

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I have received a courteous letter from Dr. Hübbe Schleiden, not written for publication, from which I extract one or two points. "I fully agree" (Dr. Hübbe Schleiden writes) "with everything you say in answer to my letter on 'Intuition and Mediumship.' I should even like to go further than yourself. Not alone for you is there a great value in your *Spirit Teachings*, in the way in which 'Imperator' taught you, stirred your mind, disencumbered it of old and worn-out ideas, replacing them with what you learned to regard as both true and beautiful, but I think the change worked in you will be most impressive to anyone who reads your book. How you almost up to the last seemed to care more for phenomenal proof of personal identity than for the real and only true value of those impersonal, ethical teachings which were given you! But have you even now really passed beyond laying stress on phenomenal proof and the *process* of that change worked within you? As you write (p. 450, col. 1), 'I have never laid any very special stress upon the mere matter contained in these communications,' one might think you had in reality not gone beyond your former phenomenal position." This shows how easily a sentence apart from its surroundings may give rise to misconception. Dr. Hübbe Schleiden had been arguing respecting the subject matter of these messages that I could probably have excogitated for myself in a normal state of consciousness something better and more philosophically profound. My reply was that I laid no particular stress on the matter, being more concerned just then with the form. Not that I despised the matter; for I find it still excellent, beautiful, and true: but I was occupied in proving for myself the existence of a spirit outside of a human body, of a highly-developed intellect apart from the human brain, of moral consciousness which would warrant me in trusting an unseen and an unknown teacher. Hence my concern with the form of the messages; hence my trouble about spirit identity. I have never taken the same trouble since. I have passed beyond the sphere and period of conflict and contention on externals into serener regions of philosophical contemplation. But I am all the better for having passed through that period of fiery energy.

One more word to correct what I had rather misinterpreted. My correspondent writes, "I did not mean that you, in your *personal consciousness*, had soared up to a union with your teacher, but rather that this was done by your *impersonal, transcendental, higher Ego*, and that on such spiritual height there exists neither property nor personality, although some individual distinctions may be

left there yet—differences though which we perhaps might not be able to discriminate."

Professor Fullerton does not come well out of his controversy with Mr. C. C. Massey. It is not now worth while to emphasise the points of Mr. Massey's reply. It is thorough and very properly and fittingly outspoken. Dr. Fullerton's complaint of the tone of irritation that he thought he discovered in Mr. Massey's Open Letter is really funny. That which we hold as a sacred belief is to be treated with ignorant contempt, any man of sufficient weight and importance to be awkwardly in the way is to be hustled out of it by any off-hand means that are convenient, and we are to bow meekly, and submit silently. I have known this and similar allegations of insanity, monomania, or crankiness brought against most of the prominent Spiritualists, who are also scientific men, whose words the world will listen to. The *à priori* reasoning is deliciously simple. "No doubt this man is well known in the scientific world, and it is very awkward that he should have publicly testified to his belief in this pestilent stuff. He *must* be mad!" From "he *must* be mad" to "he *is* mad" the step is a short one. "Go to the mad-house, old man, and say that — sent thee thither." Mr. Massey's very manly and dignified rebuke of such tactics is worthy of all prominence.

"I am so constituted that I am made indignant by attempts to hustle out of sight formidable evidence for unacceptable facts, to get rid of a formidable witness by imputations which will not bear a moment's critical examination, but which escape such examination, because they favour the preconceptions of the public, or of those by whom the public is led. And when I see the rotten evidential supports of such imputations being carefully propped up to be made to look substantial to this uncritical public, and when I hear the loud acclaims of happy prejudice, announcing its myths as established facts, it is possible that some accent of irritation may be observable in a criticism not substantially unsound. And, perhaps, discussion is not more lowered by such a tone—if it is really discoverable—than by the suggestion that this failure of suavity is attributable to personal pique. I hope it is not incomprehensible to Professor Fullerton—who has himself rather unnecessarily (though appositely for my present purpose) referred to the 'feeling' he is informed that I displayed on the same subject at an earlier date—that I can have been indignant on Zöllner's account and on account of what I believe to be the interests of truth."

The World's Advance Thought is calling upon all sorts and conditions of men to combine on the 27th day of every month in soul-communion at an hour corresponding to midnight at Salem, Oregon, U.S.A. The London time is given as 8.11 p.m. The object is stated to be "through unity in aspiration and co-operation of thought to seek higher truths and secure universal peace." "Self must be lost sight of during the half-hour of communion, and every soul must be given up to universal Love." This is somewhat of a new departure in Spiritualism, perhaps somewhat more deserving of the name than what has too often passed current under the designation. Not even the simplest and barest telepathist can object to try the effect of what might con-

ceivably add demonstration to his favourite theory. No Spiritualist surely can refuse to admit that in such communion we place ourselves in relation with the world of Spirit in a way that opens out indefinite possibilities:—the possibility of spirit influx that may raise and ennoble the aspiring soul: the possibility, too, we must not forget, of assault by the adversaries, who will not pass by such an opportunity. But out of conflict comes victory: temptation resisted and assault defied land the soul on a higher plane. I welcome this sign of spiritual development.

The Truthseeker (October) contains a forcible and very admirable reply by the Rev. J. Page Hopps to a sermon of the Bishop of Peterborough's in defence of creeds. The Bishop, who, as Mr. Page Hopps says, "has a mind of his own, and knows his own mind," is "no mere declaimer, but an astute, shrewd, keen man of the world," set forth with perfect clearness and precision the old bad doctrine, which I hoped was relegated to the mental darkness that is afraid to think—if you do not believe so and so you will assuredly be lost, or at any rate you cannot be saved. Positively and quite clearly he told his hearers as he preached from the words of Paul, "with the heart man believes unto righteousness, and with the mouth confession is made unto salvation," that belief of the heart will not save a man without the confession of the mouth. Not even an apostle, exclaims Mr. Page Hopps, would induce me to believe that! His reply must be read by those who desire to see what answer can be made to so remarkable a proposition. I can but give a specimen. The Bishop had gone on to argue that such saving confession could be made by an infant. This is Mr. Hopps' criticism on this point; the rest is like it in cogency and completeness.

"The staggering thing is that just when we are considering this necessity for public confession of faith, and why it should be deemed necessary, we are suddenly brought face to face with the amazing declaration that *infants* can make this saving confession! It is hardly believable; but here are the Bishop's own words:—'Man, to be saved according to the ordinary rule of God's dealing in the matter' (he speaks of God as though the Almighty and Eternal One were a magnified Master of the ceremonies!) 'must enter the Church of Christ through baptism; and those baptised into the Church must believe in the Name of the Father, Son, and Holy Ghost; and must, therefore, in their baptism make a public profession of their belief. The Apostle, then, is only proclaiming the basis of Christ's Church when he says that the mouth confesses unto salvation.' The mouth! Whose mouth? The mouth of the baptised one. But that is precisely the mouth which we take means to keep particularly still at baptism! What does this Bishop mean by saying that we are to be saved by entering the Church through baptism; and that in baptism we must confess the Father, Son, and Holy Ghost? We know the arrangement. The belief and the confession are supplied by sponsors: and the unconscious babe—the future burglar or the future bishop (no one knows which)—is brought into the Church, is saved by a second-hand belief and a second-hand confession, having far less reality in it, as a rule, than the tangible silver mug which the good-natured sponsor stands! And the Bishop offered *this* as his exposition of Paul's manly demand for belief with the heart, and confession with the mouth! Really, now, is it any use discussing this solemn nonsense, further? I believe the Bishop is a man of considerable humour as well as of great good-sense, but his sturdy officialism prevailed over both when he landed his hearers in the amazing anti-climax just described."

I have to acknowledge in book form the collected numbers of the White Cross Library from May, 1886, to May, 1887. The volume is entitled, *Your Forces and How to Use Them*, and the authorship is now avowed as Prentice Mulford's. I have commented on the contents of the several numbers as they appeared, and readers of "LIGHT" will know that this volume contains excellent matter, which will well repay perusal. It is a book which I should be glad to see circulated among Spiritualists, but the American tari

of importation makes the price disproportionately high, and to many readers almost prohibitory. Five and sixpence is a high price to pay for a small thin octavo volume, however well got up. But literature of this special kind, appealing to a comparatively small class of readers, must be costly; and even then it does not pay expenses. It is only when we deal with a popular subject that touches the masses that we can produce the marvels of cheap excellence that some of our publishers turn out. Readers of this class of literature must, I fear, be prepared to pay highly for it.

Thanks to the generosity of Mr. Oxley I have received the fifth volume of *Angelic Revelations*, which concludes the present series. A short notice is prefixed, requesting "that no undue advantage will be taken by submitting them to public criticism." They are, in fact, printed for private circulation and are sent to those whom they may seem likely to benefit. The group to whom these *Revelations* were given is now broken up, as is the fate, I believe, of all circles when the purpose for which they were formed is served. It is subject for thankfulness that the communications made to this group have been preserved through the thoughtful generosity of a few friends to whom they were given. The five volumes contain very remarkable matter which will find its due appreciation in the time to come. The present generation is perhaps hardly fitted to receive it.

SOME LITERARY ANNOUNCEMENTS.

