

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.)"

Mind contains a singular paper by Alfred Binet on "Visual Hallucinations in Hypnotism." It is a summary of a longer paper contributed by him to the *Revue Philosophique* of last May. The experiments were made upon five hysterical girls at the Hospice de la Salpêtrière in Paris. The objects of visual hallucinations verbally suggested seem to have been perceived under the same conditions as a real object. For instance, the subject perceives the imaginary object with each of the two eyes. If the patient has one eye colour-blind, coloured hallucinations cannot be suggested to it. "One hysterical mad woman always saw at her left side a man dressed in scarlet. When this patient's right eye was closed, and her left eye, which was colour-blind, alone remained open, the man in question appeared to her gray and enveloped in clouds." Again, mechanical pressure of the eye doubles the hallucination. A prism placed before the more normal eye of a colour-blind person doubles the hallucinatory image and makes one of the images undergo a deviation in conformity to the laws of optics. A spy-glass removes or approximates the imaginary object precisely as if it were real. But this effect is only produced when the glass is properly focussed for the sight of the subject. A mirror reflects the hallucination and gives a symmetrical image of it. For instance, if the hallucination of a profile face, turned to the left, is suggested ; when the sheet of paper on which it is supposed to be is placed before a mirror the profile appears turned to the right. If for the portrait written lines are substituted, the characters in the mirror appear reversed from right to left, or from top to bottom, according to the position in which the paper is held.

M. Binet further says that not all hallucinations can be doubled by ocular pressure. He believes that uni-lateral hallucinations, and those which move with the movement of the eye are of this class. This is the test usually applied, I believe, to hallucinations in general by the medical faculty. It would seem, then, that there are certain so-called hallucinations which do not respond to it, but are, on the contrary, so real in themselves as to fulfil every condition of test applied scientifically. An ordinary person may be supposed, for instance, to know that pressure on the eyeball will double an image, and therefore the suggested image might be expected to be doubled by the act of pressure. But these "five hysterical girls" can hardly be supposed to be

acquainted with "the deviation in accordance with the laws of optics caused by placing a prism before the eyes. "A colour-blind patient, who had not been previously tested, would not naturally describe an apparition, which was of a scarlet hue to one eye, as gray to the other, unless she had been told of her defective vision. Nor would she know what to expect on looking at the object of suggestion through a double-refracting crystal. M. Binet's condensed account of his experiments does not enable me to see precisely whether he made trial of such a test as the following. But if he gave to his subject a number of crystals so cut as to refract variously, and if his patient described, with fair accuracy, the appearance that ought to be presented by the suggested object through each of these, surely we have a very curious and important fact to deal with. What would such results prove? They would seem to take the hallucination out of the sphere of imagination, in which the mind of the patient would supply the descriptions given, into another sphere altogether—from the subjective to the objective. Is then thought a substance, as spirits confuse us with saying? What is the exact outcome of these curious and suggestive experiments?

¶ In *Belgravia* (September) Miss C. F. Gordon Cumming has an interesting article on some prophecies of a Highland seer, condensed, I believe, from a book which deals more fully with the predictions of the "Seer of Brahan." This Ross-shire prophet, who was born a few years before the Commonwealth, seems to have been an Elisha among his kind, and his predictions, if we are to credit what is recorded, were verified in a remarkable manner, even when they must have sounded most unlikely, and, indeed, preposterous:—

"Foolish, indeed, must have sounded in the ears of his contemporaries his assurance that full-rigged vessels would one day be seen passing to and fro through the wooded valley that extends westward from Inverness. But 150 years later the great Caledonian canal was dug, connecting the chain of inland lakes one with another, and entering the sea at Inverness! Many must have listened as to the ravings of a maniac when he foretold in prophetic vision that long strings of carriages without horses would run with lightning speed between Inverness and the Isle of Skye, and when he told of rushing fires moving across the moorland between these points, which were then accounted far apart. But a few years have elapsed since the construction of the Inverness and Skye Railway has furnished the fulfilment of a widely known but previously incomprehensible prophecy. Equally strange was the prediction that a day would come when fire and water would run in streams through all the streets and alleys of Inverness. Such words must, to our forefathers, have seemed to augur death and destruction. Yet they have received a very peaceful solution, since gas and water have been laid on all over the city!"

Nothing could well have seemed more unlikely than that a famous natural rock-arch near Storhead of Assynt, known as the *Clack Tholl*, would one day fall with a crash like thunder, and that the noise would be so great as to cause a stampede among the herds of the Laird of Ledmore. Now the pastures of Ledmore are twenty miles distant, and it must indeed have been a crash that could be heard so far. Strange to say, in the year 1841, nearly two centuries after the prediction, the Ledmore cattle strayed from their normal pastures, and wandered on till they almost reached

the *Clack Tholl*, which at that very moment fell with a thundering crash, and so alarmed the herd that they turned and rushed home. Again he foretold, in words that must have been at the time a veritable enigma, that the powerful family of Mackenzie of Rosehaugh would find their downfall "when '*Foolish James*' should be laird; and through senseless pride, the goat should replace the deer, and fishermen of Avoch rule over the Black Isle. The present generation has seen the fulfilment of these enigmatical words (with various details of local interest), for the career of folly of the last Sir James necessitated the sale of his lands on the Black Isle to Mr. Jack, the son of an Avoch fisherman, who, by marriage with the Fletchers, assumed their name and armorial bearings, *with the goat as a crest*. Thus the famous *deer's-head of the Mackenzies is replaced by the goat of the Fletchers!*"

Strangely accurate, again, was the prediction of the downfall of the Macneils, of Barra. The details are such as to make one suspect that the account has been cooked, or the prophecy squared with the fact. But this method of treatment of evidence, though it has the merit of simplicity, and though it is, as I am aware, favoured in scientific circles, is not to my taste. I prefer to admit that there are some things that I do not understand. This is the prediction and its fulfilment.

"*When the blind man with twenty-four fingers and the Sheriff's officer with the big thumbs shall meet in Barra, then may Macneil prepare for the flitting.*" Early in the present century a celebrated blind beggar, having six fingers on each hand, and six toes on each foot (who hence was known in Gaelic as 'the blind, with twenty-four fingers'), started on a begging expedition through the Long Isle. Resolving to cross the six miles of sea which separate South Uist from Barra, and then try his fortune, he took his place in the ferry-boat, and had for fellow-passenger a sheriff's officer, whose Gaelic nickname described him as 'the man with the big thumbs.' This man's errand was actually to serve a summons on Macneil of Barra, who thereupon was compelled to 'flit,' and make way for the new owner of his estates."

Equally improbable and absurd was the prediction that the Earls of Seaforth should be near their end when "a cow should give birth to a calf in the highest chamber of Fairburn Tower," a stronghold of the family.

"This certainly appeared a crowning dream of folly, yet, strange to say, all has been literally fulfilled. As years rolled on, the estates did pass away from the old family, and the old castle, which was wont to echo the song of the bard and the music of the pipes, was shadowed, and allowed to fall into decay. All was dilapidated. The doors fell from their hinges, until not one remained to bar the progress of man or beast. Then the tenant farmer bethought him of using the uppermost rooms as a barn wherein to store his straw, and as the straw was carried up some was accidentally scattered on the staircase. This attracted the notice of a cow who had strayed into the open hall, and enticed by such good pickings, she climbed step by step, till she actually reached the topmost room.

"But how to descend was quite another matter, for such stairs would puzzle any cow, under any circumstances, and this particular cow was not in condition for acrobatic feats! So finding a plentiful store of straw, all ready for her use, she decided on remaining where she was, and there, a few days later, she gave birth to a fine calf. The rumour of this unexpected fulfilment of Coinneach Ore's well-known prophecy spread far and wide, and various persons, still living, took the trouble to go from Inverness and elsewhere to see this aspiring cow and her calf in their exalted byre, which has now become 'the show room' of the Old Tower!"

Space does not permit me to quote how Lady Seaforth put the seer to death because he had revealed to her a glimpse of distant events that she did not relish, nor to shew in detail the fulfilment of the curse that he uttered: a curse which was finally accomplished but two generations ago. Among those who were well acquainted with the prophecy were Sir Walter Scott and Sir Humphry Davy.

"He foretold how, ere many generations had passed, the line of Seaforth should become extinct; and that when the time came when there should be a buck-toothed Gairloch, a hare-lipped Chisholm, a stammering Laird of Raasay, and a half-witted Laird of Grant, then all men might know that the day of doom was at hand; that the last Lord of Kintail should be deaf and dumb; that the gift-lands of Kintail, bestowed on his ancestors by King David II., should pass away from him; that he should be the father of stalwart sons, all of whom should pre-decease him; and that he should go down in sorrow to the grave, knowing that no heir male survived to bear his name and honours as Chief of the Mackenzies of Brahan and Kintail. Then a woman with snow on her cap (or a snow-white cap) should come from the East across the sea to sit in Seaforth's chair, but the broad lands of the Mackenzies should pass to other families. As a crowning agony, he added that this white-hooded woman should cause the death of her own sister."

This circumstantial prediction was fulfilled with the most precise accuracy. How completely, the curious must read for himself, for the story is long, and no detail is wanting to the most perfect completeness. What is the explanation? How are we to account for the minute precision of this seer's spiritual vision over a range of two centuries?

As an instance of the power of spiritual sight which Highlanders so largely possess, I may give the following vision of the last Earl of Seaforth when a boy at school.

"When a clever, promising lad, scarlet fever of a virulent type broke out in his school, and about twenty of the boys were attacked by it.

"All were placed together in one large room—the school hospital—and here young Lord Seaforth saw a vision which the Highlanders of course attributed to second sight. One evening, in the gloaming, the sick nurse had left the room when she was recalled by a wild cry. Hastening back, she found the lad flushed and trembling; he positively affirmed that a hideous hag had passed through the room, halting a moment beside each bed, and standing longer by some than by others. She had a wallet hanging from her neck, from which she took a mallet and some pegs, and, after gazing steadfastly on one of the boys, she bent over him, and drove a peg into his forehead. The boy never stirred, though Seaforth distinctly heard the sound of breaking bones. Then the hag passed on to another boy and yet another, and, Jael-like, drove in her dreadful pegs. On some of the sick lads she gazed long without touching them, and others she passed by without notice. At last she came up to young Seaforth, and handled both his ears. She seemed to feel for a nail, but after a pause she passed on, and disappeared from the room.

