

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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SPIRIT TEACHINGS.

NO. XLVII.

[The subjoined communication followed consecutively on the introductory remarks published already. The message was written rapidly, and gave me the idea of more premeditation than most of the writings have done. I notice in these automatic writings considerable variety. Some are written very laboriously, and the hand fidgets, drawing aimless strokes before any coherent message is written. This, I think, is usually the case when a message purports to be given by a spirit lately departed from earth. I remember one case in which my hand drew in the most apparently aimless manner what turned out to be a broken column when completed.

Some messages, again, are written slowly and deliberately, as if the invisible correspondent were thinking out the substance of the message. This is usual when the writing is argumentative in character. All messages of this nature are in the same handwriting.

Some, again, are written rapidly, and give the impression that the subject has been thought out before. Of this class is the writing which is now published.

"M.A.(OXON.)"]

HARMONY OF RELIGIONS.

CONFUCIANISM.

The religion which even now is extant in China is one of permanence. It is, as you say, stereotyped. Confucius or Kung-Fu-Tsee, the sacred Master Kung, was a contemporary of the great philosopher Pythagoras. He lived some 550 years before the era which you call Christian, in the Province of Loo. He, like the Christ, was a Social Reformer, and it was not till he was near about fifty years of age that he became in any degree a teacher. When he did so he gathered around him ten disciples, of whom one, Tzee Kung, perpetuated his teaching and mourned in life-long sorrow by his grave. He revised and reproduced the sacred books which were originally written near 3,500 years before the birth of the Christ. He knew nothing of a personal God, but only of an Omnipresent agency to which his worship was given. Laotze, of whom we have spoken to you before, was for some years contemporary with Kung, to whom he was subservient as a teacher. But neither knew of our idea of worship, nor of the ministry of spirits. He taught that all creation is evolved from an ultimate principle, a primordial fluid which, by processes of expansion and contraction, produces all that is and is perpetually producing. When man acts up to the highest instincts of his nature he is discharging his duty, acting according to the harmonial law of his being, and happi-

ness ensues. When, succumbing to temptations from without, he yields to the allurements of the world, he is out of harmony with the law of his being, and so is unhappy. He practised the art of meditation by which he believed (as our friend Prudens did) that he might become in harmony with the Divine principle.

The sacred books of China teach that there is a Supreme Being who is to be adored and worshipped by His creatures; who is a father to His children, and who is the eternal model on which the human father is to frame his conduct. Men are to live on the patriarchal model in peace and brotherhood with all. Purity of thought, desire, and intent, are the secret of happiness. It is not needful to point out how this grand central idea of the fatherhood of God and brotherhood of man find a prominent place in our teaching. We have inculcated it from the very beginning, and we cannot impress it too strongly. God is indeed your father and you are all brethren, His common children. His ear is ever open to your cry; His care is unwearied over even the lowliest of your race. Nor need we tell you that purity is man's highest duty to himself. It is that which has been ever prominent in our teachings. That which Kung proclaimed 2,000 years ago, and which the sacred books of China have taught for well nigh 6,000 years is what we proclaim now. Truth is indestructible, and the germ existed then, albeit obscured by error, even as it is now. We are able to add, but we may not diminish, and that particle of Divine truth which was then revealed will be found in its due place in our teachings!

The Chinese is a sort of Family Religion?

We have so said. The first indication of that Fatherhood of God and brotherhood of man which you learnt from us is found in the oldest existent religion. It is the very kernel of that of which we now speak.

There is not any worship and prayer in their scheme of religious teaching?

Oh, yes; the votaries pray, ignorantly enough, as many now do. They worship, too; but it is the ancestors whom they approach. The family idea prevails. We do but point out the central idea. You will find that we do that with all.

MR. OMERIN writes that very numerous inquiries have reached him as to the efficacy of Hypnotism in the discovery of criminal offences in cases where the evidence is incomplete, and whether it could be applied with any chance of success in the case of Mrs. Maybrick. He asks us to state that he trusts his correspondents will excuse him for not replying to them individually, as he is overworked in attending to his patients and to the duties which are just now devolving upon him in his capacity of member of the Executive Council of the Spanish Exhibition. Meanwhile Mr. Omerin refers inquirers to what he has already published in "LIGHT." He says he is persuaded that Hypnotism is "the best medium by which to obtain conclusive evidence."

"ANGELS are immaterial and intellectual . . . they have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence, there springeth up another law which bindeth them to works of ministerial employment."—HOOKER, *Eccl. Polity*.

INDIAN THEOSOPHY.

The letter of Mr. St. George Lane Fox in "LIGHT" (July 27th) carries Theosophical discussions into cooler air. I, too, for many years have been a patient student of the real Indian Theosophy, and I think that the old Indian books are destined at no distant date to breathe life once more into the dead theologies of Europe. But before we attempt building it is necessary to get the ground firm under foot. Buddhism is the most purely spiritual religion yet given to man. The word simply means knowledge of spirit. Buddha, as he sat under his *ficus religiosa* at Buddha Gaya, threw overboard all the theories of the spirit world that can be taught by mortals. His religion was not a guide-book but a vehicle to carry you to the country. It follows from this that all outside theories such as the metempsychosis are extraneous. They may be true but they are not Buddhism.

And I must say at once that I never had any great enthusiasm for this theory. In early Vedic days the Hindoo had a creed very like modern Spiritualism. He knew from his Rishis that the dead lived once more, in a region more happy than earth. And, by-and-bye, for the purposes of amelioration, the Rishis tacked on to this region of delight a region of punishment. This religion of the Rishis had two advantages over more recent theories. The punishment was corrective, which means that it was not eternal. And the prickings of conscience were the main corrective agent, for man remembered his evil deeds. Then came the metempsychosis, which is based on two errors, one physical, and the other psychical. Old astronomers taught that the world was a very, very large place, and that the stars were small lamps fixed on to a solid dome of limited size. Thus when man in fertile India began to increase and multiply, the question arose—where will the vast armies of the dead find a place? In their ignorance of spiritual law they were not aware that two, twenty, fifty, a billion of groups of spirits might reside on the same planet and that the walls, prisons, matter, of one group might only affect that particular group, and that the members of the other groups could step through these walls as easily as an angel steps through our walls. In consequence of this ignorance, an ingenious guess was adopted. Man must live again on earth. It is the only place where there is room for him. Thus the metempsychosis was due to cosmical ignorance.

But it was, by-and-bye, seen by the medicine men that this theory had enormous development, and they invented Brahminism. They taught that after many rebirths man could obtain the great Brahminical spiritual insight and magical powers. This made the Brahmin supreme in this world. He professed to be able to give abundant flocks and harvests and also to control the fate of the poor agriculturist in his many rebirths. By Brahminic rites and incantations he might be either made a prince in emeralds, or a pig wallowing in the lowest depths of Indian piggery. The layman paid his dues meekly, but he ventured to ask for proof that he and the Brahmin had been on earth many times before, because he could not remember anything of the sort. This necessitated the fatal flaw of the Indian metempsychosis theory. The Brahmin was obliged to give up memory and remorse as the great agents of after-life amelioration, and announce that oblivion was the lot of all until the Brahminic enlightenment put an end to new births altogether. This oblivion was in the hells as well as in the renewed lives on earth. For the Indian metempsychosis consists of two divergent eschatologies, superposed the one on the other. The early Vedic Rishis taught, as we have seen, that man after death went to regions of reward and punishment. But either from barbaric indifference to the laws of logic or to the fact that it is more

easy to start a new creed than to root up an old one, the Brahmins retained likewise the old Vedic teaching. Thus we get the two conflicting principles, namely, after life amelioration by rewards and punishments in regions outside the earth, and after life amelioration by rewards and punishments carried on in new lives on earth. And it is to be remarked that each scheme claims to be complete in itself. If I am lustful, I shall be condemned to embrace a red hot female statue of copper until I have completely expiated my fault. If I am bloodthirsty, Karma, or the causation of the action, will carry me to Yama's lakes of human gore and I must wander through thickets whose thorns are sharp steel hooks, until that Karma is exhausted. It is to be observed, too, that in the Buddhist fables, for Buddhism took over all this, the honest old world punishments err, if anything, by no means on the side of mercy. If a man struck his mother, for punishment he was shut up in an iron city and received blows on the head with an iron bar constantly for many thousand years. This is all very well, but why should such a man be again punished by being sent back to the earthlife as an ox with a sore on the head, kept open for the goad, or a prize-fighter unskilful in the art of "stopping?"

But in point of fact whether we adopt the metempsychosis in its full Indian absurdity, or whether we improve upon it, as most Theosophists do according to their fancy, that scheme, instead of promoting spiritual perfection, makes the spiritual growth almost impossible. The main reason for this is that it is interfered with by a more potent law, the law of heredity. Thus a man may be the son of Swedenborg in one birth and of Madame Lafarge the next. It is plain that this second earth life would fully counteract the good he derived from the last and, indeed, all his previous ones. To meet this objection some of the writers in "LIGHT" have imagined a sort of special Providence at work at every new birth of everybody, although they nickname this special providence with their favourite word Karma, which means unintelligent causation. Supposing this special Providence gives to the son of a Swedenborg a higher Swedenborg still for parent in his next birth, the amelioration would really be amelioration by heredity and not by rebirths. But there is a graver objection. Let us take Barnes Newcome. He is born of two very worldly parents, and taught to worship greed and lucre almost from his cradle. But Barnes Newcome at seven and Barnes Newcome at thirty-seven are on different moral planes. Barnes Newcome at seven had sparks of generous feeling at times. Some emotion must have stirred within him when he read how the *Revenge* went down with colours flying, and how Quintus Curtius jumped into the chasm to save the State. At Eton perhaps he gave his cake to a young honourable, not altogether because he was an honourable. A man cannot be an attorney or a Barnes Newcome all at once. What does this mean? Simply that the life of a Barnes Newcome is pure deterioration. Supposing that from the womb of Lady Newcome he obtained his fiftieth rebirth, it is quite plain that his fifty-first would carry him lower down in the scale. He would be saddled with all the infamy that we know so well. And if his fifty-first life was worse than the fiftieth, what would the hundred and fifty-first be like? If there is no law of heredity, as Mr. Clayton holds, Barnes Newcome would plainly go down and down into a never-ending abyss with accelerating momentum.