A shilling story of the pattern now termed *Thrills* was issued last Thursday by Messrs. Simpkin and Marshall. It is entitled *An Indian Wizard*, and is written by Mr. Arthur Lillie. It deals largely with the supernatural, and with the celebrated Indian treatise on black magic, the *Svarodaya*. Mr. Lillie's style is easy and fluent, quite the reverse of the course of his story, which is decidedly complex and complicated.

A Modern Magician, the new "mystical" romance by Mr. Fitzgerald Molloy which Messrs. Ward and Downey are about to publish, will be ready next week. Lovers of the marvellous will find, it is said, matter to their taste in its pages.

The Rev. Dr. J. A. Spencer has in the press a volume entitled the *Five Last Things*—namely, death, intermediate state and place of waiting of souls, resurrection, judgment, eternity.

Mr. George Redway announces for the coming season *The Dance of Death*, a small volume containing a series of curious woodcuts discovered some time ago in a northern printing office.

Mr. Staniland Wake, a member of the Anthropological Institute, has written a book on Serpent-worship, Totemism, and similar subjects. The work, which will be published by Mr. George Redway, is nearly ready.

THAT dear *Spectator*! "We have to notice—it would not be quite sincere to say that we welcome—the commencement of a new Theosophical magazine under the title of *Lucifer*. It is published by Mr. George Redway, and edited by Mr. (?) H. P. Blavatsky and Miss (?) Mabel Collins." The "Mr. (?) H. P. Blavatsky" displays real knowledge. Where does the dear old owl live?—the *Spectator* that sees in this way.

SPIRITUALISM IN MARYLEBONE.—Last Sunday evening the Society of Spiritualists meeting at the Regent Hotel, 31, Marylebone-road, opened their autumn campaign. There was a large attendance. The secretary first gave an account of the past work of the society and of what it hopes to accomplish during the present session. The society appears to be very active, especially in the literary department. The president read a short, but very interesting paper on "The Religion of Spiritualism," which was much appreciated by the audience. Then followed the great attraction of the evening, "clairvoyant descriptions of departed spirits by a medium," as had been announced in our advertising columns. The medium, Mrs. Wilkinson, was probably not at her best, this being her first appearance in public: nevertheless, a good proportion of her descriptions was recognised, which must have been somewhat startling to those unacquainted with the subject. Unfortunately, the musical part of the programme had to be given up at the last moment, but we understand that the necessary arrangements will be completed by next Sunday.—*Borough of Marylebone Mercury*, October 1st, 1887.

A CURIOUS "SPIRITUALISTIC" EXPERIENCE,

[What follows is literally true, and there is no attempt at disguise, except that initials are given instead of the full names and address.]

Some years ago, my husband and I were living in London. I was in ill-health, and generally confined to a sofa. Our friend, M. J. R., had a house near Sunbury, and frequently came up to visit us and others, transact business, &c. When he had an evening engagement he was in the habit of sleeping at his club. He was a barrister, but did not practise; an intellectual man, keen witted, argumentative, fond of chopping logic, and called himself Aristotelian. On one occasion he had come to see us, and then went to dine with other friends. Next day he called again, unexpectedly, on his way to the station. He came into the room, and up to my couch, and said in rather an abrupt way, "Had you ever a brother called W—r?" I replied, "Certainly I had; he was in the navy, and died quite young, long before we knew you, as all my brothers did. Why do you ask?"

And then he related to me the following curious "experience." He had dined the night before with friends in the north of London, and, as it was a fine night, determined to walk to his club in the West End, when he left his friends' house. He found himself in a part of town quite strange to him, and walked through a number of new streets and terraces that he had never seen before. Coming down one of these streets he saw an open hall door, and lighted entry, and at the top of the doorsteps a man in a white waistcoat, apparently on the look out. Thinking it was some place of public amusement, he asked the man if anything were going on there. He said it was "a séance for spiritual manifestations," and anyone might join it by paying half-a-crown. M. J. R. paid it, and went in, being "extremely curious to see what it was like," nothing of the kind having come in his way before. He was shown upstairs into a dimly lit room, where he found about a dozen persons seated round a table, with their hands on it. All were, naturally, perfect strangers to him, and all apparently of the respectable tradesman class. He was invited, and proceeded, to seat himself in the circle. Presently loud raps were heard, seemingly on the under side of the table, and the "spirits" were requested to signify the member of the circle with whom they wished to communicate. Each in turn asked, "Is it I?" and "noes" were rapped out in the usual manner, M. J. R. was told, till his own turn came, when the three raps understood as "yes" were emphatically given. He was then furnished with an alphabet, and instructed to point to each letter with a pencil, and in this way to spell out by the raps as they came, words and sentences. The first sentence rapped out was, "Test me by any questions you choose." He said, fully anticipating an absurd failure: "Tell me the name and address of the invalid friend I am now thinking of." The reply immediately rapped out was: "M— B—, 89, G— street, R— square." (My Christian, and surname, and address.) Considerably startled—he had not even mentioned the sex of his friend—he then asked, "What is her malady? Are her lungs affected?" "No." "Her heart?" "No," and so on. "What, then, is the matter with her?" "Out of condition," was the strange reply, and actually the correct one, as it turned out, for the doctors could find nothing definite in my illness, which was in fact the result of anxiety and overstrained nerves. "Will she recover?" "Yes; very slowly." (This also proved exactly true.) Several other questions and answers succeeded; and at last M. J. R. asked, "What is the name of the spirit that addresses me?" The reply came without an instant's delay: "W—r R—, M— B—'s brother." "Have you any message that you wish me to give her?" "Tell

her that I am very happy, and give her my love." This ended the conversation. Up to that moment M. J. R. had not any knowledge of the former existence of this brother of mine, who died in early manhood. All he knew was that I had had several brothers, and lost them all, before we ourselves had met; but he did not know their names. Hence his hurried call next morning, and eager question the moment he entered the room: "Had you ever a brother called W—r?"

After that M. J. R. "went into Spiritualism" with great interest, and had other noteworthy experiences. He died some time ago. M. B.

AN ASTROLOGER—AND ANOTHER.

It is amusing to notice that both the *St. James's* and *Pall Mall Gazette* keep an astrologer. "Our Own" of the *P.M.G.* is serious, if not sad. "The Amateur" of the *S.J.G.* is distinctly funny. This is the way he begins:—

FROM THE DIARY OF AN AMATEUR ASTROLOGER.

July 30.—Palmistry is played out. Think I will take up astrology instead. Send for book on the subject.

July 31.—Cannot understand book now I have got it. One requires to possess a thorough knowledge of logarithms. No joke this, to one who has never mastered the first four rules of arithmetic to her own satisfaction.

August 2.—Send photograph, with description of hair, eyes, and moles, to lady's paper. Moles have remarkable connection with planetary influence.

August 6.—Answer in lady's paper: "Your planets are—Moon by the eyes; nose, Jupiter; forehead, Sun; Mercury, chin." I have a mole on the left arm, signifying danger from a four-footed beast. Give orders for Fido to be chained up.

August 7.—Dreadful headache from trying to find right ascension of the sun at my birth. Wet towel round forehead; sal volatile.

August 15.—Venus at great brilliancy. New gown came home from Mdme. Josephine's.

August 21.—Succeed in casting my own horoscope at last. Can't help crying a little. All the planets in the twelfth house (of enemies), Moon afflicted. Venus "in combustion"—i.e., within 8 deg. of the Sun.

August 25.—For a nervous person, as I am, it is most distressing to read as follows:—"A. D. M., born August 7th, 1855, at 2 h. 40 min. A.M., South Shields. The Moon in Gemini, in parallel declination with Mars and Saturn. Mars had risen in Cancer, just before birth; and Saturn was in Gemini, and in the twelfth house, receiving the application of the Moon. This youth was run over by an engine on the Hartlepool line, and lost an arm and a leg. On the day of the accident (July 6th, 1866) the sun was passing over the exact place of Mars at birth." Now the Moon was not in Gemini at my birth, but the Sun was. I dare say this does not make any difference. Besides, the Moon (afflicted) in Aquarius gives ulcers in the legs. How extremely unpleasant!

Then comes the difficulty about accepting an invitation from "the dear Duchess" to stay at the Castle, because the Sun and Saturn have got wrong, and the Duchess is offended through the perversity of Herschel, who "rules railways" and prevents the journey. He is also "inimical to marriage." Moral reflection, "What a pity it seems he was ever discovered!"

Mercury rules travelling; so, no journey. But this is not the worst of it. Mercury is busy.

September 17.—Mercury in conjunction with Venus. Heard that Mr. Smith, of the Inner Temple, is engaged to that dumpy Lucy Robinson. N.B.—Mercury rules barristers as well as travelling.

September 24.—Mercury in conjunction and par. dec. with Herschel. Pocket picked in afternoon. Lost two pounds in silver and a gold penoil-case. Mercury rules thieves as well as barristers.

September 30.—Mercury in sextile with Mars. Venus in parallel declination with Herschel. Moon in opposition to Mars, and in bad aspect to pretty nearly everything else. Remain in bed all day.

And all is well that ends well. Jupiter in Sagittarius works the oracle after all.

October 1.—New curate calls for first time. Asks if I can tell fortunes by chiromancy. I smile superior, and offer to tell him the planet ruling his destiny and the month in which he was born. He is immensely interested. Jupiter was in the ascendant at his birth. Read the description to him: "Jupiter in Sagittarius represents a tall, upright, well-made, handsome person; sanguine complexion, fine clear eyes, oval face, chestnut hair, thick beard; manners courteous and highly accomplished; disposition generous, free, just, and humane; very fond of horses, hunting, and all outdoor sports and exercises."