"Then the sick lad, who hitherto had laid spellbound, and unable to move or to utter a sound, burst forth in the cry of horror which had startled the nurse. Never, to the last hour of his life, could Seaforth forget the horrible agony of that moment when the hell-hag touched his ears. The nurse strove to soothe him, and told him it was but a fever-born dream; but when next the doctor came round he found this patient so strangely excited that the nurse afterwards apprised him of this circumstance. Returning to the sick-room the doctor bade the lad tell him his dream, and, while seeking to quiet the dreamer, he made notes of every detail. To his amazement and horror, he found that all those patients whom Seaforth pointed out as having received a special look from the hag became so seriously ill as to hover between life and death, while those into whose brow she had driven the peg died. Seaforth's life hung long in the balance, and finally *the fever left him stone deaf.*"

"M.A. (OXON.)"

THE LIVING DEAD.

They pass me by like shadows, crowds on crowds,
Dim ghosts of men that hover to and fro,
Hugging their bodies round them, like their shrouds
Wherein their souls were buried long ago.
They trampled on their youth and faith and love,
They cast their hope of human-kind away;
With heaven's clear messages they madly strove,
And conquered—and their spirits turned to clay.
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
"We, only, truly live; but ye are dead."
Alas, poor fools! the anointed eye may trace
A dead soul's epitaph in every face.

—James Russell Lowell.

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 Bishop of Carlisle's Theory of Apparitions.

To the Editor of "LIGHT."

SIR,—Before I discuss the words addressed to Thomas, let me just glance at some other proofs that the risen body of Christ was not a material and corruptible body, as the Bishop contends.

St. Mark makes the statement "after that He appeared in another form unto two of them, as they walked, and went into the country." These words, if they came alone, unconnected with other mystical phenomena, might be unintelligible, but so connected they clearly point to a liquid or fluent form, not to the stationary and fixed form of solid flesh and blood. He seemed the same, but oh! how different!

What, again, does the Bishop make of that strange and mystical assertion of Peter, "being put to death in the flesh, but quickened in spirit"—not "by the spirit," as it is falsely rendered—"in which also He went and preached unto the spirits in prison." Bishop Horseley, in one of his admirable sermons, had the sagacity to embrace and defend the natural meaning, but the dull materialism of orthodoxy has always found it too strange an idea to entertain.

If Christ resumed the fleshly frame, then He resumed also all its low wants and concomitants. Bishop Goodwin must find himself embarrassed in attempting to account for the post-resurrection phenomena during the forty days, but how will he account for the Ascension? With what body did He ascend? The Bishop will hardly contend that He ascended in the cumbersome and corruptible frame. Besides the inherent absurdity of the supposition, he would have to encounter the Pauline axiom, "flesh and blood cannot inherit the Kingdom of Heaven, neither doth corruption inherit incorruption." Albeit the orthodox dogma directly affirms the latter.

If then the body was changed, was it a total change or only a partial change? Was it a mixture of corruption and incorruption, or one of entirely different materials? Surely the latter, for how can we conceive an amalgam of the two?

And what was the epoch of the change? When was the transition made? Surely at the one decisive crisis of bodily dissolution. At that moment the inner or ethereal body emerged from the ruins of the earthly tabernacle. This is indeed a mystery, and Paul does not deny it, for he cries, "Behold I shew you a mystery." This is a mystical universe. Life and death and what ensues are both mysteries, quite at variance with a dull mechanical philosophy.

But the Bishop may inquire, "And what became of the mortal body which was not found in the sepulchre, nor afterwards discovered elsewhere?" To this I frankly reply that I cannot find an answer. But neither can the Bishop tell me what became of the mortal body, unless Christ took it up with Him into Heaven; for it was certainly not left behind Him on the ground. The difficulty equally exists in both cases. But we are not to take refuge from a difficulty in an impossibility—such as that of Christ ascending into the heavens with the cumbersome corruptible body of His nativity.

Let me now shew that Christ's words to Thomas are true in a transcendent sense. I will give it in a paraphrase. "I wish to assure you of my identity—you have no idea of any real body existing except in the gross mortal form familiar to your senses. You think that the soul at death goes out into the air, and is dissipated, or else that it has only a shadowy existence, without the external reality and true vigour of your present bodies. But I assure you that it is quite otherwise. There is no such thing as unembodied existence. The soul, after death, finds itself in a body, with powers of locomotion, of vision, of speech, of hearing, of touching vastly more real, vital, and vigorous than before. I am not a spirit, in the sense in which you conceive spirit, for indeed there is no such thing. Spirit is never for one moment divorced from body and form. But it does not follow that the dull mortal senses are able to discern these glorious apparitions. Spirits, however, have a great command over the elements, and when they desire to appear to mortals they are able to materialise their forms and to assume the very characteristics of their earthly existence, even to marks on the body, such as the prints of the nails, or the familiar garments worn in their days of flesh. All this is done for the purpose of recognition, and so it is in my case; you could not otherwise be assured of my identity. I am not a spirit, as you understand spirit. I have a body more real and more substantial than I had before. Believe then in my resurrection." Such I conceive to be the true import of the words addressed to Thomas.

One remark more. The Bishop, in order to blunt the force of my contention that his theory of vision utterly pulverises the evidence for the certainty of the Resurrection, denies that the Apostles "intensely and eagerly desired the reappearance of their Lord on the earth." According to him, they were utterly unbelieving and indifferent, and therefore not likely to set in motion the purely mental origin of vision which he recommends to the world as a summary method of abolishing all Spiritualism,

and relegating mankind to pure unadulterated materialism. Well—if he succeeds in establishing his theory, he will also succeed in exploding all the signs and wonders recorded in the Bible, and leaving it an unutterly untrustworthy record, even from the book of Genesis to the Apocalypse, including both.

But the supposition that the Apostles were in this cold and apathetic mood is utterly monstrous. Belief and unbelief may co-exist in the mind. "Lord, I believe, help Thou mine unbelief," though a seeming paradox, represents a veritable state of the affections. The words of St. Luke are very significant, and reveal the exact state of their minds. "They yet believed not for joy, and wondered"—in other words they thought the news too good to be true—the event seemed almost too glorious to realise it at once. They intensely desired it, and were "glad when they saw the Lord." Thomas was the only radically unbelieving one. They were eager to believe, but were checked by the very grandeur of the event. If ever there was an attitude of mind favourable to the application of the Bishop's theory, it was surely theirs. That theory demolishes all modern signs and wonders, and all ancient ones. Take away all these out of the Bible, and how much remains? A dry husk.

G. D. HAUGHTON.

The Theosophical Society.

To the Editor of "LIGHT."

SIR,—By temperament and taste I am so averse from controversies like that now raging in your columns about the Kiddle affair, that I have not followed the discussion. I had determined, not only to abstain from writing, but even from reading about it; since it seemed unlikely that our enemies could be converted into friends, and bad blood was being stirred up profitlessly. But a dear friend who has figured largely in it asks me to read the letters and state my views, and I comply.

I have no explanation to offer of the alleged plagiarisms, save that which the properties of the *Akasa* (Astral Light), and the relations thereto of the human brain, afford. A document such as that described in Mr. Sinnett's Appendix, with portions faintly and other portions vividly imprinted, exists, and was, at my latest advices, in the hands of Mr. Subba Row. I have seen similar "precipitations" done, not only under my eyes, but actually, in one instance, in a book in my own pocket. In my "People from the Other World" I give fac-similes of two documents of that description. In Denton's "Soul of Things" are a great variety of most suggestive practical proofs of the persistency of subjective images of once objective things, in the *Akasa*, and the possibility of recovering them to view. Finally, I have not only been taught the theory of doing this, but a multitude of experimental examples have been shewn me of the power. It is conceivable to me, therefore, that all Mr. Kiddle's phrases could have been absorbed into the current of an Adept's thought, and transmitted telepathically, as alleged. Whether it was or not, is for every one to judge for himself. The theory of fraudulent intent is barred, as not accordant with our personal experience of the parties interested; and, since the one side argues from psychical and the other from physical data, I cannot see that a universally satisfactory solution of the mystery can ever be reached. It is, to me, a deplorable business altogether, and no one will be more glad than I to have the honest truth brought to light, and everything in psychological science which savours of mystification come to an end. The day will be a blessed one when the Astral Light shall be understood; for then only will disagreements between Spiritualists and Theosophists cease, and the law of evolution be understood. You may depend, at least, upon my setting my face, as President of the Theosophical Society, against deception of every kind.

And now, sir, I submit that this case proves that it is high time that we should put the whole range of phenomena where they belong—viz., in subordination to the discussion of philosophy. The grave question of deciding the laws beneath the mediumistic phenomena of the past thirty years presses upon us most forcibly, in view of the Eastern marvels. That discussion need not involve the lesser one of personalities. I do not admit that a general proposition gains any additional cogency when enunciated by a Mahatma, or seer, or a medium. I wrote this same thing in the *Spiritual Telegraph* in 1853, and it is incontrovertible. A Mahatma, as far as I know, is one only when he is entirely separated from his lower principles, i.e., when he is out of the physical body and standing in the *Mayavi Rupa*—the ethereal or psychic body of the higher triad. When in the physical body, he is as subject to intellectual error as any other mortal of equal intelligence. (Does not mesmerism teach the same as to its sensitives?) Out of the body, he may thread the corridors of the sky; in it, be exhausted with fatigue, and fall from his horse as he dreams. Without questioning the correctness of his explanation of the particular fragment to which his attention was called by Mr. Kiddle's remarks, it is an entirely possible conjecture that, after once calling forth from the Astral Light the whole of that gentleman's lecture, the Mahatma-man went on dictating, and using inadvertently here a sentence and there a word, or a whole paragraph, to express his thought. In such case the several facts would naturally be accreted into the argument intended, with connecting words and ideas emanating from his own mind. And—time and space not being cognised—he would not detect whether

he were using fragments of a speech of Zoroaster or of one of Bright: *ideas* never rust nor rot.

