

Sight:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

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

With the imprimatur of a big name comes to me a little book called *News from the Invisible World*. Dr. Johnson says: "There is no people, rude or learned, among whom apparitions of the dead are not related and believed." The little volume (published by S. D. Edwins and Co., of Paternoster-row, and at Wakefield by W. Nicholson and Sons) is a collection of stories, some of which are new to me, some I know already as having stood the test of time. The volume suggests in a way Mrs. Crowe's *Night Side of Nature*. It is a curious piece of evidence respecting the wide interest in these subjects. I don't know the price, but it looks like a shilling book, and there are 400 pages of the curdling of blood for that moderate expenditure. I should say also that, so far as I can judge, the stories have the merit of being conceivably true—which is saying a good deal.

Dr. Purdon propounds to me a problem. Well, I am not constructed or licensed to solve all problems. But in this particular case I should demur to some of the assumptions made in order, as I may say, to fortify the problem. Here is the difficulty:—

"I should like to put a hypothetical case before my learned critic, the point of which struck me very forcibly one evening long ago when investigating in my own house with a private medium. When in the trance state she wrote down a man's name with a bold flourish and in a masculine hand, on seeing which, as she awoke, she gave a start, saying that her brother had written it. 'How do you know?' said I. 'I remember his writing well,' said she; to which I replied: 'Cannot one who remembers accurately also construct, granting the existence of the esemplastic or moulding faculty?' My question seemed unanswerable, and so I submit it to the consideration of all thinkers under whose eyes it may fall, as it is very suggestive."

"Let A be an investigator; let B be a medium; and let C be a materialised figure capable of motion and speech. It is an acknowledged fact that B has a possible access to A's brain with an unlimited amount of its contents; it is further granted that B is possessed of physical mediumship, i.e., is capable of expending energy upon the space content so as, in accordance with the principle of the conservation of energy, to exert stresses upon that content, thereby producing what may be called pseudo-matter, which, under the action of a guiding intelligence, that of the medium himself, for aught known to the contrary, may be moulded into the form of a man. Now the union of these two powers in the person of one medium is not unfamiliar to Spiritualists, and hence the question arises: What warrant can A have that the simulacrum C of an old friend is not the joint product of himself and the medium B, when the appeal to A's cerebral storehouse of remembrance, by hypothesis, open to the inspection of B, albeit unknown to him, is the only test available for the verification of C's identity? For myself I must say that the difficulty is insuperable except on the ground of the common-sense induction which saves us from mistakes (and often leads us into them too) in the everyday affairs of life. Under such circumstances

the establishment of a true personality, I presume, is a matter of individual experience and judgment, and does not submit itself to exact treatment."

Now I do not know what an "esemplastic faculty" may produce, and I decline to deviate into regions of speculation. But of one thing I am sure, viz., that in all cases that have come under my observation and within my knowledge one consistent explanation of these phenomena has invariably been advanced. I want to know why that should be set aside in favour of fanciful speculations which have no basis to rest on; airy fabrics which are as useful as scraps of lace, mere trimmings to some more useful substance.

I have, perhaps, given as much attention to these perhapses of Dr. Purdon as is required. I do not think it necessary to justify myself for not mentioning in the course of an address on which Dr. Purdon is commenting a fact which was not within my knowledge. I have pleasure in giving publicity to an interesting recital, even though my mellifluous and polysyllabic critic describes me as "the learned advocate of determinable personality through mediumistic manifestations":—

"In describing that séance" (i.e., with Lottie Fowler, as published by me), "the learned advocate of determinable personality through mediumistic manifestations did not mention another circumstance which happened on that memorable evening, namely, the account given by the medium to my left-hand neighbour of the appearance of a spirit belonging to him, who presented himself to her mental vision with his throat cut. The particulars of the case not having been communicated publicly, its interest was not, of course, as great as it was to me who had the advantage of hearing the details of the murder from the person addressed by the medium. This gentleman, a medical man, like myself investigating Spiritualism for his own direct information, and for the first time, had a brother who two years before went to the Far West and built himself a log cabin, where he lived alone until chance threw in his way a tramp, whom he befriended. This man having left his benefactor in the day time, returned at night, and as the other opened the door at his knock, plunged a bowie knife into his throat. But these were not the only instances of clairvoyant power which Miss Fowler exhibited to me that day. During the morning of the same day I had, without informing a living soul of my intention, called upon her at her private lodgings for a sitting, at which nobody but ourselves should be present. After some general conversation the lady went into a trance, apparently at will, and immediately began to give me certain information regarding my mother, who had died some years before. She said, 'Sarah is here. She died of a tumour or cancer,' and then followed certain remarks more or less pertinent relative to the meeting of my mother with persons mentioned by name who may have been her relatives. The interesting part of this interview was the conviction that was forced upon me, that Miss Fowler in her abnormal state either dealt directly with spiritual entities, or had access to my store of past experience, with which I ordinarily relate myself by the aid of the faculty of memory. A few years afterwards I had conclusive proof that direct communication from brain to brain took place between Miss Fowler and myself, as a false impression regarding the health of an intimate friend was conveyed to her from me with a full elaboration of details on her part, even to the appearance of the funeral, which fortunately the result entirely contradicted. This experience, however, must stand upon its own merits."

Mr. Andrew Lang, as president of the Folk-Lore Society, delivered his presidential address at the rooms of the Royal

Asiatic Society on the occasion of the annual meeting. I must say that the effort of the erudite president did not impress me. The publications of the society are more serious than the little jokes about "oof-birds" that were deemed appropriate by Mr. Lang. The society is doing good work, as the Psychical Society is in another way, in compiling and collecting facts that might otherwise be lost to history. *Valeant quantum!*

"FROM THE DEAD."*

This is, in many respects, a powerful book. The characters are lifelike, and the action is, with some exceptions, natural and realistic. The situations are strong, and all the plot is full of Spiritualism. The story turns on the friendship of Etel Berezna and Aubrey Devenish: and on the loves of that latter gentleman and Corona Berezna. There is also a certain siren, Lady Marcia Clissold, who is a vivid representation of the handsome, sensuous, clever, unscrupulous, and abandoned woman of the world. There is also one very charming Kate Noel, and her eventual mate, Godfrey Clive. These are the *dramatis personæ*: and a very melodrama it is that is evolved in these two volumes. Etel Berezna dies through an accident, and, dying, makes his friend Devenish swear that he will carry out his wishes whatever may be the cost to him. The wish turns out to be the publication of an opera, *Arethusa*, which the young Hungarian composer had elaborated in his brain, but had not committed to paper when death overtook him. This opera plays a large part in the story. Aubrey, left guardian to Etel's young sister, finally marries her, and finds in her the medium of communication with his departed friend. The opera is communicated through his hand, brought out with abundant success, and recognised by one musical critic as so similar to the young Hungarian's work as to be almost certainly by his hand. The story is complicated by Aubrey Devenish being suspected of having purloined a MS. of his departed friend, and of having given it to the world as his own. So taunted, he confesses the method by which he obtained it, and we have many powerful scenes in which the facts of Spiritualism find a more rational and natural treatment than is usually the case.

The characters, we have said, are living. The portion of the book which shows the weak Aubrey gradually falling under the sway of the unscrupulous Marcia Clissold, and leaving his pure and beautiful wife to elope with her, is full of powerful and natural scenes. The general flavour of the book is good, and its interest to Spiritualists will reside in the use that is freely made of facts and phenomena with which they are familiar. It is one more case showing the influence which these facts exercise over the imagination of our modern writers of fiction.

MODERN DIVINITY.

Under the modern divinity and teaching and preaching, whatever may be intended, the universality of professed Christians seem to act as if strict evangelical virtue, as taught by Christ, was a poor insignificant thing of little consequence, and which may be safely dispensed with; as if every word or act shall not have to pass through the fire, and with its source or root be proved and judged; as if it were a trifling matter how people live, so that before they die they repent and believe that Jesus died for them, and so be "pardoned and get to Heaven," notwithstanding their hearts are full of self-love and their coffers of unrestored plunder. For this is the substance of the modern skipjack divinity as popularly understood: "Ye are simply to believe in Christ; ye are saved by faith alone, not by works (as to the real essence of the salvation act); only believe and yours is Heaven."—W. WALTON'S *Memorial of W. Law*, p. 174.

* *From the Dead: a Romance.* By Denzil Vane. Two vols.; 21s. (Sampson Low, 1888.)

SPIRIT PHOTOGRAPHY.

From the *British Journal of Photography* we quote the following interesting letter, which our contemporary calls "Psychic Photography," but which we prefer to call, as we have always done, "Spirit Photography":—

"Psychic Photography."

"To the EDITORS.

"GENTLEMEN,—In my letter in your issue of the 19th ult. I alluded to a case that I had found inexplicable on ordinary photographic grounds. Thinking it would be interesting at this juncture I have persuaded my friends concerned in it to give me the particulars with all the accuracy possible at this time (so long severed from the date of the occurrence), and I here relate them. The photograph in question is in my hands at present, but I am under promise not to let it out of my keeping on account of its unique associational value. As your readers will doubtless desire your editorial comment on this extremely interesting, because so entirely *bonâ fide*, photograph, I shall be happy to show it to you at any time you may appoint.