October 2.—Curate to tennis.

October 3.—Ditto.

October 4.—Ditto.

October 5.—He will come and teach me logarithms whenever I like.

October 6.—He doesn't know whether to think astrology nonsense or not.

October 14.—Moon in conjunction with Venus and in sextile with Jupiter. He wants me to find a day when the planets are propitious—for our wedding. Write to Madame Josephine about the trousseau.

"Our Own" in the *P.M.* is a sad-voiced and melancholy man compared with this feminine trifler with destiny. He does not frisk with the lady amateur. "There's nought for him that can be with a nimble galliard won." He talks "of graves, and worms, and epitaphs, makes dust his paper, and with rainy eyes writes sorrow on the bosom of the earth."

He sits metaphorically upon the ground and tells "sad stories of the death of kings. How some have been deposed, some slain in war, some haunted by the ghosts they have deposed, some poisoned by their wives, some sleeping killed; all murdered."

It is a gruesome picture. And somehow or other it would seem that the astrological eye of the seer is usually fastened on the horrible. We do not remember when any Voice of the Stars ever prophesied good of any man. It is a relief to think that we are all equal—all equally accursed—before the star-seer.

He deals in explosions, earthquakes, war, drought, famine, pestilence, fire, accidents by land and sea, mutiny, assassination, and such cheerful subjects for vaticination. "Our rulers are almost at their wits' end. Members of the Government need to be guarded with extra precautionary measures, or I am afraid more than one may fall a victim to assassination." "Old Ireland's ruling sign is greatly afflicted." This is news indeed, and then the prophet seems to condescend to the mundane politics of the paper through which he addresses a stiff-necked generation. "The figure plainly shows that the people disagree with the actions of our rulers, and will make their voice unmistakably heard, and in the end they will overcome." We are not told when the end is, but it looks awkward for the Government according to "Our Own." "Planetary influences will give the Government every facility to make themselves unpopular." They generally do, if we may judge by results.

But after all matters might be worse, and these malign events are to relieve the monotony of a "fine, dry month," which closes with "better influences for literary characters, pursuits, publishing, writings." This comes home to us. If we survive till the 31st, the day marked for us with a white stone, let us hope that the circulation of "LIGHT" will at least double itself.

We have a copy of *The Esoteric*, a publication issued by the Esoteric Publishing Company, Boston, U. S. A. It is described as a "magazine of advanced and practical esoteric thought." "Advanced" it certainly is: "practical" we hardly think it can be called. It deals with transcendental subjects which can hardly be so called, even when treated as they here are in a straightforward way. One very curious paper treats of the life of Comaro, a man who was given over by his physicians at forty and who lived by strict asceticism to the age of 104. His solid food amounted only to twelve ounces a day, and that of a very light description.

AMERICAN CAMP MEETINGS.

Warren Chase contributes to the *Banner of Light* an account of the camp-meetings of 1887, so interesting that we feel sure our readers will peruse it with interest as delineating a phase of life little known to us in this country:—

"A brief historical review of the rise and progress of our camp-meetings in New England, and their spread even to California, would be interesting to many who have come into our ranks through them in the last two or three years; but I shall not attempt to produce it, though a participant from the first. From personal observation and reliable reports, I can safely say there has been a steady increase in interest, attendance, phenomenal manifestations, intellectual discussion, and rhetorical eloquence from the first to the present year, which has exceeded all former years, and left a promise of still greater success in the future. I have, at some time, visited all the camp-grounds in New England except the one recently opened at Rindge, N. H., and as an impartial observer, deeply interested in the objects, purposes, and progress of them all, I can speak of them without the partiality that would naturally arise in those who had a pecuniary interest in any one of them.

"In wild, romantic, natural scenery, as yet but slightly improved by the campers, I think Temple Heights, on the west bank of the Penobscot, cannot be excelled by any yet selected. Its neighbour further up the river on the east bank, at Verona, near Bucksport, is a beautiful little spot, with a limited but elegant prospect, and some earnest souls engaged in improving it, at the head of which is Dr. Ware. Still further up, eighteen miles west of Bangor, is the central camp-ground of the State, at Etna, where yearly assemble the thousands to be fed on the bread of eternal life. Nature did not do much for this location except to furnish the trees; but men and women have done much for it, until it is a central point in the great camping drama of our time. Those glorious old farmers, the Buswells, on whose farm are the camp-grounds, have reared for themselves a monument worth ten thousand times more than that fitted at such great cost to keep the body and memory of Jay Gould or Vanderbilt. They are blessed by thousands whose faces they do not recognise in the busy scenes of life. The Madison Camp, when I was there, was not pleasantly located and but slightly improved, and I do not know whether the talk of moving it has been carried out or not; but I found there some of the most earnest and devoted souls I have met with; men and women with an earnestness of purpose that knows no failure, and wins success at any cost; but I know nothing of them since. This completes the list in Maine so far as I know. The campers and visitors at these grounds are largely and almost entirely from the rural districts, where it is well known that in our country there is a higher average moral and intellectual standard than in our large cities with their surplus of immigrants, and where there is much less of pride, arrogance, superstition, bigotry and intolerance, and hence these meetings are more attractive to our spirit friends.

"Coming to Massachusetts we find the central camp-ground of New England at Onset, the most extensive grounds and by far the most costly cottages and public improvements, mostly judiciously made. Its shady groves, attractive cottages, delightful sailing, and salt-water bathing and fishing, all combine to make it a summer resort, as well as a camping-ground, and if it is retained and controlled by the Spiritualists, as it should be, it is a place of great prospect and promise to our cause for both of these purposes, and there are plenty of Spiritualists to support it in both. Myself and wife had a delightful sojourn of three weeks there this season.

"Next comes Lake Pleasant, the transient home and visiting resort of thousands each year, and where much good work has been done in past years, and where the prospects have changed and greatly brightened for those owning cottages, as well as to visitors, since they have secured for the cause and the campers the title to the land, and laid out the streets and lots, and given titles to those who choose to purchase for future improvements. The crowded condition of the cottages and tents rendered it a difficult task to make the place what it could and would have been if this policy could have been adopted at the commencement, as at Onset; but there is a determined effort to make this what it can be—a delightful resort for those who seek spiritual knowledge and truth from mediums and the rostrum. I learn it has been a success this year, and I witnessed with pleasure its closing sessions. It was several years since I last visited the grounds. I saw the improvements, and was rejoiced by their extent and general advancement. The locality has its peculiarity, somewhat romantic, but not on an elevated scale. It seems to me to resemble human life, made up of ups and downs, with many stairs and steps somewhat expensive, and some bridging, which we all find necessary in this life. But on the whole, Lake Pleasant is pleasant, and a remarkably lively place in camping season. These two points in Massachusetts are the two great camping resorts of New England, and both well patronised.

"Next comes Connecticut, with its neat and beautiful little nest of cottages in a delightful pine grove at Niantic, a few miles west of New London, and near the shore railroad. No great rush of speakers or visitors assemble here annually, but a few

earnest and elevated souls gather in here and enjoy a feast of good things among themselves, and employ such speakers and mediums as they need. Their improvements are good and substantial, but Connecticut needs more, and lacking it goes largely to Massachusetts.

"Next comes New Hampshire, and at Rindge I hear good news, but knowing nothing, I leave it for other reports which I accept as good for its granite rocks. Of Sunapee I have written before all I need to say, and if I said more it would be by adding to good the next degree of better for which there is room for improvement.

"Now I am in Vermont, on the eastern shore of Lake Champlain, where we look across and see the long range and elevated peaks of the Adirondacks, making a most magnificent sunset view from Queen City Park, two miles south of Burlington, and near the entrance to Shelburne Bay, on the shore of which is our most beautiful and picturesque camping-ground of New England, a most choice and delightful location for the purposes for which it was selected. No camping-ground I have yet visited, not even Onset, has surpassed this in the order, arrangement, and location of its public or private improvements, though they are on a much smaller scale than those of Onset and Lake Pleasant, but not any others in New England. The new, large, and capacious hotel could not be better located or arranged, and the auditorium is not excelled even at Onset in arrangements and seating, but of course is not as large. Its hall is ample for evenings and rainy days, and so situated as not to be disturbed by outside noises, as is also its auditorium, located at a distance from the stamping-ground of transient visitors who care nothing about lectures, of whom there are not as many here as at the other camps I have visited this year, but some everywhere. We have had good meetings, good interest, good manifestations, and a good time here, and three days more will close this and the camping season for this year. Much credit is due President E. A. Smith for the railroad advantages secured to visitors here, and to his estimable wife, Mrs. Fannie Davis Smith, and one of our ablest speakers, for the active part she takes in the camp-meeting work as well as on the rostrum. Many others are entitled to much credit for the work they have done here in bringing this place up to its present condition, but I may as well stop at one name as another, for I cannot do justice to all, but I know and highly appreciate the good work they have done. My esteemed friend, William Gardner, of Troy, N.Y., who owns a cottage here, took us, speakers and choir, on the cars to Vergennes, and four miles into the country to his native home, and got up one of the best and finest picnics I ever attended, all at his own expense of speakers and music, and at a cost of over thirty dollars, one day last week, and says he is well paid.

"WARREN CHASE.

"Queen City Park, Vt., September 8th, 1887."

