

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

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

The poets are to the front this month. In the *New Review* there is Lord Tennyson on "The Throstle," dainty as ever, getting at the heart and spirit as no other living poet's insight suffices to do. I must not quote, for I am requested to consider myself muzzled in this respect, and I obey. Sixpence solves the difficulty, if any of my readers value work of this most spiritual type. Then in the *English Illustrated Magazine* we have the sonorous lines of Mr. Swinburne "On the South Coast." The magazine has apparently abolished its double columns in order to offer to Mr. Swinburne a full page in which he may disport himself with his sesquipedalian rhythms, which break like the crash of the waves on the coast when the Atlantic rollers thunder in, and which I must break up if I give a specimen of the six and thirty melodious stanzas. The poet is describing, in his verses inscribed to Mr. Theodore Watts, the "Divine Sea":—

Strong as time,
And as faith sublime,
Clothed round with shadows of hopes and fears ;
Nights and morrows,
And joys and sorrows,
Alive with passion of prayers and tears :
Stands the shrine
That has seen decline
Eight hundred waxing and waning years.

"Time that flies as a dream, and dies as dreams that die with the sleep they feed" makes no impress here; "writes no wrinkle on the azure brow" of Ocean, nor touches the "Tower set square to the storms of air."

Men and years
Are as leaves or tears
That storm or sorrow is fain to shed :
These go by
As the winds that sigh,
And none takes note of them, quick or dead.
Time, whose breath
Is their birth and death,
Folds here his pinions and bows his head.

And so one might go on revelling in this wealth of word-rhythm: but a further sample of Mr. Swinburne's magic word-conjuring must suffice:—

Dreams that show
What we faint would know,
And know not save by the grace of sleep,
Sleep whose hands
Have removed the bands
That eyes long waking and faint to weep
Feel fast bound
On them—light around
Them strange, and darkness above them steep.

Yet no vision
That heals division
Of love from love, and renews awhile
Life and breath
In the lips where death
Has quenched the spirit of speech and smile,
Shows on earth,
Or in Heaven's mid mirth,
Where no fears enter or doubts defile,
Aught more fair
Than the radiant air
And water here by the twilight wed,
Hero made one
By the wanling sun
Whose last love quickens to rosebright red
Half the crown
Of the soft high down
That rears to northward its wood-girt head.
Death more proud
Than the kings' heads bowed
Before him, stronger than all things, bows
Here his head :
As if death were dead,
And kingship plucked from his crownless brows,
Life hath here
Such a face of cheer
As change appals not and time avows.
Rosy grey,
Or as fiery spray
Full-plumed, or greener than emerald, gleams
Plot by plot
As the skies allot
For each its glory, divine as dreams
Lit with fire
Of appeased desire
Which sounds the secret of all that seems ;
Fair and dear
Is the land's face here,
And fair man's work as a man's may be :
Dear and fair
As the sunbright air
Is here the record that speaks him free ;
Free by birth
Of a sacred earth,
And regent ever of all the sea.

The Rev. Arthur Tooth, of former notoriety, writes from St. Raphael's, Croydon, respecting some hypnotic experiments that he has satisfactorily made for the alleviation of pain. Mr. Tooth's conclusions communicated to the *Daily News* in reply to inquiries are sane and sensible. He says:—

Hypnotism is essentially a psychological study, and in the very complex condition of life under which we live, with elements and interests partly material and partly immaterial, both very involved, and shading off into one another by imperceptible degrees, it is impossible to say that hypnotism has claims exclusively medical, or moral; some suffering is alleviated by treatment which no moral influence can possibly control; and it is also often painfully true that there are forms of suffering both mental and physical, and perhaps in the sum total of pain this suffering is the greatest and most acute, which can be alleviated by moral influences only. Medical treatment does not touch them; they are just such cases which a medical man terms "troublesome." With encouragement for research and experiment for every theory, it would be unfair that hypnotism should

be silenced ; it will yet become a science. Meanwhile its endurance will be tested by contempt, which does not proceed from any familiarity with the subject, from some who vainly would persuade us that they "are the people and that wisdom is with them." It must be borne in mind as a first principle that all cure is a process of nature, and that it is immaterial from what source a contribution comes to bring about such a result—it may be something material, as a drug, or it may be something immaterial, as influence pure and simple. I do not doubt—it is impossible for me to do so—that it is possible to rouse the natural powers to unwonted activity, and even almost to recall them under a special mental condition. The study may be stripped of some of its apparent difficulties by realising that it is not the action of mind apart from matter, or of some occult agency, but the action of the mind in actual union with matter, and this is a very common everyday truth, and we are now watching the extension of this energy with the greatest interest. It is very certain that hypnotism can be used to suppress irregular conditions of mind and body, and leave a subject to the restorative powers of nature.