"The incident to be related took place in the summer of 1874, and at that time considerable stir was being made about the so-called 'spirit photographs.' The two gentlemen concerned I will call Dr. S. and Mr. H., real names being of course disguised. Both men were hard-headed fellows, keen debaters, and as little given to err on the romantic side of things as men can well be; both were also what is called, for want of a better word, Spiritualists, i.e., they believed with Horatio that 'there are more things in Heaven and earth than are dreamt of in our philosophy,' and that laws, not yet ascertained, may govern those 'more things,' just as laws already known govern the many we do know. They had both declined, in consequence of the proved imposture of many of the professional 'mediums,' to allow their names to be used in support of Spiritualistic phenomena; in particular, Mr. H. had been at some trouble to unmask the jugglery by which numbers of these 'spirit photographs' had been obtained. He believed in the possibility of the genuine thing occurring, but he held, as all honest men should hold, that he was bound to unmask a lie, even when it made, or seemed to make, for the truth in which he believed. These two friends were walking together one day, when Mr. H. said to his friend, 'Isn't it in this road that fellow W. lives who professes to take those spirit photographs?' 'W. does live in this road, certainly,' was the reply, 'but don't call him a "fellow," he is a good Christian man, and my esteemed friend.' 'Beg his pardon and yours, I'm sure,' said H. 'I should much like to have a talk with him, if you would introduce me.' Thereupon they went to the house of Mr. W. (who, by-the-way, was not a professional photographer, but an amateur of some years' practice, and who in no case received payment for the photographs he took), and Dr. S. introduced his friend thus:—'Mr. W., my friend H. wants you to try if you can get for him a spirit photograph while you take his likeness. Now, I know you, but my friend doesn't; have you any objection to my preparing the plate, and to its never leaving my sight until it is in the camera, just to prevent any possibility of unfair manipulation?' 'I will do more than that,' was the immediate response. 'You are as good a photographer as I am, Dr. S., so do you conduct the whole operation. I will have nothing to do with it save remaining in the room during the exposure, as the presence of a medium, as I claim to be, is, I think, essential. Of course, I can't guarantee you will find a spirit appearance; I only say that if a spirit is in the room, it must appear on the negative.'

"Dr. S. did as requested, and W., from beginning to end of the experiment, never touched any part of the apparatus. Mr. H.'s photograph was taken, and on the negative appeared another figure, standing in front of Mr. H., shadowy, with grave, earnest eyes, looking down at the seated figure of Mr. H., the mouth open as if in the act of speaking, and one hand laid on Mr. H.'s breast, the coat being plainly visible through the hand. Though shadowy, this spirit form is very much more human and earth-like in appearance than the misty nothings that are usually given forth as 'spirit photographs.' Neither of the three men present had any knowledge, then or afterwards, as to who the 'spirit' was, or had the slightest recognition thereof. Mr. H. had only the 'proof' (now in evidence), not caring for more than the one copy, as he had no special interest in it. He put it away in a drawer, and as time passed on forgot all about it. Years after, in the autumn of 1882, Mr. H. had

occasion to reside in the town of K. for some months; while there he was accompanied only by his sister, who served as his amanuensis. It is here that the extraordinary part of the tale comes in, and I must now quote directly from the lips of the lady who has kindly lent me the photograph.

"In 1878 I had made the acquaintance of Mr. H., and had also struck up a friendship with his sister. I received great kindness from them both when in great trouble, as did also my children. When he was deciding to stay in K. for some months, I found apartments for him, and was helping his sister to unpack and get straight. As I was turning out a box of oddments, preparatory to putting them away in a cabinet, I came across some photographs of Mr. H. Looking through them I presently took up one containing two figures. "Why, what a queer—" I was beginning, when suddenly, as I more clearly saw the second figure, every drop of blood in my body seemed turned to ice. "What is queer?" asked Miss H. "Oh," looking over my shoulder, "you've come across that one, have you? why I thought that was lost long ago. But what is the matter?" she continued, as she noticed my silence and my white face; "aren't you well?" "Tell me," I said, "where did you get this photograph, and how was it taken?" As I stood gazing spell-bound at the *carte* in my hand, she told me the whole tale as related above. "Have you never known or found out," I asked her, "whose portrait that second figure is?" "No, we never could make out," was the reply. I then told her that it was my husband, who had died in 1872. I took the *carte* away with me, and without a word of preparation I showed it to my sister, who had lived with my husband and me for years; she recognised it instantly. It was as independently and instantly recognised by my three children, my husband's mother and sister, and by several old friends; one, who had known us both before we were married, said that it brought him back to her with a flash, as no portrait had ever done. Specially characteristic features of my husband's were, the white mass of hair falling across the broad forehead, the strongly marked eyebrows, and the hair tinged with grey; though he died at thirty-three he looked over forty. All these are reproduced in the spirit photograph with lifelike exactitude.'

"I should mention that Mr. H. is a 'medium' of no ordinary power, but as he sees little or no good to be got from the phenomena, he sedulously avoids exercising the power. This fact of his being a medium as well as the Mr. W. who was also present in the room, may account for the extra clearness of the spirit's photograph, the medium enabling the manifestation to become possible being more than ordinarily powerful. The fact of the spirit being totally unknown to those present, and only being recognised years after, does away with any possible explanation by the theory of 'thought-transference.' One important piece of evidence is lacking, the proof of the recognisability of the spirit's portrait—of course, only by portraits taken of him during his life on earth. These my friend says she will do her best to get me. Supposing the *bona fides* of the persons concerned is rejected, can any known photographic manipulation explain—or what is more conclusive, duplicate—an appearance such as is here in evidence? Pooh-poohing the likelihood of spirits being able or desirous of impressing their likeness on our negatives is not argument; the *carte* in question must be explained or duplicated by ordinary photographic methods precluding the possibility of the spirit's interference, viz., by the operators being known, trustworthy men in photographic experience, &c., and also well known to be innocent of any mediumistic power or faculty. Personally, I am not advocating the genuineness of this as a spirit photograph, I am only a witness to the entire trustworthiness of the persons concerned as far as any malpractices are suspectable. I do not believe that Spiritualism can ever teach man anything vital for real growth, intellectual or spiritual, that cannot otherwise be obtained; and I do very greatly grudge the fact that scientists have allowed the ease and facility of imposture in it to prevent their giving the study they ought to the allied marvels of Hypnotism, which will explain on rational grounds most, if not all, of the genuine spirit phenomena, of which no candid inquirer can nowadays deny there having been hundreds upon hundreds of examples. Leaving you this interesting nut to crack.—I am, yours, &c.,

"November 12th, 1888." "FRED. H. EVANS."

"His opinion who does not see spiritual agency is not worth any man's reading; he who rejects a fact because it is improbable must reject all history, and retain doubts only."—WILLIAM BLAKE.

JOTTINGS.

We say Amen to this. Surely it is not difficult to think out a subject in branches and to treat them separately:—

"The *Journal* is just now overwhelmed with inordinately long contributions for its columns; and has too small a supply of reasonably short ones. Divide your subject into topics and discuss them separately in articles not over a column in length, and see how greatly your influence and popularity as a writer will be enhanced."

The very sheep go wrong in this miscellaneous age. Is it explicable by "natural causes"?—

"An extraordinary phenomenon has been witnessed at Reading. So Messrs. Oakshott and Millard, of that town, declare in a letter to the *Times*. Late one night thousands of sheep, folded in the large breeding districts north, east, and west of Reading, simultaneously leaped the hurdles and escaped from the fields. In the morning they were found, panting and terror-stricken, in the roads and under hedges. Flashes of lightning were observed during the night. Messrs. Oakshott and Millard do not attribute the stampede to the lightning. They suggest a slight earthquake as the cause. But this is all conjecture. Probably not even the sheep themselves know the origin of their flight."

The suggestion that "even the sheep themselves" don't know the origin of their flight is a touch of genuine humour.

The *Glasgow Herald* has lately had some correspondence on the subject of "Memory and its Methods," in which Mr. J. Mc G. Munro, Mr. Murray Templeton and others take effective part. Mr. Templeton does service in introducing Mr. Laurence Oliphant's latest book to the readers of the *Herald*. Mr. Munro scores heavily off the writer of the articles on "Memory."

Reference was made last week to an attempt to explain the horrible Whitechapel murders by a contributor to the *Pall Mall Gazette*. Fancy a student of necromancy under Lord Lytton as a private detective!—

"One who Thinks he Knows"—the contributor in question—is an occultist of some experience. When he was a lad of eighteen he studied necromancy under the late Lord Lytton at Alexandria. It would be odd if the mystical lore of the author of *Zanoni* were to help to unearth Jack the Ripper."

Canon Liddon has been making some remarks about the Whitechapel murders that are certainly singular. What do these interpreters of Christianity mean by the words they use?—

"The Canon dealt with the brutal, motiveless murders in Whitechapel. 'Who is the author of the series of crimes that during the past autumn have startled London and surprised Europe? We should not be blaming the police for not having detected the assassin. How different with the Divine Judge! He knows at this moment about these tragedies in Whitechapel. He can gain nothing from any external source of knowledge, and nothing can intercept or divert His all surveying, all penetrating, all comprehending, intelligence.' The spectacle, which the preacher thus drew, of an all just, all merciful, protecting Deity, regarding with icy tranquillity and moody silence the perpetration of atrocities known to Him, that shock and horrify His own people, was hardly calculated to edify."

An interesting piece of information as to Northumberland folk-lore. The beliefs about eggs are very curious:—

"Fortune-Telling in Northumberland.

"Besides the divination practised with the white of an egg, which certainly appears of a vague and unsatisfactory character, another species of fortune-telling with eggs is in vogue in Northumberland on the eve of St. Agnes. A maiden desirous of knowing what her future lord is like, is enjoined to boil an egg, after having spent the whole day fasting and in silence, then to extract the yolk, fill the cavity with salt, and eat the whole, including the shell. This highly unpalatable supper finished, the heroic maid must walk backwards, uttering this invocation to the saint:—

'Sweet St. Agnes, work thy fast,
If ever I be to marry man,
Or man be to marry me,
I hope him this night to see.'

