

# Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## CONTENTS.

Recognition of Departed Friends 169	A Mystery at Pondicherry..... 176
Mysterious Appearances in the Heavens..... 170	Misers and Debauchees..... 177
French Spiritualism..... 171	An Experience of Mr. Brackett's 177
Teaching by Allegory and Vision 172	The Late Mrs. Kingsford..... 178
Lecture by Mrs. Hardinge Britten 173	Evolution of Spirits..... 178
Occult Telegraphy.—II..... 174	Séance with Mr. Husk..... 179
Seers and Seeresses..... 176	Proposed School of the Prophets 179
	Immortality.—Poetry..... 179

## NOTES BY THE WAY.

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

In the course of a series of articles on Occult Telegraphy in the *Religio-Philosophical Journal*, there are some incidental remarks on the subject of identity which are interesting to me. "What constitutes identity is one thing; but what constitutes proof of identity is quite another." Identity, the writer conceives, is of the mind, not of the body, for we constantly identify an acquaintance whom we have not seen for many years, and who "now possesses a different body from that which he had ten years ago." There seems a fallacy here. The body is doubtless different in respect of its component particles; they have changed, but their general lines of arrangement are similar, if not actually the same. The law which originally ranged them operates to keep their successors in the same respective positions. No man so completely changes, even in the course of a long life, as to be unrecognisable in appearance to one who has known him intimately. It is not always the mere form and outward appearance—though that alone is usually enough to identify him—it is quite as much little tricks of manner, turns of expression, and the like that stamp the identity of the man. It is not wholly a question of body, nor a question of mind entirely. It is quite conceivable that a being who revisits this world and takes on a temporary materialised form, may be recognised solely by the appearance he presents to those who knew him in the body. It is equally conceivable that that same being in another state of existence may be recognised equally certainly by mental traits and peculiarities. We hardly know what constitutes a man's identity when he has lost his body.

It is, however, approximately true, as the writer (Mr. G.) puts it, that our recognition of friends is a complex process; an appeal on their part to our understandings generally; an act of pure reason. "We have the same means of testing the identity of disembodied intelligences as we should have if they were embodied: and in some instances it is an advantage that the spirit has no body to mislead us. If he happened to have a body that was much different from that which we had known him to possess formerly, we might be puzzled." Now here again I scent an error. We hardly know what are or may be the means of recognition between unembodied intelligences. Probably the knowledge is intuitive. And though we speak loosely of "disembodied" or "unembodied" intelligence neither Mr. G. nor any one who thinks the question out can conceive of "intelligence" without some form or embodiment, however different from that

grosser corporeal frame which we wear now. Probably the vesture of spirit in the next state is not very dissimilar from that which it wears here, only glorified or at least etherealised. Clairvoyants see spirits in form as they were here, and describe them and their surroundings as changed only in respect of the substance, lighter and more attenuated than our earthly matter, with which they are clothed and surrounded. So that getting done with the *flesh* does not, it would seem, necessarily mean getting done with the *body*.

It is not, I would hope, necessary to make any apology for the fullest discussion of these points. They are of infinite importance, and they have a most direct bearing on the attitude of the reasoning Spiritualist to two opposing schools of opinion: on the one hand to the unreasoning person who regards it as heresy to question anything he is told by "spirits," who opens his mouth and shuts his eyes, and finds his capacious swallow adequate to any emergency: and on the other hand to that very opposite school of thought which endeavours to explain all that Spiritualism records and sets forth by referring it to occult, or abnormal, or unexplained action of powers inherent in man, *i.e.*, in man's brain and nervous system. The first class is best left alone. It has done some mischief in its enthusiasm for indiscriminate conversion, and has cast some discredit on saner and more sober methods of investigation than those it habitually uses. It claims too much, and so does harm. The latter class is doing a work which is very necessary, and to which Spiritualists may accord, up to a certain limit, their good wishes. It is not to be thought that the great body of Spiritualists proper have doubts as to what they regard as one of the chief articles of their faith, because they sift every explanation put forward to damage it. There is a passage in Mr. G.'s disquisition which puts the moral aspect of the matter in a way with which I am much in accord.

"Here comes a disembodied intelligence claiming to have been an earthly parent. He gives wise counsel, the highest moral instruction, the deepest and tenderest sympathy, the brightest words of hope, the truest sentiments of harmony and right living, and in every conceivable way encourages the pilgrim in his progress through a life which is only a school, a discipline, a preparatory stage. Now, what motive can there possibly be for that alleged father to persist in these fatherly attentions; to continue for many years producing harmony where inharmony prevailed, restoring and establishing health, and giving forth the very essence of truth in all things except the one single item, identity? Why should any one else come and assume, if he could, all that is characteristic of John and James, do for us all that John or James could do, cheer us up with the thought that our loved ones are near us and to bless, live constantly around us the life of a ministering angel, and, being truthful and just in all things else, lie when he says he is our John or our James? Why, the very nature of a lie involves an intent to profit the liar, or else to injure the one to whom the lie is told. But here the conditions are exactly reversed. The one who receives these heavenly ministrations, advices, and encouragements to right living is daily benefited by being made to feel that the cares of this life are so light compared with the eternal weight of glory that will be his portion when on the other side of the river of time, he shall thus spend his life labouring, soothing, and ministering,

all unselfishly, in the interest of others. Ah, ye pseudo-scientists! call it 'Odal'; call it 'Force which assumes intelligence'; call it what ye will, except what it claims to be, and ye do involve yourselves in the gross absurdity, that a liar is the noblest and most unselfish being ever created!"

There is also one other passage addressed to the ultra-sceptical mind which is worth quoting:—

"Now a word on identity as applied to an exceedingly intellectual class of sceptics, but whose perceptive faculties are abnormally developed, and their reflective faculties correspondingly undeveloped. Such persons are on the keenest look out for tests, sharply criticising every manifestation (which is all perfectly right and even necessary, to prevent being imposed upon by some of the many frauds in vogue), but have their minds fully made up in advance that they will not admit their belief, no matter what the evidence may be. The undevelopment of their reflective faculties enables them to listen to the highest exhortations on morality, without caring a straw for its import, only so far as it affords some little test in this direction or that. They crave tests; are phenomenally phenomenon hunters; and if any able control should arrange with them to give them a thousand tests, when the thousandth test was given they would be just ready and anxious for the first one of the next thousand. In short, as investigators of Spiritualism, they are doing just two things; one is, collecting testimony, and the other is, disregarding the evidence therein contained.

"This condition of mind is caused by improper relations between the will and the judgment. In well balanced organisations, the judgment is ever on the alert to prevent the will from giving an impulsive turn to the character; but while the will thus waits on the judgment for orders, it does not hang back and refuse to execute such orders when issued. No amount of evidence can do anything with the will. The judgment passes upon evidence, and it is not for any man's will to say whether he will or will not be convinced. (Fancy a man trying to will himself to believe that three times one is one!) He may refuse to execute according to his convictions, or even to admit that he is convinced; but, if so, his life is a constant struggle between will and judgment. His judgment tells him what is right; his conscience bids him do it; but his will perversely or stubbornly determines to pursue a different course. Note—A man who is stubborn with others is likely to be stubborn with himself. This man's name is legion."

When all has been said it is the intellectual and moral aspects of the question that come home most powerfully to the thoughtful mind. I know little of the extent of the powers of those unseen spirit-artistes who can build up a "portrait model" of my friend "in his habit as he lived." They *may* be able to pick my memory, and make objectively manifest to my senses that which lies lurking subjectively there. That would be to trick me, to deceive, to act a falsehood of the meanest and basest sort. It is when I come to satisfy my own intellect that this form does really mask my friend's mind that I have reached a surer conviction. It is, still more, on the plane of moral consciousness that that conviction becomes something akin to certainty.

*Apropos* of what seems to be an epidemic of visions in the sky, some account of which is given in our current number, it seems desirable to preserve two ancient records of similar occurrences which correspondents send to *Notes and Queries* of February 11th and March 24th respectively. The first is sent by Mr. Sydney, F.R.H.S.:—

"THE MYSTERIOUS APPEARANCES IN THE HEAVENS DURING THE SEVENTEENTH CENTURY.—On October 23rd, 1642, the great battle between the Royalists and the Parliamentary forces was fought at Edgehill, in which upwards of 5,000 men were slain. In the same month 'a great wonder in the heavens' was seen at the same place, and in an old tract of that period is thus related:—

