowly escaping the flames. On attempting to pick them up a boot flew over the girl's head, striking the mantelpiece. Later on, when both women went out to place the clothes on the hedge for drying, those that the girl placed jumped over into the road. Mrs. Jones, getting alarmed, ordered the girl home. On arriving there, her presence induced a lump of coal to leap from the fire across the room to a table, and the flower-pots in the window also behaved in an extraordinary manner. The girl shortly afterwards went out to fetch her father, but before proceeding far she became very ill, and fell down in the road. She was conveyed back to her home, and a physician called in." The same correspondent, in a later telegram, says: "I visited Weston Fullenfield yesterday afternoon for the purpose of inquiring into the extraordinary occurrence in connection with the young girl Emma Davies, and found sufficient evidence to confirm every detail of the remarkable event. The girl, who is in her thirteenth year, resides in the village with her parents. On returning to her home last evening the household and other articles commenced moving about in all directions and most mysterious manner, which continued during the night. Six panes of glass were broken in the room, and outside the greatest disorder prevailed. In the front and on the side of the house were strewn broken bricks, crockery, glass, stones, &c., which could not be accounted for in any way. One woman was struck with a stone 150 yards off. Another, who was in the house, received a wound on the arm from a knife passing her, and an ulster belonging to the girl had every button torn from it in the room. A number of the Shropshire constabulary visited the premises to-day to investigate the extraordinary circumstances, but were unable to solve the mystery. The girl was made to do some household work, but nothing unusual was observable. The vicar of the parish, the Rev. Mr. Tuke, visited the house last evening, and read and engaged in prayer. Dr. Corke, of Baschurch, was called in to-day, and made a close examination of the girl, but was unable to obtain much information from her. He stated she was in a very excitable and nervous state, but was not designing. The matter is causing the greatest excitement throughout the whole neighbourhood, and much superstition prevails in the village."—*Daily Telegraph*.

A Shrewsbury correspondent telegraphs that he paid another visit to Weston Lullingfield yesterday, and was informed that on Saturday and Sunday there were further extraordinary manifestations in association with the girl Emma Davies. Taylor, of the Shropshire constabulary, remained in the house until late on Saturday. During the time he was there, it is stated that the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron became undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village schoolmistress, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although replaced, the circumstance was twice repeated. On Sunday, it is added, a box in a bedroom was hurled across the room, and a number of cups and saucers were smashed.—*Daily Telegraph*.

A GHOSTLY VISITOR.—A New York telegram dated October 11th, says: Under Sheriff Thos. Brown, of Richmond county, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, I., the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frise, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corsun; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavauroz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.