"If all necessary rites and ceremonies have been duly performed, the girl may confidently count upon seeing her future husband in her dreams—dreams which, we should presume, as our Yankee friends would say, would bear a strong resemblance to nightmare."

Here is another queer superstition. Why should running water be supposed to spoil an egg?—

"There are many farmers' wives, even in the present day, who would never dream of allowing eggs to be brought into the house or taken out after dark—this being deemed extremely unlucky. Cuthbert Bede mentions the case of a farmer's wife in Rutland who received a

setting of ducks' eggs from a neighbour at nine o'clock at night. 'I cannot imagine how she could have been so foolish,' said the good woman, much distressed, and her visitor, upon inquiry, was told that ducks' eggs brought into a house after sunset would never be hatched. A Lincolnshire superstition declares that if eggs are carried over running water they will be useless for setting purposes; while in Aberdeen there is an idea prevalent among the country folks that should it thunder a short time before chickens are hatched, they will die in the shell. The same wiseacres may be credited with the notion that the year the farmer's gudewife presents him with an addition to his family is a bad season for the poultry yard. 'Bairns an' chuckens,' say they, 'dinna thrive in ae year.' The probable explanation being that the gudewife, taken up with the care of her bairn, has less time to attend to the rearing of the 'chuckens.'

Mr. Andrew Lang was very thin and obscurely funny in his address to the Folk-Lore Society. The society's publications are distinctly more valuable than the president's address. The *Pall Mall Gazette* thus notices one of his allusions to a risky sort of folk-lore :—

"Mr. Andrew Lang, in his presidential address to the Folk-Lore Society, incidentally suggested a line of research which might prove very fruitful, if not very savoury. It might be called Pot-house Folk-Lore, and should consist of a serious inquiry into the origin of the mystic expressions and catchwords which arise from day to day and vanish again, like pustules on the fair face of the English language. Mr. Lang mentioned the phrase 'oof-bird': and 'tart' is another term of recent notoriety. Are these expressions invented by any individual intelligence or unintelligence? Are they the spontaneous outgrowth of the bemused humour of many private bars, or does some one person say to himself, 'Go to! I will invent a word'? If these questions could be definitely solved in one or two cases, the answers would throw light, by analogy, on many philological problems."

Good working common-sense, not so common in Spiritualism as one could wish :—

"Live, then, in this world under the solemn and serious consciousness that you are preparing for the second plane of life; and may your deeds and thoughts and growth be such that you shall pass through the gateway into the natural life that lies beyond, where under the blessing of the wise and the good, and the Providence of the Eternal Power, you shall learn the mighty lessons of nature as you can never learn them while you are here; for then you shall be able to see beneath the form, beneath the phenomena, and learn the law and discover the principle of the life and world in which you live."—*Golden Gate*.

In reference to hypnotism and crime, we have before us a repulsive story of wholesale debauching of young women by these means. The recital is published in the *New York Mercury*, and a professor of music is charged there with debauching his pupils by undue influence obtained by hypnotism. No mock modesty will prevent us from exposing this abomination and from drawing attention to risks involved in the pursuit, by persons of no moral consciousness, of this most risky subject. That any man should be able to gain such influence over a girl as to render her absolutely at his mercy is a pestilent thing that we propose to prevent, if we can. We do not soil our pages with the story, but it can be seen at our office by anyone who so desires.

The *St. James's Gazette* is doing service which we appreciate in drawing repeated attention to the dangers of hypnotism as practised by the French school at the Saléptère. Too much attention cannot be devoted to this most risky subject.

The Salvation Army has taken to faith-healing. That is likely to complicate with absurdity what is a real truth. But we must support ourselves under that affliction. The externalising and popularising of a little truth with much rubbish is perhaps necessary and unavoidable.

Mr. F. T. A. Davies has published a little four-page tract in which he deals with *Signs of our Times*. Now the space in which he discusses these phenomena is hardly adequate. Yet he manages to say a good deal that is worth reading. He is of opinion that men are mostly worshipping gold; that trade is an organised swindle; that all articles of consumption are adulterated; that politicians are placemen; and that nations are on the outlook "to see what weaker power they can protect and finally absorb." A vigorous person, this Mr. Davies.

The remainder of his utterances are more vigorous still. He expounds his views of the religion of the future, the Socialism of the future, and the good time coming. We may say, without fear, that the sooner it comes the better we shall be pleased. A copy is on our table at Duke-street.

CORRESPONDENCE.

Spiritualism and Theosophy.

To the Editor of "LIGHT."

SIR,—I am more than ever convinced, after reading "G.A.K.'s" clear and concise letter in "LIGHT" of December 8th, that there is really very little in either Theosophy or Spiritualism adverse to the other, and I can only regret that "G.A.K." should appear unable to see this.

Surely it would advance our common cause against the materialism of creed and science much more if we endeavoured to find out the points of identity and joined hands over them, instead of wasting our time quarrelling over the particular merits of our different weapons.

The great army of popular prejudice, flanked on the one side by the followers of narrow creeds, and on the other by no less bigoted scientists, offers no hope beyond the grave for nine-tenths of the world's people. In the face of this, is it not a very small point whether the hope we unitedly offer is to be worked out on this sphere or the next? We are equally satisfied that there is no eternal damnation for our brothers and sisters; and this is but one of many banners under which we may stand shoulder to shoulder if we are but so minded.

Let me, however, clear up some misconceptions in "G.A.K.'s" last letter. Theosophists do not "deny the reality of spirit communion," in the majority of cases. Certainly we do draw a distinction between spirit communion, and the intercourse with the tricky beings who surround us, and who, though invisible, are none the less known to every Spiritualistic investigator. What Theosophists say is, that, however pleasurable the true communion may be to us or even to our spirit friends for the time being, we are none the less filling their spiritual minds with worldly thoughts, and so retarding their progress. All Spiritualists will bear me out when I say that sooner or later the spirit reaches a point, it may be in a year, it may not be in 1,000 years, at which it takes one more step forward, and is from that time unable to communicate directly with this earth. "G.A.K.", as a Spiritualist, will tell me that the spirit has passed on to a higher sphere; and I, as a Theosophist, say so also, putting it in more definite terms by calling the plane which it has left behind Kama Loka, and that to which it has passed Devachan, or Heaven. It is possible, but not probable, that the spirit may be pure enough to enter Devachan at the moment of death; it is, I hold, for the same reason, possible, but not probable, that some few spirits may not within a few years following death be unable to communicate with this world. As regard the weight which "G.A.K." states should be given to spirit teachings, the case lies thus (and I speak with some personal knowledge of spirit teachings):—the spirit has no knowledge above the plane on which it is, and once they pass to the higher sphere to which I have referred, they can no longer teach us; and I think it has been clearly proven, too, that the spirits have, while we know them at least, an undue tendency towards their own earthly ideas. On the other hand, a Mahatma is not a Mahatma if he have not the power to penetrate every plane up to Nirvana itself, and his knowledge is not therefore based upon any conjecture of what passes in a sphere above him, because he can stand on a level with the highest. Surely even

"G.A.K." will admit that a man who has sacrificed every earthly pleasure and passion for, as we believe, not alone this one life but through several lives, not with the aim of attaining knowledge for that would but retard him, but with the hope of being the better able to work for the universal good—surely, I say, this man is more fitted to receive spiritual knowledge than the average individual, semi-selfish, semi-gross, and semi-materialistic, who condescends to spend a few hours a week in dipping into Spiritualism, and thinks that he has a perfect right to know every mystery of earth and Heaven in consequence. And for what purpose? Simply that he may satisfy his own curiosity, or that he may have an interesting topic of conversation. That there are many true Spiritualists I know, and I believe that every honest effort in the path of aspiration will be repaid a hundredfold in spiritual knowledge and power. But does it not stand to reason that if the average spirit cannot pass to the higher sphere for many years, perhaps many spans of our lifetime, we, who are hampered by earthly surroundings, cannot pass into the knowledge of that higher sphere by any efforts confined to our earth life?

I do urge the antiquity of Theosophy "as an argument for its truth," and I confess that though "G.A.K." "cannot agree with" me, I look upon it as a very good argument too; but I deny that "these Eastern doctrines reach us as second-hand." Many of the explanatory theories do come to us from the Mahatmas, but the broad principles of life are to be found in the Eastern sacred books; and though the translation into English has in many instances destroyed the spirit of the teaching, enough remains to make a very advanced Theosophist of any diligent student whose mind is not warped with the idea that the whole knowledge of the world is concentrated in a small corner of Western Europe. I do indeed "remember that there have been great seers in all ages and countries who are entitled to equal consideration with the Mahatmas"; but I remember also that they taught similar doctrines.

"G.A.K." states, too, that "Mr. Allan despises this life's personality." I do not; for our duty lies in making it as powerful a factor for the dissemination of happiness and spirituality as our surroundings will permit; but I do despise the idea that the experience of a few short years on this earth will fit me for a life throughout eternity. Spiritualism, he states, offers to the degraded types of humanity an opportunity to reform in the next world; but a thousand times more preferable though this be to the degrading Church idea, which would give these people no opportunity whatever, I think that a far higher conception which offers to these degraded beings a chance to reform in this world, and to enter eternity with the proud consciousness that with slightly better surroundings they have been able to triumph over the very difficulties of the very plane which before had made them apparently so hopeless. "G.A.K." is still under a misconception with regard to the Theosophical Universal Brotherhood or universal love idea; Lord Chesterfield, he says—what a conceited, selfish, egotistical authority to quote!—advised his son to like everybody and love nobody; but the Theosophical teaching is to love everybody and merely to like nobody.

There are some other points in "G.A.K.'s" letter to which I would like to refer did space permit. I can only, however, say in conclusion that I cannot even attempt to explain one point, viz., the higher self. To my own conception it is a living reality, but I frankly confess it is utterly beyond my power to explain in cold print why I consider it so. This idea, however, is not confined to Theosophy, for many Spiritualists recognise the truth of it.