"On the Saturday before Christmas Day, 1642, about midnight between twelve and one o'clock at Kineton there was heard afar off the sound of drums beating, and of soldiers groaning. Then on a sudden there appeared in the air the ghostly soldiers that made those clamours, and immediately with ensigns displayed, the beating of drums, muskets going off, cannons discharging, and horses neighing, the signal for this game of death was struck up, one army, which gave the first charge, having the King's colours, and the other the Parliament's, in the head or front of their battles, and thus pell-mell to it they went. The King's forces seemed at first to have the best of the battle, but afterwards to be put into apparent route; and thus till two or three in the morning, in equal scale continued this dreadful fight—the clattering of arms, the crying of soldiers, and the noise of cannons so terrifying

the poor beholders that they could not believe they were mortal, or give credit to their ears and eyes. After some three hours' fight the army which carried the King's Colours appeared to fly; the other remaining as it were master of the field, and staying a good space, triumphing and expressing all the signs of conquest, and then, with all their drums, trumpets, ordnance and soldiers, vanishing. The poor beholders, who had stayed so long against their wills, made with all haste to Kineton [or Edgehill], and knocked up Master Wood, a Justice of the Peace, who called up his neighbour, Mr. Marshall, the minister, to whom they gave an account of the whole battle, and averred it upon their oath to be true. At which, being much amazed, they would have conjectured the men to be mad or drunk, had they not known some of them to have been of approved integrity; and so, suspending their judgments till the next night, which being Sunday and Christmas night, about the same hour, with the same men, and with all the substantial inhabitants they drew thither. About half an hour after their arrival there appeared in the heavens the same two adverse armies, in the same tumultuous warlike manner, who fought with as much spite and spleen as before, and then departed. Much terrified with these horrible visions, the gentlemen and all the spectators withdrew themselves to their houses, beseeching God to defend them from those prodigious enemies. They appeared not the next night, nor all that week; but on the following Saturday night they were seen again with far greater tumult—fighting for four hours and then vanishing. On Sunday night they appeared again, and performed the same actions of hostility and bloodshed insomuch that Mr. Wood and others forsook their habitations thereabout, and betook themselves to other more secure dwellings; but Mr. Marshall, the minister, stayed. The next Saturday and Sunday the same tumults and actions were seen again. The rumours whereof coming to his Majesty at Oxford, he immediately despatched thither Colonel Lewiskirke, Captain Dudley, Captain Wainman, and three other gentlemen of credit, to take full view and notice of ye same business, who, first hearing the true attestation of Mr. Marshall and others, stayed there till the Saturday night following, when they themselves saw the forementioned prodigies, and on Saturday night knew distinctly divers of the apparitions by their faces, as that of Sir Edward Varney and others that were slain in this delusive fight, of which upon oath they made testimony to his Majesty. What this doth portend God only knoweth, and time perhaps will discover; but doubtless it is a sign of His wrath against this land for these civil wars, and may He in His good time send peace between his Majesty and the Parliament.'

"Shepherd's Bush, W."

"W. SYDNEY, F.R.H.S."

The next is as follows:—

"MYSTERIOUS APPEARANCES IN THE HEAVENS DURING THE SEVENTEENTH CENTURY (7th S. v. 104).—Following up your correspondent's remarks anent these appearances, I beg to send accounts of two others of the same kind, one in the seventeenth century and the other in the beginning of the next century. They both, strangely enough, happened at the same place. The first is chronicled by Spalding, in his 'Trubles,' and the other by Jaffray, one of the famous Quaker family. Spalding's account is taken from the Spalding Club edition of the 'Trubles,' and the other from a number of stray papers in the *Spalding Club Miscellany*:—

"Friday, February 10, 1643. "Yesie, folio 488, of apparition is and visions sene heir at the hill of Brymman, within four myllis of Abirdene. Williame Anderson, tennent in Crabstoun, told me he saw ane gryt army, as appeirit to him, both of horss and foot, about 8 hours in the morning, being misty, and visiblie contynewit till sone rysing, syne vaneishit away in his sicht, with noyss, into ane moiss hard besyde. Lykuaies in the mvre of Forfar, armies of men sein in the air. Quhilkis visionis the people thocht to be prodigious tokenis, as it fell out over trew, as may be sein heirefter."

"A true account of two visions seen on the moore cald the White Myres, a mile and ane half to the westward of Aberdeen [sent by the Laird of Kingswells, Alexander Jaffray, to Sir Archibald Grant of Monymusk, November 13th, 1719.] The first was on the twenty-ninth of Januarie last, att eight houres in the morning, there appeared ane army computed to be the number of seven thousand men. This computation was made by a very judicious man who had been long a souldier in Flanders and is now a farmer at this place, who, with about thirtie persons, were spectators. This army was drawn up in a long line of batle aray, were seen to fall doun to the ground and start up al att once; thair drums ware seen to be carried on the drummers' backs. After it remained more than two houres, a person on a white horse road along the line, and then they all marched towards Aberdeen, where the hill cald the Stokett tooke them out of sight. It was a cleare sun shine all that morning.

"The second was on the twenty-first October last, upon the same ground. About 2,000 men appeared with blew and white coatts, clear arms, glancing or shining white ensignes ware saen to slap down, as did the former, att which tyme a smoak apeird, as if they had fired, but no noise. A person on a white horse also road alonge the line, and then they marched off towards the bridge of Dee. This vision continued on the ground from three houres in the afternoon till it was scarce light to see them. It was a cleare fine afternoone, and being the same day of the great yearly fair held att Old Aberdeen, was seen by many hundreds of people going home, as weall as by above thirty that war at their own houses about half a mile distant. Its observable that the people that ware coming from the fair, cam thorow them, but saw nothing till they

can up to the crowd that was standing gazing who caused them to look back.

"Both these visions I inquired about immediately after, and examined many of the spectators with the outmost care, who all agree with the greatest confidence imaginable, so that there is no room left of doubting the truth." "J. MALCOLM BULLOCK."

The American journals, such as the *World's Advance Thought*, record a number of cases in which visions in the sky have been observed by their correspondents. Sometimes these are of gigantic beings, who seem to file past in stately procession. Sometimes the scene is one of fierce conflict, as Shakespeare puts it (*Julius Caesar*, Act ii., scene 4).—

"Fierce, fiery warriors fight upon the clouds,  
In ranks, and squadrons, and right form of war,  
Which drizzled blood upon the Capitol,  
The noise of battle hurtled in the air."

Nothing is meaningless: but it is, perhaps, too soon to venture on interpretation. The air is full of apparent effort on the part of the world of spirit to act on us.

### FRENCH SPIRITUALISM.

It seems impossible for the Gallic nature to do anything without preconceived formula. This narrowness of thought is curiously shown in French Spiritualistic literature. There is always a *belief* to start with, and everything must be squared to fit in with the belief. This is strikingly brought out in a book published at Bordeaux, called *Souvenirs du Groupe Girondin*, by L. Thibaud. The volume, which is apparently a collection of trance addresses, begins with "Notre Croyance," and this is how it proceeds:—

"Our whole philosophic system having for foundation the incontestable existence of God, we shall argue on the ground of that existence being admitted without endeavouring beforehand to prove such existence, considering that this proof springs naturally from the general tenour of our doctrine." This is strikingly like arguing in a circle. To build on a foundation which is constructed as the edifice rises is a curious kind of architecture. But it seems that this is what is intended, for there follows a description of God. "Thus, there being a God, let us see what attributes He ought to possess to be God." There is a certain refreshing assumption in this, and the author seems to be cognisant of it, for he continues, "That is to say, in order to realise the idea which we should form to ourselves of the being we call God," which we submit is a different thing altogether.

God must be eternal in every acceptation of the term, "infinitely powerful, wise, foreseeing, prudent, just, pitiful," &c., &c. In fact an infinite man. "And above all, He possesses in Himself a measureless *love*, the consequences of which explain the whole creation, not only of our earth and of its humanity, but besides, of all the worlds, known and unknown, which whirl around in infinite space, and of all the humanities dwelling therein." From such premises as these, one is prepared for anything. So we get this:—

"God, we have said, possesses in Himself essentially a love which must be as infinite as Himself." What an amount of responsibility is there in the little word *must*. "So, love necessarily involves the idea of loving, and, as a consequence, of beings to be loved. It was then to satisfy this desire of loving that He must have made creatures on whom He could pour out His love in proportion to His power, that is to say, in an infinite degree; and that is why, His wish to love being unbounded, He has created universes and creatures in numbers which can neither be fixed nor limited." The existence of God, the story of creation, are all quite simple to our author. One would, nevertheless, expect that man's will and so on would be something of a stumbling-block, but not at all:—

"But, in order that the spirit should be capable of appreciating the happiness provided for him, it was necessary that he should develop his intelligence, and that

is what God realised in creating a simple and ignorant being, and giving him in profusion every means of improvement and of progression." And with a touching simplicity the writer continues: "The spirit, although created ignorant, received from the first day of its individual existence freedom of action. But as, owing to his primitive ignorance, he might go astray and make a bad use of this freedom, God has placed in each being two opposite sentiments, which are a stimulus and a check: the desire for and search after pleasure, in the first periods of life, of happiness later on, and the fear of suffering, with the desire to fly from it."

After such an introduction, it is not, perhaps, very surprising to learn that the *périsprit* is formed of molecules of æther. One often feels vexed that the words *molecules* and *atoms* ever were invented. Like the term *electricity*, they are constantly used by people to whom they have no real significance. If the author of this book possessed any clear idea of the meaning of the word æther, as it is generally used, he would *perhaps* have hesitated before talking about molecules as applied to it. But, after all, it is not of much consequence when it appears in a book as feeble as these *Souvenirs*.

Out of so many short disquisitions it is somewhat difficult to make a selection, but as illustrative of the subject-matter, we will take one or two. The address entitled, "All Science leads to God" introduces us once again to the fine old crusted argument from design.

"The scientist searches, goes grey over his folios, lights up his furnaces, and, in spite of his knowledge and of his perseverance, can only give us facts. He becomes of notable powerlessness when he tries to discover causes. When I say scientists, I do not propose including all, for I say it with pleasure that there are rare exceptions, who, after having noted this unity of design which is discovered in everything, have understood, though at first unconsciously, that this general agreement could have as First Cause but one sole intention, and in tracing out this intention they have found God as the only solution of the problem."

We hear a good deal about fluids, and this question was posed, "How can the fluids produce results fortunate or the contrary?" For the intelligent answer we get this:—

"Each of these particular fluids acts in its particular manner on every part of the body, and notably on the formation of the head, the result being that, according to its strength, each of these fluids will develop more or less energetically the part which belongs to it. This gives to the spirit an instrument appropriate to its nature. Phrenology shows the tastes and dominant character of a person through observation of the projections of his skull . . . Without knowing it, this science has confirmed the truth of what we have just enunciated, that each fluid acts on the special part of the body which is in relation to it, in order to give it more or less development."