Now the teachings of the higher Spiritualism are more rational than this. It is held that amelioration in the next world as in this proceeds through the powerful agencies of memory and remorse; which renders all parts of God's universe harmonious. At death the spirits of the unseen world minister directly to the new-comer, as a physician who knows the climate tends a patient in a new region. Suppose that a savage is taking a berry, pleasant

to the taste but of deadly after-effects, it is surely more rational to tell him at once of his error than to let him take in the slow poison month after month that he may have the vainglory some-day perhaps of finding out the poisonous nature of the berry himself. Then, too, Spiritualists are taught that the Kosmos is ruled by the large laws of an intelligent God and not by millions of special Providences that seem to provide little besides mischief. I had a striking séance with the medium Fletcher once, when a spirit told me that all the laws of the spirit world were resolvable into one, the great law of attraction. That law explains all the perplexities of friendship, aversion, love. That law explains what truth lies under the theological announcement of a "Day of Judgment." At death it will place all souls in sympathetic groups, according to their spiritual states. And the higher spirits are drawn to the lower to help them, by a law that can overturn the flimsy prison walls of Devachan.

COLENSO.

THE "LEEDS MERCURY" ON WITCHCRAFT.

One of the characteristics of the North of England is supposed to be the intelligent hardheadedness of its people; hardheadedness in some sort of a good sense, whereby men make money, build picture galleries, chapels, and churches, turn into baronets or peers, and so eventually save their souls. Some of them, though, become newspaper editors, and then whether through the hardheadedness, or the intelligence, the presence of both, or the lack of both, they are, notwithstanding their Northern origin, capable of going very wrong.

The *Leeds Mercury* is an organ which may well compete with the great "London Dailies," as they call themselves. There is the same delightful inaccuracy when necessary, the same cheerful misrepresentation when treating of things outside their ken, and, of course, therefore outside the ken of people in general. The *Leeds Mercury* has (August 15th) a leading article on palmistry. Now palmistry is a capital base from which to work, and so the *Leeds Mercury* begins:—

"There is still a respectable minority of Englishmen who hover with moth-like persistence around the flickering flames of the old-world superstitions. Scarcely a month passes without the announcement of some new work to be classified under the head of 'Occultism.' Astrology, chiromancy, psychical research, necromancy, hypnotism are the euphemistic terms under which a people still given to superstition conceal their hankering after the lost arts of fortune-telling, ghost-raising, dream-interpreting, and those other forms of witchcraft which ministered so much to the consolation and terrors of their remote ancestors."

"Psychical Researchers" hankering after "witchcraft" is delicious:—

"The telepath's 'object' is usually actuated by nothing but the purest curiosity as to the amount of unconscious fraud exercised in the reading of his thoughts. But this affected disdain is a thin disguise, and probably costs the actors many a *mauvais quart d'heure* when they are left alone in the dark with their occult plaything."

What is a "telepath"? Is Mr. F. W. H. Myers a telepath? Are all the members of the Society for Psychical Research "telepaths"? And what is meant by "unconscious fraud"? Surely the *Leeds Mercury* is getting a little mixed; it allows that there can be *unconscious* fraud, and laughs at the *telepath*.

But the *Leeds Mercury* goes on:—

"The investigation of the unknowable has always had a fascination for a large variety of philosophers. It is inviting ground to speculators of every capacity. It affords material for the subtle mysticisms of the Theosophist and the simple trade of the fortune-teller. It has the great advantage of lying outside the realms of exact proof, and may therefore safely be adopted by any one patient enough to construct a taking theory, or bold enough to generalise from a limited number of raw phenomena."

There comes in the *hardheadedness*. The *Leeds Mercury* knows what exact proof is. Everybody knows what exact proof is, and why not the *Leeds Mercury*? "Exact proof—well, of course, it is exact proof, mathematical proof, exact proof!"

"Raw phenomena," too, sounds well. What are raw phenomena? If the word *raw* has any meaning at all in this connection, one would suppose it to be just the meaning that is wanted by the critic; the phenomena are generally said to be *cooked*.

But we fear our "Northern contemporary" knows very little concerning the matter, for it talks about

"Such fashionable forms of witchcraft as phrenology and palmistry, the latter of which especially has recently made considerable advances in the popular favour."

"Phrenology" also a form of witchcraft; what does the writer mean? There are certain journals published in London where we naturally expect to find this kind of writing, but in the enlightened North we had hoped for better things. Of "palmistry" itself the *Leeds Mercury* says:—

"We do not wish to make light of this newly-revived science. The hand is no doubt the repository of much of its owner's character, and, to a constant and close observer, will betray far more than we ourselves often suspect. Equally true is it that no two hands are alike, and that certain types of hand, like certain types of faces, belong to certain types of individuals. But were it not for the indefinite craving of men and women after the mysterious, the necessity of reading these shades of character in the hand when they could be as easily detected or conjectured in the countenance, the speech, the gait, is not obvious."

Why not make light of this "newly-revived science"? It has already been denounced as a form of witchcraft. Perhaps, though, there is a lingering doubt after all in the mind of the writer, a "may be something in it" kind of feeling. "The hand is no doubt the repository of much of its owner's character." The *Leeds Mercury* possibly means "exponent"; the hand as a "repository" of a man's character is difficult to realise.

But the whole article is so silly that it is not easy to understand its insertion in the columns of a paper so widely circulated, and undoubtedly of great and merited influence, in the North of England. π.

GOD AND THE FUTURE LIFE.

"Now we must admit that the doctrine of the existence of God belongs to doctrinal belief. For although in respect to the theoretical cognition of the universe I do not require to form any theory which necessarily involves this idea as the condition of my explanation of the phenomena which the universe presents, but, on the contrary, am rather bound so to use my reason as if everything were mere nature, still teleological unity is so important a condition of the application of my reason to nature that it is impossible for me to ignore it, especially since, in addition to these considerations, abundant examples of it are supplied by experience. But the sole condition, so far as my knowledge extends, under which this unity can be my guide in the investigation of nature, is the assumption that a supreme intelligence has ordered all things according to the wisest ends. Consequently the hypothesis of a wise author of the universe is necessary for my guidance in the investigation of nature, is the condition under which alone I can fulfil an end which is contingent indeed, but by no means unimportant. Moreover, since the result of my attempts so frequently confirms the utility of this assumption, and since nothing decisive can be adduced against it, it follows that it would be saying far too little to term my judgment in this case a mere opinion, and that, even in this theoretical connection, I may assert that I firmly believe in God. Still, if we use words strictly, this must not be called a practical but a doctrinal belief, which the theology of nature must also produce in my mind. In the wisdom of a Supreme Being, and in the shortness of life, so inadequate to the development of the glorious powers of human nature, we may find equally sufficient grounds for a doctrinal belief in the future life of the human soul."—KANT, *Critique of Pure Reason*.

FORERUNNERS OF THE SIXTH RACE.

BY NIZIDA.

The different stages of the involution of Spirit into Matter through Humanity is externally evidenced by physiological changes in the human body, which occurring gradually upon an extended scale in numbers of bodies, at length establishes a distinct type, plainly indicated and commonly noticeable. According to certain revelations given forth in the *Secret Doctrine*, Mankind has developed by descending degrees from more spiritual or ethereal bodies into bodies of a grosser material density, developing *pari passu* those acuter intellectual faculties suitable to encounter, wrestle with, and overcome circumstances and incidents growing more immediately out of the conditions of life found on the physical plane. As there has been this gradual descent of Spirit into Matter through bodies of increasingly gross consistency, there must be a corresponding re-ascent marked by the etherealisation, or sublimation, of the physical vehicle by which Spirit is manifested.

It is natural to suppose that the involutionary work of Spirit upon Matter would be complete and perfect, reaching the very lowest ultimate, or most external stage essential in the process of clothing itself in matter for its vitalisation. This process, apparently, can only be perfected by means of the human race, which thus eventually becomes the intelligent coadjutor of the Divine Will and intentions. That is to say, man becomes conscious of what is taking place within him, and intelligently aids the work by directing his will to that self-elevation and purification from the lower animal nature which keeps him on the material plane of existence.

In the Microcosm is displayed, as within a mirror, the objects, designs, and intentions of the Macrocosmic Mind. These infinite processes of Thought display themselves in LIFE, and the phenomena of life in the innumerable Forms assumed. The changes or stages which mark progression move by cycles of such vast extent that the world of men passing through their many existences of individual evolution upon the lower planes of material development—wherein the higher spiritual intuitions are comparatively lost in the density of the physical vehicle—lose sight of the indications of change, and things seem to have been always the same. It is only by advanced minds that these indications of change are pointed out,—such individual cases of superior progression, by which it is evident that the revealer has so far mentally transcended matter, that his spiritual intuitions are active, vivid, and strong. Coming into closer rapport with the Universal Mind by *spiritualisation*, the innate hidden truths concerning the mysterious processes of Nature are flashed upon the surface of his mind, as the sun's rays are flashed upon and from the surface of a mirror. Such are the inestimable privileges obtained by man as he ascends nearer and nearer to his Divine prototype on his long march back from Matter to pure Spirit. That road is marked by various stages of progression, and upon each stage in succession Humanity finds itself in the enjoyment of the accumulated powers and capacities won upon the battlefield, the arena of struggle with the lower physical man; that huge octopus whose long arms of sense-gratification wrap themselves with tenacious grasp about the growing spiritual man, and too often drag him down into the deeps, paralysed and asphyxiated. At length, grown stronger and stronger in spirituality through cycles of evolution, he learns to conquer the huge devil-fish which rises out of the deeps of sensuality. One by one the clinging arms are cut off, and the destroyed monster sinks a lifeless mass back into the ocean wherein repose the wrecks of centuries of unsuccessful struggle.