Dublin, December 10th.

FRED ALLAN.

Spirit versus Spirits.

To the Editor of "LIGHT."

SIR,—If your excellent correspondent, "Lily," instead of resting in first impressions, will think the matter out, she will—I have little doubt—find that the meaning of the phrase, "slain from the foundation of the world," lies deeper than she has yet sought for it. For then, instead of a particular individual spirit, of unknown derivation and nature, who in virtue of his being the "God-appointed Guide of this planet," incarnates himself from time to time in order to enact on each occasion with mechanical regularity one and the same ghastly tragedy, with results to the world but slender and transient, and none to himself, and this in deference to some arbitrary and inexplicable decree, she will find that it represents a process founded in the very nature of being, and referring to the universal mode of operation of Spirit itself.

For the doctrine to which the phrase belongs is that of Christian Pantheism. According to this doctrine God is alike the Substance and the Life of the universe, ever projecting of Himself into conditions and limitations for the purpose at once of Creation and of Redemption, and this "incarnation" of spirit, and the suffering it undergoes in the lower forms of consciousness—the astral and the material—until such time as Regeneration is attained, is the "crucifixion of God." There is, and can be, no such thing as "vicarious atonement"; for none can redeem another by shedding innocent blood, or can bear the punishment for another. Rather would justice be doubly outraged, and the sinner be deprived of his means of redemption. The crucifix is the emblem and symbol of the "Son of God," not because Jesus, or any other of the Manifestors of God, shed His blood upon the Cross, but because the Christ—or God within us—is crucified perpetually so long as sin remains. Thus, to quote Mrs. Kingsford in *The Perfect Way*, Lecture IV., par. 35, "In the Man crucified we have the

type and symbol of the continual crucifixion of God manifest in the flesh, God suffering in the creature, the Invisible made visible, the Volatile fixed, the Divine Incarnate, which manifestation, suffering, and crucifixion are the causes of purification, and therefore of Redemption. Thus, in the spiritual sense, the six days of creation are always Passion Week, in that they represent the process of painful experience, travail, and passing through, whereby the spirit accomplishes the redemption of the Body, or the return of Matter into Substance. Hence in the sacred writings, God, in the person of Divine Humanity, is represented as showing the Five Mystical Wounds of the Passion to the Angels, and saying, 'These are the Wounds of My Crucifixion, wherewith I am wounded in the House of my Friends.' For, so long as pain and sorrow and sin endure, God is wounded continually in the persons of all creatures great and small; and the temple of their body is the House wherein the Divine Guest suffers."

The mystery is, it is true, a fourfold one, and in one of its aspects refers to the oblation for others of the Divine Man. But the act is one which, to be efficacious for others, must be performed in and by themselves, and he in whom it occurs is divinised thereby, which could not be the case were he already a being such as is supposed by "Lily." No, each manifestor of the Christ or God within must be a separate soul, and receive as well as confer blessing by his act. No type, or example, or encouragement, no "way, truth, and life" could He be to us unless one of ourselves, "compassed with like infirmity," and "learning obedience by the things which He suffered." And having thereby attained perfection, and shown others the way thereto, "it is not for Him to offer Himself often . . . for then must He often have suffered since the foundation of the world; but now once hath He appeared to put away sin by the sacrifice of Himself." (Heb. ix. 25, 26.) Wherefore to hold that Krishna, Buddha, Jesus, and other redeemers were re-incarnations of one and the same individual personal and non-human spirit, instead of successive manifestations through different souls, of the universal indwelling Divinity, is to hold, not a new gospel of interpretation merely, but a new gospel which is not a gospel at all, if only because it involves the negation of any indwelling Divinity whatever.

I do not overlook the fact that the above citation appears to be directed against the idea of a plurality of manifestations by various Christs, no less than against that of a plurality of manifestations by any one Christ. But, even if this be its intention, we are, it seems to me, justified both by history and by the nature of the case in declining to attach the same value to the two assertions.

EDWARD MAITLAND.

The Fox Sisters.

To the Editor of "LIGHT."

SIR,—Of course my friends have not allowed the Fox incident to pass without sending me cuttings from newspapers. I send you an extract from one which Mrs. Noakes cannot have seen or she would not have written as she has done in approval of the action of these mediums in confessing their fraud:

"I think (said Mrs. Kane to a reporter of the *New York World*) "that it is about time that the truth of this miserable subject, 'Spiritualism,' should be brought out. It is now widespread all over the world and unless it is put down soon it will do great evil. I was the first in the field and I have the right to expose it. My sister Katie and myself were very young children when this horrible deception began. We were very mischievous children and we wanted to terrify our dear mother, who was a very good woman and very easily frightened. At night when we went to bed we used to tie an apple to a string and move the string up and down, causing the apple to bump upon the floor. Then my sister Katie discovered that by swishing her fingers she could produce a certain noise with the knuckles and joints, and that the same effect could be made with the toes; the whole foot can be made to give rappings by the use only of muscles below the knee. This is the simple explanation of the whole method of the knocks and raps. I consider it my duty, a sacred thing, a holy mission, to expose this Spiritualism. I want to see the day that it is entirely done away with, and I hope my sister Katie and I have given it its death-blow."

It is strange that such trash as this should be considered worthy of attention, but it is nevertheless a fact that the sender of this cutting from I know not what paper thinks it important that I should see it. My reply to that worthy person is a request that she will read in the *Spiritual Magazine* the careful account by Mr. Livermore of the tangible, visible, and audible presence of his wife every week for the period of five years, obtained by sitting in his own house with Kate Fox.

J. H. G.

(For continuation of Correspondence see p. 620.)

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Light:

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

SATURDAY, DECEMBER 15th, 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. Letters should be confined to the space of half a column to ensure insertion.

THE HON. GRANTLEY F. BERKELEY ON SPIRITUAL PHENOMENA.

Some years since, in 1878-9, when collecting for publication a number of cases of psychical phenomena from private and other sources, I largely quoted from the works of the above author, more especially from his *Anecdotes of the Upper Ten Thousand*, and *My Life and Recollections*. His accounts of well-authenticated hauntings in the former, and personal experiences in the latter, were of such a very remarkable character, that I wrote to the author, asking him if they were to be regarded as authentic or imaginative. Although aged, in ill-health, and never expecting to recover, he, with the courtesy of a true gentleman, wrote me a most kindly letter in reply. This letter was dated May 6th, 1879. The gifted author died (as I have just ascertained at the British Museum) on February 23rd, 1881, less than two years afterwards. In his letter he says, "I have never written anything in my life that has not a derivation from fact, founded on passing occurrences, *if coloured* by some (to be pardoned, I hope) poetical notions of my own."

He then alludes to two curious cases about which he says he is not so clear, and adds with regard to the apparition seen by himself and brother at Cranford, "The appearance in the old large kitchen at Cranford I did see. On seeing it, all I said to my brother (the present Lord Berkeley) was 'Look.' He replied, 'I see her, there she goes.'"

I now give the account, slightly condensed, of the apparition, from Grantley Berkeley's *Life and Recollections*. Premising that the rule of the house was that all servants should be in bed by ten o'clock, that himself and brother were on the eve of a midnight expedition in quest of poachers, well armed and in no mood to be nervously excited, the author proceeds:—

"We passed by the still-room, intending, by crossing the kitchen and going through the scullery, to reach the courtyard by the back way. The large old house was as still as death, when my hand turned the handle of the kitchen door, which partially admitted me to the room at the bottom of the long table, which, starting from between the entrance where I was and the door of exit to the scullery, ran up to my left in its full length to the fire-place and tall expansive kitchen screen. The screen stood to the right of the fireplace as I looked at it, so that a large body of glowing embers in the grate threw a steady distinct glare of red light throughout the entire of the large apartment, making the smallest thing visible, and falling full on the tall figure of a woman divided from me only by the breadth of the table. She was dressed, or seemed to be dressed, as a

maid servant, with a sort of poke bonnet and a shawl pinned or drawn tightly across her breast.

"On my entrance she slowly turned her head to look at me, and as she did so every feature *ought* to have stood forth in the light of the fire, but I at once saw that beneath her bonnet there was an indistinctness of outline not to be accounted for.

"Holding the door open with my left hand, with the right against the post, I simply said to my brother, who was behind me, 'Look.' As I uttered this the figure seemed to commence gliding, rather than proceeding by steps, slowly on up the kitchen towards the fireplace, while I lowered my right arm from the post, and turned to let my brother in, then closed the door, locked it, and put the key in my pocket. In reply to me my brother said 'I see her, there she goes.'

"I had not told him what I had seen, therefore could in no way have suggested the idea he seemed to entertain.

"After I had thus locked the door, on turning round there was no woman to be seen, so I asked my brother whither she had gone. He instantly replied, 'Up the kitchen, towards the screen.' 'Come on, then,' I cried, 'let's have some fun, and catch her to see who it is.' We at once proceeded, each taking a separate corner of the screen, and meeting on the side next the fire; but there was nothing there! Astonished at this, we then commenced a minute search of the kitchen; looked up the chimney, and beneath the table, into the oven and drawers, in short, into every nook and corner that could have held a rat. There was no living thing in the kitchen except ourselves. The windows were fast and so high in the walls that even by means of the dresser no one could have reached them. The door by which we had entered was locked, and the key in my custody; and the only door into the scullery we found locked, and the key on the side with us. The form resembled no one we had ever known. It came to indicate no treasure, nor to point to any spot of perpetrated crime; it came, we knew not why, and went we knew not whither; and the only rumour of a ghost we had ever heard arose from an occurrence that happened many years before to my father."