The molecules of æther are hardly to be wondered at after this. The teachings of Gall and Spurzheim are evidently accepted in their entirety, or, perhaps, what is more likely, the phrenological head of the druggist's shop has been received as sufficient evidence for the truth of what is here called a *science*.

That this volume very largely represents the notions of French Spiritualists is evidenced by the continued iteration of the same sentiments in their accredited journals. For example, the current number of *Le Spiritisme* quotes Allan Kardec—it is always Allan Kardec—in a short article, on the continuance or non-continuance of life.

"Can God, Whose goodness is proved by His constant solicitude even for the smallest insect, have been able to place upon the earth His own favourite creature solely to make him suffer without hope of compensation, without even giving him time to enjoy, even for a few hours?

Would it not have been a cruel snare to have given him desires which were never to be realised? an act of barbarity to have caused him to be born to grief, and then to plunge him into nothingness?"

Again the *Moniteur Spirite*, of Brussels, in an article controverting the teaching of *La Vie Posthume*, which represents a somewhat more vigorous side of French Spiritualism, says:—

"Either these hard trials enter into the mysterious designs of God, into which man may not penetrate, and we should accept the suffering, and make the most of it for our advancement, or these trials are the fatal heritage of humanity, without the intervention of a superior will, and so we have the right to lessen their rigour by all the means in our power, of course by making use of humane laws. The former is the doctrine of Spiritualism, the latter of Materialism."

French Spiritualism is essentially anthropomorphic, its God is a magnified human being, its spirits are not spirits at all. The whole system being such, it produces the contradictions, the feebleness, and the ignorance which follow in the wake of all such anthropomorphic systems.

π.

### TEACHING BY ALLEGORY AND VISION.

This is an age of remarkable spiritual outpouring, and very various are the directions it takes. It is not easy sometimes to see the drift of the teaching intended to be conveyed. Sometimes it is easy to arrive at the conclusion that what is said is superficially absurd. It is not always that teaching is given in a manner as clear and coherent as it is under some exceptional conditions, such as those under which "Spirit Teachings" were given. The mass of such teaching is allegorical, imperfectly conveyed it may be, coloured, not impossibly, by the mind of the vehicle through whom it was conveyed. It has seemed to us that we cannot afford to dismiss with contempt any messages that come to us in an abnormal way from the world of spirit, though we are justified in judging each one on its merits. There may be, also, a stimulation of the inherent spiritual faculties in a seer or clairvoyant which may convey to him by allegory, parable, or vision some teaching that was good for his soul's needs. It is with these feelings that we have not felt able to decline insertion to the following, though we are not able to follow the writer with approval throughout.—ED.

"Jerusalem which is above is free, which is the mother of us all."—*Paul*.

Among the many remarkable visions which have been bestowed on us during the last few years are the following. They all, it will be seen, have more or less bearing on the subject of the Divine Wisdom, so often discoursed upon by mystical writers and seers. They also are illustrative to a remarkable degree of the book, *The Mother: the Woman Clothed with the Sun*.

Those seen at Llanthony have, I have been told, already appeared in the daily papers, so need not here be repeated.

A clergyman in the Western hemisphere received, through two members of his household, the following intimations:—One beheld in night vision the woman clothed with the sun descending out of the heavens and alighting upon the earth. The other, on the following day, beheld the figure of a woman in the sky, glittering with the rays of the sun. The date was that of the unveiling of the Mother in the spring of 1879. I am sorry I cannot at this moment find the letter containing his own account of the matter.

The following I give exactly in the words of the mother whose children saw the vision:—

"My three daughters, aged respectively thirteen, eleven, and eight, were in the garden on the afternoon of Christmas Eve, 1885, at which time the sun was shining brilliantly. Suddenly they all had their attention drawn to an appearance in the sun, which they declared to be the Lord Jesus Christ, with a ring of light around His head, more brilliant than the sun. Then a

woman appeared at His side, with a child in Her arms, having also a circle of light round the head of both. The upper part of the body only was visible, like a half length portrait."

The next was copied from a number of *The Monthly Packet*, edited by Charlotte Yonge:—

"A party of eight persons were together in a garden on October 6th, 1870, when they beheld a large cross in the sky. On the right arm of the cross there reposed a female figure, and on the left arm a child. The following account is by one of the ladies who saw the whole scene:—

"The cross looked like solid marble, and appeared about 5.30 p.m. It continued for twenty minutes, or half-an-hour, without changing; then got smaller, and gradually disappeared. The head of the cross was of very great length. There was an appearance of a beautiful human head at the top of the cross, looking downwards. Then a female figure on the right arm, and a child on the left. There was no colour—all looked like marble. The figures were in a recumbent position. The sky was brilliantly blue—no other cloud was near. I cannot forbear to mention the singular thing that really startled the eight persons who were looking at the beautiful vision (if I may call it so), when the female figure rose to a sitting posture, and remained upright till we lost sight of the whole in the distance. One more particular I must name: At the foot of the cross there appeared bits, as it were, of grass and soil, as if the cross had been pulled from the earth. It was seen at Horsmonden, near Tunbridge Wells, Kent."

This is an extract from a letter published some years ago in the *New Church Independent*:—

"I woke in the night (after hearing a prayer in which was used this expression, 'Thou art our Father and Mother in one'), and was led to pray in the same language. All at once the Divine Womanhood, as in a flood of glory, seemed to come to the front of the Divine Manhood, and to fill me with a new influx of womanly love, which surpassed tenfold anything of the kind I had ever before experienced. The love of the woman whom I loved most dearly, and whose love I prized most highly, seemed like mere sparks or parts of this infinite and all-pervading Divine woman-love. No human language can describe, and no mortal can have any adequate conception, of such a baptism of love without personal experience. It lasted for hours with an intensity that was overwhelming. It seemed to open a new avenue in my soul, and it taught me a thousand times more than I had ever read. . . .

"In response to prayer to that effect there was given me, as from Heaven, this form of appropriate address: 'O thou Divine Mother in our Heavenly Father! our Mother in Christ our Saviour! our Mother in God, our Almighty Creator,' &c. It seems to me now that if the Church at large could only taste one thousandth part of the Divine mother-love that has been so mercifully granted to me, our whole earth life would be soon transformed into a heavenly paradise.

"Philadelphia.

"CHESTER E. POND.

"August 18th, 1883."

The following vision is copied from the record itself, being the description of the glory of the Lord as revealed to the author at the request of "The Mother: the Woman clothed with the Sun":—

#### The Revelation of the Lord.

"On July the 10th, in the year of the Lord 1878, the doors of Heaven were suddenly thrown open, and the Lord Jesus Christ was revealed to me in His glory. Space and time, and all that are therein, disappeared: drawn back and absorbed into Him through Whom they had all proceeded. In Him was All. Whatsoever is good—in all stages of existence; whatsoever is pure; whatsoever is lovable and lovely! *Beauty*: the beauty of landscape, of colour, of gems and flowers; the beauty of woman; the beauty of holiness! *Truth*: the truth of the written word; the truth diffused in nature! *Love*: the love of parent, friend, spouse! The essence of All was concentrated in Him; while the glorious light of the Infinite Deity seemed to focus within, and thence to radiate like a sun in every direction. The Logos! The Word! The Concentration and Manifestation of Infinite Godhead! The glorious fulness that filleth all in all.

"The glory came upon me with a flood of joy, ineffable and overwhelming—of intensity and power beyond human endurance. With immensity of delight my being was about to burst; and I was compelled to withdraw my gaze, feeling I could not continue to look—and live! . . . Yet more. In this wondrous

Revelation of the Divine, the Lord was revealed to be of dual nature, Two in One, of grace and beauty ineffable, Both being illuminated from within, and *Both Together*, thus manifesting to the outer the Fatherhood and Motherhood of God!

This letter from Wales I copy exactly as it stands:—

“DEAR BROTHER,—The *revelation of the mystery*, which was kept secret since the world began, gradually permeates my soul with love and gratitude. THE MOTHER HERSELF is of power to stablish us in Her own Gospel, if we only watch and wait in holy patience, endeavouring to lead a life like Her, ‘divided between the *Divine worship* and the claims of suffering humanity.’ My doubts by degrees are being dissipated. On the morning of the 25th inst.—the Mother’s Day—I was blessed with an entrancing glimpse of the interior universe. Eden widely ranged around me, peopled with virgin forms like those on Mount Zion. In comparison with this internal World, all the external Universe seemed small as a shell, fadeless and lifeless as the fallen leaves of autumn. In the evening of the same day THE MOTHER appeared to me as the Empress of the Unseen Universe. I gazed upon Her with wonder and worship, and wonder and worship still. She was ‘clothed with white garments down to the feet, girt about the paps with a golden girdle,’ and wore a crown of many coloured gems. Her hair was auburn, and Her face expressed Divine regret and pity beyond belief at the thought of human sin and woe.

“On the 27th inst., in the Whole World Soul Communion, the circumambient air became dark and heavy, and full of winged prowling beasts, with bears’ feet, and heads of bloodhounds and dragons. They seemed as sent from the forest of the Inferno to tear in pieces the Mother and Her children. Suddenly Her hand appeared in the murky and dreadful sky; an open, slender hand, with fingers of light; and lo! at the sight and light of that hand, all the beasts disappeared silently, and the firmament was filled with light and peace and infants.