Upon the hypothesis that consciousness exists upon but a single plane, this would be less thinkable than when we accept the Eastern teaching that it acts upon six or seven planes. For in the latter case, a thing perceived by the physical senses passes in towards the higher planes of perception in proportion to the nature of the thing seen, viz., to its relations to things higher than mere physical sense. For example, the sensation of cold would actively affect the lowest physical perception; a mechanical device suggested by reading, seeing, or hearing something, a higher one; a philosophical thought, one higher still; and a spiritual one, one still higher. And, having reached the ultimate plane to which it has affinity, it becomes stored up, or laid away in the latent state, until occasion recalls it for outward expression. In the action of utterance, if the physical body were momentarily exhausted, or pre-occupied by any cause, and the physical memory partly paralysed, it would be quite possible that the other man's ideas should be emitted from the psychic store-house without the thinker perceiving that he was quoting something not original with himself. I do not affirm this to have been the case in the present instance; I only believe it; upon, not alone what I have learnt about the mysteries of mental and psychical action from the Mahatmas, but also from my observations of thirty odd years in mesmerism and Spiritualism. A few think; the generation echoes. The race's thoughts, like its evolutionary energy, are a common fund that all draw from; unconsciously, as they inhale air, or absorb the magnetism of sunlight. An Adept who is, say, writing a letter or a book in a language he has not studied, draws unlimitedly upon that Astral Thought-Bank, and is ten times more likely to utilise Kiddle, or Shakespeare, or Plato, unconscious of his literary sin, than one who, like the Mahatma Koot Hoomi in the present instance, is working with a language he partly knows. But, supposing that the latter were at work when his physical body was exhausted, and with it the brain, then by the momentary paralysis of memory upon the body's low plane of consciousness, he would be no better off, as regards the avoidance of plagiarism, than the other Mahatma, who, as I said, was working with a language quite unfamiliar to his physical self. As I remarked above, the gross theory of fraud, or of promotion of fraud, does not hold in the case of men so noble and sages so wise as those I have been related to for the past ten years. And, having personally met and talked with the Mahatma Koot Hoomi, as well as seen him in astral form, I now know the difference between the physical and psychical being of that name.

Yes, I insist again that the teaching of a Mahatma is no more and no less true because he is one. It is either true or false, and must be determined upon its intrinsic merit. The Theosophical Society was distinctly founded upon that hypothesis, and every tendency shewn of late to convert it into a sect, following inspired revelations, is a strict debasement of its character. Madame Blavatsky and I have not undergone so much labour, and expense, and mental suffering to add another wretched sect to the multitude that already curse the world, and we mean to crush every attempt to make one of the Theosophical Society. Throughout all my public addresses this view has been enforced as strenuously as was possible to me, and I have tried to compel my hearers to understand that every man must save himself if he would be saved; and that no Mahatma would interfere with the necessary results of any one's actions (*Karma*) under any circumstances.

HENRY S. OLCOTT,
President Theosophical Society.

Elberfeld, Germany,
September 27th, 1884.

Mr. Arthur Lillie.
To the Editor of "LIGHT."

SIR,—When, in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as "LIGHT."

Without going into any discussion I shall simply record the mistakes of the article in question.

Par. 1. I am accused of having "confessed that I wittingly deceived Colonel Olcott and others for a considerable time."

Answer: I have confessed to no such thing—I have never wittingly deceived anyone. What I said was, that finding it worse than useless, viz., harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I with-

held from them for a time such details of the truth as would not only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words (Rom. iii. 7), "And if my lie profiteth to the Lord, why should I be yet held as a sinner," should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things.

If I am to be held in this matter a *deceiver*, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one.

Mr. Millar, quoted by Mr. Lillie, methinks, if worth anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Par. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a "Spiritualist," then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the birth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the "Summer Land," &c., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that "Mr. Burns," of the *Medium*, has recorded that I "once came to him to propose" anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to see whether he could not send out English mediums. He never replied, and I returned to Russia soon afterwards.

Mr. Arthur Lillie informs the public: (1) "That John King was not the only alleged spirit that came to her séances." (2) "That I had recognised many other spirits, among others, Mr. Fullover, who had died the previous Friday." Three *blunders* (?) in three lines. I never held séances in my life. It was not at my séances, but those of William Eddy, that I recognised the several "spirits" named. (3) I never saw any Mrs. Fullover (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?) living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie's marvellous accuracy, I quote Colonel Olcott's words from p. 326 of his work:—

"Ten spirits appeared, among whom was Mrs. Fullmer, who had only died the Friday previous. *The relative to whom she came sat beside me, and was dreadfully agitated, &c.*"

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his "Buddha and Early Buddhism," and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's, and recognised them; even to the form of *my uncle* (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivation of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year, alive and well: viz., "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the hospital. So much for "spirit identification."

Par. 3. "She tells us," says my critic, "that he" (Mahatma Koot Hoomi) "comes to her constantly with a black beard and long, white, flowing garments." When have I told any such thing? I deny, *point blank*, having ever said or written it,

and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely mis-quotation, but positive *misrepresentation*. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern Adept," who had gone up for his final initiation, who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman whom I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it, because the same paragraph states parenthetically that it is, "a curious costume, by-the-by, for a Thibetan monk"? No one ever dreamt of saying that the Mahatma was a "Thibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that the same word" (mine, he means, I suppose) "was once pledged to the fact that his name" (the figure's) "was John King." He must be surely "dreaming dreams"! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of shells, . . . we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without *any reference*, save in late years, to their origin and the agency at work behind them. Again; "She" (I) "now tells us that she never was a Thibetan nun"!!! When have I ever told anyone such an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of 'Buddhism,' &c.," hardly ever knows what he is talking about. A nun in Thibet, a regular "*ani*," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order. Nor have I ever received any instruction "under the roof" of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of lay men and women do; i.e., have lived in the buildings clustered around the lamaseries; and I might even have received my "instruction" there. Any one can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and "under their roofs." But I have never so claimed, so far as I know, for the simple reason that neither of the *Mahatmas* whose names are known in the West are monks.

Mr. Lillie's division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the fact can justify the curiosity of the Spiritualists, are neither "Hermits" (now), for they have done with their "practice" of Yoga; nor "Wanderers," nor "Monks," since they tolerate, but would never practise, *Esoteric*, or popular, Buddhist rites. Least of all are they "*Renegades*."

1. What authority has Mr. Lillie to connect the Katchi gentleman, spoken of in "Isis," with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancour.

2. Where has he found that "this Thibetan Buddhist" (which?) "believes that 'Buddha' in Thibetan is 'Fo,' that 'Dharma' is 'Fa,' that 'Sangha' is 'Sengh,' and that a monk is called a Shaman"? I have not "Isis" here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any "Thibetan Buddhist," and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest. However "heretical" in their religious terminology, the Calmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited Semipalatinsk and the Ural mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the "Tarachan Lama" resides, and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen, therefore, I could hardly have ever thought "that Chinese was the language of Thibet." I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word "matra" in

the phrase "bodha-matra," as "mother" or "matter." (See Mr. Lillie's "Buddha and Early Buddhism," p. 20.)

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie's school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in "LIGHT."

Well, so be it. I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed "mistakes," for when one is slain ten more spring up from the dead carcass.

Elberfeld,

September 10th.

H. P. BLAVATSKY.

The Bible and Transmigration.
To the Editor of "LIGHT."

SIR,—Pray allow me space for a brief but earnest protest against the statement of your clerical correspondent, "A. D. P.," that the doctrine of the transmigration of souls is one which "may not be repulsive to minds who hold lightly to revelation, but which to believers in a Revealed Word of God is abhorrent." I object to this utterance as at once uncharitable, arrogant, and ignorant. It is uncharitable because it imputes infidelity to all believers in the doctrine in question, numbers of whom hold firmly to "revelation and the Revealed Word of God," and yet find the doctrine in no way "abhorrent" to it or them. It is arrogant because it assumes the infallibility of its utterer's own interpretation of the Bible. And it is ignorant because the only key to the interpretation of the Bible—the Kabbala, or transcendental philosophy of the Hebrews—shews clearly that the main theme of the Bible is no other than the *Gilgal Neschamoth*, or *passing through of souls*, the process being described in numberless passages under the form of narratives, apparently personal and historical, but really relating to eternal verities, in some of which the doctrine is either so clearly implied or so thinly veiled as to make it wonderful that it should have come to be ignored. But however this may be, the doctrine was clearly not "abhorrent" to Jesus Christ, or He would have returned a very different answer to His disciples when they implied their belief in it by asking of Him, "Did this man sin, or his parents, that he was born blind?"—a belief which, as every Biblical student knows, was prevalent among the Jews, excepting, of course, the Sadducees or infidel part of them.

It is evident from the language applied to this doctrine, both by "A. D. P." and Mr. S. C. Hall, whom he cites, that neither of those gentlemen have made themselves acquainted with its true nature. The conceptions of the Spiritualists and that of the followers of Kardec are very far removed from the ancient and orthodox doctrine of all the religions of antiquity, of which "The Perfect Way" represents the recovery as well as that of many other lost truths. This is a book which—I venture to say—some of your correspondents might study with advantage, no less to you and your readers than to themselves, as the trouble of writing, printing, and reading many of the letters now sent to "LIGHT" would then be spared.

I would add only that, welcome as will be an accession of clerical correspondents to your columns, it ought to be a *sine qua non* that it does not involve also an accession of the *odium theologorum*.

September 30th.

E. M.

The Dissemination of Spiritual Literature.
To the Editor of "LIGHT."

SIR,—With reference to the letter, under the above heading, from "A Barrister," dated 26th ult., in your last issue, I shall be happy to add my name as a guarantee for ten pounds. I enclose card herewith.—I am, sir, yours truly,

October 3rd, 1884.

A SOLDIER.

'THE ILLUSTRATED SCIENCE MONTHLY' ON SPIRITUALISM.

There are many signs abroad that the conflict of establishing the reality of our phenomena is nearly over. They are being recognised as genuine on every hand. The religious papers when denouncing Spiritualism, do not at any rate deny its facts; they simply call in question their source. A short time since we directed attention to the calm and dispassionate utterance of the *Journal of Science* with regard to the psychographic experiments with Mr. Eglinton, and now the magazine whose name appears at the head of these lines takes up a similar attitude. In the course of a series of articles on "Our Senses and their Illusions," the questions of apparitions in general and the Society for Psychical Research in particular are discussed, and the following passage concludes one of the sections.

I would conclude with an expression of my conviction that the result of all these researches is to strengthen our belief in the possibility of the communication of the spirit of man with other spiritual existences—a belief which is not inconsistent with all the advances of science, and the teaching of the doctrine of evolution, which fixes no limit to the development of man, nor places a bar to the continuity of his existence, either in his human, or in a higher phase of being, and which rejects the words supernatural and miraculous, with reference to the phenomena under consideration, as vestiges of ignorance and superstition, notwithstanding that no complete explanation thereof is as yet forthcoming.

All communications to be addressed to:—

THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sésances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return Postage.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, OCTOBER 11TH, 1884.

A RECORD OF TWO MARVELLOUS MATERIALISATION SEANCES.

BY FLORENCE MARRYAT.