What one man does another man *can* do; for humanity is ONE, however separate each unit may, in a state of non-progression, feel himself to be. Hence the shining road traced out by the "Saints"—the spiritual men upon their toilsome ascent to divinity—must inevitably be trodden by each man, in his turn, who evolves in any one life the smallest germ of Spiritual Soul. By degrees, through æons of evolution, the whole of Humanity upon our planet is lifted to the same vantage ground of spirituality; and as the old characteristics, the more animal functions of physical bodies, become unsuitable for the more refined existence of the higher spiritual types reached, certain physiological changes become one by one apparent until a form or vehicle of expression is evolved which offers no obstruction to the exercise of the spiritual faculties the Soul has gained. Its astral envelope, as well as its physical instrument, must become a perfectly transparent medium for the out-raying divinity of the Over-soul, the *Atma*, the Spirit.

Whatever may be the process of the slow perfecting of that spiritual body, already begun, and beginning in many bodies, we cannot conceive. We can only await, and take note of the silent indications of gradual unfoldment which may obscurely reveal themselves. The refining and spiritualising of intellect, for one thing, is widely apparent at the present day; especially marked in the spontaneous efflorescence of those psychic powers which reveal a certain triumph over the density of matter that accompanies our present stage of existence on earth. The little children bring from the condition of Devachanic bliss wherein the spiritual soul has reposed for a thousand or two of *our* years—as we compute Time—clear indications of the spiritual status they had reached in their former lives of struggle. Their tender little bodies offer less obstruction to the rays of the Over-soul which reflects itself in the untarnished mirror of the mind, and reveals to it the occult things of the natural world. The infant mind may translate the teachings thus received into a baby language, and the babbling tongue may pour forth what seems only the most fantastic nonsense to the coarser, older minds around. But the soul secretly hoards its treasures, and in after life, with the added strength of a thoroughly developed brain, the perfect and complete brilliance of the hidden gem of spirituality is rayed forth to delight and teach thousands. These tender infants may become the great leading minds of the earth, to whom all look up; but even they cannot transcend the bounds and limits of a material existence which hampers the spirit within. But a thousand or two years hence they will find, upon a return to our plodding old earth, that they can take to themselves physical bodies better adapted to spiritual expression; a brain, for instance, through which the revelations of the Higher Self flash unhindered, by intuitions which the whole complex being *knows* to be perfectly right, and does not hesitate to follow and abide by.

Another evidence of physical unfoldment may be traced in the gradual refinement of beauty in the human form, as displayed by the most perfect types we have; in the more spiritual expression of faces, the cut of features, &c.; and in our conceptions of human beauty, towards which we gradually approximate the training and outward expression of our bodies, thereby aiding the general acceptance of the same ideas, which has a moulding effect upon all. Thus at last we establish a type which becomes a sort of conventional necessity to which all conform. And this perhaps prepares the road for certain physiological changes to be displayed by succeeding generations.

The foregoing reflections have been awakened by an article which appeared in the "Path" for July. I will here transcribe for the benefit of the readers of LIGHT, certain portions directly bearing upon the subject of this paper, and which are of widespread interest to all who accept the theory of the gradual spiritualisation of its physical body by the ascending soul within.

"AMERICAN WOMANHOOD."

"When the vast tidal waves of mid-ocean come flowing towards the main, and before they have reached it, the sea-lover, looking outward, sees tremulous ripples pulsing on the sands. They are heralds of the mighty surges to come. In the same way we sometimes find an intuitive thinker foreseeing and announcing the evolutionary impulse. A skirmisher thrown out from the main army of Thought, he holds an outpost and prepares the minds of men for change. A striking example of this is found in an able work on 'American Womanhood,' written many years ago by Dr. James C. Jackson, a sagacious and intuitive man. There is a fact stated in the *Secret Doctrine*, viz., that a new race will spring up in America, differing physiologically and psychologically from preceding races, said fact accounting for the special interest taken in America by Oriental Teachers. This fact has been recorded by Dr. Jackson, who observed it in his daily medical experience long before the subject came otherwise before the public at all.

"It would seem that such changes must naturally take place through the women, the mothers of the race, and this idea is confirmed by the writer. Space forbids our following his argument throughout, fortified, as it is, by statistics and close observation covering a period of years, of all the women he met, but we may indicate them to some extent by quoting his first premiss.

"The science of Human Life is as essentially inductive as any physical science. To understand it properly, one must reason from facts to principles, from phenomena which are visible to laws which are hidden, inasmuch that it may be justly said that we cannot have a sound and reliable Psychology, or Science of life, except as we have scientific Physiology, or true knowledge of the laws of the human body. . . . In what consist the peculiarities of the physical organisation of the American woman, which make her unlike all preceding or contemporary types of womanhood? (A) In the relative size of that portion of her brain in front of her ears to that portion back of her ears. . . . (B) In the relative size of her brain-

nervous system to that of her organic or nutritive-nervous system.
 (C) In the relative size of her head to her whole body.'

"The view of this writer is that of the physiologist, using the inductive method of thought, and taking count of a change which he deprecates in the physical structure of womanhood. Had he checked this conclusion by that deductive method proper to the psychologist reasoning from principles to facts, he would doubtless have perceived that this physical departure would right itself so far as defective organisation is concerned, but would remain as an altered organic structure in the race, one subserving psychological development better than the present structure does. As we are now constituted we have psychic gifts only at the expense of the physical ones, and *vice versa*. If the race is to expand psychologically at all, and yet to go on living,—two facts which few can doubt, however they may restrict their search—it is evident that this condition cannot long continue; that we are now in a state of organic transition, and may look forward to a finer adjustment of forces. A man of brave soul, of high cheer like Dr. Jackson, always continues to expand mentally, to deepen psychically, and it would be instructive to know whether he has extended his views since publication. Be this as it may, it is stimulating to find the *facts* of our fellowmen confirming those of the Wisdom-Religion, whatever their personal deductions from such facts may come to. Thought, like Life, is, in perfection, carried on by the twin processes of evolution and involution; it must employ both the inductive and deductive methods. Such a swing of the pendulum in two directions regulates motion, and represents that spiral curve in which Life—Evolution—proceeds. And we are always in Life. Death is only a word that has been coined for us; the coiner is fear. In so far as we can follow the methods indicated to us by Life—or Motion in Nature—just so near do we come to exact and just procedure in any department of Life."—(The Path, July, 1889.)

Simultaneously with the refinement of minds and bodies in the human race occurs the universal refining and rarifying of the astral atmosphere—that atmosphere in which the Soul lives, from which the Mind receives its reflections, and into which it sees more or less consciously. The faculty of *seeing consciously* in that light is, in itself, a proof of spiritual ascent, or emancipation, *so far*. As the mental atmosphere pervading the earth becomes more refined and translucent—which it inevitably does under the combined influence not only of the gradual spiritualisation of individual minds, but also by the grander cyclic movement of universal ascension which sweeps the whole race upwards—we soon begin to have external proofs of this improved astral condition, under which the minds of men become quickened to higher efforts of genius. There ensues a sort of "precipitation," or growth outwards into Matter, an embodiment, displayed in the modern discoveries and inventions of Science such as, for instance, the Phonograph, Telephone, and the various uses to which the force of Electricity is at present applied; by which men approach externally nearer to that condition of spiritual solidarity wherein the transmission of thought will become more and more instantaneous.

From this condition of things *must* ensue a purification of the thought-atmosphere, and thence—however remote from realisation this may now appear—of human life generally. For as we become more and more practically conscious of the subtle vibrations of thought proceeding from neighbouring minds—and generally pervading the atmosphere—from the painful effects of thoughts of evil, we shall learn how to suppress and annihilate the smallest approach or tendency in ourselves to such injurious thoughts. And this will become a general and universal custom, until a man will as sensitively refrain from an evil thought as he would from committing an open insult, or offence. It will become a matter of conventional good breeding.

With a purification of the race comes a further purification of the astral atmospheres, and *vice versa*: "as above so below." Thence a purifying and beautifying of human life—new discoveries, and improvements, by which mankind will become more and more independent of, and unrestrained by Matter. By the ascent into higher mental atmospheres, into the transcendent realms of thought, diviner reflections of the all-knowledge are flashed upon the mind, and the more complete and perfect embodiments of that knowledge by means of the methods of science will become the daily outcome of our material existence. Not only shall we have more spiritual bodies, but there will ensue a general spiritualising of manners and methods of life; the general condition of humanity gradually approaching to a state of heavenliness, in which the ties of Universal Brotherhood will be sensitively felt and carried out in the minutest details of life, until mankind will have a radically new existence, and the old conditions of perpetual petty warfare in which we now live will have completely passed away. No more scandal, nor slander; no possibility of inventing evil intentions for our neighbours; no secret plottings of mischief or injury; no emotions of hatred, envy, nor covetous-

ness; no possibility of falsehood or deception can there be in a mental atmosphere so clear and translucent that the *effects* of secret thoughts are *sensed* from a distance, and distinctly read at close quarters. Eye to eye we shall scan the disposition of each other's Souls, and when there can no longer be any deception, the desire to deceive will die, and all attempts at concealment be abandoned. Accompanying such a vast improvement in the mental or psychical health of the world, would ensue a corresponding improvement in physical health, until disease would be known no more.

All who are spiritual-minded will feel it a privilege to help forward, even in the smallest degree, by individual efforts, this happy consummation in the distant future—a future which will await them also when they return to pick up again the thread of material existence.

Hastings, August, 1889.

PREMONITION OF DEATH.

FROM THE *Religio-Philosophical Journal*.

"Two years ago a family named Williams, consisting of father, mother, and three children, were residing in Pittsburg. The youngest child, a boy of eight, more than usually bright and smart, was especially near to the hearts of his parents. One afternoon about this period, as Mrs. Williams was seated in the shade of the rear yard to her dwelling with a few of her female acquaintances, the boy came bounding forward to ask if he could go off and play with a knot of his chums. The answer was given that he could do so, but must not go near the river, the Monongahela, which was close by.

"Within a few minutes of the boy's departure, one of the women was struck with the white, compressed appearance of Mrs. Williams's lips, and a strange look in her face of gathering concern and bewilderment. She asked if anything was the matter, when Mrs. Williams raised her hand as if to brush something from her face, at the same time saying:—

"I do not know what ails me. There seems to be a cloud I can't see through all around."