“On the morning of the 30th I saw (before daylight) a ball of mild light, about the size of the full moon as it appears to the naked eye. It increased in magnitude and brilliancy—and became in a short time a *Great White Throne*, written on it in letters of flame ‘THE THRONE OF THE MOTHER,’ with millions of millions of angels praising Her like the muses warbling their hymns around the throne of Jupiter. Proofs accumulate!

“I was rejoiced to see in the *Missionary Chronicle* this week that the genial inhabitants of the Celestial Empire love and worship God as FATHER-MOTHER, and that it bids fair to be the creed of the churches of the future in China.—Yours, &c.”

Visions of the Divine wisdom are also reported in *Advance Thought* in connection with the Whole World Soul Communion. We are all familiar with those at Lourdes and in Italy. Others have been reported from Cuba, Wales, and elsewhere.

The following is part of a vision reported from Brighton, seen by the author of *Palingenesia*: “God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when sleep falleth upon men in slumbering upon their bed; thus He openeth the ears of men and giveth them instruction; and thus hath He done unto me His servant in these days, that He hath opened my eyes and my ears, that I should see and hear and understand in the vision of the night, the things which He hath appointed for men by the hands of His elect.

“As I slumbered upon my bed and slept, an angel of the Lord came unto me, and touched me and said, ‘Arise, and come with me, and I will show thee of things that shall be,’ and I arose and followed him. . . . And as I continued to look, behold a great number issued forth like a stream toward the East, and they entered by the narrow gate of the house of the Lord; and coming into the outer court they beheld afar off the glory of the Lord and His Bride, and they worshipped, and they went down into the holy fountain, and ascended from the water with garments exceeding white and dazzling, and they looked upon the Lamb and the Dove, and saw their glory and worshipped Him who sat upon the throne, and gave thanks, singing, Glory, honour, and worship be unto God, who hath redeemed us out of every nation and language and tribe . . . for just and true are Thy ways, Thou Love Eternal. And glorious is Thy Beauty, O Virgin Queen, the Wisdom of the Eternal Father.”

The *Revelation of Revelations*, by Jane Lead (1676), is devoted to the subjects of the Divine Wisdom; belief in Her as distinct from, and yet one with, the Divine Word, being common to all the greatest seers and mystics, both before and after Christ.

Y. Z.

#### LECTURE BY MRS. HARDINGE BRITTEN.

As announced in last week’s “LIGHT,” Mrs. Hardinge Britten delivered an eloquent address in the Holborn Town Hall, on Sunday, April 1st. The attendance was so large that not only was the hall densely crowded, but a considerable number of persons were unable to obtain admission. After the overflow had been disposed of, and a hymn had been sung,

Mr. Drake, the chairman, explained that indisposition had prevented a more influential person than himself from occupying the position on that important occasion. He alluded, in modest terms, to his own unfitness for the post he occupied, and stated the reasons why several of the scattered Spiritualist societies of the Metropolis had combined to invite their distinguished speaker to aid them in celebrating the memorable anniversary of the 31st of March, the era from which the advent of Modern Spiritualism dated.

After the cordial reception accorded to Mrs. Britten on rising, followed by a touching invocation to “the Father of Spirits,” the speaker announced her subjects as twofold, namely, “The Origin of Easter” and “The Famous Spiritual Anniversary.” In dealing with the first subject, Mrs. Britten rapidly and lucidly traced the earliest developments of man’s religious ideality; pointed to the worship of Nature, and, finally, to that of the starry firmament, as the most obvious and natural response to the craving demand of the awakening intellect to ascertain the whence and whitherward of being. She then gave a searching analysis of the growth and evolution of the most ancient systems of worship, culminating in the “Sabaen system,” or “astronomical religion.” After defining, in clear terms, the lines upon which Gerald Massey, Dupuis, Volney, the Hindoo Vedas, the Zend Avesta, Cabalism, &c., &c., explained the system of feasts, celebrations, and antique beliefs, tracing them all to the myths, allegories, and symbolisms of the astronomical religion, the speaker defined Easter as a grand but most ancient festival celebrant of the sun’s passage, Paschal, or Passover, across the Vernal Equinox; his ascent through the constellation of Aries, the Ram, or Lamb, into the Northern Hemisphere, and the consequent redemption of the earth from the tyrant power of the wintry constellations. In terse and lucid terms the Zodiacal constellations and their characteristic influences were traced, the Sun-god’s myth was detailed, and a vast mass of testimony drawn from the monuments of India and Egypt, and the Scriptures and traditions of various nations, was explained. In defining the place occupied by “the great revolutionary reformer,” Jesus of Nazareth, whilst stripping His history of the fictitious idolatries of modern theology, the speaker detailed in burning language the noble humanitarian, and therefore divine, doctrines of love, spiritual power, and worship that He inculcated, calling forth enthusiastic bursts of applause with every sentence she uttered. To restore the Fatherhood of God from the monstrous fables of a destroying Jehovah, the brotherhood of man from the *man-made* teachings of the God of sects and denominations, and establish the existence, nature, and worship of “that God Who is Spirit,” the speaker then carried forward the modern impersonation of ancient myths into the grand awakening of the Spiritual outpouring dated from March 31st, 1848, to March 31st, 1888. Disregarding and speaking through the acclamations that followed her, she traced up the history of “the stupendous opening of the gates” from the four humble cottagers of Hydesville to the countless millions now swelling the ranks of the Spiritualists thronging every country of civilisation throughout the world. The audience were almost as breathless as the speaker in her vast and rapid flight from land to land, and from units to millions. At the close of a discourse which no mortal reporter could follow, a unanimous vote of thanks, supported from many quarters, was cordially passed, and loud and long-continued applause terminated the proceedings.

The meeting was a very memorable one, and it is hoped that many of a similar kind will follow.

J. H. S.,

Observer, and Would-be Reporter.

A LADY (Private Medium) would be pleased to receive the names of sincere inquirers who would like to join a private circle on Monday or Tuesday evenings, at seven o’clock.—Address, Mrs. Marian Aydon, 21, Aynhoe-road, Addison-road Station, Kensington.

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CHARING CROSS, W.C.

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## Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, APRIL 14th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. 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.

### OCCULT TELEGRAPHY.

#### No. II.

Assuming that our readers bear in mind what we summarised in the first paper of this series, we will now adduce evidence of the action of an independent intelligence, and of the use by that intelligence of an electric current within the box which we have described. We have already stated, and shall bring further evidence to show, that this current is derived from the body of the medium. This is the record of the experiment:—

I requested Dr. Whitney\* to get me a common sewing needle and thread, and remarked in that connection that I desired, as far as possible, to extemporise from materials furnished by others, that I might not be open to the charge of pre-arranging apparatus so as to seem to indicate certain results. I tied the silk thread around the middle of the needle which he furnished, so that when suspended it would balance horizontally. Then I touched the needle, thus suspended, to a pair of shears and other articles of iron and steel found about the room, to prove that the needle itself was not magnetic; for if the needle or any of the other articles had been magnetised, the needle would "cling." Thus tested I hung the needle close to, and afterwards against, the head of the iron screw in the brass storage plate, on the back of the box, while the instrument was quiet and Mr. Rowley's hands were not about the box. The needle did not cling in the least, showing that there was no magnetism in the screw. Then I directed Mr. Rowley to place his hands upon the box, and the instrument began to operate, but no effect was produced upon the needle.

I then took from my pocket a small horse-shoe magnet and thoroughly magnetised the needle; and to prove that it was thoroughly magnetised, I called their attention to its directive power. There it hung due north and south, and no matter which way I turned my hand in holding the thread, it still kept its direction, despite the twist in the thread. Before being magnetised it would hang in any direction that suited the twist.

I then hung it beside the screw as before, the instrument being quiet. The needle immediately clung to the screw, because of the magnetism in the needle. I took it away and directed Mr. Rowley to place his hands upon the box, and Dr. Wells† to make a series of long dashes. During the continuance of each dash, I presented the same end of the needle to the same screw, and did it in the same manner as before; but the needle, instead of clinging to the screw, was instantly repelled. Now, it could not have been repelled by reason of similar magnetic polarity in the screw; for it was proved by the same needle before it was magnetised, that the screw had no magnetic pro-

\* One of the observers.

† The spirit-operator.

perties, whether the instrument is working or not. But an electric current in close proximity will attract or repel a magnetic needle, depending on the direction and the positive or negative character of the current. The only possible conclusion is, then, that during the operation of the instrument, there is a current of electricity coming through the spiral wire to that storage plate.

To confirm this conclusion, I repeated the experiment in various ways. For instance, the needle when held so far from the screw that its own magnetism had no perceptible attraction for the screw, was still repelled by the electric current. When the needle was suspended over any part of the slate, the other end of the needle was attracted in a dipping manner towards the nearest point where the wire passed along under the slate.

In order to test Dr. Wells's ability to observe magnetic conditions that were imperceptible to us, I tried the following:—

First, I took a shorter hold on the thread. That made the apparatus less delicate, the needle being harder to turn on a short thread than on a long one. Then I held the needle under the horizontal wire leading directly south from the key in the box to the sounder, which stood about a foot from the box. That wire, it must be remembered, gets its current from the local battery, but only when the key in the box is closed. I held the needle so far below the wire, that the current from our single cell of Calland battery would not perceptibly deflect the needle. This I knew from previous experiments in "Oersted's Discovery," with my own instruments similarly arranged at home. Addressing Dr. Wells, I said:—

"Now Doctor, you understand that if there was a strong current passing through this wire, the needle would be deflected into an east and west position. I wish you to observe the imperceptible tendency, and so time your dashes as to work up a perceptible movement."