I wish to call the attention of the readers of "LIGHT" to an account of two sésances, at which I have had the pleasure of assisting lately, given under the mediumship of Mr. William Eglinton, at 12, Old Quebec-street, W. Mr. Eglinton is an intimate friend of mine, and during the course of a friendship of several years' standing, I have witnessed many wonderful manifestations of his extraordinary power, but nothing so marvellous as I have to relate to you now. The first sésance took place on Friday evening, September 5th, on which occasion the circle consisted of Mr. and Mrs. Stuart, Colonel and Mrs. Wynch, Mr. and Mrs. R. H. Russell-Davies, Colonel and Mrs. Lean, Mr. C., and Mr. Morgan. We sat in the front drawing-room in a semi-circle, with one gas-burner alight; and the doors having been properly secured against any intrusion, Mr. Eglinton took up a position in the back drawing-room, which is divided by a pair of curtains from the front. He had not left us a couple of minutes before a man stepped out from the *portière* and walked into the midst of us. He was a large stout man, and very dark, and most of the sitters noticed that he had a very peculiar smell. No one recognised him, and after appearing two or three times he left, and was immediately succeeded by a woman, not unlike him in appearance, who was also unrecognised by any present. These two spirits, before retiring, came out *together*, and seemed to examine the circle curiously.

After a short interval, a much smaller and slighter man came forward, and darted in a peculiar slouching attitude round the circle. He had also a dark face, but with very refined and handsome features. Colonel Lean asked him to shake hands. He replied by seizing his hand, and nearly pulling him off his seat on to the floor. He then darted across the room, and gave a similar proof of his muscular power to Mrs. Stuart. But when I asked him to notice me, he took my hand and squeezed it firmly between both his own. Colonel Lean asked him if he could disappear through the floor. He responded by mounting through the ceiling. His figure elongated until the head reached the ceiling, at which time the drapery touched the floor, and then he ascended, little by little, till all that was left of him was a piece of drapery no larger than a pocket-handkerchief, which he flapped for a minute or so before he drew it after him. He had scarcely disappeared before Abdulah, with his one arm and his six feet of

height, stood before us, and salaamed all round. Then came my daughter Florence, a girl of nineteen years old, very slight and feminine in appearance. She advanced once or twice, near enough to touch me with her hand, but seemingly fearful to venture farther, retreated again. But the next moment she re-appeared, dragging Mr. Eglinton after her. He was in deep trance, breathing with difficulty, but Florence held him by the hand and brought him up to my side, when he detached my hands from those of the sitters either side of me, and making me stand up, took my daughter and placed her in my arms. As I stood enfolded in her embrace, she whispered a few words to me relative to a subject *known to no one but myself*, and she placed both my hands upon her heart and bosom that I might feel she was a living woman. Colonel Lean asked her to go to him. She tried and failed, but after having retired for a minute behind the curtain to gather strength, she appeared again *with Mr. Eglinton*, and, calling Colonel Lean to her, embraced him. This is one of the most perfect instances on record of a medium being distinctly seen by ten witnesses *with the spirit*, under gas. The next materialisation that appeared was for Mr. Stuart. This gentleman is newly arrived from Australia, and a stranger to Mr. Eglinton. As soon as he saw the lady who called him to the *portière* to speak to her, his exclamation of genuine surprise and conviction mingled with awe, was unmistakable. He said, "My God! Pauline." The spirit then whispered to him, and putting her arms round his neck, affectionately kissed him. He turned after a while and addressed his wife, telling her that the spirit bore the very features and expression of their niece, Pauline, whom they had lost the year before. Mrs. Stuart asked if she also might not advance, and look at the spirit, but it was intimated she must wait for the next time, as all the power had been exhausted in producing an exact materialisation, so perfectly recognisable on the first occasion of its return to earth. Mr. Stuart expressed himself as entirely satisfied of the identity of his niece, and said she looked just as she did before she was taken ill. I must not omit to say that the medium also appeared with this figure, making the third time of shewing himself in one evening with the spirit-form. The next appearance was of a little child, apparently about two years old, who supported itself in walking by clinging to a chair. The attention of the circle was diverted from this sight by seeing Abdulah, six feet high, dart from behind the curtains at the same moment, and stand with the child in our view, whilst Mr. Eglinton appeared between the two forms, making a "tria juncta in uno." Thus ended the first of the sésances I wish to bring before your notice. The second took place on Saturday, September 27th, and under very similar circumstances. The circle this time consisted of Mrs. Wheeler, Mr. Woods, Miss S., Mrs. P., Mrs. Victor Stevens, Mr. Frank Marryat, Colonel and Mrs. Lean, Mr. Morgan, and the Hon. G. S., and we sat in the same order as before, and under the same conditions. Mr. Eglinton appeared on this evening to find some difficulty in passing under control, and he came out into the circle so many times to gather magnetism, that I guessed we were about to enjoy some unusually good manifestations. The voice of Joey, too, requested us, under *no circumstances whatever*, to loose hands, as they were going to try something very difficult, and we might defeat their efforts at the very moment of victory. When the medium was at last under control in the back drawing-room, a tall man with an uncovered head of dark hair, and a large beard, appeared and walked up to Mrs. P. She was very much affected by the recognition of the spirit, who was her brother. She called him by name, and kissed him, and informed us that his face was just as it had been in earth-life. Her emotion was so great, we were afraid she would faint, but after a while she became calm again. Then a lady came forward, the

mother of Miss S., and gave her some advice relative to her private affairs. We next heard the notes of a clarinet. I was aware that Mr. Woods (also a stranger, until a few days since, to Mr. Eglinton) had lost a brother under peculiar circumstances (all of which had been detailed satisfactorily to him by slate-writing through Mr. Eglinton), and that he had been promised and expected to see his brother this evening. It was the first time, however, that I had ever seen Mr. Woods, and yet (so remarkable was the likeness between the brothers) that when a spirit now appeared with a clarinet in its hand, I could not help knowing at once who it was, and saying so to my next neighbour. The spirit advanced to Mr. Woods and grasped his hand. As they appeared thus, with their profiles turned to one another, they were strikingly similar in feature and expression. This spirit's head was also bare—an uncommon occurrence—and covered with thick hair. He appeared twice, and said distinctly, "God bless you," more than once. Mrs. Wheeler, who had only seen the spirit once in earth-life, was startled by the tone of the voice, which she recognised at once, and Mr. Morgan, who intimately knew the deceased gentleman in Australia, confirmed the recognition by saying it was a perfect likeness of the spirit. My daughter, Florence, then came out, but only a little way, not far enough to reach us. I was disappointed at her want of boldness, which Joey explained by saying she was weak to-night as they wanted to reserve the strength for a manifestation by-and-bye. He then said, "Here comes a Masonic friend for Mr. S.," and a man wearing the Masonic badge and scarf appeared, and made the tour of the circle, giving the Masonic grip to the Freemasons present. He was a very good-looking young man, and said he had met some of those present in Australia, but no one seemed to recognise him. He was succeeded by the same male spirit who ascended through the ceiling on the 5th September. As he appeared through the curtains, a female form, bearing a very bright light, appeared with him as if to shew the way. She did not come beyond the *portière*, but everyone in the room saw her distinctly. On account of the dress and complexion of the male figure, we had wrongly called him "the Bedouin." Mr. Frank Marryat now discovered he was an East Indian by addressing him in Hindustani, to which he responded in a low voice. Someone asked him to take a seat amongst us, upon which he seized a heavy chair in one hand and flourished it above his head. He then squatted, native fashion, on the ground, and left us, as before, by ascending through the ceiling. Joey now announced that they were going to try the experiment of *showing us how the spirits were made from the medium*. This was the crowning triumph of the evening. Mr. Eglinton appeared in the very midst of us, in trance. He came into the room backwards, and as if fighting with the power, his eyes shut, and his breath drawn with labour. As he stood thus, holding a chair for support, a white, flimsy mass was seen on his hip, his legs became illuminated with lights travelling up and down them, and a white cloud settled about his head and shoulders.

The mass increased, and he breathed harder and harder, whilst invisible hands pulled the flimsy drapery out of his hip in long strips that amalgamated as soon as formed, and the cloud grew thicker. All at once, in a moment, as we eagerly watched the process, the spirit, full formed, stood beside him. No one saw it had been raised in the midst of us, but it was there. Mr. Eglinton then retired with his new-born spirit behind the *portière*, but in another moment he came, or he was thrown out, amongst us again, and fell upon the floor. The curtains opened, and the figure of Ernest appeared, and raised the medium by the hand. As he saw him, Mr. Eglinton fell on his knees, and Ernest drew him out of sight.

This ended what I am sure your readers will agree with me in calling a most marvellous séance.

I have written down the mere facts as they occurred, forbearing to comment on what has filled me (after fifteen years' active experience of Spiritualism in all its phases) with the supremest wonder. I cannot close this paper without adding my testimony to that of so many others, that William Eglinton is, without any exception, *the most wonderful medium of his time*, either for slate-writing or materialisation, and those who have not witnessed what takes place under his mediumship, have a great deal still to learn.

We, the undersigned, were present at one or both of the séances described, and we give our testimonies that the description of them is perfectly accurate, and that they were performed under test conditions, the doors being locked and the key in the possession of one of the company:—Francis Lean, Lieutenant-Colonel, 20, Regent's Park-terrace, N.W.; R. H. Russell Davies, 12, Westbourne Park-road, N.W.; R. Stuart, 24, Ebury-street, S.W.; Alexander Wynch, Lieutenant-Colonel United Service Club, Pall Mall, S.W.; Eva Florence Stevens, 20, Mimosa-street, Fulham, S.W.; Frank Marryat, 20, Regent's Park-terrace, N.W.; W. P. Morgan, 4, Salisbury-street, Strand.

[Where initials are given in the foregoing narrative, there exist family reasons for the names not appearing in full. We have, however, received their private testimony as to the correctness of the reports. Mrs. Wheeler and Mr. Woods are now absent from England, or their names would doubtless also have appeared in corroboration of this remarkable record.—Ed. of "LIGHT."]

THE LONDON SPIRITUALIST ALLIANCE.

We are requested by the president and council of the London Spiritualist Alliance to ask the special attention of members to the opening conversazione of the winter session, an announcement of which appears in another column. It will be held in the Banqueting Hall, St. James's Hall (Regent-street entrance), on Thursday, October 23rd, at 7 p.m., when, after the usual interval, Major-General Drayson will deliver an address, his subject being, "Science and the Phenomena called Spiritual." We hope there will be a full muster of members to listen to General Drayson, who is one of the oldest Spiritualists in England, and who, therefore, out of his large experience, not only as a Spiritualist, but also as a master in exact science, is likely to have words of deep moment to say with regard to the many serious and perplexing problems now engaging the attention of all sections of Spiritualists. Friends who are not members of the Alliance can obtain tickets under the conditions named in the advertisement, but it is hoped that the number of these "courtesy-invitations" will have largely decreased by the end of the year, through their holders having joined the Alliance as members.