MR. EDISON AS INVENTOR.

We have more than once referred to the remarkable methods by which the great American inventor works out his ideas, or shall we, perhaps, say the ideas of which he is the medium? He is veritably possessed by the idea of the hour, and elaborates it or formulates it without allowing any other matter to intrude upon his mind. We are told that he has been known to remain in his workshop without regular meals or orderly rest, snatching so much food as would support life, sleeping in a corner when tired nature refused any further strain, till the work in his mind was done. He is one of the most remarkable cases of the genius not to be differentiated from the medium. Where is the boundary? There is in the *Times* a very interesting account of his latest discovery, which is likely to prove of great importance. It is further interesting to us as showing the rapid strides that science is making in the study of the hidden forces of Nature, and as indicating the manner in which all the truest knowledge makes against Materialism. We must use the word, but is there among our profounder scientists anyone who can properly be called a Materialist? And, since we are asking questions, may one inquire what is the exact distinction between Matter and Spirit, and whether, perchance, there is any such thing as Matter in the vulgar acceptation of that misused word?

The *Times* correspondent writes thus:—

"Mr. Edison has just crowned his remarkable series of inventions by another which promises to work a revolution in our present methods of dynamo construction. He has, in fact, solved a problem which has occupied the attention of electricians for some time past—the problem, namely, of directly transforming heat into electricity, of doing away, in short, with the existing clumsy method of first transforming heat into motive power by a steam-engine and using that motive power to drive a dynamo. Mr. Edison uses the heat at first hand. It is the heat itself which drives the dynamo and generates the current in it. Hence the name 'pyro-magnetic' which he has given to the new dynamo and motor which he brought to the

notice of the scientific world at the recent meeting of the American Association for the Advancement of Science.

"As the invention is still being perfected we need do little more now than explain the principle upon which it is based. It has long been known that heat affects the magnetic properties of certain metals to a considerable degree, notably of iron, cobalt, and nickel. A piece of iron in fact, as has been shown by Professor Hughes, loses its magnetic property when heated to a cherry-red, but regains it on cooling again. It is also known that any variation of the intensity of a magnetic field produces an electric current in a conductor situated in the field. By ingeniously combining these two facts, Mr. Edison has produced an electric motor and a dynamo, in both of which heat is directly applied to vary the intensity of a magnetic field, and thus to produce an electric current in the one case and motive power in the other. The motor is the simpler machine of the two, and consists essentially of a permanent magnet, having a bundle of small iron tubes placed between its poles, and free to rotate on an axle at right angles to the plane of the magnet, like the armature of an ordinary dynamo. The walls of these iron tubes are very thin, and hot air is sucked through them to heat them up. The arrangement is such that when all the tubes are heated in this way there is no motion of the bundle or, as we may term it, drum upon its axle. But by means of a screen cutting off the heat from a part of the bundle of tubes, and revolving round an axle, the symmetry of the arrangement is destroyed, and the bundle or drum being part cold and part hot, that is to say part magnetic and part non-magnetic, falls under the unequal influence of the two poles of the permanent magnet and begins to rotate on its axis. It becomes, in fact, a magnetic or rather a pyro-magnetic motor.

"In the generator, which is based on the same principle, there are eight electro-magnets arranged radially, and having in front of their poles two discs of soft iron wound with eight rolls of fine wire. When the electro-magnets are excited these discs become magnetic by induction and a current is generated in the wires. The whole is exposed to the heat of a furnace, and the hot air traversing the discs and rolls demagnetises the discs. By the use of screens, however, part of the heat is cut off intermittently, and thus, by restoring and taking away the magnetic property of the discs, by cutting off and letting on the heat, an electric current is maintained in the rolls of wire and collected by means of a commutator, as in ordinary dynamos.

"The first motor constructed on this new principle was heated by two Bunsen burners, and developed a power of about 95 kilogrammetres a minute. A larger one weighing about 750 kilogrammes, and giving about three horse-power, is nearly finished. The results hitherto obtained show that the expense of fuel for the same electric energy with the pyro-magnetic dynamo will be equal to or less than with the ordinary dynamo and engine. Moreover, the power of the new dynamo will be less, weight for weight, than that of the ordinary dynamo; but, on the other hand, the pyro-magnetic dynamo will allow of the waste heat being utilised for other purposes, such as heating the building, and so on. Knowing Mr. Edison's great skill and resources as an inventor, we may expect to hear further of this his latest novelty."

A SCEPTICAL world gives the Spiritualists' best proven statements but small credence. True, it is most convincing to have some personal experience and knowledge, but this one can have touching but a small part of what is readily accepted in other matters. Take, for instance, the undulatory theory of light; everybody believes it, but not one in a hundred thousand has ever witnessed any experiments to prove it. So of evolution, which is winning wide acceptance, as it should, yet of which the multitude know little or nothing by actual and personal observation. How do they know? By reading the books and hearing the lectures of a small company of scientific men, by accepting the testimony of Darwin and Huxley, Tyndall, Wallace and others. All this is second-hand evidence and is held worthy of credence as "the consensus of the competent"; and on this a great and growing company of intelligent people build their faith. They do not build on sandy foundations, and we surely do not wish to detract from the just merits of these men. It only seems that too ready and implicit faith is placed in their conclusions, although they would not claim that their methods were perfect or that they had reached the final bourne of research and discovery. But why yield these men such ready credence and still be so sceptical in regard to the testimony of Spiritualists? Why, for instance, accept the verdict of the Seybert Commission, and dismiss that of Wallace and Hare, Zöllner and Crookes and others, given after investigations tenfold more thorough and extended and conducted in a far more impartial and truly scientific spirit? Have not Spiritualists their "consensus of the competent," as strong as any others? Nothing in the whole wide range of science has a greater array of evidence than this supreme fact of spirit return,—of the real presence of people from the life beyond, members of that innumerable company of the blessed immortals who have "shuffled off this mortal coil" and are clothed in spiritual bodies, and have the larger powers which are but in germ here and expand "over there."—*Religio-Philosophical Journal*.

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Light:

Edited by "M.A. (OXON.);" and E. DAWSON ROGERS.

SATURDAY, OCTOBER 8th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

LOVE.

Under its various forms Love is recognised as one of the most potent factors, if not the most potent factor, in the working of what is called the present state of things. And this present state of things being essentially aggregative, and not segregative, we find, as we are bound to expect, that Love is also aggregative and not segregative.

That Love is thus aggregative is acknowledged by all great teachers, as Jesus of Nazareth, who says, "Love your neighbour as yourself," and by that undercurrent of thought which, as a redeeming essence, pervades this sorrowful world of ours, and which teaches men to honour, even though they may not understand, acts of what is called devotion or sacrifice, in which the dearest attachments are thrown aside for the general good.

Let us consider that form of Love which is reckoned as its most beautiful, as it certainly is its most persistent and fundamental form, the Love between two young persons of opposite sexes. All the halo of glory, poetry, and romance that hangs about it, all the literature that has been expended on it, all the tears that have been shed over it, cannot make it anything but selfishness of the purest kind. If the unwearied and *unselfish* devotion of the hero is not *rewarded* at the end of the third volume, "Mudie's" will hardly care to take many copies of the book.

Out of this grows parental Love, which is, perhaps, a loftier form of Love. Some of the grossness has gone. For the selfishness which is implied in the *wish* for possession is not present. Indeed, there is a kind of redemptive force in this form. The Love for his children aids a man to love himself less, and so a step onward against the aggregative influence is made. Yet there are not many who would sacrifice a daughter, in the early bloom of her womanhood, even if that sacrifice would benefit a whole nation. The stories of Iphigenia and Jephthah's daughter are still as pathetic as they were three thousand years ago. And Brutus, though admired, is not imitated.

But as Love widens its domain, it becomes still less selfish. The words which the writer of the book of Exodus puts into the mouth of the great lawgiver of Israel exemplify this: "Yet now if Thou wilt forgive their sin: and if not, blot me, I pray thee, out of Thy book which Thou hast written." Though he had not sinned himself, Moses was ready to suffer the punishment of the people over whom he had thrown the ægis of his Love.

But here Love begins to alter its character; it is becoming unselfishness, or what has been called altruism. The aggregative forces have been conquered, and the purer regions are near, in which there can be no pain, because there is no aggregation, and no sin, because there is no selfishness.

In this connection it may not be wrong to advert to a curious misapprehension which seems to permeate theology generally, and in an aggravated form some of its most recent developments. "God is Love" is the keynote, not only of the mild Arminianism of the Churches, but of those bands of fanatics who scrawl the proposition on our walls, and whose ulterior developments take shape in the Salvation Army, the Brighton Glory-hole, and the *Pall Mall Gazette*. The proposition has, however, been reversed, and while "God is Love" (or pure altruism) has been scribbled on the hoardings or howled along the roads, "Love is God" has been meant, and the gospel of abject selfishness is having, and has had, its proper and disastrous result.

As we said at the beginning of this article, Love is one of the most potent factors in the world's organisation, for its lowest form is used for the continuance of the race. But that being so, and if sin and pain be contingent on the aggregation of which this form of Love is the archetype, are that sin and pain a wonder any longer? The modern artists who represent Love with a wan and troubled countenance, instead of the buxom beauty of a former period, are more nearly right than their predecessors.