With that the sounder gave us a few irregular dashes, followed by regular ones (that is, uniform in duration), and at about the fourth or fifth regular dash, we could see the needle move, its motion increasing until at about the tenth dash it swung around nearly at right angles to the wire.

Now here was an absolute test of Dr. Wells as an independent intelligence. Neither Dr. Witney nor Mr. Rowley understood the directions which I gave to Dr. Wells. They could make no sense of what I said concerning the timing of imperceptible tendencies, and I am certain that Dr. Wells's compliance with these obscure conditions, could not have been the reflection of their thoughts. But even if they had understood exactly what was wanted, just as I did, the observation of something imperceptible to me and to them, could not have been in any way derived from any of us.

In order to test further that Dr. Wells was able to observe matter and force, I, in repeating the experiment, suddenly changed the length of the thread, or the distance of the needle from its wire, or both. I made these changes after the dashes were regularly timed, but before the motion had become perceptible, and he immediately altered the time to suit. The experiment was repeated several times and with a variety of confusing alterations, but they were always met promptly by the proper change of time—a change which none of us could possibly have either determined by observation or calculation, but which was promptly demonstrated to be the proper change by the fact that the movements became perceptible to us, as soon as a sufficient number of dashes had been made.

Here we have a perfect demonstration of the first and second subordinate propositions under the department of Mental Science and Psychology, as classified in the first paper, viz.:—

"1. That Dr. Wells is an independent intelligence.

"2. That he can obtain information by observation of material things and forces," and also the tenth subordinate proposition in the department of Natural Philosophy or Physics; viz.:—

"10. That there is an electric current in the spiral wire which runs across the inside of the box."

In order to test the slate and box used, and to refer the source of the force to the medium, the following experiments were made:—

513, Prospect-street, August 8th, 1887.

Memorandum.—In order to test the slate and box for magnetism, I sprinkled fine filings of soft iron uniformly over the surface of the slate or top of the box, the instrument being quiet. I could see immediately that the slate was slightly charged, because the lighter particles instantly "bristled up"

in the manner familiar to those who have experimented for magnetic curves with iron filings on a glass plate. Also because as each little particle struck the slate, it stuck right where it fell, neither rebounding nor rolling as most of them would have done, if the slate had not been magnetic. I then sprinkled some of the filings upon paper and other substances to show that they would thus rebound or roll about. I then placed the same piece of paper on the slate, and upon sprinkling the filings over the paper thus situated, they acted in the same manner as upon the slate; which proves that their sticking was not caused by any dirty or sticky condition of the surface of the slate.

With the slate thus evenly covered, I raised the box up about a foot from the table, and tapped on the under side with my knuckles. After about twenty taps, a few of the particles became dislodged, but if the slate had not been magnetic, the first tap would have caused all of them to jump up, and the whole series of taps would have carried them all to that side of the slate which happened to be the lowest. I repeated this on cardboard, glass, wood, &c., to show that the filings would perform thus differently on surfaces not magnetic.

Returning to the slate, I raised one end of the box about an inch and a-half higher than the other and then gave it about a dozen light raps without causing any considerable displacement of the particles. This much with the instruments quiet.

Next I requested Mr. Rowley to place his hands to the corners of the slate. Dr. Wells, anticipating what was wanted, closed the circuit so as to make a very long dash. The sounder lever remaining down was proof that the key in the box was closed during this time, and while this state of things continued I rapped on the bottom of the box quite violently, so as to force the particles to dislodge that I might observe what tendency they might have to collect into certain nodes or poles. I found that when thus repeatedly forced to dislodge, they collected into a row or ridge over the spiral wire, and into the nodes or poles, one over each side of the knob of the key lever.

Desiring to repeat the experiment, I requested Dr. Wells to "let go," that I might again distribute the filings, but he did not release the key, as was plainly proved by the sounder lever remaining down, and also by the filings refusing to be distributed. I then requested Mr. Rowley to leave the table entirely. He went some ten feet away, but without the desired effect. Then I laid my hand across the slate from the other side, remarking that possibly my magnetism would either in quality or direction interfere with or neutralise the charge in the box. Still no change. Then Mr. Rowley left the room, but the key did not open. Mr. Rowley returned and disconnected the wire leading from the key to the sounder. That took the local current off, and let the sounder lever up, but still that was no evidence that the key lever was up. It was evidence, however, that there was nothing wrong about the sounder. Replacing the wire to the sounder, the sounder lever immediately came down, which proved that the key was still closed.

After having tried all these methods, Mr. Rowley opened the box and immediately the key opened. From this it seems that the box as a whole acted as an overcharged storage battery, and that no immediate relief could be obtained without opening the box and allowing the charge to escape. It is my opinion that the admission of light into the box was the principal cause of the diffusion of the force. If Dr. Wells and his operator, John Rife, had it in their power to release the key, they have, by not doing so, demonstrated their ability to at least hold the key lever down during Mr. Rowley's temporary absence. (He was out of the room about one minute.)

This experiment of testing for poles was repeated several times and always with substantially the same result, except that there was no further difficulty in getting them to "let go." The poles over the knob of the key-lever (more properly called the thumb plate) were not quite on opposite sides of the knob—the pole nearer Mr. Rowley being always a little further toward the trunnions.

Two things are proved by these trials with iron filings:

1. The slate and inside of the box is a slightly charged reservoir or storage battery of magnetism.
2. It is not a magnet and the magnetism in it is not in all respects similar to that obtained from a steel magnet; for if the box as a whole were a magnet, it would exhibit opposite polarity, and if the magnetism were in all respects the same as mineral magnetism, there could not be two nodes as if the poles of a horseshoe magnet were on either side of the key-lever handle, and at the same time two ridges as if two bar magnets lay over the spiral wires, yet said bars being of equal strength

throughout, that is, having no polarity, and at the same time a general diffusion of magnetic force permanently remaining in all parts of the slate. With mineral magnetism, no one of these three conditions could exist as each does there, much less three such opposing conditions co-exist in such close proximity.

Whatever force this slate and box may exhibit must certainly be referred to Mr. Rowley's body for its immediate origin. I know of no way of artificially electrifying or magnetising such material so as to produce such seemingly incongruous effects. Why call it magnetism at all? Because of its attraction for iron; its effect on a common magnetic needle, its association with electricity in the spiral wires (their electric current being induced by this magnetism); and its general properties of mineral magnetism, except that it has different laws of polarity.

Why call it animal magnetism? Because it is generated in the body of man and other animals. In the case of man, it is given off most freely from the hands. Why not call it human magnetism? Because, in some respects it is not dependent upon the state of the mind, nor subject to the will; and also because other animals than man have been known to exhibit it in a very marked degree.

The results obtained thus far are in harmony with Dr. Wells's statements, and may be summed up thus.

1. The current of animal magnetism is propelled spirally about the spiral wires across the box. Otherwise it would not induce an electric current in said wires.

2. The force of the current is applied in a concentrated manner right above the handle of the key lever. (There is further independent proof of this.)

3. The current is interrupted so as to manipulate the key intelligently.

4. The intelligence which thus propels and applies the force generated in Mr. Rowley's body is an independent intelligence.

Having thus tested the instrument for attractive force, I proceeded to test Mr. Rowley's hands in the following manner:—

Laying a piece of writing paper about six inches square smoothly on the table, I sprinkled it evenly with iron filings. Then I stretched the paper tightly and held it firmly down at all the corners, while Mr. Rowley tapped gently with the side of his thumb at the middle of one side of the paper. At each successive jar the filings gathered closer and closer about his thumb, until nearly all of them were piled up in a curved ridge which described a compound curve similar to "Hogarth's line of beauty." The nearest approach was opposite the end of the thumb, the vertex of the curve being there within about three-eighths of an inch. From this point the ridge passed around each side of the thumb forming a small crescent about an inch in extent; and from each end of the crescent the ridge gently curved backward and passed gradually out of sight.

After all these points had been carefully noted Mr. Rowley tapped with his forefinger in the space which his thumb had occupied, I still holding the paper firmly to the table. The beautiful ridge gradually dissolved and many of the filings were repelled as far as the middle of the paper.

Now there are three points to notice here:

1. This curve is different in every respect from the magnetic curves shown by iron filings over a steel magnet.

2. The locus of strongest attraction is not in the thumb nor on the surface of the thumb, but constitutes a beautiful curve from three-eighths to three-quarters of an inch from the thumb. If it were not for this peculiarity, the filings would have been drawn against the thumb and adhered to the surface as they would to a steel magnet.

3. The repelling force of the forefinger is not a negative to the attracting force of the thumb, in the same sense that either pole of a steel magnet is a negative to the other, for either pole of a steel magnet will, in turn, attract soft iron filings. Some of the same filings were repeatedly tested with a steel magnet, first one pole and then the other, to show that there was no appreciable residual magnetism in them; that is they were attracted by either pole in turn, because too soft to retain either kind of magnetism after the magnet had been withdrawn.

Mr. Rowley mentioned this force having been used to produce telegraphic raps on his collar and cuffs, and proposed trying to receive them again. At this suggestion a smart rap was heard on the mantel, about eight feet from where we stood. "Yes," said Mr. Rowley, "that is Dr. Wells. He often raps for us on our table at home, when he desires to approve of anything we propose to do." Mr. Rowley then put his hands

together and pressed them up to the side of his neck, leaving a dark space between the hollow of his hands and his collar. I placed my ear to the back of his hand, and heard in clear and distinct telegraphic characters—"How is this? Can you read this?" I named each letter as I heard it made, and all went just right till the last letter in the word "read," the "d" sounded more like an "r," (d and r sound very much alike in telegraphy.) Perceiving the intention I read it according to the sense, "d," and pronounced the word read, after which followed the letter "d" perfectly made.