I cannot help thinking that the above narrative confirming (by the mouth of an outsider) the curious gradual formation of the figure, (the face appearing indistinct) and the gliding motion ascribed so often both in ancient and modern works to this class of phenomenon; the fact of its having been seen at the same time by two persons, and last, not least, its confirmation by one of the witnesses so many years after (I have been particular to copy the exact emphasis from the letter), place it on a par with if not above, that of the celebrated case of Lord Brougham.

ELIZA BOUCHER.

MR. ISAAC PITMAN.

This is funny enough. Of course Mr. Pitman is anti-Spiritualist too:—

"Mr. Isaac Pitman is not merely an anti-vaccinationist, but an anti-everythingist—anti-rational spellist, anti-tobacconist, anti-drinkist, anti-animalfoodist, and a Swedenborgian to boot. He has been communicating to the 'Monthly Letter' of the English Anti-Tobacco Society and Anti-Narcotic League (what names these bodies possess!) a letter from the late Hon. Ion Keith-Falconer about his bicycling exploits. Here follows Mr. Pitman's comment upon the letter. He says he will 'feel obliged if the editor wil write, at the kommensment, "Follow this spelling." We have written it, and here it is:—"The freedom ov style, the brutherlines and the familiariti which the letter displayz rezulted from four yearz ov intimate frendship and korrespondens. An okasional induljens in a sigar woz the onli weaknes I found in Ion; and, kontrari to the kustom ov smokerz, he liked to read my reasonz against the praktis,—knowing that it woz mereli a delite of the "flesh that woreth agenst the spirit." That sort of thing woreth agenst our spirit konsiderabli."

"MR. PUNCH" has a very proper appreciation of us and of our merits. "The Old Order Changeth Yielding Place to New" is the Tennysonian legend on which he founds his Cartoon in the Almanack for 1889. In the centre immediately over the head of 1889 is a coruscation, "LIGHT," with various persons in attitudes of astonishment and admiration. Thanks: a quite striking proof of the prophetic instinct in our contemporary.

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THE FOXES AND THEIR FOXINGS.

The *Journal* of the Society for Psychical Research contains this paragraph. We reproduce it without comment:—

"The Fox Sisters, now Mrs. Kane and Mrs. Jencken, who in 1848 were the heroines of the 'Rochester Knockings,' with which the movement called Modern Spiritualism began, have been confessing to reporters of American newspapers and to American public audiences that their performances have been fraudulent from the beginning, and that the raps were made with their toes. But little weight can be attached to what such people say on one side or the other; but they seem to have given experimental demonstration of their capacity to make raps in this way, and what they now state is entirely in accordance with the results obtained by investigators as early as 1853, as well as with facts alleged by a connection of the Foxes in 1851."

We add a letter received from Mrs. Cottell, at whose house was held that séance of which so much has been made, and we do not think it necessary to add any word of comment.

To the Editor of "LIGHT."

"10th December, 1888.

"SIR,—I have just got a letter from my friend Mrs. Kate Fox Jencken, and as it contains some remarks about the conduct of her sister Margaret, it is, I deem it, only fair that what Mrs. Jencken says should be known, as widely (if possible) as the damaging and untruthful statements that have, I believe, been made unwittingly even by Spiritualists and in Spiritual papers, to my great grief.

"For deeming and knowing the manifestations through the Fox Girls to be true under test conditions, it is painful to find Mrs. Kane untrue to herself, and doubly so in the case of Katie, who, notwithstanding a grave and painful fault, I know to be a good and true medium. I send you an extract from Mrs. Jencken's letter, which you are at liberty to use as you like, and I trust you may see your way to explain matters in 'LIGHT.' Too much damage has already been done to her. I was much pleased with what you said at the Alliance gathering and thank you for it. I always have 'LIGHT,' so shall hope to send a line to exonerate Katie.—With kind regards, yours faithfully,

"E. A. GOTTELL."

"Carlyle House,
"Cheyne-row, Chelsea."

[COPY.]

"17th November, 1888.

"MY DEAR MRS. GOTTELL,—I would have written to you before this but my surprise was so great on my arrival to hear of Maggie's exposure of Spiritualism that I had no heart to write to anyone.

"The manager of the affair engaged the Academy of Music, the very largest place of entertainment in New York City; it was filled to overflowing.

"They made 1,500 dol. clear. I have often wished I had remained with you, and if I had the means I would now return, to get out of all this.

"I think now I could make money in proving that the knockings are not made with the toes. So many people come to me to ask me about this exposure of Maggie's that I have to deny myself to them.

"They are hard at work to expose the whole thing, if they can; but they certainly cannot.

"Maggie is giving public exposures in all the large places in America, but I have only seen her once since I arrived.

"(Signed) K. F. JENCKEN."

DR. PURDON'S EXPERIENCES WITH MR. WATKINS.

We are sorry not to find that conditions of space permit the reproduction of Dr. Purdon's long paper from the *Relgio-Philosophical Journal*. We give the following interesting extract from his remarks:—

"A few years ago an opportunity offered of making some experiments with the sphygmograph in the case of Mr. Charles Watkins, the slate-writing and pellet medium. On that occasion Mr. Watkins desired me while he was out of the room to write the names of several departed friends upon pieces of paper, asking each one to give an answer to a question written upon the same piece of paper as the name. This I did, and after folding the five separate pieces and further crushing them so that they were no longer identifiable, I held them in my own possession all the time while he told me the names and read out the messages. I can only say that the performance of Mr. Watkins was the most wonderful and satisfactory that ever came under my notice. I remember that a rather serious dispute arose between Mr. Watkins and myself relative to the initials of one of the friends, in which I was wrong and he was right, and when with a very red and angry face he insisted he was right before I opened the paper, the fact being that while my mind was concentrated upon my brother's name, the paper picked out by Mr. Watkins or rather indicated by him for me to open, was that containing my mother's name. The former initials were W. S. P. and the latter S. J. P., but as the J in the name of my mother was seldom used the sound of the initials as repeated was quite unfamiliar, although I had just written them down, and I fell into the error of regarding the medium as having only made a partial success of that trial. The application of this remark will be perceived presently. The great value of this séance turned upon the fact that Mr. Watkins did make the important mistakes which he himself immediately corrected. The name of one of my dead friends was H. J. Frew, and this name was given in a tentative manner—Fr-e-e, Frem, Frew, the last spoken with emphasis, at the same time that his manner was well imitated and an answer given to my question in general terms, but not in such a way as to lead me to believe that the inner meaning of the question was understood. This remark, indeed, applied to the answers received to all my written questions. Another error on the part of the medium was in giving the question, Did I get the promised test? as, Did I get the promised tent? the error in the last word being corrected as before. Here is a fact upon which I lay great stress; it is a grain of wheat among many bushels of chaff offered in the way of explanation of mind-reading, thought-transference, spirit-messages, &c. From the evidence here produced I am of opinion that a process of cerebration, into which the visual centre entered, was employed by the medium, and that extra-ocular vision of the papers as written upon was a possibility in this instance. The case did not present the characters of one of mind-reading or thought-transference, as it is called, but pointed out the existence of an unmistakable difficulty on the part of the medium in reading my peculiar handwriting, the W in the first instance being taken for M, while in the second instance the s was thought at first to be an n. An analogy exists between the sensori-motor processes of voluntary activity and that more spontaneous form of vital relation in which the wants of the organism are responded to by processes in direct correlation with such wants, as made known by their special form of stimulus. These wants may be attended to by the muscular system, as in the numberless automatic actions of the body, or in some other manner as when a secretion is poured out or an injury repaired. Analogy, therefore, suggests that in the instance of mediums like Mr. Watkins it is no great stretch of the scientific imagination to correlate the unknown motor activity employed in slate-writing, for instance, with extra-ocular vision; the one in fact is the working supplement to the other."

CORRESPONDENCE.

(Continued from p. 617.)

History and Allegory.

To the Editor of "LIGHT."

FRIEND,—I trouble thee once more on this theme which thy zeal and fairness (rightly as I think) lead thee to devote space freely to, as of vast import to all, having wished, before the full papers of a recent number came, to more expressly testify my belief.

The parallelisms in part to our Lord afforded by History and Mythology are twofold—in doctrine and event. The first is readily explicable according to Scripture, as it does but show the universal Spirit of Truth teaching beyond its sphere of readers. The second, comprising history and fable, is less easy to reconcile.

I maintain that it is certainly not "coincidence"; and then, if so, that it is of the greatest significance.

I cannot see—as some seem to—that it at all imperils the history of our Lord as fact—which one is surprised to hear doubted now. For, if there were even in the fullest sense many "Saviours," or others, that would not imply a doubt on this account; and by the same reason that the lives of Buddha, Osiris, &c., are believed, that of Jesus could be. It were less easy, in this sense, if it stood alone.

The fact of resemblances seems to imperil its unique significance, indeed, or claim. But this, now, may prove as groundless a fear.

Like the Roman Emperor who was willing to place a statue of Jesus among those of his gods, some make these persons, from the degree of likeness, equal. This I deny. At most the equality is that of the brethren's sheaves with that of Joseph in his dream, to which they bowed, and of the planets with their sun. In Him, it was said, dwelt all the fullness of the Godhead bodily—they had parts. They had crowns perhaps, but it was to cast them at His feet. And thus, unknown—almost unknowingly,—they "spake of" and showed forth "Him."

As I said, it was discovered also that the way of Salvation was to be by Christ's Logos or the "incorruptible Seed." For, if several could show forth (in various degrees) one mystery—essentially belonging thereto,—the faith and attention were turned divinely from the human and shown it was to be somewhat within, or spiritual, not "after the flesh." Thus, and only thus, several manifestations could be explained by a Christian—and they will not stumble the spiritual, only the carnal, one. For, if the mystery, power, or centre is an ens unseen, impalpable, heavenly, the plurality of exhibitions thereof in our flesh does not disprove it at all. But such Scripture and experience, and indeed the nature of the thing, prove that it is.