This doctrine will, of course, be unacceptable to such as believe that everything is for the best in this best of all possible worlds. However, it is perfectly consistent with the supposition that this state of things is in general probationary, and that for reasons which we do not, and under present limited conditions cannot, know, the fight with and gradual conquest of self is the main object of our existence here.

THE HIGHER AND LOWER SELF.

The generous and sympathetic article in "LIGHT" of October 1st, on my recent writings concerning the Higher and the Lower Self of human creatures tempts me to offer a few explanations which may bring the two views of the subject into somewhat closer harmony.

I have been dealing with the normal conditions of spiritual growth, under which all men live. The Higher Self theory of esoteric teaching is applicable to the humblest aspirant for progress, first looking upward from the morass of material existence, and to the neophyte on the confines of the exalted phases of life where the Higher and the Lower may ultimately blend as one. But in my recent paper I have not been endeavouring to diagnose abnormal cases in which a complete human being—Lower *plus* Higher Self—may be guided, taught, or illuminated by beings of a superior order. I think that in some measure you have underrated the importance for all men of dwelling on the regular routine of spiritual growth and of fully understanding the law under which their own higher evolution is effected, by turning aside to point out, what is perfectly true in itself, that there are cases in which an incarnate human entity is in direct relations on the psychic plane with superior beings.

On that topic it is superfluous to say that Theosophical teaching, as I understand it, recognises the possibility of such communion. I recognise that in the same way that a mathematician would recognise the superior magnitude of a whole as compared with its parts. The whole theory of occult initiation rests on that and similar conceptions. Let me go a step further in the direction pointed out in the article before us. While the superior being who in one case holds communion with a pupil on the psychic plane

may be an embodied adept, there must manifestly be beings in relations with the world who are disembodied adepts, i.e., "exalted spiritual beings," whom it may be no great misuse of language to speak of as spirits—though the word in that signification is one that occultists may think a good deal soiled of late years, and may habitually shrink from. The possibilities of Nature in regard to the circumstances under which entirely exceptional human beings may be trained and directed are thus varied and extensive in a high degree. And, of course, the examination of the conditions under which such exceptional cases fall is intensely interesting. But that undertaking is one thing, the examination of the normal conditions of human spiritual growth which affect *everybody* is another. My attempt to define the relations of the Higher and Lower Self of man is an attempt to bring home a consciousness of his own true nature to every man who will pay attention to the idea. If I am fortunate enough to have secured for this doctrine the consideration of the readers and writers of "LIGHT," let us discuss it as a theory of human evolution, like Reincarnation or moral responsibility, which is not expected to entirely cover all the phenomena of exceptional cases—but as a theory which, if it is true, no man living can transcend, though some men may be fortunate enough to find their spiritual evolution greatly hastened by influences which—as we use language on this plane—are external to themselves.

A. P. SINNETT.

PREVISION, instinct, reason or what? A correspondent of *Science Gossip* tells of a pair of swans which, having completed their nest on the bank of a dyke, shortly proceeded, as if they were anticipating danger, to raise the structure two feet higher. On the next day a great storm occurred, with floods, that would surely have swept the nest away but for the precaution the birds had taken to secure it.

DEFAULTERS.—Our cashier asks us to call attention to the fact that there are a considerable number of subscribers to "LIGHT" whose accounts are in arrear, and who have failed to remit, notwithstanding repeated applications! This is really too bad, and causes a vast amount of trouble that should be spared to us. We trust that after this reminder defaulters will remit without delay.

SOUTH LONDON SPIRITUALISTS' INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The President delivered excellent addresses on Sunday last, morning and evening, to fair audiences. On Sunday next Mr. W. Walker will speak at both services. We should be thankful to receive any spare literature for gratuitous distribution, and would willingly pay expense of carriage.—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

MAGNETIC SOCIETY OF FRANCE.—A society is being formed in Paris, under the above title, for the scientific study of magnetism. All the medical men, *savants*, and magnetisers who are looked upon as authorities in magnetism have already joined the association. The Magnetic Society of France comprises forty active members living in Paris, forty national correspondents, twenty foreign correspondents, and an unlimited number of adherent members. Each member pays an entrance fee of five francs and an annual subscription of twelve francs. He receives the *Journal du Magnétisme*, the organ of the society, free of charge. For further information apply to Professor H. Durville, editor of the *Journal du Magnétisme*, 5, Boulevard du Temple, Paris.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening we had a very successful meeting, both the lecture and the singing being much appreciated. Mr. Read, in his reply to Mrs. Sidgwick, made some very strong points, and we hope to print the lecture later on in the *Spiritual Reformer*. Next Sunday morning, at eleven, there will be a meeting for occult teachings, and in the evening, at seven, Mr. T. B. Dale will deliver a lecture on "Nature," with astrological and scientific deductions. The readers of "LIGHT" may remember the great success of Mr. Dale's lectures on astrology last session. In the course of the evening Mrs. Tindall will sing a sacred song composed under spirit influence. We hope to see a large attendance. On September 23rd Mr. Waite will deliver a lecture on the "Rosicrucians."—A. F. TINDALL, A. Mus. T.C.L., President, 30, Wyndham-street, Bryanston-square.

THIS is an encouraging and elevating statement of Schopenhauer's! "Life is a cheat, and a uselessly interrupting episode in the blissful repose of nothing."

THE WATCH-NIGHT OF THE STAR-WORSHIPPERS.

The *St. James's Gazette* has recently (September 28th) published a very interesting account of a strange and little-known sect, the Sabean or Star-worshippers, who are to be found scattered about in small hamlets on the banks of the Euphrates.

It is the eve of the new moon, the watch-night of the sect, and

"Gaunt, shaggy-browed men, whose beards, like those of the ancient Nazarites, have never felt the shears, are hurrying along in the direction of the river. Some have their unkempt heads partly covered with a square of linen reaching to the eyebrows: these are the 'Gavro' or elect—men who have performed the act of renunciation known as the 'Shalmono Tobo,' who have given up all earthly things and are numbered among the dead. But the majority have little white caps, from beneath which their locks, unshorn from the cradle to the grave, hang in tangled masses below their shoulders. All are clad in the garments designated 'rasta'—'costume of the dead,' the common people call it—a garb distinctive of the Star-worshippers, who wear in life the white shrouds in which after death they are buried."

Seven times, facing due north, they dip themselves in the running stream, repeating their chief invocation, "In the name of the Living One, and in the name of the Living Word." Near at hand is the tabernacle, or house of prayer; close to the stream a plunge in whose running waters is the indispensable preliminary of every act of devotion. It is a small rectangular building, the walls constructed of canes, reeds, and osiers, interlaced, covered over with sun-dried clay and clods. Two apertures at the northern end serve for windows. The door is placed at the other extremity so that those who enter have the Polar Star straight before them. This star they revere as the "world of light," and abode of the blessed; the heaven to which every true believer will hereafter be translated in spirit. It is the first object on which the eyes of the new-born infant rest; the last on which the dying Sabean gazes. Even in his grave his body is so placed as to face the Northern Star.

In the centre of the tabernacle is a raised altar of earth on which lie the two sacred books of their ritual, gnostic compilations of uncertain origin and mystic import, together with a vase of sesame oil, a pot of incense, and a number of small cakes. In front of the altar sits the spiritual head of the community, and by his side is the cross of bamboo, the four arms of which symbolise the four divisions of the universe. Behind him stand two priests with their assistants, and around this group the worshippers place themselves in a circle, all attired, even the unweaned child, in the "garments of the dead." The tabernacle is soon full, for no one would dare to stay away on the night preceding the new moon. To do so would be to invoke the most evil fate.

"The Star-worshippers believe in a Supreme Being whom they designate Elaha; but they hold that He rules through the agency of the celestial bodies. And it is an article of faith with these singular people that in the interval between the death of the old and the birth of the new moon there is no governing agency in operation, and the world is consequently left to the power of the 'Molokhons' or evil spirits, who are free from the usual influences that restrain them during the hours of darkness. Hence no Sabean ever sleeps on the eve of the new moon, no marriage is ever consummated on that night, and no one remains at home in his house. All gather in the tabernacle, where they watch the whole night through. As soon as the members are gathered in the tabernacle—about midnight, that is—a couple of lamps are lighted upon the altar; the Chief Priest rises with the symbol of the creed in his hands and pronounces the invocation, 'The name of the Living One and the name of the Living Word be remembered upon you!'—to which all respond, 'May it indeed be so!' The 'priests' take the sacred books in their hands and begin to read, alternately, passages from the Order of Ritual, the recitation of which is not alone efficacious against the evil and malign influences abroad, but is calculated to ensure the weal of those who are

condemned to the torments of the Star-worshippers' purgatory. The books are written in the sacred Mandaic tongue, an idiom so closely resembling that of the Talmud and Targumim that a rabbinical scholar finds little difficulty in interpreting them. For two hours or more the reading is continued by the assistant priests, when a Benediction is pronounced and the chief prepares to consult the stars. The assistants station themselves one at each of the windows facing the north, and, after scanning the skies a few moments, they announce to their superior the aspects of the planets and their relative positions. The Chief Priest consults a volume before him, and by its aid interprets to the people the signification of the astrological phenomena; informing them whether or no, from the auguries of the heavenly bodies, they are likely to have a good or a bad month, a period of sickness or distress, and so forth. After each prediction the chief recites a lengthy formula designed to confirm what is good and avert what is evil. The reading of the stars goes on until the first signs of dawn appear, when the worshippers rise in a body and hasten to the river to cleanse themselves from the impurities of the night. As soon as they return and resume their places, the priests take a dozen pigeons, kill them, and save the blood in a basin. Then they obtain some meal, mingle it with a little honey, add one drop of sesame oil, and one drop of pigeon's blood, and form the mass into a small cake, on which they impress an astrological or gnostic symbol. As soon as a sufficient number of these cakes is prepared, the priests pass round the tabernacle, handing one to each of the worshippers, who then and there eat it."