"The next instant she threw up both arms and screamed:—

"Oh, my God! my boy is drowning!"

"One of the women said: 'Oh, no! don't think that: it can't be. He has only just gone.'

"With a quick motion the mother clasped both hands to her side and moaned: 'I tell you he is drowned. He caught his two little hands here and begged me to save him out of the river!' She then fell back in a dead swoon.

"She was borne within her dwelling and laid on a bed, and restoratives applied until she recovered, her face deathly white and drawn into deep lines of agony. When again sought to be cheered by assurances that she must be labouring under a grievous mistake, as the boy had not been away long enough to be drowned, the mother persisted in a voice of pitiful torture:—

"My poor boy is drowned! I can feel his hands clasping me here, as he begged his mother to save him. Take my clothing down and look."

"She was stripped to the waist, and to the astonishment and speechless awe of the attendant women, the marks of ten little fingers—five on each side—were distinctly visible on the skin in dark purple streaks, just as would have been had the boy in his death struggle caught hold of his mother to save himself.

"Just then some men came into the house bearing the dead boy, only fifteen minutes before in the full enjoyment of vigorous life, drowned as his mother had cried. In jumping into the water the poor little fellow had struck his body on the end of a sunken pile and sank to his death.

"Strangest of all, the livid marks of his fingers imprinted on the waist of his mother are still visible, after the lapse of two years, and were seen only a few days ago by a lady friend of mine in Cleveland, when Mrs. Williams paid a visit to a married daughter residing near by. The marks are so plain that any beholder would be at once impressed with the thought that they had been caused by the actual grasp of living hands at a moment of intense dire extremity. I leave all comment to others.

"North Dover, Ohio."

"W. WHITWORTH.

"As to the nature of spirits and angels, this is neither unsearchable nor forbid; but in a great part level to the human mind, on account of their affinity . . . the knowledge of their nature, power, and illusions, appears from Scripture, reason, and experience, to be no small part of spiritual wisdom."

—LORD BACON.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

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

SATURDAY, AUGUST 24th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi W.C., and not to the Editor.

DARWINISM.*

No. I.

Men who are not more than fifty years old may well pass in review with something very like astonishment the progress of the "Darwinism" which Mr. Russel Wallace has treated from his own point of view in this volume. Denounced from the pulpit, scouted by the professor, and jeered at by the common herd of humanity, its propounder was at last buried in Westminster Abbey with all the solemnity which could be bestowed by the religion it was asserted he had tried to overthrow.

It certainly was a serious blow to a British mortal to be told that he was descended from some form of anthropoid ape. It was bad enough for the world in general; it might, perhaps, be to some extent true for the bushmen, or the Australian black-fellow, but for the inhabitant of this land of the Bible it was impossible, blasphemous, and revolting. If anybody had been made in the image of God, it certainly was the Englishman; it never struck that Englishman that in reality the creation had been the other way round, and that the Englishman had made God in his own image.

But all this is changed; few will now be found to challenge Darwinism on these grounds; we have lived rather fast during the last thirty years, and the question now is, to what extent must the theories of Darwin be accepted or modified in view of the extended knowledge of life which we now possess? To this question Mr. Wallace gives a profoundly able answer. For Mr. Wallace, "Natural Selection" is of "overwhelming importance" in the production of new species.

But there has arisen in connection with the Darwinian theory of evolution a grave difficulty. Does this principle of evolution apply to what is generally known as the spiritual part of man? And here one comes across a serious stumbling-block. Try as they will—and the trial has been made by men of profound scientific insight and perfect integrity—there comes a gap which biologists cannot bridge over by any part of the evolutionary method, however much that method may be forced to cover the facts. Mr. Wallace, however, faces the question boldly; he says:—

"Although, perhaps, nowhere distinctly formulated, his" (Darwin's) "whole argument tends to the conclusion that man's entire nature and all his faculties, whether moral, intellectual, or spiritual, have been derived from their rudiments in the lower animals, in the same manner and by the action of the same general laws as his physical structure has been derived.

* *Darwinism: An Exposition of the Theory of Natural Selection, with Some of its Applications.* By ALFRED RUSSEL WALLACE. (London: Macmillans, 1889.)

As this conclusion appears to me not to be supported by adequate evidence, and to be directly opposed to many well-ascertained facts, I propose to devote a brief space to its discussion."

The argument from "continuity" is that first touched by Mr. Wallace, and here, at once, an error is pointed out which, though of the utmost gravity, is not always noted. Continuity and natural selection are not the same things. Says Mr. Wallace:—

"The point to which I wish specially to call attention is, that to prove continuity and the progressive development of the intellectual and moral faculties from animals to man, is not the same as proving that those faculties have been developed by natural selection, and this last is what Mr. Darwin has hardly attempted, although to support his theory it was absolutely essential to prove it."

The modern scientific mind has a wholesome and well-founded objection to "catastrophe," and as Mr. Huxley pointed out a year or two back in the *Nineteenth Century*, when attacking Canon Liddon, "catastrophe" is only a sequence in the chain of cause and effect, where we do not happen to know the cause. But though "catastrophe" is a word of evil import, we may use it for the moment to signify any event which occurs, but cannot be explained by those sequences of cause and effect which we call "natural laws." If, then, anywhere in the biological history of man, any event has occurred which is "catastrophic" in its nature, and cannot be explained by the Darwinian law of natural selection, we must look for the solution in some other set of sequences, in some other, though perhaps unrecognised and unknown, natural law.

To prove his position Mr. Wallace takes three such "catastrophic" cases; the origin of the mathematical faculty; the origin of the musical faculty; and the origin of the artistic faculty.

First, as to the mathematical faculty. There seems to be no doubt that among savage races the power of counting is very limited, even though it be true that the Tongans can count up to 100,000. "But," Mr. Wallace observes:—

"Mere counting does not imply either the possession or the use of anything that can be really called the mathematical faculty, the existence of which, in any broad sense, has only been possible since the introduction of the decimal notation. The Greeks, the Romans, the Egyptians, the Jews, and the Chinese had all such cumbrous systems, that anything like a science of arithmetic, beyond very simple operations, was impossible; and the Roman system, by which the year 1888 would be written MDCCCLXXXVIII, was in common use in Europe down to the fourteenth or fifteenth century, and even much later in some places."

After referring to the introduction of Algebra, Mr. Wallace goes on:—

"It is, however, during the last three centuries only that the civilised world appears to have become conscious of the possession of a marvellous faculty which . . . has developed to an extent, the full grandeur of which can be appreciated only by those who have devoted some time (even if unsuccessfully) to the study."

Now, says Mr. Wallace, the savage either did or did not possess this faculty in a rudimentary state; if he did, then,

"We have to ask by what means has this faculty been so rapidly developed in all civilised races, many of which a few centuries back were, in this respect, almost savages themselves; while in the latter case the difficulty is still greater, for we have to assume the existence of a faculty which had never been used either by the supposed possessors of it or by their ancestors."

Mr. Wallace takes the least difficult of these suppositions, namely, that the savage had the rudiments of the faculty. How then, he asks, has it become developed so as to produce a Newton, a La Place, a Gauss, or a Cayley? Admitting all gradations between the two extremes, the savage and Newton, what motive power caused its development? Now the process of natural selection and of the survival of the fittest depends entirely on struggle of some kind, and Mr. Wallace shows how in "the struggles of

savage man with the elements, and with wild beasts, or of tribe with tribe" this faculty could have had no influence, and he points out with great emphasis that the Hindoos, the Arabs, the Greeks, and the Romans, all of whom had some amount of mathematical talent, have been supplanted by the Celts, the Teutons, and the Slavs, the fittest for survival—these last-mentioned races not having depended for "their steadily growing success during past centuries either on the possession of any exceptionally mathematical faculty or on its exercise." Mr. Wallace concludes then that we must look elsewhere for the development of the mathematical faculty.

Mr. Wallace again looks at this same faculty from another point of view. He shows that—

"The characters developed by means of natural selection will be present in all the individuals of a species, and, though varying, will not vary widely from a common standard In accordance with this law, we find that all those characters which were certainly essential to him during his early stages of development, exist in all savages with some approach to equality. In the speed of running, in bodily strength, in skill with weapons, in acuteness of vision, or in power of following, all are fairly proficient So, every wren makes a fairly good nest, &c.

"Now as to this mathematical faculty, probably fewer than one in a hundred really possess it, the great bulk of the population having no natural ability for the study, or feeling the slightest interest in it. And if we attempt to measure the amount of variation in the faculty itself between a first-class mathematician and the ordinary run of people, who find any kind of calculation confusing and altogether devoid of interest, it is probable that the former could not be estimated at less than a hundred times the latter, and perhaps a thousand times would more nearly measure the difference between them."

This curiously sporadic character is shown with equal clearness to be a property of both the artistic and musical faculties. The suggestiveness of the observations is evident, but the admirable way in which Mr. Wallace comes to his conclusion must be reserved for another article.

ADDRESS BY SIGNOR GIOVANNI HOFFMAN.

"Observer" writes:—Signor Giovanni Hoffman, secretary of the Academy for the Studies of Spiritism and Magnetism at Rome, and editor of the Spiritist journal, *Luz*, of that city, has been so obliging as to send me his speech delivered at the International Congress of Barcelona, on September 9th, 1888; and as I cannot but think that extracts from that speech may be acceptable to some of your readers, especially to those who may meet him at the coming Congress in Paris, I now translate the following extracts from the French, the language in which they were spoken:—

"What are the important objects of this International Congress? Is it to establish, perchance, the scientific character of Spiritism? Is it, peradventure, to study the most sure and practical methods of propagating a knowledge of its doctrines? By no means, it is neither the one nor the other.

"In the scientific point of view, Spiritism, considered as a positive science, has already received an official sanction, thanks to the labours eminently and rigorously experimental of the *élite* of savants. Facts are not opinions, gentlemen, and the speculative researches of Crookes, Wallace, Zöllner, Aksakoff, of Flammarion and of the Dialectic Society of London, &c., have the seal of an axiomatic verity. The first point is, then, no longer matter for inquiry.

"Is it on the second question that we want elucidation?"