Nevertheless, the closed gate in the lost Virginity of man had to be opened and there needed a Champion to break through. This could be done by sinlessness as man, and so only. That Deity could alone do, in our fallen state. So it clothed a Son in this vizard of the Fall, or as one of us, that he might go through the course and conquer, reversing the sin; and now the gate of Life was opened again in our flesh by a representative if we would, bringing out faith or love into Him, make his process ours again and follow or walk in His steps. We had again the Divine Seed raised in us and the Virgin's child. So the pious ancients rejoicing, by this faith darkly, to see his day, had salvation, and so may we. And they were helped by emblems, both animal and human, in this faith, while we are aided by the Scriptures of Truth.

Hence at once the necessity and the reality *a priori* of Christ's course in Canaan—the central point, or Sun, in the history of the world. Hence its supremacy. And He could not be against himself, or his own Life. He preached and He set forth the Christ within, so cannot be held to be at variance with or injure this! Nay, did he not turn from the outward doting on himself and say the flesh profited nothing—did he not tell them it was expedient he should go away that he might return to be in them and abide?

If we must doubt the New Testament or older and secular history, it should be the last. Certainly, if others disbelieve paradoxes of sacred history, I may those of profane. As I believe Jesus was, so I cannot believe that any but he was, virgin-born. But more than one besides are said to have been. This is as full of meaning and deep interest as if it were true. For the tradition of such birth shows those ancients

conceived it of a Saviour and it was felt needful mystically—and their having such a conception is a wonderful thing and true. But this they certainly had, though it were a conception only; for else it could not be traditional that any had been so born.

One who has been taken from the evil to come, the gifted Dr. Anna Kingsford, in her striking Dreams saw once three kings, whose mystery she has faithfully stated as it was shown. (*Dreams and Dream Stories*. Edited by E. Maitland. Pt. I. 17.)

He in the centre was like a woman, fair, and a Carpenter; on his right was one with angel's wings, called the Measurer; and on the left one like an Indian, Stonelayer by name. They represented the three Kings of legend from the East, as they carried respectively frankincense, gold and myrrh—i.e., to the birth of our Lord. They journeyed, she was told, over the dried-up Euphrates to Mount Sion to rebuild the temple of God. Then the Stonelayer asked the Carpenter for his implements; that he might adapt his own work to his. "What buildest thou, brother?" the former asked; to which he answered, "*I build the outer Court.*" Whereupon the Carpenter, unlocking his casket, gave him his tools. Then he, too, asked the Stonelayer for his implements, saying: "*I build the Inner place and must needs fit my designing to thy foundation.*" But the other refused, adding: "It is enough that *I know thy secrets*; ask not mine of me;" to which the Carpenter replied: "How, then, shall the Temple of the Lord be builded? *Are we not of three Ages*, and is the Temple yet perfected?"

Then the Angel said to the swarthy Stonelayer: "Fear not, brother: freely hast thou received; freely give. For except thine elder brother had been first a Stonelayer, he could not now be a Carpenter. Art thou not of Solomon and he of Christ? Therefore he hath already handled thy tools and is of thy craft. And I also, the Measurer, I know the work of both. But now is that time come when the end cometh, and that which hath been spoken in the ear in closets the same shall be proclaimed on the housetops."

Then the first King drew forth a scroll written in red, and his tools. But the Carpenter answered: "It is enough. I have seen and I remember. For this is the writing King Solomon gave into my hands when I also was a Stonelayer . . . For I also am thy Brother and that thou knowest I know also." Whereupon the third, the Angel, said: "Now is the knowledge perfected and the bond fulfilled. For neither can the Stonelayer build alone nor the Carpenter construct apart. Therefore, until this day, is the Temple of the Lord unbuilt. But now is the time come and Salem shall have her habitation on the Hill of the Lord." And out of a mist came forth a Star.

Here Christ and his birth in Judæa are clearly seen, and he is even called the "Elder brother," though the brother-King builds first. He is also the one to build the *Inner Sanctuary*, and is meek—the true Virgin. The other cannot build without him. He was once a Stonelayer too, i.e., was the Saviour "before Abraham" or Buddha was and under Moses, who directed the Israelites to Him as the word* very nigh them, *though promulgating the outward Law*. And, lastly, let us note here their unity and how they go together to build God's temple and honour Jesus' birth.

I close only with those words of Augustine, after such a disclosure of Divine truth as this made to Anna Kingsford in sleep:—"Deus, quid gloriosius? Caro, quid vilis? Deus in carne, quid mirabilis?" and with the wondering apostrophe of the Apostle: "Great is the mystery of godliness!" Truly, Christ has in all things the pre-eminence! Amen.

Cathays, Cardiff.

3rd of 12th Month, 1888.

CHAS. FOX.

Spiritualism and Religion.

To the Editor of "LIGHT."

SIR,—I have been much interested in reading the paper by Mr. Morell Theobald and Dr. R. M. Theobald, which was read before the L.S.A. It is quite exceptional in character to anything I have previously read on Spiritualism, the teachings of which I have always considered to be decidedly anti-Christian. If any of your correspondents would inform me through your columns where any public Christian Spiritualist meetings are held, I should feel greatly obliged.

December 3rd, 1888.

FRANZ.

* Afterwards "made flesh" and dwelling "amongst us," so that (as the same evangelist testifies elsewhere) we, or they, looked upon and handled the good Word of Life.

Unity of Religions.

To the Editor of "LIGHT."

SIR,—It has occurred to me, since writing the short letter in your issue for November 17th, that all desire to be quite pure and progressive must be entirely freed from personal wish, concerning even the receiving of the highest revelations.

Such services as those referred to are doubtless pure and holy attempts; but may they not in some instances be rather a search for a "sign" than a search for power from on high, to be used for the good of others?

Speaking as Christians, we do not need to see Christ; what we do need is to receive from Him power to redeem humanity; power to do as He did, i.e., to "heal and bless."

If we seek for "manifestation," we shall only receive just what we are fit for; therefore something short of our ideal; for in heavenly minds the conception is surely ever in advance. Let us meet together in the unity of His spirit—the bond of His love; not that we may receive a personal manifestation for ourselves, but that we may be filled with the Divine magnetism of Christ.

It seems to me that it is power—Pentecostal power—that we must look for in these unions; power—not imaginary, but living and real—that may be transmitted to others, in healing and blessing.

Surely it is the Christ spirit that the need for such unions should grow out of pure longing in us to heal and to bless others, and out of nothing short of this.

Some have in supreme moments of existence felt and acted under the Divine power of such Christ-given longing; these know, that when attained to, it ever receives its answer from above, in some Heavenly illumination—some marvellous touch of the Divine.

Such exalted experiences are verily the result of "prayer and fasting," in its truest and most comprehensive sense; and in our work-a-day life are hard, yet not impossible, to reach.

Let us try a little—daily, hourly—and when ready, more ready, unite, and we shall be "endued with power from on High."

The conditions are ours to give; Christ's the answer to them.

DUM SPIRO SPERO.

Spiritualism and Religion.

To the Editor of "LIGHT."

SIR,—In a paper under the above title, written by Mr. M. and Dr. R. M. Theobald, and published in "LIGHT" of the 1st inst., occur some remarks on a prize essay of mine which appeared in *The Two Worlds* of August 31st. In these the authors have done the said essay the triple injustice, first, of wrenching the quoted passages from their context, apart from which they cannot be properly understood; second, of mutilating them by omitting an essential portion, whereby the meaning is so obscured that they, quite gratuitously as I think, charge me with writing "rather confusedly"; and, third, of importing meanings into them which are foreign to their intent.

In the immediately preceding part of my essay the reference is to the Spiritualist of the fourth order, cultivating at once an "aspiration for individual growth in goodness" and "a desire to promote the good of others," "each, according to its measure, distinctly on the religious plane," and both together attaining their highest excellence in "the full warmth and radiance of a well-developed life." Then, after some practical remarks, I go on to say, with direct reference to the above (the words omitted by the lecturers being here inserted between brackets), "Spiritualism [of this quality, even if comparatively uninstructed,] is [indeed] eminently religious; but, in its best conceivable form, when illumined by that wisdom which comes from fulness of knowledge, it belongs to a higher sphere. Rising [altogether] above the shibboleths of earth, it needs no longer to bear any distinctive name: it is the science of sciences, the crown of philosophy, the religion of God."

If I am not mistaken much of the misapprehension into which our authors have fallen is caused by the restricted view which they appear to take of the scope and meaning of Spiritualism. From many passages in their paper, which there is not room to quote, it may be inferred that they regard it as though it could never be anything much more than now appears,—but one among the many "isms" competing for place and power; hardly yet even *primus inter pares*; not professing (they say) "to be a revelation of God, but only more or less trustworthy information about

spirits." With such impressions in their minds, what wonder if they find obscurity in the concluding portions of my essay? A careful perusal of it should, however, have shown them that I am there speaking, not of that which now is, but, by way of anticipation, of that to which it may be expected to grow—of a state of things which men of insight dimly discern as being slowly evolved out of the movements of the present time; one in which the process of unification, which is actively at work, shall have brought all knowledge and all feeling into one harmonious co-partnership; reduced all the sciences into order as branches of the one universal science; welded all the systems of philosophy (which, after all, is but science on a higher plane) into one divine philosophy; and substituted "the religion of God" for those travesties of it which now variously claim to represent it in the world. When this shall be nearing its accomplishment will be time enough to "point out the privileged possessors of that wisdom which comes from fulness of knowledge."