And now the sun has risen and it is time to commence the great ceremony of initiation of a member to the highest grade of sanctity that a Star-worshipper can attain. The postulant has taken no part in the ceremonies of the night. Near the tabernacle two little huts have been erected, in one of which the candidate keeps his solitary vigil. As soon as the sun has risen the priests and all the male worshippers go in procession and release him. At the door his garments are removed and he undergoes the ceremonial washing of the dying. He is placed in a sitting posture on the ground, and seven measures of water are poured over his body. He is clothed in seven symbolical garments woven by the priests. These he never removes from that moment. They are his robe in life, and his shroud in death.

Thus attired in the garb of the dead he is laid like a corpse upon a bier. The hut he occupied is pulled to pieces, symbolically representing the severance of all earthly ties and associations, and he repeats the confession of the dying. He is then carried through the middle passage of a three-arched bridge, also made of reeds, and deposited in the second hut prepared for him. Here he rises to his feet in token of his resurrection, and is anointed with sesame oil, and receives three sesame cakes, emblematical of the rewards that await him in the "World of Light."

After this he is again conducted to the tabernacle, where three sheep are slaughtered and divided among the poorer worshippers. He takes a seat next to the Chief Priest, and is now to all intents and purposes accounted dead. If he is married the ceremony annuls the marriage. He may not speak even to his nearest relatives. He must draw water for himself, prepare his own food, and never touch anything which any one has handled. In return for this he has the privilege of freeing sixty souls from hell. For this reason many sacrifice themselves in order that by their act of self-abnegation they may free the souls of those friends about whose salvation they are uncertain.

The whole ceremony is intensely mystical, and the self-denial of these strange Star-worshippers is in its way beautiful in its complete abandonment of self.

THE "EVENING STANDARD" ON "LUCIFER."—"The publisher's part of the work is thoroughly satisfactory, but there is not a farthing's worth of common-sense in the whole eighty pages of the number." This is the conclusion of a review extending over half a column.

SEEKING WATER WITH THE DIVINING ROD.

EXPERIMENTS IN SUFFOLK.

FROM THE *Eastern Daily Press*.

A Wattisham correspondent says:—"For the double purpose of remedying the deficiency in the water supply and of fixing in the parish something permanent and beneficial in commemoration of her Majesty's Jubilee, a movement has been set on foot by the rector of Wattisham (the Rev. Forbes Leith) to sink a well, in a central and convenient spot, for the general use of the villagers. This project has the support of the leading parishioners, and on Wednesday the first active steps were taken to put the scheme into execution. To avoid if possible the unnecessary labour and cost frequently attendant on boring for water, the novel experiment of discovering exact places where a supply could be found, by the art of 'Divination,' was put into practice on Wednesday afternoon. Through the instrumentality of the Rev. — Drake, of Brockley, a Mr. Lawrence, from Bristol, attended as diviner, and amongst those present on the occasion were: Rev. — Drake, Rev. W. Forbes Leith, Mrs. Leith, Miss Harvey, Mr. Harvey, Mr. Hammond (Hitcham), and Mr. T. Waller (Hitcham). The articles used for the purpose of indicating the presence of water underground were a piece of steel spring about a foot in length, and a 'V'-shaped hazel stick. The yard behind Wattisham Hall was first selected for the trials. With the piece of spring held in a bowed shape in front of him, and firmly grasped with both hands, the operator slowly stepped about the yard. In a very short time, and at one particular spot not far from the house, the spring began to twist and curve about in the most uncontrollable manner. With the hazel stick tightly held apex downwards, he again stepped towards the same spot, when the upward movements and twists of the stick were so violent as to break it. Mr. Lawrence predicted that at this spot a plentiful supply of water would be found. A small piece of common land opposite the church was next tested in the same manner, and at one spot both the spring and the hazel stick again denoted by their active movements the presence of water. This spot is now marked by a small stone bearing an inscription, 'V.R. Jubilee, 1887,' as here it is proposed to sink the well for the parish. After some careful searching on the premises of an off-lying farm, called 'Judgements,' belonging to Mr. Harvey, a spot was discovered in the orchard in the same way, the hazel sticks moving so vigorously on each occasion as to break in the divinator's hands. At Hitcham Lodge, the residence of Mr. Hammond, boring operations have been carried on at some considerable expense by the owner, and, although a depth of over 100 feet has been reached, no water has been discovered. A visit was paid by Mr. Lawrence, and within fifteen feet of the site chosen by Mr. Hammond for his well a spot was pointed out where water would be found, and, in the operator's opinion, at not half the depth now bored. A certain amount of scepticism prevailed as to the efficiency of the tests with some of those who were present, but it is hoped that an early commencement of boring operations, with a subsequent discovery of water at some or all of the spots indicated, will dispel all doubts, although the mystery—for such it still appears—remains unsolved."

To the Editor.

SIR,—I see in your valuable paper of to-day's date a paragraph headed "Seeking Water by a Divining Rod." I have great pleasure in saying I am in a position to prove to any gentleman that it can be done both by a stick or a mainspring of a watch, which I have used in the West of England, where I have travelled some hundreds of miles for the purpose of showing builders and others where to find water. I have had numbers of cases, and in every case have been successful. Where men have sunk wells to forty or fifty feet deep and have been unable to get water, I have shown them that within ten yards of the same place, if they were to sink a well they would have a plentiful supply of spring water, and after doing so they found the water as I had predicted. If any of your readers require a proof of this I shall be glad to give it him.—Yours faithfully,
95, Stafford-street, Norwich. S. T. CHILD.
1st October, 1887.

"A SEA anemone, if it can reflect, probably feels as confident that it perceives everything capable of being perceived as the man of science."—GOLDWIN SMITH.

JOTTINGS.

Alderman Barkas has fallen foul of one Mr. Chippindale, who, in a lecture recently delivered at Newcastle, attempted to prove that the replies to scientific and other questions obtained through a medium by Mr. Barkas were "simply the concoction of an untruthful, smart, deceptive, and presumptuous woman." Mr. Barkas offered Mr. Chippindale, before his lecture was delivered, an opportunity of trying his own powers of answering these questions, and he agreed to try, but "unfortunately, he was seized with nervous headache," and broke the engagement. Mr. Barkas sharply criticises his medium's critic, and challenges him once more to reply, as a teacher of science, to the questions answered through an "unscientific young woman"—him or any other man.

* * *

Mr. Charles E. Watkins, with whom Epes Sargent experimented largely, is at the Lake Pleasant Camp meeting. He is said to be an excellent psychographic medium, and his psychical power, which we believe has been intermittent, is now in full force. We want all the mediums of this description that we can get.

* * *

The question is frequently asked, "Is mediumship hereditary?" In the case of Mr. Watkins' little son, seven years old, this is said to be the case. Mr. Joseph Beals (President, we think, of the Lake Pleasant meeting) writes to say that the child "has obtained writing between two slates for the amusement of his young companions." His parents very wisely forbid the exercise of his gift till he is older.

* * *

We have received from Mr. G. Redway, the publisher, the following works to be noticed in due course:—*A Professor of Alchemy* (Denis Zachaire). By Percy Ross (256 pp.), price 10s. 6d.; *Posthumous Humanity: A Study of Phantoms*. By Adolphe d'Assier, Member of the Bordeaux Academy of Sciences. Translated and annotated by Colonel Olcott (360 pp.), price 7s. 6d.; *The Real History of the Rosicrucians, founded on their own Manifestoes, and on Facts and Documents Collected from the Writings of Initiated Brethren*. By A. E. Waite (446 pp.), price 7s. 6d..

* * *

We have received a copy of one of Anna Eva Fay's play-bills. She is loosely described as "of America." Yes: the American people know something about her. She is assisted by a man and a professor, more loosely described as an "eminent exponent," of what, we wonder? The entertainment is dubbed a "grand scientific and spiritual séance." This is subsequent to the recent exposure of the so-called floating of Miss Fay in mid-air.

* * *

Miss Fay impudently advertises, in spite of this late fiasco, that "when the hall can be suitably darkened she will give her dark séance, when she will float in mid air over the heads of the audience, so that they can see her at the same time." Whatever this may mean, it has been shown that an inflated bag and nothing else floats over the audience.

* * *

The most brazen and audacious announcement on the bill, however, is the following, which we print *verbatim et literatim*.

"Notice—Miss Fay is positively the only Lady in the World who has the indorsement of Members of the Royal Society of London. They having for three months tested her in every conceivable way that human ingenuity could conceive, and, at the end of the investigation presented her with letters signed by such names as Wm. Crooks, F.R.S.; Wallace; Sargent Cox; Ionides, the Greek Philosopher; and others, to the effect that the Illustrations given in their presence were beyond Human Aid; some claimed Odic Force; some Electricity or Magnetism; and still others, Supernatural Power."

"Crooks," "Sargent Cox," "Ionides, the Greek Philosopher" (a sort of companion to Socrates, and doubtless quite ancient!) are very delicious.