Now here is a point. When Mr. Rowley heard me name the "d" intended, and pronounce the word thus completed, and understood, too, that I was waiting expectantly for the next word; if he had been making these letters himself, or had been in any secret way imposing upon me, he would not have repeated the letter d; especially when he knows that I know that "d" and "r," made without backstroke (as these were) are so very nearly alike that only the best trained operators can distinguish between them. Of course, if Mr. Rowley were doing this, he could have repeated the "d," but under the circumstances, it would be altogether contrary to human nature for him to do it; and this, therefore, is incidental evidence in favour of the genuineness of the manifestation. Who knows but that it was so designed by Dr. Wells? Nothing short of demonstrable evidence could have been better designed to indicate genuineness.

Note.—In connection with this last point, I wish to remind my readers that all my physical propositions are demonstrable; and that while such incidental evidence as the above would be regarded by any court as extremely valuable in increasing the probability of genuineness, yet, even infinite probability is not demonstration, in the sense that people usually regard it. The mere recital of one such case as this must not be allowed to detract from the fact that throughout these papers the conclusions are drawn, or rather are necessitated, by demonstrable scientific principles about which there is and can be no dispute.

The above tests with iron filings are submitted in proof of the following subordinate propositions:—

"7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating.

"11. That the slate top has a constant charge of residual magnetism."

"12. That the slate top is more highly charged when the key is being operated than when not."

"13. That the charge is animal magnetism, not mineral magnetism."

The testing of Mr. Rowley's hands with iron filings, and also with strips of tissue paper, proves that this force resides in, or rather is generated by, his body; but in further proof of the proposition—

"8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body."

#### SEERS AND SEERESSES.

"With seers and seeresses some develop their powers without cultivation, whilst others require artificial stimulants. This is more needful in northern latitudes and flat countries where the chilliness of the surrounding atmosphere preys upon the vital heat, and requires man to eat coarser food, and that more plentifully, to keep up the temperature of the body. And again on low, damp, alluvial soils the powers of seers are kept in check, and it is only by fits and starts those powers are seen to flash into life, causing the action of spirit beings on such persons to be occasionally perceived under the phases of dreams, visions, apparitions, presentiments, &c. Remove these persons or mediums to hilly quartz districts, and the developments are much more frequent, because the *aura* issuing from the crystals clarifies the nerves of the human body; and then, like a mirror freed from the humid exhalations of the valley, it becomes the instrument for producing those extraordinary superhuman manifestations of power developed in various ways. The more tropical the medium the more powerful the manifestation. Northern mediums are mere dwarfs in comparison to those in southern regions in all that pertains to spiritual manifestation whether mental or physical. . . . There is a peculiar kind of yellow pebble which will deprive the best clairvoyants or mediums of nine-tenths of their power while standing on them, or inhaling the *aura* proceeding from them; whilst another kind of pebble of a white colour will, if the mind of the medium be not actively engaged, induce clairvoyance."—*The Natural and Supernatural*, by John Jones, page 264, section 10.

#### A MYSTERY AT PONDICHERRY.

A friend in India sends the following cutting from the *Allahabad Pioneer*, of March 10th, suggesting that though all the Government officials, as well as the clergy, of Pondicherry have been baffled, perhaps the phenomena may not be inexplicable to Spiritualists:—

"The Pondicherry correspondent of the *Madras Mail* writes:—

"The good people of Pondicherry have been in a state of much perplexity during the last four days, and such as are in any way superstitiously inclined are ill at rest, dreading that some terrible calamity, national or domestic, is about to take place. The fright commenced on Wednesday, the 29th ultimo, and the following are the facts which have been the cause of the alarm. In a small house situated in the *Rue du Gouvernement*, and within a stone's throw of Government House, and the residence of the Mayor, the *Ecole gratuite des Jeunes* is established, under the management of a directress and two other teachers, all of whom reside on the school premises. On the day in question the ladies belonging to the school were surprised by the occasional falling of pieces of brick in the room in which they were sitting. Notwithstanding an immediate examination of every part of the premises no clue to the mystery could be obtained; the throwing of the brickbats continued at irregular intervals, and although the police closely watched the house, and the Deputy Mayor remained on the spot almost without intermission for twenty-four hours, the phenomena continued. Matters began to look serious, and as Monsieur Beaujeu, the Deputy Mayor, very reluctantly had to confess himself beaten, it was resolved that the principal officials of the Administration and Municipality should meet at the 'haunted' house at an early hour on Friday evening, the 2nd instant, with a view to clear up the mystery, and quiet public excitement. Accordingly, shortly after five o'clock, Monsieur Fautier, *le Directeur de l'Intérieur*; Monsieur Galois-Montbrun, the Mayor; Monsieur Gaston Pierre, *le Procureur de la République*; Dr. Cassien, *Chef du Service de Santé*; Monsieur Gaudart, *Conseiller*; the *Commissaire de Police* and some twenty or thirty other officials of the city assembled at the spot and proceeded to scrutinise every hole and corner of the building, but nothing of a crinating nature was found; all thoroughfares leading to the adjacent houses were inspected, and a police guard was placed at every outlet, and also in the street; even the roofs of the buildings surrounding the dwelling were occupied by watchmen. Whilst all this was going on the brickbats were quiet, but when the company began to discuss the situation, half a brick suddenly dropped within a few inches of the Mayor, coming apparently from a westerly direction, but no other pieces were thrown for some time. The Director then left the room, remarking that the d—l would not come where he was, but thereupon a brick dropped on the head of his son who had accompanied him, though without causing any harm; in fact, the mysterious spirits who are conducting the affair are very splendid marksmen. The meeting separated without having arrived at any conclusion upon the proceedings. Meanwhile the whole town is on tip-toe looking for further manifestations.—Later, Saturday p.m.—Notwithstanding a constant and minute inquiry in and around the premises of the 'haunted' dwelling, the mystery remains unsolved. There is no abatement in the unearthly proceedings, brickbats and portions of masonry continue to fly about the room in the most reckless manner, dropping generally within a few inches of some on-looker, but although many of the pieces collected weigh fully a pound avoirdupois, no injury has as yet been done to any person. This evening, at about eight o'clock, two European gentlemen, the one a merchant and the other a professor in one of the Pondicherry colleges, were standing conversing together in the 'ghostly' school-room when, all of a sudden, a large piece of brick masonry fell close to the feet of a little girl a few feet distant. These gentlemen had been waiting a long while for something to happen, and were prepared for all sorts of contingencies, and for a thorough investigation and exposition of what they supposed to be a very cleverly-arranged and well-carried out trick. But they failed. The clergy were applied to by the ladies of the house, and recommended the placing of a brick, bearing a white cross, in the centre of the room. This being duly done, coming events were anxiously looked for, and presently a brick of a corresponding size, but bearing a black cross, dropped on to the top of the first brick. To-morrow (Sunday) the citizens intend to prosecute their investigations of the mystery, since the authorities have failed to account for the unaccountable phenomenon which has disturbed the city for five days."

## MISERS AND DEBAUCHEES.

(FROM *Inspirational Sermons*—By T. LAKE HARRIS.)

One says, "I will be rich." He cannot obtain riches by seeking riches. He may obtain, perhaps, the appearance of riches, but God comes, by-and-bye, and bids His servant, Death, touch the man's body, and then where are his riches? Perhaps the lean skeleton of the miserly spirit passes from household to household of his spendthrift children in one unceasing piteous complaint that they squander the wealth which he destroyed his soul to accumulate. Perhaps he hangs, like some embodied picture of solitude and misery, a human vampire-bat in the dark parchment den of a Court of Chancery, and moans his bloodless, ineffectual complaint, as the wealth that he gathered up for heirs for successions of generations feeds the opulence of a Lord Chancellor, or is distributed through horde after horde of hungry solicitors. Perhaps he stands in the midst of the burning of his palace; perhaps he stands where hostile bayonets drive the heir of his dynasty from the land that he strove to win from liberty to despotism. Scenes like these, in volumes that would fill the whole world, are continually open to those who have an authentic spirit-sight. It is the curse of the miser, after he has no more power over his gold, to desire power over it, to haunt, if possible, the place where it was accumulated. To-night, were spirit eyes opened, in the Divine providence, one might go to many a counting-house in the city, the scene where perhaps for half a score of years some keen, sagacious intellect fought the battle with fortune, caring nothing for God, and nothing for men. Crouching there, perhaps, where once the millionaire sat in his opulence; hovering there a gaunt and bloodless spectre of his former self, clothed with some remaining rag of the essence of his nervous system, and so fixed in space there you will find him anchored to the iron safe that was once plethoric with bonds and mortgages. So the reveller. The body has vanished; he still endeavours to clothe himself with some magnetic elements of nature and of time, and so to anchor himself within the more viewless substances and structures of the natural world. In that old, dingy dwelling, faded now from its estate of former greatness, beneath those frescoed ceilings, painted perhaps by Thornhill or Verrio; upon those oaken floors that, once polished, reflected almost the brightness of the mirror, now all worn and grooved by the feet of generations—here perhaps the wine stain marking not one, but a succession of orgies—there, I say, beneath those dingy frescoes, and moving restlessly over those grooved and rat-eaten floors, you find the spirit who was the debauchee of a former generation. They gathered round that table in Queen Anne's time, or the days of the first Georges; they drank reigning and popular toasts. As the night waned the wit became more brilliant, until it muddled down into a very foulness of obscenity. There huge *rouleaux* of gold were staked upon the dice. There oaths were frequent and curses continual; and impure jest and repartee made a charm for the rapid passing hours. Didn't they laugh at eternity then? Didn't they sneer at good men, whether in the Church or among the Dissenters, who were preaching the realities of a judgment to come? And didn't they reserve their supremest contempt and the very climax of all ridicule for those who taught that wicked spirits lived beyond the grave, remorselessly yet vainly, in shame and misery haunting the place of the crime, the scenes, the midnight palace scenes, and haunts of revel? . . . You can find many of them without going out of the old houses of London. Where the sword gleamed, where the wine-cup flowed, where crime mortgaged eternity for a brief and vanishing pleasure of the transitory and impure sense—there you can find them, and, oh! what odious shadows of their former selves! The old saying of the Word is come true—they are clothed with curses as with a garment. Memory in its long successions moves ghastly and all terrible before them; and still bound to earth by the impure deeds committed in the body, monuments of their former state, living sepulchres of departed greatness, they wait in terror and in shame some impending visitation, some cleaving and declaration of judgment, from the skies.