TO CORRESPONDENTS.—A number of letters remain over, and we must crave the indulgence of correspondents for a time. Each communication shall, however, receive attention at the earliest possible moment.

ERRATUM.—In "Lily's" letter, incorporated by "M.A. (Oxon.);" in his "Notes" last week, the word "reconciled" (col. 2, line 11) should read "reunited." This correction is necessary to convey the writer's meaning intelligibly.

SPIRITUALISM AT THE CHURCH CONGRESS.—The full report of the work, done in connection with this gathering during the last and the current week, will appear in our issue for October 27th, together with a balance-sheet. Meanwhile, those who so literally supported the undertaking will be glad to hear that applications for further information on Spiritualism reach us every day.

THE PSYCHOGRAPHIC EXPERIMENTS WITH MR. EGLINTON.—By request we have reprinted this article in our present issue. Readers will observe, however, that it has been placed in a part of the paper usually occupied by advertisements, so that we have not encroached on the ordinary space allotted to literary matter. It will also be found most convenient for binding, as these pages are unnumbered, thus avoiding the appearance of the same article twice in one volume.

EXOTERIC BUDDHISM; OR, BUDDHISM AT HOME.

BY WILLIAM OXLEY.

(Concluded from page 407.)

Many interesting questions arise from the perusal of this work,—accepting the testimony as true,—among which comes up, Is the acceptance of religion, even of the high character that Buddhism was at its commencement, by a nation an advantage or otherwise? History proves that the Mongolians some five centuries ago were a hardy, warlike people, whose military prowess made them almost masters of Asia, India included; and now, according to our author, they are hardly better than arrant cowards, with little of the spirit of resistance to even roving bandits, much less of maintaining their own independency. The rapid encroachments of Russia will soon absorb them; and in fact, in the part of Mongolia where the Russian power is felt, it appears to advantage, and becomes attractive rather than otherwise to the natives themselves. Such things as chivalry, love of national life, and the “making the best of both worlds,” are simply *non est*, and they are an easy prey to the Power which is unscrupulous in its extension of sway. Great as are the evils of war and the blessings of peace, yet, in the present condition of humanity, as in the case of Mongolia, of Egypt, and Central Africa, where the impostor Mahdi is seeking to obtain supremacy by the sword, peace may be purchased too dearly, if it is at the expense of the national life, and subjugation to an unacceptable alien race.

Perhaps the most important to us is the outlook as regards the practical bearing of the pre-eminently Buddhist doctrine of Re-incarnation upon the masses. The known, or at least the alleged, actual re-births of former Buddhas are not, according to our author, specimens that give proof of advancement in purity and excellence of life, but the other way, and betoken retrogression rather than progression, which, to my view, is against all known laws of nature and spirit. In the hands of the priesthood, we see what a powerful engine of mischief to the well-being of the community it is made; and judging by the law of evidence, its application is not only questionable, but downright fraudulent. The doctrine of Re-incarnation itself is but a clumsy expedient to explain the apparent—not real—incongruities of the Great Supreme Government, and betokens ignorance, instead of enlightenment, regarding the true action of the one law which operates in all universes. Its fallacy consists in the cardinal error of making evil positive instead of negative; and resolves itself into an extension of the old Manichean falsity of two independent principles which war against each other.

With all due deference to the brilliancy of the exposition of Esoteric Buddhism as put forth under the ægis of the “Masters”—the alleged Mahatmas of the Himalayas—the Western world has not only the right, but the power, to demand proof respecting any doctrine, and so-called truth, put before it for acceptance, come from what source it may. Theosophy proclaims that the Mahatmas—whose very existence, in the form presented to us, is anything but satisfactorily demonstrated—are the custodians of the highest wisdom and truest knowledge that the world of embodied humanity possesses. If history proves anything at all, it shews that systems of religion, so-called, like nationalities, having lived out their own life, are *never resuscitated again* in the same form. It is out of their ashes, so to speak, that new forms of thought and thence of life evolve, and which in turn live their life. To accept the teachings of Reformed Buddhism, or even of Reformed Christianity itself as the *ultima thule* of human perfection in knowledge and wisdom, is to put back the finger of time, and cause us to go backward instead of progressing forward. To my

mental vision, human mentality has now arrived at that state of development which requires and demands a clearer portrayal, a higher and more rational, in short, a more truthful exposition of the Divine in all things, than any system of the past has evolved. Esoteric Osirianism, Brahminism, Buddhism, and even Esoteric Christianity are but means towards the attainment of the one and only truth, viz., the one life-power working through all, and in all that is. If I may be allowed to say it, I am bold to declare that this is the only doctrine that can enlighten mankind upon the stupendous problems of good and evil, and upon the still greater mysteries of life and death. Viewed from this central doctrinal standpoint, chaos is resolved into order, as beautiful as it is harmonious, and the result of the seven days' Divine work is seen to be—very good!

Have the Himalayan Adepts the capacity to take the lead as teachers of this grand truth? and is theirs the power to become expounders, to waiting and prepared minds, of the law which operates in the formation of physical and spiritual worlds? They may have; but before they can claim to speak with authority, and not as other men (to say nothing of women), their credentials must, to my view, bear the stamp of a diverse order to that which hitherto the signet betokens.

The Orient has had its day; it is now the turn of the Occident, and unless my prophetic eye deceives me, the light and heat of her sun will shine with a greater brilliancy, and send forth more benignant, vivifying rays than that of the now setting oriental sun.

Mahatmal Theosophy, confessedly drawing its power from planetary spirits, has been sprung upon us with very pretentious claims, asserting its own superiority over the now evolving, but scarcely yet defined form, which had its birth in the Occident and which is hardly recognised in the guise of so-called Spiritualism. It would fain, if not extinguish the young life-form, at least attempt to guide its struggling efforts, and assume the office of its teacher. But here I am impressed, if not impelled, to take upon myself the rôle of a prophet; and declare that when Mahatmal Theosophy has become a thing of the past, the later-born form will be vigorous and undying. How so? Because the Law of Evolution is in operation, and the Solar Angelic Power, by penetrating to greater depths, has prepared conditions; and lo! there appears a thing of greater beauty than the outgrowth produced and nourished by the reflected rays from planetary sources. If this is mystic phraseology, the reader will kindly bear with me for a while; but I have the certitude that the arrow will not miss its mark.

Since writing the above, my copy of the *Theosophist* has come to hand, which substantiates what has been given as Exoteric Buddhism by the independent witness whose testimony I have given. The able reviewer of Mr. A. Lillie's pamphlet, uses these words: “*Christianity* is not identical with the *Kabala*, neither is *Esoteric Buddhism* identical with the popular Buddhism of either Northern or Southern India; but as all the symbolism of Christianity finds its true explanation in the *Kabala*, so the fundamental truths contained in a distorted form in what is known as *Exoteric Buddhism* are contained in the ancient Wisdom Religion, called the *Secret Doctrine*, or, as Mr. Sinnett has chosen to call it, *Esoteric Buddhism*.”

But, I would here ask, Is not this distorted form (characterised in another part of the same review as superstition, and a caricature), the out-birth from what we are requested to accept as *Esoteric Buddhism*? If not, what did it spring from? History shews what the Mongols were before they knew anything of Buddhism, and it is their acceptance of this very system—be it esoteric or exoteric—that has made them what they are. I maintain, and challenge denial, that the great religious system known as Buddhism is the external manifestation of its own interior life quality. It may be a “caricature” in its most external manifestation, but, nevertheless, even a “caricature” is unmistakable, and bears the image and likeness of its original. The paramount question now is, Will the *new* evolving form ever develop into a permanent external distorted manifestation of *its* original? I think not, for reasons that have been already given.

Higher Broughton, Manchester,
September 22nd, 1884.

THE SPIRITUAL OUTLOOK.

I.

"I don't like Spiritualism," some people say—or "I don't care for Spiritualism";—as if one should say, "I don't like Jupiter to have so many moons, and I strongly object to the rings of Saturn." If Spiritualism is a fact, it is certainly more interesting to us than any fact of astronomy or geology. The first thing for every thoughtful person who wishes to know the truth, whether he likes it or not, is to ascertain *whether Spiritualism be a fact*. If it be a fact, each one must estimate for himself its importance.

* * *

What if it be True? Test it by the hypothetical method. Supposing Spiritualism to be a fact, as asserted by men whom we should fearlessly trust in regard to the facts of all recognised sciences, how does it affect me for the present and the future? What is the bearing of such a fact on life? How does it affect the materialist—how the Christian? What are the relations of Spiritualism to Heaven, Earth, and Hell? Cannot every one see how one sure and solid fact may change for us the aspects of time and eternity?

* * *

It does seem a little hard that the labours of a life—the reputation of a scientist or a philosopher—ponderous volumes, and the basis of world-wide reputations, should be utterly destroyed by a few raps on a table, or a few words written between two slates, or a few knots tied upon an endless cord, or the materialisation with dematerialisation of some friend we buried years ago, whom we can see, hear, feel, and as perfectly recognise as in his earthly life. But, whether we like them or not, there are the solid facts, carefully examined, and attested by thousands.

* * *

It is not a question of something that is said to have happened thirty centuries ago in Egypt, or twenty centuries ago in Palestine. It is a question of what we have seen and heard and felt—to the absolute verity of which there are thousands of unimpeachable witnesses. It is not a question of ignorance, or credulity, or fanaticism, but of solid facts observed by scientific men, and long series of observations carefully recorded.

* * *

You don't like the facts. You shrink from the obvious conclusions. Having adopted materialism on the one hand, or some creed on the other, you do not like to abandon either because there are inconsistent facts. It is easier to put aside the facts—to shut your eyes to them, or to deny them. But is it philosophical?—and *is it right?*

* * *

Everywhere and always the chief priests, Scribes, and Pharisees have held to the old, and rejected whatever threatened to sweep it away. It is only "the common people" who accept new truths, and hear them gladly. Matthew Arnold, the scribe, lays down the law for us. He says, "Miracles do not happen," and the question is settled. But suppose Mr. Arnold should some day take a perfectly fastened, Bramah-locked pair of slates to Mr. Eglinton, for example, and, sitting by his table in full daylight, hear the sound of writing within them, feel the vibrations, open the slates and read a message to himself, in the handwriting of a friend he had seen buried years ago—what then? Would he unsay what he has said and admit that miracles *do* happen? Whatever Mr. Matthew Arnold may think, or may choose to say, this is an everyday miracle, which has been witnessed by scores of men as well able as he to judge of its reality.