* * *

It must be repeated. No psychical manifestations such as are claimed in this precious bill are possible under the conditions set forth. Whether Miss Fay does or does not possess any power as a psychic, the fact remains that she is now advertising a mere show which has no more connection with Spiritualism than an exhibition of performing dogs. Foolish people will go, we suppose, to be fooled, and we shall hear of another "exposure of Spiritualism." The old story.

The *Glasgow Herald* of the 23rd ult. has a leading article on some telepathic experiments of Mr. Malcolm Guthrie, J.P., of Liverpool, who has from time to time communicated some valuable results to the Society for Psychical Research. The *Herald* does not think that the success of the new system of communicating thought is calculated to alarm the holders of telegraph stock.

* * *

From a correspondence in the *Christian World* (September 15th, 22nd, and 29th), we gather that the Rev. Charles Ware has been dismissed from the Methodist ministry "because of difference on doctrinal matters." This difference is explained in a letter from the President as being "the open avowal, advocacy, and practice of what is known as Spiritualism."

* * *

It seems that Mr. Ware had been compelled to subscribe to the Superannuation Fund, and had actually paid £7. This the President assured him he was entitled to receive back. But, in spite of this assurance, Mr. Ware has failed to recover it, or to get one farthing of allowance for his peremptory dismissal. He has been cast on the world penniless, to starve, in spite of an unblemished character, by this modern inquisition. The President, who assured him that he would receive back his £7, now calmly writes, "I thought the amount paid by him would be returned; but, while I encouraged him to expect it, I reminded him that the power of refunding rested exclusively with"—no matter what body. The body determined (as they would perhaps say) to cleave to the money, and to leave Mr. Ware to starve at his leisure.

* * *

The President closes his letter: "From these facts your readers can draw their own conclusions." They can and they will. A more barefaced piece of petty persecution was never made public. It is hard with any due respect for the decencies of public criticism to characterise the inquisitorial and unjust character of the whole of these proceedings. Surely this body of "Bible Christian Methodists" will have the honesty to return Mr. Ware the money which their rules compelled him to subscribe, and to compensate him for the loss of his livelihood. If not, they ought to be gibbeted in the face of public opinion.

* * *

Mr. Gerald Massey sends us two of his published lectures (Villa Bordighiera, New Southgate, N.; Price 1s.), "Luniatry, Ancient and Modern," and "Gnostic and Historic Christianity."

* * *

This is the way, and a very efficient one too, in which a very captious and pompous person is set down by one who knows how to do it:—

GNOSTIC THEOSOPHICAL SOCIETY.
Offices of the President, Washington, D. C.,
August 20th, 1887.

To the Editor of the "Religio-Philosophical Journal."

Concerning Mr. Brown's recent attack upon the Theosophical Society in your columns, I have received so many letters asking for my reply that I beg to say that this unfortunate young gentleman's remarks or opinions upon Theosophy or any other subject require no attention.

Very respectfully, your obedient servant,
ELLIOTT COUES.

* * *

Scribner for October has the following among a last batch of Thackeray's letters.

THACKERAY'S VIEWS OF DEATH.

Here are some views about death, expressed in a letter from Washington:—

"I don't pity anybody who leaves the world, not even a fair young girl in her prime; I pity those remaining. On her journey, if it pleases God to send her, depend on it there's no cause for grief; that's but an earthly condition. Out of our stormy life, and brought nearer the Divine light and warmth, there must be a serene climate. Can't you fancy sailing into the calm? Would you care about going on the voyage, but for the dear souls left on the other shore? But we shan't be parted from them, no doubt, though they are from us. Add a little more intelligence to that which we possess even as we are, and why shouldn't we be with our friends though ever so far off? . . . Why presently, the body removed, shouldn't we personally be anywhere at will—properties of Creation, like the electric something (spark, is it?) that thrills all round the globe simultaneously? and if round the globe why not *Ueberall*? and the body being removed or elsewhere disposed of and developed, sorrow and its opposite, crime and the reverse, ease and disease, desire and dislike, &c., go along with the body—a lucid Intelligence remains, a Perception ubiquitous."

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

Mr. Coleman's Final Words.
To the Editor of "LIGHT."

SIR,—I regret that, owing to the seemingly jaundiced imagination of "R. H.," which appears to render it impossible for him to view anything in its proper relations, beholding everything askew, so to speak, I am necessitated to again trouble your readers, already weary, perhaps, of this largely personal matter, with a specific denial of a few, at least, of the many false charges, insinuations, and perversions of fact found in his article in "LIGHT" of August 27th. I sincerely hope this will terminate the matter. "R. H." seems unable to do me anything like ordinary justice, as he persists in attributing to me motives and acts foreign to my mental constitution, and existing only in his own imagination.

I conscientiously strive to make my every published statement in literal accordance with fact, and my remark that my membership in the Pali Text Society dated back to 1882 was literally true. I did not say that I joined, or became a member, in 1882, but that my membership "dated back" to that year. When I became a member, in 1885, at my request my membership was dated back to 1882; so that the six years for which I paid were from 1882 to 1887 inclusive. The books of the Society will verify the accuracy of this statement. "R. H." insinuates that I subscribed for six years, instead of paying an annual subscription, in order to save a guinea—an unwarranted and wholly unjust remark. Instead of saving a guinea, my subscription to 1887 cost me two guineas more than if I had subscribed annually. A yearly subscription from 1885, the date of my subscription, to 1887, costs three guineas, whereas I paid five. I subscribed for six years, not for economical purposes, but at the desire of Professor Lanman—the Society preferring to receive subscriptions in that manner, rather than yearly. In the *Journal* of the Society, on the page following that on which my name is found, "the advantage of subscribing five guineas is earnestly commended to subscribers,"—advantage not only to subscribers, but "to the Society of cash in hand, and of the difficulty and expense of collecting yearly subscriptions avoided." "R. H." must certainly be aware of this, yet he deliberately ignores it, in order to make an inaccurate insinuation against me. Such injustice is worthy of sternest reprobation. Among the five-guinea subscribers are found Professor T. W. Rhys Davids himself, the very "head and front" of the Society, Dr. James Fergusson, Dr. W. W. Hunter, Professors Frankfurter, Goldschmidt, Lanman, Hillebrandt, Straszewski, and other noted scholars. Would "R. H." insinuate that these gentlemen subscribed as they did in order to save a guinea, rather than to assist the Society with cash in hand?

"R. H." intimates that the Egyptologist who commended my style and the thoroughness of my critical work was "something of a wag,"—that is, he was poking fun at me. It is seen that my critic still persists in unjustly depreciating my literary work, attempting to make me out virtually an ignoramus, writing upon subjects I do not understand, as originally alleged by Mr. Gerald Massey. Strange that one can be so utterly perverse, and be seemingly unable to recognise the first principles of fairness in dealing with another. The passage I quoted occurred in a long letter to me from the Egyptologist, written throughout in serious earnestness, and treating of matters connected with several points in Egyptology. The writer of it gives me a copy, in the original hieroglyphical characters, of a text bearing upon one of the subjects discussed,—which my correspondent would scarcely have done had I not been deemed possessed of sufficient Egyptological knowledge to read and understand it. In further contrast to the continuous studied efforts of "R. H." to belittle me as a scholar and writer, I might publish quotations from many correspondents—not as arrogating to myself any special claims to great scholarship, which I have never done, but to substantiate that which has never been called in question by any educated person save Mr. Gerald Massey and "R. H.," so far as I know; namely, that I make no pretensions to learning above my actual ordinary possessions, and that when I write upon a subject I endeavour to present the results of the best and most advanced scholarship in the world thereupon, making a special

study of the question before beginning to write upon it. For example, I devoted eight years of study to Talmudic literature before writing an essay thereon; I spent eighteen months studying all available extant literature pertaining to the Druids before writing some critical essays thereon; I made a three years' study of Sanskrit literature prior to writing upon Krishna.

A portion of the testimony of eminent scholars, some of which was sent me for that purpose, has been published, not for self-laudation, but as simple justice, in self-defence against the extremely unfair attacks of Mr. Gerald Massey and "R. H." The fact that I was a member of certain societies was stated only to show my interest in and connection with Oriental scholarship and science in general, not as indicative of any special or extraordinary claim to distinction. The allegation that I am "very angry" with "R. H." for informing the intelligent readers of "LIGHT" of that which they doubtless knew perfectly well before, that no respectable person would be refused membership in a learned body, and that such membership does not indicate *per se* the possession of great learning or literary ability—this statement of "R. H." is ludicrously incorrect. Instead of being angry thereat, I am grieved and sorry to see our friend so hopelessly addicted to distortion of the most innocent and unmistakably apparent facts, virtually seeing black where white is present. I do most earnestly and emphatically protest against the incessant attribution to me of deeds and motives that have no real existence, having their genesis solely in the perturbed imagination of "R. H."

Were it necessary, testimony in my favour, additional to that already published, might be given from Dr. Abram Kuenen, Leiden University; Professor Albrecht Weber, University of Berlin; Professor W. D. Whitney, Yale College; Professor Maurice Bloomfield, John Hopkins University, Baltimore, Maryland; Dr. James Fergusson, and other scholars of note. In view of this general consensus of opinion, from such varied sources, I respectfully submit, in conclusion, that I am not the ignorant pretender that my critics seek to have the public believe. I hope this will be the last of this subject.