I saw not many months ago a distinguished gentleman in his chariot;—his face was a revelation of shameless and impudent vice. Crime—a sensual and oppressive crime had tattooed his countenance to spiritual vision, aye, to natural vision. As he was moving on in that state in the natural world, I saw bending over him one so like himself that it might have been his father or

grandfather. The face was fixed as the countenance of a marble statue, fixed as the jagged, furrowed, splintered crest of some Alpine mountain, petrified with fiendhood yet still with the odious impurity in the eye; yet still with the profanity upon the lip; yet still with the combined obscenity and haughtiness of corrupt pride and station wrought and visible in every lineament. The lost ancestor was hounding on his descendant to perdition, by instilling into his heart, his open, willing heart, the last remains—what do I say?—not the last remains, but the quickened descendants of the passions by means of which he was ruined here.

## AN EXPERIENCE OF MR. BRACKETT'S. 1

(FROM THE *Banner of Light*.)

My object, in these brief sketches of the séance-room, is, if possible, to point out some things which may aid those who have had less experience.

In a former article I spoke of a male form that came to me at the Berrys', in whose intelligence I had confidence. By this I did not mean to be understood that all the forms coming to me there, as well as at other times and places, were not equally as intelligent, but that the different individualities lead to different lines of thought and expression.

This spirit claimed to be my brother-in-law, who served in the late war, and was struck in the inner corner of the eye by a buckshot, which penetrated the brain. He lived some days, and passed away in an unconscious state. On his first coming to me at the Berrys', he came so weak that it was difficult for him to give me his name; his garments were ill-fitting, and in every way he appeared, if such a thing were possible, to be made up of the odds and ends of the séance.

On one occasion he came wearing coarse hair on his head, arranged in such a way that I felt certain I could have removed it without hurting him. At another time he called me "Father." Remembering the old adage, I wondered if that were not the beginning of wisdom on his part. His confused condition lasted through more than a dozen interviews, and while I treated him kindly, I was, for that reason, but little interested in him.

At one of the afternoon séances I made up my mind to tell him that our meetings were not profitable, and that he had better retire. I was busily conversing with a lady on my left when a heavy hand was laid on my shoulder, and starting from my seat I found George standing beside me. Reaching out his hand with a hearty grasp, he said: "Are you glad to see me to-day?" With a sudden impulse I said: "What! you here, so far from the cabinet, and talking plainly too?"

Putting both hands on my shoulders he replied: "Yes; but it takes more strength to talk than it does to materialise." In both the tones of his voice and the light of his face there was an expression of great tenderness. Gently stroking my beard, he said: "This is longer than it was when I knew you. How do you think it would look on my face?" I replied, "It is too old; it would not be becoming." Instantly he remarked: "Look at me." As I looked, there came upon his face a perfect facsimile of my beard. Placing one of my hands upon it, he said: "I want you to be sure about this; pull it; do anything you please." I not only pulled it, but traced it up to its union with his face, and found it to be as firmly attached to his face as my own beard to mine.

After satisfying myself fully, I said: "This is very remarkable; still I have not changed my opinion; it is too old for you." "How is it now?" he said; and instantly the beard disappeared, and his face was as smooth as a boy's.

I had ample time and light to study this remarkable manifestation, and if I was prejudiced, it certainly was against him. Both his hands were on my shoulders, or on my beard, during the whole time. If what I have described did not occur, then trained human perception is worthless.

As he retired to the cabinet he shook hands with me, and said: "I should be very glad to meet you again." From that time he has rapidly improved.

Had my experience up to this interview been confined to the meeting of this one form I could not have been very much interested in materialisation. My perplexities did not altogether cease with the sudden awakening of his faculties. As he grew stronger, his tone of voice and manner of speech grew very like those of one I knew on this side of life. He comes to me at Mrs. Cowan's séances with the same peculiarities; and is one of the few spirits who appear through different mediums with little or no change.

## CORRESPONDENCE.

May we remind correspondents once again of the restricted limits of our space? Where it is impossible for a writer to compress his ideas within the limit of two columns it will generally be possible to find a place where one set of ideas closes, and reserve the rest for a second article. Variety in the paper can be secured only by strict observance of this rule. It is a loss which we always regret when we are compelled to reject an otherwise good article on account of its length.

Literary matter alone should be addressed to the Editor, and to him solely. All business matters, payments, orders for copies of "LIGHT," &c., are attended to by Mr. B. D. Godfrey, at 16, Craven-street. Attention to this regulation will facilitate business, and save trouble.

The Late Mrs. Kingsford.

To the Editor of "LIGHT."

SIR,—I will trouble you only with a very few words. There is evidently something yet in the background. The question about the "eighteen pages" requires elucidation. It is impossible to suppose that the "elimination of some eighteen pages" in *The Perfect Way* was a pure invention of the priest, when the whole book, if he had read it, would appear to him unorthodox. Mr. Maitland is very careless and inaccurate. I never made the suggestion that the cutting out of "some eighteen pages" would relieve the work of the doctrine of "Re-incarnation or Re-births," which latter name, it seems, is now preferred. Perhaps *Re-incarnation* brings the carnal element too grossly in sight, therefore, in military style, we have now "Re-births" vice "Re-incarnation resigned."

I own that I have only a scanty knowledge of the book, acquired some years ago, nor have I it at hand. But that is not to the point. If Mr. Maitland had the complete knowledge of Mrs. Kingsford's innermost thoughts, which he supposes that he had, he can tell us *what eighteen pages* were referred to, and what was the subject of them. We shall then see whether his account tallies with that of Monsignor Moore. Why will he not tell us "the nature of the proposed emendation"—if "elimination" be too strong a word? But for some reason or other he is silent.

He, moreover, speaks of Mrs. Kingsford's "personal recollections" of former existences as both "numerous and of the most vivid and unmistakable kind." Let us hope that he will make others sharers in these transcendental experiences, or are they too sacred for disclosure?

G. D. HAUGHTON.

To the Editor of "LIGHT."

SIR,—I am not fond of doubtful disputations, and may subside even before being "disposed of"; but I don't feel like being so by the criticism of a collateral remark on the matter or manner of the communication received, and total neglect of the main point of my letter in reference to the identity of the communicating agent. A spiritual communication from Swedenborg identified by the initials and handwriting! And this by a student of the occult freely admitting the fallibility, though inclined to believe in the infallibility, of his methods! I expressed astonishment, and instead of offering me relief, the very instinct of self-defence is neglected, and I am "briefly disposed of" by a diversion to the Re-incarnation question, with a final remark still dwelling on identification by handwriting. But if any other explanation than the true Swedenborg's, on the power to impress men, so that they "cannot but believe," were conceivable, it would no doubt be offered; and I am left free to recall a still older warning to a larger world, though it may sound contemptibly old-fashioned in modern ears, that "in the last times some shall depart from the faith, giving heed to wandering spirits, and teachings of demons," for "they will not endure sound doctrine, but after their own desires will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and turn aside to fables." (1 Tim. iv. ; 2 Tim. iv.)

Now, I am not concerned to urge that Re-incarnation is a fable. My point is, and was, that Moses, Paul, Swedenborg, and even modern experiences authorise our repudiation of Popedom in a planchette. "The spirits attendant upon man," says the Swedish seer, "put on also his persuasions, whatever be their quality, as hath been evidenced to me by much experience." Therefore if the dictate be of spiritual origin, it will, according to Swedenborg, be in conformity with, if not a reproduction of, the medium's own persuasions, and consequently justifies the inference of a prepossession in its favour. Perhaps this prepossession may be unconsciously held in consistence with

a "truly scientific attitude of mind," willing to be told anything. In this case a repudiation of prepossession loses weight. It may be rather a state of feeling than a state of opinion which constitutes prepossession; but nevertheless it is true that knowledge necessitates prepossession. Or am I wrong? Mr. Maitland knows the fallibility of the planchette; yet he actually believes in identification by handwriting!

Sir, the old idolatry was the worship of spirits. "What colony," asks Cicero, "did Greece ever send to Æolia, Ionia, Asia, Sicily, Italy, without consulting the Pythian, the Dodomean, or the Hammonian oracle? What war did it ever enter upon without consulting the gods?" Nor was it only one species of divination that was "*publicly and privately carried on.*" Tertullian speaks of rotatory arts, and tables prophesying. I thought "more light" had been shed by Christianity on the world. Did not a sailor on board ship, passing the isles of Greece, hear the mourning voice, "Great Pan is dead!"? Who, then, is now seeking to re-establish his worship?—Yours truly,

W. W. FAWCETT.

Mr. A. E. Newton.

To the Editor of "LIGHT."