* * *

Mr. Stuart Cumberland—and why not add Tudor Plantagenet while he was about it?—has been finding pins, exposing Spiritualism, and reading the concealed numbers of bank-notes, at Bristol. The performances of this gentleman, whatever they may be, as well as those of his preceptor, Mr. Irving Bishop, and Messrs. Maskelyne and Cook are a distinct advantage to Spiritualism—advertising it, making it talked about, provoking discussion, bringing out facts, and finally interesting great numbers in deeper researches. The contrast between performances with trained confederates and tons of machinery, and the utter simplicity of an ordinary Spiritualist séance is so remarkable as to strike every observer. Take the fact of levitation, for example. A medium, in your own house, while you and a friend are holding his hands, and no one else can touch him, rises bodily into the air until you have to stand on your chair to keep hold of him, and his head is near the ceiling. In Piccadilly, on a darkened stage, you see a portrait painted on pasteboard, drawn up by cord and pulley. The most satisfactory spiritual manifestations are those that no art or confederacy can even imitate.

* * *

The Rev. Dr. Potter, who denounces Spiritualism with more than the usual unreasoning dogmatism of the *Rock*, winds up his Bull against Spiritualism by saying:—"That there is a spirit-world around us no one will deny, the Bible is full of it. Falsehood is always based on some truth or reality, but what I require is some more consistent manifestations, clearly real, done in open day before competent witnesses;"—as if such men as Wallace, Crooks, Hare, Zöllner, and a dozen more scientists of

the first order were not competent witnesses! But his conclusion, after the above admission, is remarkable, even for a "D.D." He says, "The practice" [of Spiritualism, or the observation of its phenomena] "is mentally degrading, has a tendency to enfeeble mental fibre; it is wicked as a trick, and it is blasphemous in its theosophy, shaking faith in all past revelation (with which it must be in harmony if real and Divine), destructive of which it seeks to be, and therefore it is not of nature, *i.e.*, of God." There is a spirit-world around us—the Bible is full of it, but any evidence of the fact is degrading, enfeebling, blasphemous, and so on!

* * *

The *Christian Herald* is distinctly ahead of the *Rock* and Dr. Potter. The common manifestations of Spiritualism are denounced as "so many phases of Satan's teaching," which, "awful as it is to contemplate, are evidently permitted by the Almighty," while "Hades must sneer and the halls of Pandemonium ring with triumph"—while all good Christians are called upon to "extirpate the abomination which we are forewarned in these latter days must needs come to pass" in order to properly initiate the battle of Armageddon. And then this *Christian Herald*, with a happy audacity only seen in such organs, in the very next column gives nearly a column of wonderful cures wrought at the "Bethshan Faith-Healing House" at Highbury.

* * *

Mr. S. H. Pember has written a book—"Earth's Earliest Ages; and their Connection with Modern Spiritualism and Theosophy," which offers a text for a column or two of abuse of Spiritualism in another Evangelical organ, the *Christian Commonwealth*. Mr. Pember considers this movement "an incipient revival of the last and greatest cause of corruption in the days of Noah. In America this specious religion, as we may call it, has made astonishing headway, and hardly less can be said of its diffusion in the British Isles. Hundreds of Spiritualist books may now be purchased; and in addition to recognised organs published in the United States nearly fifty periodicals are regularly published elsewhere. At first, we suppose it was the general fashion to decry the new religion as imposture from beginning to end; but at present, opponents of Spiritualism trace the manifestations of the system to satanic agency rather than attempt to deny the reality of the phenomena." Mr. Pember believes that the wonders which are alleged to have taken place by a host of witnesses do in the main actually occur; and he further believes that "they are intended to disturb the minds of men, and to bring them back from scepticism to superstition; to shake their faith in old creeds; and so, by reducing all diversities of opinion to one dead level, to forward a more rapid propagation of the teachings which the prince of this world would now specially press upon his human subjects." Mr. Pember does not believe in the frauds and deceptions of mediums. He says that "the army of demons has been sent forth in advance to bring about a universal apostasy from God and denial of Christ, and to establish a general communication between the powers of Darkness and the children of Disobedience." We have not been able to learn Mr. Pember's idea of what we ought to do to oppose this providential apostasy which it has pleased God to permit Satan, created for that mission, to establish on the earth in "these latter days."

THE PHILOSOPHY OF SPIRITUALISM.

[The following letter appeared in the *Croydon Advertiser*. We regret having had to abridge it slightly.—Ed. "LIGHT."]

To the Editor of the Advertiser.

SIR,—That the subject of Spiritualism should be discussed in your paper is rather surprising to me, because, it is evident that, whether it is a delusion or a genuine thing, it cannot be regarded as at the present time a subject of general interest, although inquiry regarding it is rapidly on the increase.

It is rather strange, however, to find (in this scientific age) the comment made that the movement of a small body such as a match box from one place to another by an invisible force guided by intelligence is a ridiculous matter, and unworthy of the notice of sensible men. It is a thing that goes to shew just what is wanted to prove that spirits exist; *viz.*, an action on matter by an invisible and yet intelligent force.

But (it may be asked) after we have got the length of admitting that such action takes place, do spirits tell us anything of value?

Yes; most assuredly they do. They teach us that we ourselves, while living in this world, are essentially spirits; that for the purpose of the discipline of our faculties we are temporarily joined to material bodies, and surrounded by material conditions, but that the spiritual world is our real home, where we are to live as real lives as we do here, but without the hindrances to progress that are experienced in our present and less perfect conditions here. They teach that in the spiritual world mankind lives a perfectly natural life, as natural to the enlarged senses there obtaining as the present world is to ours. The life of a man begins there just where he leaves off here. He is neither better nor worse for the change. If he is idle, frivolous, vain, or otherwise unworthy here, he will be the same on his coming into the spiritual world, and if he sees the error of his ways and desires improvement he must set to there and

learn industry, modesty, and seriousness, just as he would need to do here; and he will find just as he could have done here that his progress in development from low-mindedness to purity and elevation of thought must be his own work, and that these two conditions are the only heaven and hell in existence.

Many curious things are related in the Bible that go to prove that spirit action produced wonderful results then as now. For instance, there is the story of Shadrac, Meshach, and Abednego, who passed through the furnace without hurt. Now compare this with certain facts of recent occurrence vouched for by Lord Dunraven, Carter Hall, Esq., editor of the *Art Journal*, Lord Lindsay, and others. They say that Mr. Home, the well-known medium, in their presence, took out of a large fire burning in the grate a lump of coal which was red hot, and placed it, glowing as it was, on the head of Mr. Hall, and piled over it his long grey hair, no hurt either to the hair or the scalp resulting. The medium during the time that this took place was unconscious, and, in spiritual parlance, was controlled, that is to say, his physical organism was used by a disembodied spirit. In the case of the three who sustained the heat of the furnace, a fourth form was seen in the furnace—a spirit who controlled the action of the heat, just as in Mr. Hall's case.

But it will no doubt be said that all this is absolutely impossible, or if possible in the former case, quite impossible now. I reply that the laws of nature are constant and regular; and if such a thing was possible at one time it must be possible now; unless indeed it can be shewn that human bodies and fire are different now to what they were then. It may be urged, however, that such things are contrary to the known laws of nature. It is a sufficient answer to this that no scientific man is prepared to define the realm of nature, or to say that its laws and their correlation are understood by them. The laws under which a telegraphic message is conveyed from London to Australia in a few minutes are only partially understood, yet the fact remains that the thing is done. It would be useless to urge that the laws of motion, and the pressure of the atmosphere, &c., &c., preclude the possibility of such speed, and moreover, that the invisibility of the electric current proves that the whole thing is hocus-pocus and imposition. The facts have carried conviction to all minds. Now it is just so with Spiritualism. We Spiritualists go on pegging away and demonstrating the fact of spirit power and intelligence just as it was proved in olden time, viz., by its action on matter. People come first to see the facts, and they afterwards learn what follows from the facts.

This is a materialistic age, and men will not believe simply because a thing is written in a book, however old or presumably sacred. They must have positive demonstration; and whether it takes the form of moving a match box, by an invisible force guided by intelligence, or the removal of a mountain and its being cast into the midst of the sea (as instanced by Christ), the proof is the same of spirit power in a lesser or greater degree.

The facts of Spiritualism can be investigated by every one, and in my opinion there is nothing very mysterious or occult about them when properly understood. It is perfectly useless to talk of delusion when it is remembered that Spiritualists number in their ranks some of the foremost scientific men of the day. I instance a few:—

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. I could give many more names, but refrain, because I fear my letter is now too long.

These, and many others of scientific note, bear evidence to the facts of Spiritualism, which they have themselves seen and tested with all the appliances that their acute and trained minds could suggest. Just one word on imposition. That such has been practised by professing Spiritualists is no doubt true, just as it has also been practised by professing Christian teachers and others; but it is absurd to maintain that the men whose names I give were imposed upon by tricks.

A word to critics. Discuss things you understand. What would be thought of the man who denied the possibility of the conversion of water into gases, who had never taken the trouble to see for himself whether it could be done, and who gave as his reason that the thing was silly and beneath the notice of sensible men; as is urged in the case of Spiritualism?

Investigate the subject seriously and with patience, and I warrant that few adverse critics will be found among the ranks of the investigators. To such it will demonstrate, first, the fact of continued existence after the change called death; and second, it will lead to their living better lives and more useful ones here in view of the knowledge that progress in wisdom and moral excellence here is the only way to secure a good beginning for the spiritual life; but nevertheless should they fail to obtain enlightenment and purity of being here, they will have another opportunity there of climbing the ladder of virtue under other circumstances, and free from the network of evil influences that they had not strength to break through.—Yours truly,

R. DONALDSON.

Ingleneuck, Gladstone-road, Croydon,
September 9th, 1884.

S. G. POTTER, D.D.

The unique letter signed "S. G. Potter, D.D.," which appeared in the *Rock*, and on which "M.A. (Oxon.)," made some comments last week, seems too good to be confined to the small party that reads the journal in which it was printed. We therefore give it further circulation by transferring it *verbatim* to our columns. No comment can do any sort of justice to the sweet reasonableness of tone, or to the purity and dignity of the writer's style. The advertisement of Dr. W. B. Carpenter is a touch not to be missed. The M.D. finds himself in strange company with this D.D.

Spiritualism.