"But, my dear friends, every doctrine which does not pose on absolute principles, but which nevertheless can be demonstrated by evidence, or is the logical result of observation: every doctrine, I say, which touches on every branch of social economy, to which it lends the strength of its own discoveries, will always assimilate itself (it is in the natural order of things); every progressive doctrine, of whatever order it may be, having already arrived at the point of practical truth, has already emerged from the domain of Utopia; if it were otherwise it would be self-destructive; in ceasing to be that which it is it would give the lie to its origin and to its providential object.

'Spiritism,' to quote the venerated M. Kardec, 'marching as it does with progress, can never be overthrown; because, if new discoveries show it to be in error on any point, it would modify itself on that point; if a new truth reveals itself, Spiritism accepts it.' Spiritism will emerge ever pure and brilliant, because God has planted in it the germ which can never be destructible by the instrumentality of man. Spiritism treats of great doctrines which are truly strong, because they are truly just.

"Well then, my dear friends, it is a new phase which is about to commence for our doctrine; there are new horizons about to manifest themselves before our eyes.

"The phase of experiment almost done with, it is the social phase that it behoves us for the future to take in hand: we must build up a new social edifice, we must re-construct and regenerate the past, we must strenuously oppose ourselves to the current which menaces to swallow us up in the depths of Nihilism, that marasma which so deeply affects the society of our day. . . .

"It is not ideas alone that we must elevate, but sentiments. So long as we know not whence we come or whither we go, and our function here; in others words, so long as we have not attained a true idea of universal order, there can be no society really human, nor peoples realising, in full conscience, the Divine ideal of humanity.

"From this point of view the ethics of Spiritism present a grand advantage over every other (*so-called*) moral system, for that which has contributed to preserve morality under a speculative point of view, arises from the fact that the theories in this science have been rather proofs of the intelligence of philosophers than doctrines drawn from the demonstration of a law of nature. In order to give to moral theory the same fixed character that is attained in theories of physics we must form a moral theory with the same scientific exactitude.

"The measures taken by philosophers who have established theories in physics are simple and evident. They commenced by an exact examination of material phenomena by the method of experiment. That is also the primitive phase of Spiritism.

"When Galileo discovered that the law of material bodies presented surfaces either straight or curved, he demonstrated that these laws were principles in mechanical art and that they could be adopted as a theory or doctrine fitted for the explanation of what is seen in this branch of nature.

"When Newton discovered the gravitation of bodies through the attraction of the earth, and found out by experience and evidence that it was the universal law of matter, as it was also a principle in mechanical art, it became a doctrine fitting for the explanation of appearances in the whole system of nature, and was denominated the theory of gravitation.

"In like way analyzation and philosophic induction have put us in a position to discover that honesty, or the recognition of rights; that justice, or the maintenance of rights, such as are proved and demonstrated by Spiritist doctrine; are fixed principles, uniformly striking the moral faculty, which accepts them without discussion. They are like bodies inclining towards the centre of the earth, which attracts them uniformly.

"Very well, my dear friends, know you what Spiritism is in the perfectible life of humanity? It is precisely the centre of moral gravitation, to which the search for the excelsior and the perfect tend; it is the increasing march of terrestrial humanity towards universalisation, towards the communion of souls in the holy and Divine harmony of the eternal concert of beings and of worlds.

"Let us work then for this object henceforth without ceasing, and without fear. . . . All men, whatever may be their condition, whatever may be their reciprocal rapports, may find in the ethics of Spiritism rules of exceptional purity and wisdom. Our social atrophy is but a consequence of our moral uneasiness; there can be no good laws where morality is but a fiction or a dogmatic artifice."

"A creating and informing spirit which is with us and not of us, is recognised in real and storied life . . . it comes to the least of us as a voice that will be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dullest of us all . . . we wonder at ourselves, or rather, not at ourselves, but at the divine visitor who chooses our brains as his dwelling place, and invests our naked thought with the purple of the kings of speech or song."—DR. O. W. HOLMES.

THE VICE OF THE AGE.

A MEDITATION.

"The vice of the age is materialism—a belief in matter and not in spirit: in number and quantity, not in quality: in *outwardness*, not in *inwardness*: in mechanical activity, not in meditative quiet: in wealth and birth and rank, not in truth and heroism.

"Of the existence of spirit, man needs no proof. Spirit reveals itself. Matter has a dependent existence. I, a spirit, perceive by my senses that matter is. Hence, I say it exists. Its existence is at best inferential. Hence, also, I say, 'I do not know whether gold is, whether a landed estate is a reality, but I do know that Love is, that Truth is, that Heroism has a real existence.' But the world thinks just the reverse. A degraded age seems to think that spirit is at best but matter beaten out very thin.

"You seek happiness in outward objects, not in the soul. You run hither and thither in search of the sublime and the beautiful. But you can see only what you bring with yourself. 'Disabuse your mind of that tyrannous phantom of size.' 'Nothing is great or small, save in proportion to the quantity of creative thought which has been exercised in making it.' If you can appreciate the sublime grandeur of the snow-peaked Himalayas, you need not go to have a look at it. Remain at home; the sublimity that is in the dew-drop will fill your soul. Travellers believe in miles, but I in meditation. If you have nothing in you, don't be a wanderer. If you can do without travelling, travel.

"If you are so rich in the spirit that you can make earthly riches very unnecessary, acquire them; else all the wealth hid in caverns of the deep will not avail. You possess a million. But what have you *within*? What use do you make of your wealth? You boast of your acres. Let me know the extent of your territories in the Ideal World. Compare ancient Attica and modern Russia. Truly a strange thing it is—this Ideal map. Besides, though you do not suspect it, your neighbour, the poor poet, is wealthier in your land than you. Your land yields you corn, but *him*, inspiration.

"'I am a descendant of so-and-so.' A worthy man was he, your ancestor. But what are you? My friend, if you can't answer that question boldly, without being abashed, pray do not suggest a comparison which cannot but be unpleasant to you.

"The best thing that can happen to a man is to be thrown upon his own resources. It is a misfortune to be born with a golden spoon in one's mouth. A man ought to scorn the respect shown him for his wealth, rank, or 'high' birth. Nobody can be born better than of honest parents. 'It is only noble to be good.' But where, alas! are the men, strong in endeavour, pure in heart, rich in virtuous energy; whose Muse is poverty, and 'who refresh our faith in heroism and virtue'? Where is the man who will say, 'Let cowards and idiots and faint-hearted men prefer wealth and rank and "high" birth. Here I am. God made me, and gave me hands and feet and brains. I will be no beggar at the doors of my ancestors, or of any other men. Let me be a man'?

"I want to see men and things as they are. I want to see my true self. If people think me different from them in kind on account of superior wealth, rank, and birth, will they sincerely tell me their minds? Will they call me a rogue, if I be one? I hold it, no better fortune can happen to a man than to be called a rogue, if he is one. In the presence of a man with a sanctimonious look, men will talk Scripture. I will not assume the sacred priest. I am the brother of the felon.

"Many are they who will ask how many books you have read; but few will ask you what use you make of the one or two books you may have studied. Who asks me whether I have dug deep enough to get at the treasures of wisdom that lie buried in the few noble books of the world, the temples which enshrine the spirit of the ages? I do not wish to know in how many tongues a man can express his desire for 'gross provender,' nor how many sciences he knows. Tell me his conception of human life. Is he self centred? Is his soul in harmony with the visible universe, and the Invisible?

"The besetting sin of the age is mechanical activity, drowning thought, obliterating the rainbow colours of poetry, drying up the fountain of inspiration in the soul. It passes for work. But is that work where the spirit is not? Where Love is not. I will not give alms, if I cannot give my heart with it. Shall charity, daughter of God, be made a fashionable lady, without a protest! 'How much does he give?' That is not the ques-

tion to ask. Nay, but tell me how much of his heart, his love, goes with his wealth.

"The worth of public speaking is measured by the hour. Men do not ask themselves whether it is worth their while to listen to a wind-bag pricked. The question of pith is never raised.

"The above remarks are true also of much of the teaching of the age. The brief, oracular style of inspired men, who receive their truths direct from God, has gone out of fashion. Let me have a bright idea to bring light into my soul; a living coal from the holy altar to warm my torpid heart. Let me have thought-burdened sentences. I do not want them diluted like Calcutta milk.

"More missionaries are wanted. No doubt. But the missionary spirit is wanted more. Do you feel *called* to preach? Then go your way and do as God bids you, as St. Paul did.

"I often ask myself what is my ideal. Surely we ought to be above praise, a thing external; above all imitation, too. Let us fulfil the law of our being. Ought we not to try to realise absolute goodness?

"The superficial character of the age affects its theology also. Men seek God in nature, and not so much in the soul. Let me be not misunderstood. The design argument and all that, is good. I do not disparage it. But who interprets nature? Who sees the design? It is the spirit of man. Seek God, then, in the spirit; if in nature, then much more in the nature of the soul. The laws of love, the desire for sincere and full communion, the existence of conscience, all necessitate the existence of a Being, the searcher of heart, who is all Love and Perfect Righteousness.

"Is immortality mere duration, length of life, as is commonly supposed? Is it not also 'depth of life'? In our sublime moments, moments of faith, we lose sight of time. I do not wish to live always, if I am to live like a clock, to have a mere material and mechanical, or, at best an animal existence, without 'the vision and the faculty Divine.'—*Indian Messenger*; quoted in the *Theosophist*.

LONDON HYPNOTIC SOCIETY.

The following extracts from a circular just issued by Herr Carl Hansen may be interesting to our readers. Further particulars as to terms, &c., may be had at the office of this paper:—

"Hypnotism having proved itself valuable in the cure of disease, and successful where all medical treatment has failed, it is thought that this science, which of late years has gained so much ground on the Continent, and the application of which has been attended with such beneficial results, ought to have a home in England.

"Many ladies and gentlemen of high social position having offered their support to carry this idea into effect, the undersigned Carl Hansen, of Copenhagen, well known in the scientific world as a practical Hypnotist of thirty-six years' standing, and who has founded schools and societies of Hypnotism in many Continental and colonial towns, all of which flourish and do good, proposes to establish a Hypnotic Society in London, the objects of which will be: (1) The study and application of Hypnotism as a curative agent; (2) the investigation of Hypnotic phenomena in all their bearings, both physiological and psychological. 3. The propagation of Hypnotism in Great Britain and the proper use thereof.