But Messrs. Theobald go on to assert that "it is certain that neither the science of sciences nor the crown of philosophy can be the religion of God." I have nowhere said that they are—quite the contrary, indeed. But what I do say is that these three elements, together with experience, are essential to the completion of the individual, as well as to the development and maintenance of a satisfactory social state. Further, we are told that "science and philosophy belong to sages and savants, religion to the foolish and to babes." Only to these? Are babes and fools going to reform the world? As to the alternatives presented in the two sentences concluding the paragraph upon which I am commenting, if stress is laid upon the words "honours" and "decorations," the statement may be true; for man is imperfect; but, from what has gone before, the writers seem to imply more than this, viz., that there is a gulf between the intellect and the heart which forbids that they should ever be married together. Some such notion as this has done its best to emasculate and to retard the progress of religion in the past; but it is too late now to repeat the heresy.

Bath, December 7th, 1888.

C. W. DYMOND.

"The Secret Doctrine."

To the Editor of "LIGHT."

SIR,—There are some points which I should like to bring before your readers in connection with *The Secret Doctrine*, as expounded by Madame Blavatsky. It is difficult to avoid admiring the courage shown in attempting so formidable a task as the exposition of that which virtually claims to be omniscience. At the same time, it is possible to assume a complete knowledge when in reality the last word is either wilfully suppressed or unknown. Madame Blavatsky evidently considers herself superior to Eliphas Lévi. Yet had she remembered the advice of that great occultist as to the management of currents, she would have seen that her violence and personal animus against Christianity must lead to a strong reaction in its favour among many whom she may wish to convert to "Theosophy." Far be it from me to say that this is not a consummation devoutly to be wished. Christianity, as at present understood by the majority of its followers, is a combination of feeble ignorance and obstinate bigotry. At this it is no wonder that the shafts of the enemy are levelled—nor is it worth defending. Very different is the grand and magnificent Christianity which is to come. It is time now for the establishment of the equilibrium to begin. The destroyers have done enough. To allow them to go further would be to acknowledge the reign of unbalanced force. I propose that those who are of the same opinion as myself should make the resolution from henceforth to build up, not to destroy. In order to pursue this course they will collect and weigh in the balance all occult learning available. They will practise all occult methods of gaining knowledge, with a certain reservation. Last, but not least, they will follow the Divine command, "Feed My sheep."

I will now select one out of many instances of Theosophical perversion of religious ideas. "We are willing to leave their own national God, Jehovah, to the descendants of Israel, the worshippers of *Sabaoth* or *Saturn*; for indeed the *monads* of the people chosen by him are his own. . . . What have other nations to do with that particular national Deity?" (Vol. I., *Secret Doctrine*, p. 576.) At p. 394 we read: "This Yah-hovah, then, or Jehovah, is identical with our Chaos, . . . the sun and moon, good and evil, God and Demon." But at p.

386, Madame Blavatsky remarks that "The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe." Therefore the God of the Jews (and Christians) is both Sun, Moon, and Giver of life. Why, then, devote pages to abuse of a belief which, according to Madame Blavatsky's own methods, is abundantly proved? I might go on *ad infinitum* to show the contradictions contained in Madame Blavatsky's last production, but they can best be discovered by reading the book with unprejudiced mind and taking notes thereof.

LEO.

Magnetic Healing.*To the Editor of "LIGHT."*

SIR,—As a hearty believer in Spiritualism from a thorough investigation of the subject, and especially as being a chemist for forty-six years, I have felt a great interest in magnetic healing—a phase of modern Spiritualism—or healing by laying on of hands. This mode of cure I desire very strongly to recommend to sufferers from either chronic or acute disease. I was myself for long wearing years an habitual invalid (seemingly incurable), and got but little relief from drugs, or hydropathy, or rigid dieting.

On several occasions I have been treated by Mr. Hawkins, a magnetic healer, residing at 195, Euston-road, London, with immediate, direct, and marked relief. Recently I had a proof of his healing powers. I was suddenly seized with a sharp attack of fever and sharp stabbing pain in the right lung, both of which promptly departed under his manipulation without physic save only "Nature's fever mixture," "water, honest water." I don't despise physic, and have accomplished much with it and by it in other people, especially since I adopted homœopathy, and I have no desire to "run a muck" against doctors, chemists, or drugs, but this I feel deeply convinced of, that magnetic healing, or "healing by laying on of hands," is far more certain, prompt, and reliable (being *sure to benefit* somewhat if it does not cure) than ordinary drug medication.

In conclusion I would earnestly exhort ailing ones, either in chronic or acute cases, to try magnetic healing.

Alderbury, Oxfordshire.

GEORGE WARE DAVIDS.

The Folk-Lore Society.*To the Editor of "LIGHT."*

SIR,—In proportion as I attend other meetings, I am disposed to value our own. I was present at the rooms of the Royal Asiatic Society the other evening when Mr. Andrew Lang delivered his inaugural address as president of the Folk-Lore Society, and I was not impressed. The society, as you have stated, does some work on lines that correspond with ours as Spiritualists, but what struck me was the shallowness of their methods compared with ours. For downright exactness, thoroughness, and completeness of investigation, commend me to

A SPIRITUALIST.

Mr. W. Emmette Coleman.

To the Editor of "LIGHT."

SIR,—Your correspondent, "V." is evidently a different person from the "V." quoted by me upon Re-incarnation. The article from which I quoted was published in *The Spiritualist*, October 8th, 1875, p. 174, col. 2.

San Francisco, Cal., U.S.A. WM. EMMETTE COLEMAN.

The Divining Rod.*To the Editor of "LIGHT."*

SIR,—As the subject of the Divining Rod is still occupying public attention, I venture to send you an extract from a letter which I have just received from one of the most cultivated, refined, and experienced Spiritualists in the kingdom, and a medium for the highest order of manifestations. This lady writes as follows:—

"With respect to the divining rod, my experience is but limited, for trying to use it always made me ill, nearly killed me once. All nut-bearing trees appear to make good divining rods, and I think this is due to the carbon which they contain in the form of oil and sugar. I found the almond tree make the best rod, and the magical stick of the fakirs is always made of almond wood. I am told that in Hebrew the name of the almond tree is *Shakaid*, from *Shakad*, to wake, to watch, to discover; and at the time of our Lord's crucifixion the almond tree was the only tree awake and in bloom. I never used the rod except as an amusement; but when I held it I saw my atmosphere pass through it, and when I came to that part of the room where there was plate and money placed in the room below, then my atmosphere

seemed to stream forth and reach to that of the metal below, when it stood still over it.

"After I had used the rod a few times I could tell if they had hidden cans of water or metal in the room below; it gave me quite a different feeling and a different motion to the rod. I think the carbon in the wood makes it a conductor for the human magnetism, and this magnetism then acts as a feeler and discovers to one what is hidden.

"You know that the addition of a little carbon to common iron makes it into steel, and steel can have a magnetic power imparted to it and will retain it, which iron will not. This makes me think that the carbon in the wood has something to do with this manifestation. I ought to add that for many days after I had used the rod it was full of my atmosphere. I used several rods, nut, cherry, and myrtle; all did their work, but the almond did it best. I found that gold and silver affected the rod more powerfully than iron, but not so powerfully as a magnet. The rod twisted itself out of my hands to get to the magnet, and left the bark of the part that I held in my hands with me. At last I got to dislike the whole thing as it made me so ill, and the spirits told me that it required a stronger person than I am to use the rod. I believe that if I could have gone on using it I should have been able soon to find out where the water, gold, silver, or magnet was hidden without the rod at all.

"I think it is a curious circumstance that the golden candlesticks of the Tabernacle were commanded to be made in the form of the almond fruit and flower.

"This is all I can tell you of my experience in this matter.

"P.S.—I have just seen in 'LIGHT' that some one found water with a willow rod. I can quite believe that there must be great sympathy in the willow wood with the water underground."

I trust that you will find this communication sufficiently interesting to deserve a place in your columns.

London,

December 3rd, 1888.

NEWTON CROSLAND.

FORTUNE TELLING BY GIPSIES.

For my own part, I have seldom had inclination to confide the deciphering of my fate to one of these wandering sibyls, and can therefore only affirm that on the solitary occasion when, half in jest, I chose to interrogate the future, I was favoured with a piece of intelligence so startling and improbable as only to be received with a laugh of derision; yet before many days had elapsed, this startling and improbable event had actually come to pass, and the gipsy's prophecy was accomplished in the most unlooked for manner. Chance, probably, or coincidence, most people will say, and indeed, I do not myself see how it could have been anything but coincidence. I merely state the fact as it occurred.—*The Land Beyond the Forest*, Vol II., p. 118.

A PROPHETIC CONFERENCE.

There is nothing so taking as real precision. Now we have prophets many, who vex our souls with their vagueness. Here are some who evidently know all about it, and are not afraid to take the world into their confidence:—

"A Prophetic Conference will be held in the Lower Exeter Hall, Strand, London, on the afternoons and evenings of Monday and Tuesday, December 10th and 11th, and the evening of December 12th, when the Rev. M. Baxter and other prophetic authors and speakers will give addresses illustrated with large diagrams and paintings, and explaining coming prophetic events according to Daniel and Revelation during the next twelve and a-half years before the end of this age on the last day of Passover Week, Thursday, April 11th, 1901, including the greatest and most dreadful wars and European revolutions between 1889 and 1891, changing twenty-three kingdoms into ten—Britain's loss of Ireland and India previous to the rise of the antichrist Napoleon as King of Syria and his seven years' covenant with the Jews on April 21st, 1894—their sacrifices restored, November 8th, 1894 (Daniel vii. 24; viii. 14; ix. 27), and his subsequent massacre of millions of Christians during 1,260 days from August 14th, 1897, to January 26th, 1901—coming earthquakes, famines, pestilences.—Second advent of Christ, resurrection of saints, and ascension of 144,000 living Christians to Heaven without dying on March 5th, 1896, and His descent on earth, April 11th, 1901."