SIR,—I perceive, with much interest, that the subject of Spiritualism is again taken up in your columns, and I think much credit is due to Mr. Skewes for drawing public attention to one of the most dangerous errors of the day. I am the more glad that you are ventilating this question, as in your paper, about two or three years since, in the Christmas number, was recorded a series of experiences at séances, with a semi-endorsement of the facts which, I know, at the time unsettled many minds, and if anything has turned up since to change the opinion of the experimenter, he would do great service in giving it to the public. For myself I have studied this question closely, and several times preached on the subject, and have abundant reason to conclude that the whole thing is a wicked imposition, and I think all friends of Christianity would do well to form a society pledged to personally investigate the so-called phenomena, one of which I would gladly be. I happen to have the acquaintance of some very distinguished practitioners in the past, and well-known mediums. I have clearly detected tricks myself. I once was at a séance, where it was forgotten that there was a slit of light in the shutter of a darkened room opposite to which I sat, and saw, very manifestly, confederates move tambourines, guitars, &c., &c., and I was touched on my face with "dead, cold hands" (*gutta-percha*). A very distinguished man, who acted with great success all over Europe, but, conscious-stricken, gave up the imposition, told me that he never knew at Paris, Vienna, Berlin or London one real case, all was trick; and that he has often helped ladies to act the sprite—has himself hung from a ceiling to which he attached himself cross-legged, head downwards, and let the lights be then turned on, and his head be felt; the mode was never found out. He has also seemed to go right up through the ceiling, and was found upstairs, on the floor of the room above, prostrate. I know how this was done. A most distinguished person, who has had herself very strange experiences, and believes in them, told me that she detected tricks in some of the most celebrated men in London, and that it was wonderful how such eminent men as judges, barristers, &c., could be deceived. Notwithstanding, even after the open confession of the Misses Fox, men will not unbelieve, after committing themselves to credulity. *Qui vult decipi decipiatur*. It is well known that many persons are subject to illusions, which seem to be of the essence of our being, as delusion is of our social fellowship; that strongly impressed subjectivity is easily taken for objectivity. What more real to him than Swedenborg's spirit manifestations? That there is a spirit world around us no one will deny, the Bible is full of it. Falsehood is always based on some truth or reality, but what I require is some more consistent manifestations, clearly real, done in open day before competent witnesses, and not with the lights turned down, a trick which, as my medium informant said to me, surely speaks for itself. The practice is mentally degrading, has a tendency to enfeeble mental fibre, it is wicked as a trick, and it is blasphemous in its theosophy, shaking faith in all past revelation (with which it must be in harmony if real and Divine), destructive of which it seeks to be, and therefore it is not of nature, *i. e.*, of God.—I am, &c.,

S. G. POTTER, D.D.

P.S.—Let me recommend to all to read Carpenter's "Mental Physiology," a grand book.

ENGLISH CO-OPERATORS propose to send a deputation to the Familistère, at Guise. On this a correspondent of *Les Nouvelles*, of Spa, writes—and his letter is quoted in the *Co-operative News*, Manchester:—"I have had the delight of staying at the Familistère for a week. Let all co-operators go who can; they will be thrilled with admiration at the contemplation of a vast palace adjoining a lovely park; at the busy comings and goings of the orderly workers; at visiting the schools and the evening musical societies; at finding themselves among 1,400 people living in harmony, all taking part in the grand chorus of 'Each for all, all for each,' under the leadership of M. Godin. Such a visit leaves a light in the mind and a joy in the heart." M. Godin is a member of the old Spiritualist Society of Paris.

REMARKABLE PSYCHOGRAPHIC EXPERIMENTS WITH MR. W. EGLINTON.

(Reprinted by request from "LIGHT," Sept. 27th, 1884.)

The phenomenon of Psychography, *i.e.*, the production of writing by abnormal means through psychics, or, as they are more popularly called, mediums, is to my mind one of the most impressive and best established of the many phases of the occult phenomena usually called "spiritual."

I recently had occasion to arrange a series of special séances for a friend (I will call him Mr. H.), with Mr. W. Eglinton, the well-known, tried, and trusted medium, now residing at 12, Old Quebec-street, Hyde Park, W.; and it has occurred to me that a record of some of the results then obtained may not altogether be without interest to the readers of "LIGHT."

Besides Mr. H., and myself, Mr. E. Dawson Rogers, of Rose Villa, Church End, Finchley, was present at four of the six séances I am now describing, and I am very pleased so far to be in a position to present his added testimony.

Though the surroundings and accessories of these psychographic séances have been so often detailed, yet I hope the constant readers of this journal will not be wearied

occasions when that gentleman was absent) at *h*. It will be noticed that Mr. H. sat facing the mirror, and so placed himself that while he could, in the usual manner, observe everything in front of the medium, he had also, thanks to the mirror, a considerably extended range of vision. The window at the back of Mr. Eglinton was undarkened, being simply draped by a pair of thin muslin curtains: indeed, on five occasions the sunshine streamed in full force on all in the room.

The slates used were ordinary school slates of medium size and on each occasion were taken from a pile close by. Each slate when selected bore the usual characteristic of newness. I invariably thoroughly cleaned them myself, rubbing them first with a wet and then with a dry piece of sponge. They were then examined by Mr. H. and Mr. Dawson Rogers afterwards being securely tied round with string in those cases where two slates were placed face to face. I need hardly say there was nothing unusual about the pencil employed.

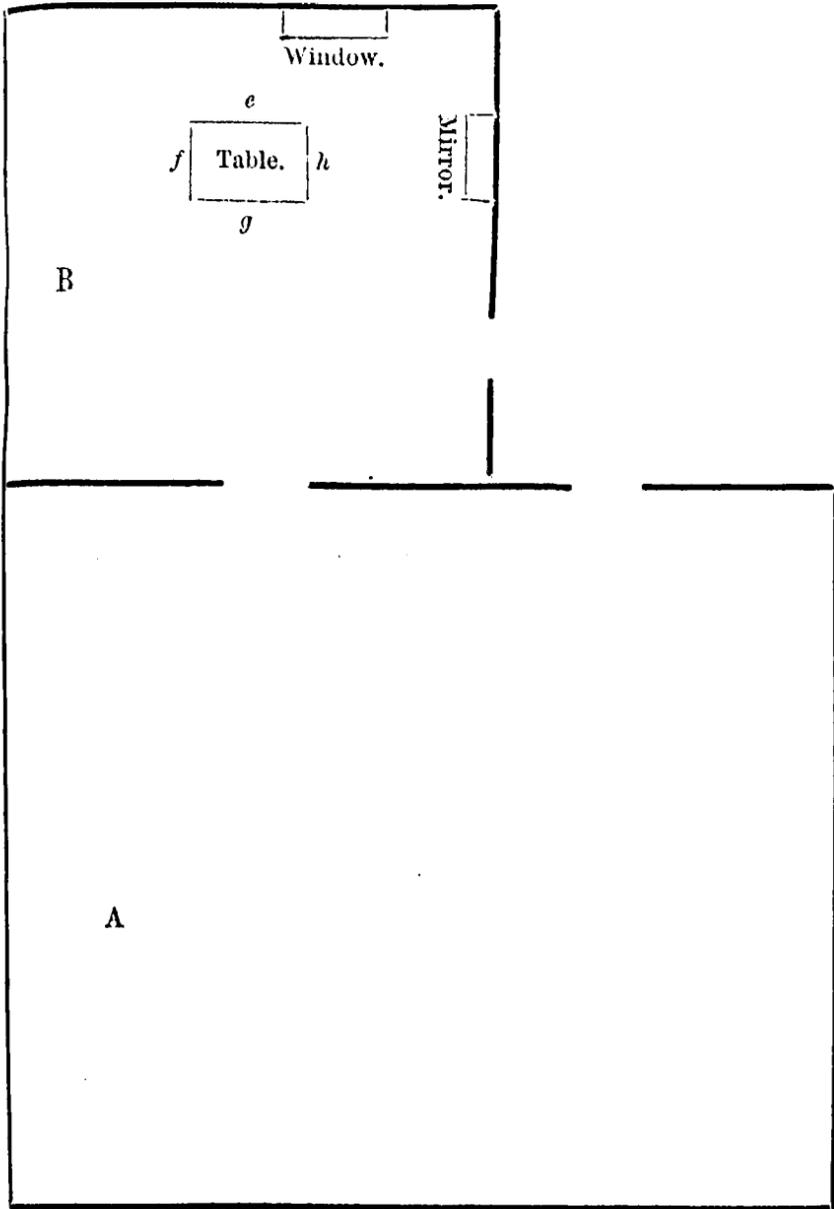


FIG. 1.

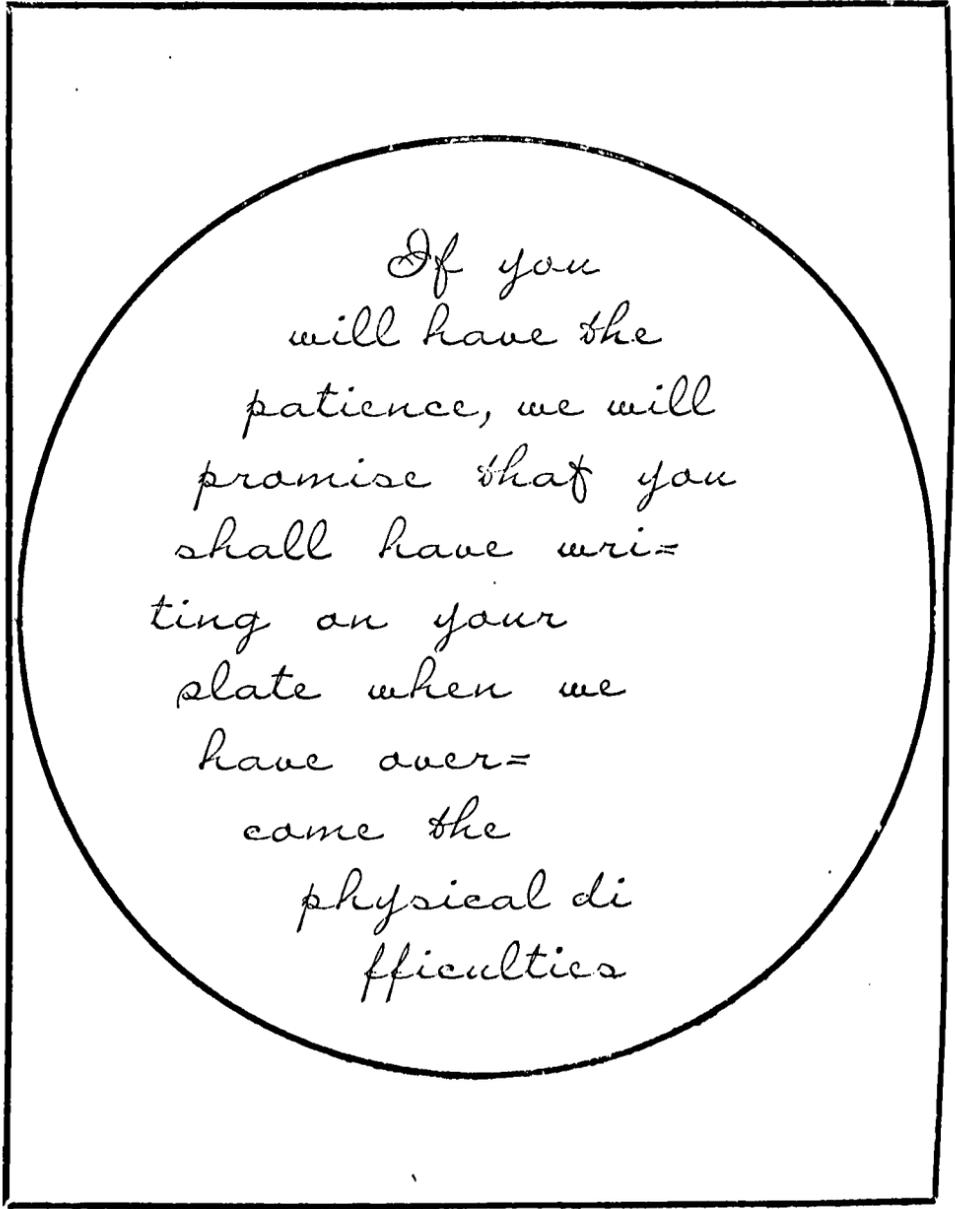


FIG. 2.

if I reiterate those that have a special bearing on the facts I am about to narrate, inasmuch as this number of "LIGHT" will probably fall into the hands of many new readers.