"For the carrying out of this scheme Mr. Hansen proposes to hire suitable premises in a good and accessible position in London. Mr. Hansen will reside on the premises, and for three hours a day during four days a week will devote himself to the treatment of the poor, from whom no payment or donation in any form will be accepted.

"All subscribers to the Society will have free Hypnotic treatment if treated on the premises; if visited at their own homes only a charge for travelling expenses will be made. Once a fortnight Mr. Hansen will give a lecture on Hypnotism, and as far as possible illustrate the same by experiments. Each member will have the privilege of introducing one friend.

"A committee of not more than five subscribers will be elected to supervise the work of the Society. It is proposed that reports should be printed half-yearly. The committee will also arrange extraordinary meetings and conversaziones, of which due notice will be given, and will devise such measures as will forward the object in view. Private lessons will be given weekly to all who may wish such instruction, their names having been first submitted to the committee for approval."

PHYSICAL MANIFESTATIONS.

FROM "ON MEDIUMSHIP," BY DR. B. CRYIAK, IN *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

After a short notice of the early physical manifestations through the Fox sisters, the author proceeds as follows:—

"Physical manifestations were, therefore, the A B C of modern Spiritualism, as they still are, and for the very simple reason that the spirit-world was forced to attract the notice of men by something that would astonish them. Before the year 1848, the spirit world had indeed made an attempt to give mankind a better insight into the operations of nature, in order to found upon it a new 'harmonial philosophy'; but the result was that although the elevated communications given through A. J. Davis made a sensation among persons of culture, they were unnoticed by the general public, as they were beyond their comprehension, and the foundation of the edifice of the harmonic temple was wanting. Communications through persons in a 'convulsed' state had often previously been given, and therefore Davis's works were only superficially noticed and not at all comprehended. Only when the certainty of personal immortality was clearly demonstrated by the widely spread physical manifestations, there arose not only the comprehension but the need of the teachings of the harmonial philosophy, and then the high value of Davis's writings became recognised, and they were utilised as the cornerstone of the new temple of the teachings of the spirit. Without the almost incredible effect of physical manifestations upon the minds of men, it would have been impossible to make them understand the phenomena of trance, inspiration, spirit control of separate members or the entire organisation of a human being, vision, intuition, clairvoyance, psychometry, &c. We have, therefore, to consider what are called physical manifestations as the basis of the whole of Spiritualism; for there still exist a very large number of persons, who are so unspiritually-minded and materialistic that they could never be convinced of the truth of Spiritualism without tangible and palpable proofs of the power of spirit over matter. So-called physical manifestations are a necessity, they cannot be dispensed with, and it is, therefore, impossible for us to be opposed to them, as we have been accused of being by many persons who neither understood the matter nor our standpoint with regard to it. We will endeavour to explain what we mean on the subject.

"We have before said that the power of becoming connected with what is earthly, physical, and material, and of operating upon and through it, decreases in proportion as a spirit recedes from it, by becoming more spiritual and putting off everything of a gross nature which still connects him with the earth. Therefore, the more highly a spirit becomes developed on the other side, the more his power and capacity for acting upon matter, as well as his interest in such things, diminishes, till he attains a degree of spirituality in which it is simply impossible for him to come into connection with matter at all. From this it is self-evident that, on the other hand, a spirit has more power over what is physical and earthly the less he is removed from it by becoming spiritually developed, the more intimately he is still connected with what is material, and the more materiality his organism still contains. On these grounds, and as a matter of necessity, the spirits selected for the first physical manifestations the spirit of a pedlar, who had been murdered, but who was still closely connected with earth. Later on, he was joined, in manifesting to the Fox girls, by other spirits of rude, uncultured persons, whose moral standpoint left much to be desired and to whose lax ideas of morality, perhaps, the downfall of the Fox sisters may in great measure be attributed. According to the conformation of the spirit realms, the more highly developed spirits cannot directly take part in physical manifestations, and when we have repeatedly said that one ought not to believe too implicitly in the spirits who control at such séances, since they are but spirits from the lower spheres, we have only done our duty in enlightening and warning people. Many mediums and their friends have been offended with us on this account, but what we assert is none the less simple truth. We should demand nothing from spirits at physical séances, like those of the medium Emil Schrappe, but manifestations of power, and should certainly not expect from them elevated wisdom, and then we

shall not be disappointed. If we would have instruction and enlightenment, we must turn to those spirits who control highly-gifted mediums in a state of trance. By this we do not, however, mean to say that the spirits who manifest through physical mediums are bad or wicked; on the contrary, they are, for the most part, spirits of good, well-meaning, and obliging persons, who take great pleasure in convincing men of the soul's immortality by their exhibitions of power; but there is little trace in them of spiritual development, or scientific knowledge; indeed, they sometimes cannot even themselves explain the way and manner in which their manifestations are produced.

"As in the erection of a temple or a palace, we require, not only architects and master builders, but masons, carpenters, and plasterers, so, in building up the temple of Spiritualism must we have, besides the highly-developed spirits who act as instructors and master builders, the journeymen and handicraftsmen; for each is of importance and indispensable in his place. Spirits for physical manifestations lay the foundation of the building, and therefore belong to the edifice as much as do those spirits who are more advanced in wisdom and knowledge."

CORRESPONDENCE.

The Soul Here and Hereafter.
To the Editor of "LIGHT."

SIR,—Although I desired to beat a retreat from the Re-incarnation arena, I presume that I am not, therefore, precluded from discussing those side-issues which have grown out of the main controversy.

I am always interested in those puzzles and problems which Mr. Joseph Clayton submits to me, especially as their solution is so very easy and simple. I would, therefore, recommend him not to appear to imagine that he has placed me in an argumentative cleft stick from which there is no escape.

Would he be surprised to hear that I accept the belief that the human soul does grow, decay, and even die, yet the individual remains immortal? Let me explain. When death happens on this earth, and the soul is summoned to the spiritual world, it enters the first celestial sphere, where it has to work and fulfil its destiny. When it has attained the highest state of progress of which it is capable in that sphere, it decays and dies, as far as its form and conditions are concerned, and then it experiences a resurrection into a higher sphere; and so it goes on ever working, progressing, decaying, dying, and rising again through all the celestial spheres, until it reaches the very throne of God, and, figuratively speaking, is placed on the right hand of the Almighty. Here it is employed in that Divine and beneficent work which the Creator has appointed it to accomplish, and for which it may have proved itself worthy. The Mahommedans tell us that God is covered with 70,000 veils; so the human soul has its 1,000 veils; in its progress through eternity, at each death, it sloughs off its outer covering, always preserving its conscious and individual identity, until it becomes so exalted and purified that it is fit for the society of the angels and archangels and the glorious company of the highest Heaven.

To me this idea of the destiny of the human soul is the grandest and most magnificent which the mind of man can conceive. I may utter this opinion without taking any credit to myself, as the idea is not mine—it is not evolved from my inner consciousness, it is derived from the highest source of spiritual teaching known to me. For myself, I possess no such mental elevation as would justify me in venturing to invent and dictate truths for the acceptance of mankind.

Permit me to occupy the remaining space at my disposal in wandering over some of the letters of your other correspondents.

Mr. A. F. Tindall asks "if animals have souls."

I answer most distinctly in the affirmative. No fact in spiritual experience is more distinctly and indisputably established.*

"Lily" commends "C.C.M.'s" idea respecting "the fallacy of total incarnation," and assumes that "only such part of the Ego or spirit (the true man) is re-incarnate which needs further development." These words may be "golden," but they are certainly not sensible or demonstrable. Fancy one-tenth of my Ego being re-incarnated, and the other nine-tenths wandering about the universe somewhere! If "therein lies the true key" to understanding the doctrine of Re-incarnation,

* Those who take an interest in this subject will find it fully discussed in a book entitled *Man and Beast: Here and Hereafter*, by my old, valued, and lamented friend, the late Rev. J. G. Wood, M.A.—N.C.

its acceptance is as remote and hopeless as I could possibly desire it to be. I much prefer rational truths to "golden words."

Mr. Edward Maitland considers that the view that "a couple however low, degraded, and ill-assorted," should have the power of begetting an immortal soul is "monstrous." There are apparently to our uninstructed perceptions a great many monstrous things in life, and this is unfortunately one of them.

I have previously explained that evil is associated with imperfection; two imperfections coming together may make an average kind of perfection, or rather, I should say, completeness, especially if they are of opposite qualities. A *plus* and a *minus* quantity united would produce neither. Two fractions or mixed numbers will make a perfect integer. Base parents need not necessarily have degraded offspring, as their baseness may be partly the result of their conditions and want of training, and may be only superficial. We all know what a powerful influence discipline exercises in the development of human character, and, therefore, I think we need not fear that degraded parents, begetting the souls as well as the bodies of their children, will seriously and necessarily affect their ultimate immortality or frustrate God's government of the universe.

I wish the Re-incarnationists would formulate the articles of their belief a little more definitely. We should then know what their tenets really are. At one time Mrs. Kingsford taught that the souls of some human beings might be re-incarnated in the bodies of animals; but this doctrine appears to be now given up by many of her followers.

Mr. Maitland tells us that "the function of parents consists in providing the conditions under which souls *desirous to become re-incarnate may do so.*"

So that after all, Re-incarnation is not a necessity, but depends upon the choice of the soul. One trembles to think what will become of the human race if the souls of the departed decline to become re-incarnated; but it is some comfort to know that in the case of "degraded parents" this power of choice exists and can be exercised. After 6,000 years of experience one is puzzled to understand why a soul, with any hope of development, should choose to be re-incarnated through the instrumentality of "degraded parents."

Mr. Maitland may, however, console himself by learning that his theory is not supported by a single fact, and that it is altogether unacceptable and futile.

London.

NEWTON CROSLAND.

August 10th, 1889.

Theosophy versus Spiritualism.

To the Editor of "LIGHT."