W. EMMETTE COLEMAN.

San Francisco, California, U.S.A.

[This personal controversy has already gone too far, and is no longer valuable or interesting to the public. We have curtailed Mr. Coleman's letter, the length of which was in excess of what he had a right to ask in justifiable self-defence. And now we trust the subject may rest.—Ed.]

Clairvoyance.

To the Editor of "LIGHT."

SIR,—A short account of a recent instance of clairvoyant prevision may be of some interest.

I reside in a country town, some fifty miles from London. On Tuesday last, awaking in the morning about eight o'clock, I perceived, while in a conscious state, and with closed eyes, a vision of a portion of a city. The fine buildings and open streets were all very distinct. On the right-hand side of the picture I saw a wide stream or river, on which were vessels with sails outstretched. Extended across the water was a large bridge, and beyond and towering above the bridge the dome or spire of some large building. These were the leading features of the scene, although the whole was complete in other details, and most vivid and natural in appearance, &c.

I was going to town that morning by train, about half-past nine o'clock. I went, arriving there an hour later. My destiny was Ludgate Hill, and I had decided to travel there by the underground railway, but after walking a short distance in the direction of the station, I suddenly changed my intentions and took a cab instead, requesting the driver to drive quickly and go the nearest way.

I mention these details in order to show that there was no design on my part to visit the scene of the vision.

After driving some distance, the driver turned on to the Thames Embankment, and suddenly to my astonished eyes, appeared the unexpected scene in all its details. The wide river and the sailing ships; the bridge across, and beyond and above the bridge the spire and dome of St. Paul's; the leading features, as seen in the vision some three hours before, were all there; indeed, the picture was complete.

Perhaps other clairvoyants might contribute to "LIGHT" some experiences which might be interesting and instructive. Can any readers throw light on such phenomena?—Truly yours,

G. H. W.

Jacob Boehme and the Coming Race.

To the Editor of "LIGHT."

SIR,—In reply to your question in "LIGHT" of the 24th inst., as to whether the doctrine of an *arch-natural body* was not T. Lake Harris's, I beg to state that I was perfectly correct in what I wrote of Böhme. At the same time, I may say, I am well acquainted with most of T. L. Harris's writings; so that I am not likely to be mistaken. Strictly speaking, there is but little in Harris's books, or doctrines, but what is to be found in Böhme; only differently expressed. When a student has once become accustomed to the idiom of Böhme, and the leanings of his translators, the parallel between his mysticism and Harris's becomes very apparent. The points I mentioned in my letter, were; 1st. The growth of an *arch-natural body*. 2nd. The descent of the divine Man into nature. 3rd. The establishment in mankind: of an orderly *law of rapport* with each degree of nature. The 4th point. The marriage of those clothed with the *arch-natural body*, and the birth of a *new race*; was my own comment—extending Böhme's doctrine on to the plane of outward nature. It differs from both Harris and Böhme. They both go in for the bi-sexing of mankind, by the doctrine of the Adrogyne, or the Two in One. Harris even professes to have gained this state, but after twenty years of earnest endeavour, I have *no proof* that there is a particle of truth in his profession, but some of what I consider *evidence* to the contrary. Böhme's works are full of statements on the three points, above spoken of. Your space will, however, only permit very small extracts, but if the readers of "LIGHT" care for the subject, I shall be pleased to write more fully. (*Three-fold Life*, chapter I. No. 15) "You must understand another *birth* in the soul. For it must not only press forth out of the *Life of the Stars and Elements*, but also out of *its own* source of life, and incline its will into the *Life of God*," &c. (No. 46) "That person only; findeth the dear Virgin the wisdom of God," &c., &c., "and so THE NEW BODY groweth on the Soul in Christ." (Chapter VI., No. 97) "The Eternal flesh is hidden in the old Earthly man, and it is, in the Old Man, as the Fire in Iron, as the Gold in stone. This is the Noble Precious stone (lapis philosophorum), which the Magi find," &c., &c. (*Forty Questions Answered*. Sixth question. No. 26) "After this manner, every man may escape the false *Magus*, and also the *Necromancer*: for no power can touch him in whom God (the body of Christ) dwelleth. And as Christ in His death overcame death, and the devil, so also can *we in Christ*—for the Word which became man dwelleth in us, and in the Word (the Arch-Natural form) we can rule over the Devil and Hell; nothing can hinder us."

This must suffice on the first statement. On the descent of the divine Man: into Nature. Böhme has written an elaborate treatise in three parts. It is called *Treatise of the Incarnation*. If you read Böhme's *tinctures*: as *influxes*—and principles: as degrees, Harris's and Böhme's doctrine of the Incarnation become almost identical. I will enlarge on this if the readers of "LIGHT" take an interest in it.

The third statement—the establishment of a law of orderly communication with spirit, free from the danger of obsession—the extract above (*Forty Questions*) proves. This body of Arch-Nature is formed, as stated in my last, of the primates of Nature. Böhme calls them Mercury, Salt, Sulphur, Fire, Water, &c. He does not mean outwardly, but spiritually—the bases of all things in Nature as I stated.

Kindly excuse the condensed nature of this letter. I have considered your space, and must ask pardon if I have not clearly expressed myself, and also for the meagre extracts I have given from Böhme's writings.—I am, yours,

Crosby, Isle of Man.

W. C. LOCKERBY.

Jacob Boehme and the New Race.

To the Editor of "LIGHT."

SIR,—In this letter I make no attempt to criticise the letter of W. C. Lockerby. I am conscious that the subject is one of very great importance and interest to a great many students to-day who are sustained in their development by earnest thought rather than a passing curiosity. I think the question of W. C. Lockerby will resolve itself into one of what is called counterparts. In Böhme's writings I do not find any direct teachings in reference to this subject; it is from inference that the student must gain light. What is this great mystery underlying habitual consciousness? We find that Plato, Böhme, Harris, and Laurence Oliphant all refer to this counterpartial life.

The question may be asked, Have I a counterpart cognisable by me before I am released from the mortal body? Have those who teach this doctrine solved the problem, either by Böhme's key or by any direct revelation to themselves? Or do they deem it too sacred a truth for exposition? The truth, if such it be, is more wronged by being sent out to the public without some sort of explanation.

Mr. Laurence Oliphant speaks in his *Sympneumata* of the bliss of inward companionship of a *biune* life. Who or what caused this blissful companionship? Is it, perhaps, a case of delusion: some entity *not* angelic biologising its victim; or is it the result of mediumship or a spirit personating the true *Sympneuma*? The same writer goes on to say: "It becomes possible at the end of a period, whose beginning disappears in the infinite remoteness of lost *Æons*, for the human body, in its external degree, to be once again conscious of the burning presence of God. . . . The immanence of God in man so much asserted, and so little felt, becomes now a physical fact." (*Symp.*, pp. 27, 28.) "Mankind at large is in actual possession, though not consciously, of that which a few members of it know by clear perception—the growing power for ideal condition, moral, mental, and material—the Messianic presence in each breast." (*Ibid.*, p. 88.)

Lake Harris says: "Strength and valour, intelligence and usefulness, the inspiration and persistence both of man and woman in the kingdom of the new life, are dependent on the incarnation of the counterparts, dependent on the invigoration of the feminine in the masculine, and invigoration of the masculine in the feminine." (*Wedding Guest*.) Again, "Woman truly and fitly insexed in her counterpartial frame finds for the first time an organic basis for her intelligence." (*Ibid.*, p. 66.)

Is it, then, as Harris infers, that the counterpart is another human being on a higher plane of spiritual life, or the influx of good coming to us from a higher sphere?"

Harris seems to infer that these beings are always to be regarded as beings superior to the incarnate human being and never contemporaries of those within whose soul-life they reveal themselves,—objectively to the inner or even to the outer sight, as the case may be.

Are there any who can speak to us plainly on this important matter? If so, I, for one shall deem it a great favour, for I am crying in the night for more light, more light.

8, Rose Mount, Keighley.

J. BLACKBURN.

Mr. Thomas Wilks.

To the Editor of "LIGHT."

SIR,—May I beg the favour of calling the attention of your readers to the case of a very old and highly esteemed Spiritualist, who is now suffering from illness and misfortune?

Mr. Thomas Wilks was, I believe, the first president of the Dalston Association of Spiritualists. He devoted himself heart and soul to the cause, and for five-and-twenty years his house was open every Sunday evening to all inquirers. He was thus the means of bringing the truths of Spiritualism to many outsiders, myself among the number, who could get no other opportunity of investigating. He is now seventy-three years of age, suffering greatly from paralysis, and yet compelled by misfortune and losses to exert himself in business. A little kindly sympathy, a few visits from a healing medium, a little friendly aid to procure him a few of those comforts which aged invalids need so greatly, but which scanty means cannot supply, would be very soothing and acceptable in these last years of his honest and useful life. His wife, only a few years younger than himself, is compelled to work far beyond her strength, which causes him great distress. If any of the benevolent would come forward to his relief it would be a great blessing and kindness to one who never spared himself in the cause of Spiritualism.—I am, sir, your obedient servant,

A SPIRITUALIST.

TO CORRESPONDENTS.

"AMICUS."—Your letter has been forwarded to "Libra."

AN OLD SUBSCRIBER.—We cannot notice anonymous communications; nor have we had any letter or rejoinder on the subject to which you refer.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive "orders" through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 1. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that every thing which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”