SIR,—Allow me to briefly answer the question addressed to me in your "Jottings" of March 10th, by saying, first, that in speaking of your reference to Mr. Brackett's description of a rare phenomenon as "dubious," I did not intend a criticism or censure of your hesitancy (which was proper enough), but only a mention of *the fact*—though, perhaps, my words were not well chosen for the purpose. Secondly, the "puzzling surprises" of which I spoke did not imply any doubt on my part as to the reality of the singular occurrences which were witnessed, corroborative of Mr. Brackett's observations, but only inability to understand the *modus* of their production.

Surely, when one sees a number of living, tangible, human forms start into existence out of nothingness, or even out of luminous clouds—some rising up from the floor almost at his feet—and then sees them vanish quite as mysteriously, one can hardly avoid being both surprised and puzzled—at least, until he shall have mastered more of the mysteries of the universe than I have yet done.—Faithfully yours,

Arlington, Mass., U.S.A.

A. E. NEWTON.

March 22nd, 1888.

Evolution of Spirits.

To the Editor of "LIGHT."

SIR,—Your correspondent, "Vega," seems quite unable to assimilate certain ideas in an article under the above heading in "LIGHT" for March 31st, and because he is unaware of any foundation for them he suggests that possibly there is none. Such is not the fact. England is not the only country where Spiritism has adherents, nor English the only language in which continuous spirit-teaching has been given. Most of the ideas of which he complains are to be found in print in some publications called *Spiritisch Tijdschrift*, of which there are eight volumes, and *De Blijde Boodschap*, of which there are four numbers at least; the whole twelve being continuous spirit-teaching. These books are compiled by Roorda van Eysinga, and published at the Hague. There are also several French works of a similar nature. I, unfortunately, am no German scholar, and cannot quote any German authors developing the same class of teaching. "Vega" is quite wrong in supposing that Koct Hoomi, or the Theosophical Society, has anything whatever to do with them.

"Vega's" second paragraph is a little mild personal abuse, and may be allowed to pass without further notice.

The existence of two parties whose characteristics are that one teaches Re-incarnation in a clear unsymbolical manner, and the other hides Re-incarnation, and is more inclined to symbolism, is also perfectly clear to persons conversant with the current literature of Spiritism, who have the ability to see the causes of simple effects, and who are competent observers of passing events.

With respect to proofs of a future corporeal existence I have no intention of entering into an argument in print. The last discussion in "LIGHT" on this subject was much too painful reading, from the bitterness it called forth, to permit of my being responsible for reopening it. There is a large section of people who cannot assimilate such ideas. They do well to let them alone, and allow those who can derive advantage from these doctrines to do so.

My opinion, as before expressed, remains unchanged, namely,

that Re-incarnation should be written about from time to time by any who have plausible arguments to advance *pro* or *con*, but that a repetition of such a discussion as the last is attended with but little good.

We are all differently gifted ; some of us can see truth where another sees nothing but darkness ; and where the latter derives spiritual refreshment, it may be for the former barren soil. Let each one do his best to publish that which he believes to be true, and be tolerant towards those who differ from him ; and all will then do good to those who think for themselves.—Yours faithfully,  
1st. M. B. (Lond.).

**A Séance with Mr. Husk.**

To the Editor of "LIGHT."

SIR,—A private séance was held with Mr. Husk in our house on Monday last, in order that a friend lately returned from India and highly interested in Spiritualism might witness some of the phenomena thereof.

The medium's hands were held on each side of him, and there were eleven of us present. The séance proved a very successful one.

The first manifestations which occurred were the loud voices of two Indians, who held a conversation with our friend in their native language. Next, two roll-calls were played with great power on the fairy bells, which Mr. — recognised as sounded on the bugle in Bombay for the purpose of gathering together his men.

"John King" showed himself several times, and then to our friend's astonishment, his son, a young man of striking appearance and long since passed over, materialised and was recognised at once ; so perfect was the manifestation, that those of us who saw it were able to remark upon the resemblance he bore to Mr. —.

A Scotch sister of two of the sitters present materialised, and was also recognised directly. "Christopher" was most kind and genial ; he gave Mr. — an excellent test :—He described accurately a female standing beside him, adding, "She was the wife of an old servant of yours ; she bids me tell you that she is sorry she cannot keep the promise she made you before she passed over." Mr. — informed us afterwards that the woman described was an old nurse who, on her death-bed, promised she would communicate with him objectively, if enabled to do so. Mr. —, for the time being, had forgotten this, however ; her death having occurred some years ago. The next time the luminous slate was taken up we saw the well-known face and form of the Prince Imperial ; he bowed to us and vanished. His appearance was followed by that of his father, who was recognised by his pointed beard and moustache, and shape of face, by some of the sitters.

Other materialisations took place, some of which were quite unlooked for. "John King," before he left us, very kindly gave Mr. — some advice and several messages from the spirit friends around him on private and very important matters known to, and concerning only Mr. — himself. I need hardly say we were all fully satisfied with the results of the séance.

I enclose for your private inspection the names and addresses of some of those present who witnessed the above phenomena.

MARIE GIFFORD.

8, Manor-road, Forest Hill, S.E.

**Proposed School of the Prophets.**

To the Editor of "LIGHT."

SIR,—May I ask is pure diet—*i.e.*, grains, fruits, and vegetables, with eggs and milk if desired—the basis of the New Life to be inaugurated in the proposed "School of the Prophets" ? For if it is not, I, for one, and many others I know, cannot regard the proposal with any degree of hopefulness.

It seems to me that a New Life on any other physical basis will be but an attempt to carry over the flesh-pots of Egypt, the old dispensation of darkness, into Canaan, the new dispensation of light.—Yours,

M. A.

To the Editor of "LIGHT."

SIR,—Would Mrs. Boole, the writer of the article under the above heading in "LIGHT" of the 7th inst., kindly explain what Grady's method of study by inspirational writing is ?

Bath,

H. M.

**London Occult Society.**

To the Editor of "LIGHT."

SIR,—I wish to announce that the London Occult Society will recommence its lectures at its new rooms, 73, Baker-street (close to Baker-street Bazaar), on Sunday evening, April 22nd, at seven o'clock. We intend giving a course of six lectures on Occult Philosophy and Spiritual Religion, especially treating of the evolution of spirit, Re-incarnation, and the development of occult powers. We shall improve the musical part of the services, as we have a piano in the rooms. Mr. Hopcroft, on April 29th, will give clairvoyant tests, and on May 6th my cantata will be performed before the lecture. We shall also have a lecture on "Astrology," and I myself shall read a series of papers before the lectures, in which I shall prove the existence of spirit from phenomena other than those occurring in the presence of professional mediums ; and I shall show that the main principles of occult philosophy are a necessary corollary to the same, and also form the basis of the spiritual religion of the future. I sincerely hope all in sympathy will rally round us, and make the effort a success.

A. F. TINDALL, A.Mus., T.C.L.

30, Wyndham-street, W.

**IMMORTALITY.**

"From Death arises still more precious Life !"

So says the poet, and his lofty mood  
Is true and strong as is the word of God.  
It finds an easy door to every heart,  
And breathes of immortality to man.  
With this conception man cannot believe  
That, though his mortal frame to ruin fall,  
His spirit, too, will vanish into naught,  
In dark annihilation lost and gone.

So man, nature, and science join to teach  
That nothing vanishes which once had birth.  
The form may change, the inner being lives ;  
The germ, the living force, must still survive.  
And, as man's mortal frame does change and pass,  
But never vanishes, so does his spirit  
But pass, and not expire.

For, since no thing can perish in its germ,  
Man's spirit *cannot* die. It still *must* live.  
Eternal life is his. The sun may fade,  
And hoary time may totter with his years ;  
Still, fresh and fair, man's *life of life* remains.  
The stars will pass away, but in man's spirit  
The star of immortality will shine  
From life to life, a luminous intelligence,  
For ever and for ever.

Weehawkney, N.J.

FREDERICK GERHARD.

**TO CORRESPONDENTS.**

[WE cannot give the name and address of our contributors. These are communicated to us in confidence. But we are willing to forward letters that are accompanied by stamps, and to leave our contributors to reveal their identity if they please.]

H. VAN REENEN (Caloinia, Cape Colony).—Your kind remittance of £1 for subscription and donation to Sustentation Fund duly to hand, with thanks.

J. H.—Concerning the question about which you write, there are differences of opinion on the other side as well as on this. It is not a point to be determined by the mere dictum of any man, whether out of the flesh or in the flesh. Each one must decide for himself—if he thinks such decision of the first importance—which is open to question.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. John Hopcroft, at the morning meeting, answered questions from the audience upon spiritual topics. In the evening, after the address, some remarkable clairvoyant descriptions were given, eliciting expressions of satisfaction and surprise.—W. E. LONG, Hon. Secretary, 99, Hill-street, Peckham.

A CORRESPONDENT writes :—"In reference to fortune telling by breaking the yoke of an egg in water, mentioned in 'M.A. (Oxon.)'s 'Notes,' this custom was described in a story called 'The Withered Arm,' published early in this year by Blackwood or Macmillan in their magazine, and it is also mentioned as follows in *The Land beyond the Forest*, by E. Gerard, as a Roumanian superstition :—"The girl whose thoughts are turned towards love and matrimony has many approved methods of testing her fate on New Year's night. A fresh-laid egg broken into a glass of water will give much clue to the events in store for her by the shape it assumes."

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

\*Professor F. Zollner, 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. R. 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-Clavaire, 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, revolutionise 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 if 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. 2. 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 biassed 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 everything 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, Homœopathy, 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.”