The accompanying plan (Fig. 1) shews two drawing-rooms (A and B), in the inner one of which (marked B) the séances took place. This room is furnished in the ordinary way, and contains nothing but the usual furniture suited to such a chamber. The only special features to which it is necessary to draw attention are, the position of the window on the one hand, and on the other that of a large mirror fastened to the wall, reaching from the ceiling to a point on the wall level with the upper surface of the table. Those seated at the latter could, therefore, readily see themselves and the objects around reflected in this mirror, a point the importance of which will be seen later on. The table is what is technically known as a "Pembroke," and has nothing unusual about it.

We met on each occasion at ten o'clock in the morning, and invariably occupied the same positions, Mr. Eglinton sitting at *e*, Mr. H. — at *f*, myself at *g*, and Mr. Dawson Rogers (or whoever took his place on the two

In the course of the six séances we had many communications, constituting in the majority of cases written answers to impromptu questions. These answers were generally written on the upper side of a single slate held by Mr Eglinton, in his right hand, just under the flap of the table, at the corner between *e* and *f*, being kept in position by the pressure of the medium's thumb on the top of the table, and his fingers against the under-surface of the slate, but quite away from the usual cross-bar fixed by a pivotal screw, peculiar to this class of table, and intended as a support to the flap when raised. Even did not many other circumstances militate against such a possibility, there was, therefore no room for the suggestion of the slate being supported by this bar whilst the medium did the writing with the fingers of his then disengaged hand. I have not the slightest doubt in the world as to the genuine character of the writing so obtained, but it is not my present purpose to deal with these simpler experiments. I wish rather to confine myself to some of the "crowning proofs of spirit-power" manifested at these séances when writing was done with the slates in full view. I shall, however, simply state facts, reserving

for future consideration the many important and interesting deductions which seem to flow naturally from the phenomena.

Experiment 1.—We seated ourselves as already described. Two slates were cleaned, carefully examined, and securely tied together with twine, a crumb of slate pencil being placed between them. They were left lying on the top of the table and never passed from our sight from the time they were tied together until success crowned the experiment. Mr. Eglinton's hands, interlocked with Mr. H.'s left hand, rested on the top of the slates, myself and Mr. Dawson Rogers joining hands also. While they were thus in full view of three witnesses, there was heard the sound of writing on them in response to a request made by Mr. H. The sound was a rapid tick, tick, and was distinctly audible to all of us. It was not, however, continuous, the "ticking," though very rapid, being disconnected—just like the sound heard when a telegraph instrument is working. Fig. 3 (on the next page) is a full-sized *fac-simile* of what we found written on the under-surface of the top slate on raising it after we had received the usual signal that the message was complete. We then observed that the character of the writing explained the peculiar disconnected sound accompanying its production. The time occupied was twenty-five seconds. The message contains one hundred and twenty words.

Experiment 2.—On another occasion, under similar conditions as to the positions of the sitters, the examination of slates, &c., the two slates were placed by Mr. Eglinton on Mr. H.'s chair, and that gentleman sat upon them. In these circumstances one of the slates was filled by the following message—ninety-nine words—the time occupied being fifty seconds.

"We do not write this as a mere proof of our power this morning. We are solicitous that you should no longer retain a wrong theory as to the nature and quality of the intelligence at work and therefore write in the most emphatic manner that we *are* disembodied spirits. And moreover, to prove this we beg to tell you that we are accompanied by a relative of yours, who says his name is Ferguson, and that he hopes to have the power of writing to you direct, when occasion offers. *On ne cherche point à prouver la lumière.*"

Mr. H. was unsettled in his mind as to the nature of the force at work—hence the *apropos* allusion in this message; indeed, many apt and pointed answers to questions put on the spur of the moment during these séances were strong proofs of the spontaneity and genuineness of the writing, even supposing that the precautions taken to ensure the slates being free from prepared writing had been ineffectual, or that we had allowed the slates to be changed. In reference to this last point I may remark that due precautions were taken by three pairs of eyes to make sure that this was not done.

Experiment 3 took place under similar conditions, except that Mr. Eglinton rose and placed the slates held in his right hand on the top of Mr. H.'s head. Mr. Dawson Rogers and myself, of course, saw everything, but I was mentally regretting that Mr. H. could not do so, forgetting the mirror in front of him. It turned out, however, that he had a full view of every detail attending the writing of the following message between the two slates, while so placed, and he afterwards wrote on the back of the slate:—

"Held over my head, in full view by a mirror. I held left hand. Mr. E. held two slates in his right, May 24th, 1884."

The message was as follows:—

"Although we have succeeded with you, sir, far in excess of our expectations, inasmuch as your own gentle influence aids us, yet we could the better approach you and assist you in your good work, were you to allow your mind to cast aside the prejudice that we do not manifest to you, and accept us for what we claim to be."

From this it will be seen that my friend had even yet not cast aside his doubts.

Experiment 4.—Conditions, same as before, except that, without consulting the medium, I had brought several different coloured crayons with me, and before the slates were tied I inserted between them a crumb each of slate pencil, and red and yellow crayons. When the slates were tied and placed in position on the top of the table, Mr. H. was requested to choose the colour to be used. His choice was red crayon and slate pencil. Upon this the writing commenced, and we all distinctly heard the scratching noise which accompanied it. Suddenly, however, this stopped, and there ensued a pause of about the same length of time as that during which the scratching noise had been heard. Then this was resumed, and

again and again were alternated the sound of writing and the pause.

Upon untying the slates in due course, we found one of them full of writing in alternate lines of slate pencil and red crayon: the scratching we heard was caused by the pencil, the apparent cessation of writing being evidently due to the use of the coloured crayon, which on a slate would, of course, be noiseless. The slate pencil and the red crayon were found to be worn down by use; the yellow crayon was just as it was when placed between the slates. This experiment is very suggestive in many ways. I hope shortly to present a *fac-simile* in colours of the message then received to the readers of "LIGHT."

Experiment 5.—This, the last that I shall quote at present, was indeed the crowning proof of the series. A single slate was taken and a piece of pencil put under a tumbler placed upon it. Both were then put under the table close to the corner between *e* and *f*, the top of the tumbler being pressed against the under surface of the table top, held there by the slate in Mr. Eglinton's right hand, his left being joined to that of Mr. H., who also clearly observed both feet of the medium, the latter not sitting "square" with his side of the table. Soon we heard the sound of writing (see Fig. 2), and Mr. H. asked permission to look under the table. This was granted, and he says:—

"I distinctly saw the last word being written with the crumb of pencil, which moved without any visible cause from the right, after the syllable 'di' was written to the left, in order to complete the word. It then stopped and fell on the last stroke of the word. The tumbler was in position closely pressed to the surface of the slate."

It will, of course, be understood that Fig. 2 simply represents the position of the writing as executed under the tumbler, and is not intended as a *fac-simile*. For the rest these facts surely speak for themselves.

JOHN S. FARMER.

I was present at the séances 1, 2, 3, and 5, and have much pleasure in testifying that Mr. Farmer's record of what occurred on those occasions is strictly accurate.

E. DAWSON ROGERS.

MR. W. H. HARRISON AND "LIGHT."

We have received a long letter from Mr. W. H. Harrison in reference to a statement which appeared in the first number of this journal (January 8th, 1881)—and was repeated some months afterwards—to the effect that in attempting to form a rival society (to the B.N.A.S.) he had used the names of gentlemen without their permission. We regret that we are unable to publish Mr. Harrison's letter in full, because it appears to us that it could not fail to give rise to fresh controversy of merely personal interest, into which we do not wish to enter. But in justice to him we are bound to say that he describes the statement referred to as "Not only not true, but exactly the reverse of truth," and as "calculated to grievously injure me in the estimation of those amongst whom I had worked so long."

Much unpleasant feeling was no doubt excited at the time by an attempt to start a new society to the injury, as was thought, of the B.N.A.S.; and the statement that in making such attempt Mr. Harrison had used the names of certain persons without their consent, was published in "LIGHT" on the authority, and by the request, of gentlemen of unimpeachable veracity, who considered themselves aggrieved by the way in which their names had been used in a printed circular. It would, in our opinion, serve no useful purpose to call on these persons, at this distance of time, to state the particulars of their grievance. We are quite content to accept Mr. Harrison's denial, and to suppose that the gentlemen of whom we have spoken put a construction on his circular which was not intended by him; and we readily express regret if, in giving publicity to their views, we did him an injustice.

To avoid misapprehension, we ought to add that this letter of Mr. Harrison's is the first that we have received on the subject to which it refers.

ACCORDING to the Theosophists, it could only have been Samuel's astral body that the woman of Endor saw; the animal souls of Moses and Elias that were seen on the Mount; a peri-spiritual shell that Mary saw at the grave; an eidolon who removed the chains off Peter's limbs, and a lying spook whom John saw on the Island of Patmos, and who rebuked him for falling down to worship his spookship, saying, "see thou do it not, for I am thy fellowservant and of thy brethren the prophets; . . . worship God." And for "try the spirits, &c., we must read: try the shells; believe not every elementary, beware of seducing spooks, for I would not have you ignorant, brethren, of peri-spiritual things, &c.—H. J. BROWNE in *Harbinger of Light*.