SIR,—*"LIGHT"* is a strange paper; and although I am not easily surprised, yet I must say I am surprised at the present attack made on Theosophy and its leaders. I am not so much surprised at the attack as the source from which it has come, for one would expect Spiritualists to be the last to be guilty of bigotry and dogmatism, not to say falsehoods.

I happen to have studied Spiritualism a little, and as far as my connection with it went, I found its motto to be; first, the Fatherhood of God; second, *the brotherhood of man*, &c. So, if those friends who have contributed to your columns for the last few weeks call themselves Spiritualists, I would ask them to prove themselves worthy of the name. I fail to see how we can ever prepare the way for the "golden age" by throwing mud at one another, and Spiritualists, especially considering the hard struggles they have had to pass through, should be careful not to make new enemies and lose old friends, for Theosophy is the friend of Spiritualism and the friend of every man and woman who desires the truth for its own sake alone, and not for any selfish object.

Theosophy is ever ready to stretch forth the hand of love to one and all, and show them the path that leads to the "Gates of Gold." More we cannot do, for everyone must tread the path for himself. There is no vicarious atonement.

In regard to the attacks which are constantly poured forth against our respected friend and teacher, Madame Blavatsky, I must say that, even although she has been a modern Jezebel, no one who believes in and endeavours to practise "Universal Brotherhood" could resist his soul going out in sympathy to one who, having relinquished all the pleasures this world can afford, and devoted her life's labours to the elevation of humanity, is repaid by the severest persecution *our friends* have power to inflict. And now, my Spiritualistic friends, let me ask if you can find no better object to expend your talents on

than to attack a Society whose aims are at least as lofty as yours, and whose adherents are quite as earnest as yourselves in labouring for the elevation of our fellow-creatures.

In "*LIGHT*" (August 10th, 1889, p. 384) the Editor says, "May we not, now that everybody has had his say, lie down in peace?" No, by no means. This is not a time to *lie down*, and I am sure the worthy Editor does not mean it, but let us join hands and *work in peace*.*

However much we may differ on some points we all agree that we must all work out our own salvation, and that the time has come when Humanity should "come up higher." Let me impress this on all the readers of "*LIGHT*." "Alpha," writing in "*LIGHT*" of the 10th inst., (p. 383) says, "We have two sets of prophets just now amongst us. One holds that a new spiritual out-pouring is come to us. . . The other set teach that England will soon be one vast workhouse, with Atheism for a sort of gaol chaplain."

Which of these prophets will prove true? That remains with you, my friends. You are to-day sowing the seeds for future ages. What will the harvest be? On you who have attained to a greater or less degree of spiritual knowledge the world depends for guidance. To whom much is given of them shall much be required. Waste not your energies then in persecuting those who may differ from you, but let us labour together, united in heart.

17, Ayrsgyle-street, Paisley.

JAMES WILSON, F.T.S.

Incipient Mediumship—A Request for Advice.

To the Editor of "*LIGHT*."

SIR,—I take the liberty of presenting to you the following narrative and if you have a leisure moment I pray you to give me the benefit of your experience in the treatment of such cases as the one below. The lady appears to be possessed of considerable mediumistic power.

Last summer I held frequent sésances in my room at which were usually present four or five persons, of whom she was almost always one, without, however, it being noticed that she was anything more than an inquirer.

This summer I began the sésances about the last of June. There have never been present at the table more than four persons. Until the 4th inst., the messages given have been of a very frivolous character, so much so that I many times felt discouraged and on the point of giving up. Still, with each trial I would resolve to make one more, hoping that at last I should be rewarded with better results.

On the evening of the 4th inst. there were present Miss X., two other ladies and myself. The table very soon began to move, giving to Miss X. a very beautiful message from an old French gentleman, who died some six years since in Paris, and who was her very warm friend. Then we spoke of the facsimile of the flower piece in the recent number of "*LIGHT*," and of music and writing by the spirits, when the message came for Miss X., "Try the piano." Placing her hands over the keys, they were seized and carried up and down the keyboard, the fingers meanwhile being in rapid motion. Nothing more came of this, a few notes only being struck, and these as if by accident.

I felt she had been long enough subject to this exercise, although she did not complain of fatigue, and fearing it would exhaust her, and for other reasons, I brought this part of the sésance to a close, after asking the spirit if it would meet us the next morning at ten o'clock; the reply was "Yes." Before leaving we seated ourselves at the table; I placed on it some paper, and a pencil in Miss X.'s hand, asking for a drawing. Immediately there followed, with great rapidity a mass of lines, curves, spirals, circles, &c., and an imperfect drawing of a rose, but with this exception, nothing definite. The rapidity with which this was done was indeed marvellous, and I can find no other term for it than lightning-like. I then asked for writing. With the same rapidity came a confused mass of letters running from left to right of the paper in lines, among which nothing could be distinguished but Miss X.'s name in full. It was after this seen that the table moved freely under her hands alone.

The next day at 10 a.m. Miss X. came to my room with another lady. Placing her hands over the piano they were again seized and carried with the same extraordinary rapidity up and down the key-board for several minutes. On a second trial only discords were given; a third trial began with discords and then followed some most exquisite harmonies and correct

* Yes, that is better.—ED. OF "*LIGHT*."

modulations ending again with discords. A fourth trial was made up of a strange exercise in thirds, most difficult of performance. I will say here that Miss X. has hardly touched the piano for six years, and never played pieces of any difficulty even before that. What makes the performance the more remarkable is that she is left-handed, and in this exercise the thirds were for the right hand; only a very proficient performer could have played them. She then went to the table. Again came the order, "Try the piano and you shall play a composition of Mozart." The result was only discords, and I stopped it. Miss X. said that this influence did not appear to be the same as in the other trials. I then asked if it was the same spirit, and was answered "No." Asking for the name of the latter, the reply was, "Ivik Ivorn, of Sweden," a name in music of which I have never heard. I then closed the séance.

Miss X. is a lady about twenty-five years of age, in good health, of excellent family, well known and esteemed in the city in which she lives. I can assure you there is no possibility of her being guilty of any trickery or deception. It seems to me very certain that in her lie the germs of a powerful medium, but I am at a loss to know what may be the best method of developing her gift without doing her physical or mental harm. Please advise me.

August 7th, 1889.

H.

[The lady evidently possesses considerable psychical power.

The first step should be to ascertain whether it resides exclusively in her, or is brought into action when she sits in circle, being dependent on association with someone else. To this end she should try for phenomena when quite alone. If she gets them, she should sit regularly for half-an-hour in the early morning or quiet evening, and endeavour to establish regular communication with her invisible friends. Disorderly or noisy manifestations should be discouraged and repressed. She should not sit when out of health, and never for so long a time as to feel weakened or depressed. The mind should be passive and at rest, without excitement or any strong desire. If it is found that her mediumship depends on sitting with some member of the circle, they should experiment together on the lines above suggested. We shall be glad to hear further of this case.—ED. OF "LIGHT."]

Buddhism: Reply to Mr. Crosland.

To the Editor of "LIGHT."

SIR,—Those of your readers not interested in Buddhism may be so numerous as to warrant your limiting space for further discussing the subject, even if I felt justified in claiming lengthened attention.

Mr. Crosland has not approached the matter in a spirit that warrants my believing that anything that can be stated will convert him from his stereotyped ideas.

1. The modern expounders of Buddhism take so very divergent types of that religion, and treat them in such a manner, that Mr. Crosland must state whom he alludes to before I can enter further upon the question.

2. Buddhist ideas of immortality vary in the several countries; and even among the various sects in any one land; but Re-incarnation, that of Kardec, Sinnett, &c., especially, is the feature that Buddhism, pure and simple, essays to dispel.

3. What Nirvana is or is not understood to be, cannot be set forth in a flippant, brief sentence. The psychological condition, not the physical, that is the *great victory*, which may be compared "on the physical plane" to the bride being received into her spouse's family circle. A new atom, yet a distinct unit.

4. The Buddhist idea of Deity develops, as the individual is more highly educated, the crude pantheism expanding into the transcendental ideal, free of anthropomorphism.

5. This query, not concerning Buddhism, must be discussed by others, and elsewhere. Let us hope an agreement may be come to in the course of a few *æons*; but the general Christian idea of God appears to me* to be that of a "malicious, jealous, and everlastingly revengeful demon," delighting in diabolical cruelty and arbitrariness, that is quite senseless, if not altogether in the interests of a sacerdotal order.

6. Compared with what I conceive to be the current Christian idea (or ideal?) the Buddhistic deserves to be considered sublimely beautiful.

7. The conception of life from the Buddhist point of view cannot be briefly stated: but responsibility increases with knowledge of what is right and what is wrong, and the higher con-

* Our correspondent is entitled to express an opinion which we cannot share.

ception of life and duty is altruistic. Our physical and mental (psychical) as well as moral (ethical) qualities most decidedly determine our actions (*Karma*), deeds of omission as well as of commission, our entourage being only partially responsible, without relieving us.

I do most decidedly think, nay, I know, that the Western mind "should be better informed, or more candid, fair, and scholarly."

Mr. Crosland must pardon my saying I had himself in mind, as well as others like him, when I wrote those words. He may "fancy that we in the West know a great deal." But his "we" have yet to learn how little people know, who most loudly assert their complete, aye, exclusive knowledge.

Buddhists could with equal justice use his own concluding words, and point to the vice, degradation, and pauperism in Christian lands, with the far larger percentage of crime.

I hope to afford your correspondent, in common with others, full opportunity of discussing these matters ere long.

In conclusion I would say that I am not a Buddhist, a Theosophist, or, I hope, a faddist, or sectarian of any kind; but an earnest student of what seems interesting, and of which opportunities have been afforded me of observing "at home and abroad." I am not a scoffer at "other people's beliefs" for I respect their feelings, at least, if not their opinions.

C. PFOUNDERS.

P.S.—May I venture to refer, without incurring the charge of being egotistical, to my efforts towards popular exposition of the subject, in *Two Worlds* (May 17th, July 26th), and in "LIGHT" (April 6th, &c.); *Japan Mail*, 1874-76, &c., &c.?

Drawing Mediumship.