BOOKS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

The Inner House. By WALTER BESANT. (Arrowsmith's Christmas Annual.)

The Folk-Lore Journal. (January to December.)—Four parts, 5s. each, containing much matter of interest.

Studies on the Legend of the Holy Grail. (No. 23 of the publications of the Folk-Lore Society.)

Serious Letters to Serious Friends. By the COUNTESS OF CAITHNESS (Duchesse de Pomar). Second edition.—We welcome the new edition and commend it to our readers.

SOCIETY WORK.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last we had instructive addresses from Mr. Robert Harper. Sunday next, Mr. R. J. Lees at 11 a.m., and Mr. W. O. Drake at 7 p.m.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

LONDON FEDERATION OF SPIRITUALISTS.—Mr. D. Younger, 22, Ledbury-road, Bayswater, W., writes:—“My name having appeared in the last issue of ‘LIGHT’ as a member of the Council of the London Federation of Spiritualists I shall be glad if you will make known that it is a mistake, as I have no connection whatever with that movement.”

HORSE SHOE HALL, 214, OLD KENT-ROAD, S.E.—On Sunday last, Mr. Iver MacDonnell gave an interesting address on “Spiritualism : A Science,” concluding with some remarkable personal experiences. Mr. Long brought the meeting to a close by earnestly inviting sceptics to investigate and judge for themselves, which several persons promised to do. We hope for the practical support of local Spiritualists, as the necessary expenses and work of a new hall are heavy, and the workers at present are few. Mr. R. J. Lees on Sunday next.—W. E. LONG.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (close to Baker-street Station and nearly opposite the Portman Rooms).—On Sunday evening next, December 16th, Mr. A. E. Waite will deliver a lecture, entitled, “Higher Possibilities of Evolution in the Light of Alchemical Research.” Friends will kindly note the change of address. We have now secured comfortable rooms, and we hope all our old friends will rally round us. It is seldom that there is an opportunity of listening to a lecture on alchemy, and we trust many of the readers of “LIGHT” will endeavour to attend.—A. F. TINDALL, A. Mus. T.C.L., 30, Wyndham-street, W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING-HILL GATE.—On Sunday last there was a good attendance at the morning service, and several short speeches were given by members and visitors. In the evening Mr. Clack addressed a crowded audience. Subject, “God’s Goodness as exemplified in the Teachings of Spiritualism.” Several friends promised weekly subscriptions to support the work in this district. Next Sunday, at eleven, devotional services, with healing by Mr. Goddard, sen. Afternoon, at three, séance, Mr. Goddard, jun. Evening at seven, Miss Blenheim, inspirational address. W. O. DRAKE, Hon. Sec.

CAVENDISH ROOMS, MORTIMER-STREET, W.—Mr. T. H. Hunt was welcomed by a large and respectable audience on Sunday evening last, the subject of the lecture being “Angelic Occupations.” The discourse throughout was full of profound thought, while the arguments were logical and to the point. Mr. T. H. Hunt’s lectures are largely characterised by original thought and the expression of instructive and elevated sentiments. We want more builders and fewer iconoclasts ; as Mr. Hunt’s inspirers said, a man who could pull down the Tower of London may not be able to build a mud hut. As Mr. Hunt has taken Cavendish Rooms on his own responsibility, it is hoped that London Spiritualists will rally round and encourage him. Success always commands success. Subject for next Sunday : “The Use and Abuse of Mediumship.”—J. PICKERING.

WINCHESTER HALL, PECKHAM.—Mr. Robert Harper interested his audience in the morning with his thoughts and experiences in Clairvoyance and Psychometry. In the evening he narrated some of his spiritual experience (covering a period of thirty years) in a manner that was most instructive and helpful to both inquirers into modern phenomena and those who have progressed further.—BEVAN HARRIS, 128, Rye-lane, Peckham.

GLASGOW.—Mr. William Victor Wyldes has just concluded a second engagement in Glasgow. He dealt in trance, under the control of spirit guides, with subjects chosen by the audience. On Thursday, during the discourse, special reference was made to the Fox fiasco. On Sunday morning the subject chosen was, “Is it Possible for any Person to Communicate with the Spirit-world ?” and in the evening, “What is the Difference between Spirit Life and Mortal Life ?” Both subjects were dealt with at great length in a lucid and practical manner. The spirit guides particularly referred to the laws governing trance mediumship. Mediums, it was most emphatically asserted, did not always lose their normal capacity, though very often consciousness was, for the time, entirely removed. Speaking prophetically, the controls said that Spiritualism will be the death-blow to all sectarian and religious prejudice, bigotry, and superstition. Spiritualism will be the friend of humanity, leading the world on to truth and eternal progress. Mr. Wyldes is a powerful medium for philosophic discourses.—G. WALROND.

INSTANTANEOUS CURE OF A SHORT LEG, AND TWISTED FOOT.

We have received the following from Mr. G. Milner Stephen with the request that it should be published in LIGHT :—

“ 26, BOLSOVER-STREET,

“ PORTLAND-ROAD, LONDON,

“ August 1st, 1888.

“ I am twenty-one years old, and am married to JAMES NUTT, who is employed at Messrs. Carbonell, Wine Merchants, in Regent-street. I have had a twisted foot ever since I was an infant ; and the leg became one and a-half inch shorter than the other.

“ I was operated upon by Dr. — by cutting the sinew at the back of the heel, when I was about three and a-half years old. But I walked dreadfully lame, and dipped my body at every step. My leg became three and a half inches smaller in girth than the other ; and I wore a high-heeled boot, and a leg-iron to the knee. Mr. Milner Stephen, two days ago, met me in Baker-street, leaning on my sister’s (Mrs. Young) arm, and dipping my body very much ; when he spoke to me, saying he had lengthened many legs, and often instantaneously ; and offered to try to restore my leg *gratuitously*.

“ Yesterday I went to his rooms, 51, Baker-street, and he examined my foot, and after reading from a newspaper the testimonial of a case just like mine, he gently laid his hands upon my ankle and foot, and lengthened it the same as the other, and gave it so much strength that I to-day walked alone from my home to my sister’s house (34, London-street), and with her about one and a-half mile to Mr. Milner Stephen’s rooms, without any pain whatever ; and my heels are level on the ground, and I can walk already with scarcely any limp and with very slight fatigue, and I may say, that since I was born I never walked so far before this morning, and I walked without my iron support.

“ ELIZABETH NUTT.

“ P.S.—My mother kept my baby’s boot, with the iron socket in it, which I used to wear *then*, with an iron support for my leg, and she has given it to Mr. Stephen.—E. N.

“ Witnesses : LOUISA YOUNG.

Z. V. BRODERICK, Secretary.”

THE MOTHER’S STATEMENT.

MRS. OGILVIE, 15, SPRING-STREET, BAKER-STREET, affirms :—

“ August 14th, 1888.

“ My daughter, Elizabeth Nutt, was born in 1867. When quite an infant one leg was smaller than the other. I took her to St. Mary’s Hospital. They told me that there was nothing the matter with her. . . . It got worse as she grew, and when she was between two and three I took her to University College Hospital, when Dr. — saw her. On his recommendation a surgical instrument was made, which cost thirty shillings. . . . But this did not do her any good. Dr. — said they could do no more for the child, and he sent her to a private hospital in Charles-street, where she was to be treated by galvanism. There they cut a sinew in her leg, but she got no better. Since then . . . Mr. Gümpel, of Newman-street, has made her several boots and instruments. . . . She has never been able to walk without a boot of this kind. I took her to Mr. Hutton, the ‘bone-setter,’ before she went to University College Hospital. He said nothing could be done for her and sent her away.

“ ELIZABETH OGILVIE.”

HER FURTHER STATEMENT.

“ September 7th, 1888.

“ On the morning Mr. Milner Stephen had treated her she walked to my house with scarcely a limp, and her leg was the same length as the other. It is now grown much larger in girth. Before he treated her it was only the size of her ankle almost up to the knee.

“ ELIZABETH OGILVIE.”

[Within three days after Mrs. Nutt’s cure, four physicians of reputation came to Mr. Stephen’s rooms to meet Mrs. Nutt, and examined her leg and the boots and leg irons mentioned. Her mother gave her statement to an official gentleman, who also obtained the confirmation of the surgical instrument maker. He attended to see her, and authenticated the mother’s and daughter’s statement.—G.M.S.]

We may add that this case has been examined by four qualified professional men, whose names have been given us in confidence, and one of whom testifies as follows :—

“ Re MRS. NUTT.

“ I have seen this case repeatedly. It is perfectly genuine, and the facts are as stated.

“ R. S. GUTTERIDGE, M.D.

“ 58, Brook-street, Grosvenor-square.

“ December 12th, 1888.”

TO CORRESPONDENTS.

T. L. H.—Next week.

E. P. L.—Thanks—but not suitable.

G. D. HAUGHTON.—Glad you have found a harbour of refuge.

We really could not accommodate you.

“ Still the self-depending soul,
Though last and least in fortune’s roll,
Its proper sphere commands ;
And knows what nature’s seal bestowed,
And sees before the throne of God
The rank in which it stands.”—AKENSHIDE.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Wirzburg; *Professor Perty, of Borne; Professors Wagner and Butlerov, 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 Dumraven; 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 Guldenstibbe, &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 Aksakov, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make disbelief 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 consentaneous, 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 PHYSICIANS.—“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 BROUHAM.—“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 in “The Book of Nature.”* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 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,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that 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.”