To the Editor of "LIGHT."

SIR,—I quite agree with Madame de Steiger about the spirit drawing to which she alludes in her letter of August 10th, and I hope, with her, that I may never meet with such flowers in another life.

I have a beautiful spirit painting which I purchased many years ago. I was so pleased with it that I begged the painter, who was naturally no artist, to paint me something else. I had no sooner purchased it than I gave it away. There was an object in it, nothing improper, but "uncanny," which, in my opinion, marred the whole beauty of the work; and I could not look at it with any pleasure, but the contrary. I put it down to the interference, in an otherwise charming production, of a malicious spirit, and I hold the same opinion still. Another beautiful picture, in which there is no flaw, was bought from the same painter by my brother, who is no professed Spiritualist.

T. W.

To the Editor of "LIGHT."

SIR,—May I say a few words in answer to Madame de Steiger's remarks about drawing mediumship? I am the more desirous of doing so, as I think the drawing she and Mrs. Kingsford sat in judgment upon may have been one of my own; for I drew, at that time, many that were (at first sight) devoid of that unity of purpose and marred by the apparent confusion noticed by those ladies.

I noticed it myself with regret. But subsequent experience has shown me that these earlier head-drawings were only exercises, absolutely necessary to be gone through. Still, as they are, I am grateful; for my interest in and attachment to Spiritualism was roused through dormant artistic proclivities, in a way they never could have been by long and somewhat obscure Theosophical letters as to the "Ego," "Devachan," or the *Secret Doctrine*. Speaking for myself, I may say that my artistic work is expanding into larger pictures; possessed, I should say, both of unity of purpose and clearness of design. Might I also submit that the condemnation passed by Madame de Steiger on the graceful and beautifully reproduced facsimile drawing is too sweeping by far?

Because that lady *sees nothing* in it, neither "fact" nor "instruction," does it follow that there is "nothing" in it? And is the judgment of the late Mrs. Kingsford to be accepted as infallible, unerring? I trow not.

From my own drawings I have gained instruction which I could not have got in any other way, and more than one fulfilled prophecy have I had by their means. One warning, too, of near danger I got in time for it to be of great use to me, the drawing taking the place of a written warning.

My impression concerning Mrs. Wilkinson's refined and well-drawn design is that it, as a symbolic drawing, contains

much, and that the beautiful little cross nestling in the heart of it would be the point to start from in unravelling its meaning.

"PENCIL."

To the Editor of "LIGHT."

SIR,—One of your correspondents has, it seems, been writing anything but favourably of a peculiar style of mediumship with which she is apparently unfamiliar, against which she is, therefore, perhaps, somewhat prejudiced, and which she evidently misunderstands. There is more than one phase of this art of writing, drawing, and musical mediumship on which she animadverts: one being where the medium is undoubtedly controlled almost as though he or she were a machine for spirit-action only; another where the medium's own powers seem enhanced in a remarkable degree, and he is acted upon in his normal condition without seeming to pass the barrier of self-control. Of course we must suppose these different phases of mediumship to be well known theoretically by the lady whose letter I quote, but, if so, her experience must be limited to a rather inferior order of intelligences, or why sum up all such mediumship as "astral"? To the uninitiated it must be very confusing, and perhaps calculated to repress the powers only just struggling into existence, and to nip them in the bud. For myself, I speak from experience in saying of one of these special gifts that it is ennobling and elevating to a marked degree, and the teaching conveyed is both pure and good, such as may well be from a celestial source, and to infer that such mediumship originates from a low order of spirits almost savours of the popular doctrine, viz., "If power exists at all, it must be derived from the devil."

No doubt an inferior order of spirits, in communicating with those of their friends and relatives still on the earth plane, are not sufficiently advanced to give a high order of teaching to the mediums they are capable of controlling; but perhaps all such teaching is progressive, and proceeds from living sentient beings and not mere wandering shells on the astral plane. I speak from a knowledge based on experience, and believe it comes from a high and holy source, and is good in all its bearings and productive of good. "By their fruits ye shall know them." "He that doeth good is of God." EVA.

Prophecies Fulfilled.

To the Editor of "LIGHT."

SIR,—Many thanks for what you said in your number of the 20th of last month, as you will easily understand that, loth to quarrel with anyone, I feel less disposed to do so with those whom I consider as brethren in the sacred cause of Spiritualism.—Spiritualism the bearer of those glad tidings which the world is now competent to appreciate and which are destined to herald in that new light intended to shape out, gradually, a glorious era to the earth-bound spirit of man.

Besides expressing my satisfaction on this point, my wish to-day is to briefly occupy your time with the description of a séance, at which I was present in Florence, together with six of my friends and acquaintances, nearly twelve years ago, but which is of interest now as it then was.

We sat round a small table one evening in the early part of November, 1877. The table soon began to move, and through tilting and the alphabet gave the name of the controlling spirit as being *Signora Teresa Canuti*, who had been the governess of my children, and who at once told us she brought great news as "the Pope (then Pius IX.) was soon to be called away from our earthly scene."

This made us smile, and we told the good spirit that there was no need of a messenger from the far beyond to make us aware that a man who had reached his eighty-fifth year was on the border of the grave. We, however, asked what was meant by *soon*—and the answer was: "Though difficult for us to measure time, I may confidently state within three months."

Some few moments afterwards the table moved violently and threw itself on me and then spelled out "*Emily*" (my late wife's name), and went on saying: "You laughed at what the Signora Teresa told you, but I have more serious news to communicate, namely, that the King (Victor Emanuel) will die before the Pope!" I then asked: "Is it really you, Emily?" and the table again jumped towards me and then spelled out: "Yes; I am *your* Emily!" "Well," I replied, "then it must be true, for you have never told a fib in your life."

We kept the news to ourselves and to our nearest friends.

The result of the prophecy proved quite correct, as the King died two months after and the Pope three, as had been pre-

dicted. The impression produced on our outside friends, who had heard of the prophecy, will last to the end of their days.

Outsiders will naturally say that this was merely a striking coincidence; but we, schooled by many similar facts, know that such occurrences cannot be forced within the narrow limits of chance coincidences, and that there is a power at work which claims our utmost attention for the good of all.

Fortullino, Rosignano Marittimo, SEBASTIANO FENZI,
Province of Pisa.

August 12th, 1889.

SOCIETY WORK.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—Mrs. Zeeles gave an interesting address on Sunday, on the following subject chosen by the audience, "Whence came I, what am I here for, and whither am I going?" Very successful clairvoyant descriptions were also given, nearly all being recognised. Next Sunday Mr. Lees will be with us. On Sunday afternoon we had a large gathering in the park. Addresses were given by Messrs. Drake, Emma, Veitch, and Mrs. Zeeles. Next Sunday Mr. Rodger and Mr. Mackenzie.—PERCY SMYTH, Hon. Sec.

MARYLEBONE LYCEUM AT 24, HARCOURT - STREET, MARYLEBONE-ROAD, W.—On Sunday last the Lyceum was opened in due form by the Conductor. The calisthenics, marching, and musical readings were led by Miss Smythe, and recitations were given by Edith Claxton, Anne and Percy Goddard, Anne and Martha J. Cobb, and Lizzie Mason. Twenty-four persons were present, including visitors. We have to acknowledge the receipt of a parcel of Lyceum Prize Tales from Mr. Veitch with thanks. The children, leaders, and friends will meet on Friday evenings, at 7.30, to practice hymns and the various marches and calisthenics. We should feel grateful if some friend could come and put us through the chain marches.—C. WHITE, 75, Balcombe-street, Dorset-square, N.W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday Mr. R. J. Lees addressed three good meetings. The open-air gathering on Peckham Rye in the afternoon attracted some hundreds of listeners, who appeared greatly interested in what was said. The evening meeting at the hall was crowded; many of our orthodox friends were present and were well repaid by hearing a splendid address on "Christian Spiritualism," with some interesting replies to questions. An open-air gathering on Peckham Rye on Sunday next at 3 p.m., near the band stand, will be addressed by Mr. Lees; at the hall at 11 a.m. Miss Davy, clairvoyance; at 6.30 p.m., Mr. Parker and friends.—W. E. LONG, Hon. Sec.

KING'S CROSS, 99, CALEDONIAN-ROAD.—Last Sunday an interesting paper on "Western Occultism" was given by Miss Todd. It provoked an excellent discussion, eliciting valuable information from Messrs. Yates and Mackenzie. Several other speakers took part, and Miss Todd was warmly thanked for her very suggestive paper. At 6.30 Messrs. Rodger, Veitch, Yates, and Battell addressed a large meeting in Regent's Park. Mr. Yates has consented to read the next paper. The services of a good mesmerist would be appreciated by the class which meets on Tuesday. One lady has gone into the deep mesmeric trance, giving some marvellous descriptions of places hitherto unknown to her, as well as useful instruction to her mesmerist. This research in the psychic field is both interesting and profitable.—J. BOWLES DALY, Hon. Sec., 53, Hartham-road, Holloway, N.

295, LAVENDER HILL, CLAPHAM JUNCTION, S.W. — The third anniversary of the "Endyonie" Society was celebrated by a social tea and meetings on Sunday last. The tea (thanks to Mrs. Goddard) passed off most successfully, and the evening meeting ended with good practical results. After the opening preliminaries, the chairman (Mr. Goddard) gave a short history of the society from its commencement at Penge, and stated that he regretted that since its removal to Clapham it had only existed by reason of three or four of the original members still remaining. He hoped this would now be remedied, and that they would bind themselves together and take the control of the meetings into their own hands, thus allowing him to take a less prominent position than had hitherto been possible. After several very practical speeches, it was unanimously resolved, on the motion of Mr. Barker, seconded by Mr. Short, to form a society, and the following ladies and gentlemen were elected to form a provisional committee to draw up and present to the next meeting a programme for the society's acceptance:—Mesdames Spink and Woodhouse; Messrs. Barker, Carré, Nixon, Short, Winno, Goddard (chairman), and J. Morgan Smith (hon. sec.). Just before closing the chairman stated that a lady who had already contributed £5 towards the Lyceum had sent a donation of £1 in aid of the Harmonium Fund.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C