I come upon a profession of faith in the columns of *Unity*, made by Mrs. Ormiston Chant, which I make no apology for transferring to these pages where I have so often attempted to present worthy ideals of religion. This seems to me not less worthy than some which have found acceptance among us :—

It should be enough for all Christians that I am passionately and unceasingly endeavouring to live the life I believe Christ my Master lived, thankful to live it in His name for the sake of God and man. He taught no creed, but He taught spiritual truths and principles of action common to all the creeds that bear His name, and those truths and principles are what inspire my life, my work and teaching.

In the earlier days of my public speaking, some six or seven years ago, I used to announce myself as a Church of Englander, but when I came to work among all denominations and saw how the cross upon which Christ is crucified to-day is not made of wood but of definitions, I made up my mind that in belonging to all I would belong in particular to none. "Say I am a Christ-loving Christian," is my answer when now and then some inquirer asks, "What shall I say you are?" "Ought I to call myself a Unitarian?" I asked my minister, the Rev. Stopford A. Brooke, a member of whose congregation I am, whom I have known and loved for thirty years, and to whom I naturally go for advice when I need it. "No, certainly not," he answered, "Unitarianism is a sect name, and in the work you are doing you will do well to keep clear of all sect names; you are a Christian, that should be enough for all other Christians."

I am glad he thinks so, for it should be so, but is not. I took the afternoon service in a Congregational church on a recent Sunday afternoon, preaching from that Congregational pulpit on the subject of conversion, Christmas in the heart; the next Tuesday it was in the school-room of a Baptist chapel with the Baptist minister presiding; a few weeks ago it was under High Church auspices, during my stay with one of the Canons of Truro Cathedral, and so on. So you see I move freely among them all, no man daring to make me afraid owing to my religious views, which might well be summed up thus—I believe it is about my conduct, not my views, God will ask me in the day of judgment. I believe Christ came to show me what my conduct is to be, and why? I believe God is my Father, and all mankind His child, and Jesus Christ, by reason of His mission, His love, and death, my Elder Brother in God. I believe in life eternal."

Pending the time when mankind will agree to utilise its criminals and not destroy them, our American friends have decided to finish them off by electricity. A current of 1,000 volts is to end all things mundane for the condemned man. But here steps forward Professor Semler, of New Haven, who has received in his own body a current of 2,500 volts, and is alive to tell the tale. This is his account in the *Chicago Times* :—

While experimenting with electricity the professor received a shock equal to 2,500 volts through his hands. He instantly fell unconscious. In a few minutes every manifestation of the existence of vital functions had ceased, and when his grief-stricken family summoned physicians they pronounced him dead. The corpse became cold and stiff and was placed on ice, while all preparations for the funeral proceeded. The professor had instructed his family, in case of his sudden death, not to bury his body till decomposition set in. This stage did not appear and the body was kept above ground longer than it would have been under

ordinary circumstances. At the end of fifty hours the apparently dead man opened his eyes and soon after was able to attend to his business. The shock he received injured his nerves and he is now somewhat inclined to hysteria. He says that during his comatose condition he felt like one does while in a terrible nightmare and he made strong efforts to wake up. But he was not conscious of his surroundings nor what was being done with him. Professor Semler's recovery was accomplished by nature, without any extraneous assistance whatever. Only for his warning to his family against too hasty sepulture he would have suffered the horrible fate of coming to consciousness in the darkness and horror of the grave.

And this is far from being a solitary case. There is a considerable body of opinion amongst those who know that electricity simply suspends animation, and every man apparently killed by electricity can be resuscitated by suitable means.

As an example a case is quoted. Joseph Fearney, employed by one of the New York Electric Light Companies, placed his hands on a live wire and fell senseless. Dr. Farrington, a specialist, set to work to resuscitate the body, in which was neither heart beat nor respiration :—

He stripped the body and placed it in an oven or retort in a prostrate condition. The retort was then heated to a point beyond which incineration would have begun. This was perfectly safe to do, as there being no respiration the heated air could not be inhaled. After the body was thoroughly heated it was taken out and diluted oxygen gas was forced into the lungs, being afterwards expelled by squeezing the ribs and abdomen and moving the arms as in artificial respiration. This process was twice repeated and continued for eight hours. Then the body was placed in hot water, which was charged with a strong magnetic current, with the head packed in ice, and these conditions were maintained two hours. As a test a hypodermic injection of brandy was given in the breast and it was absorbed. This could happen only in a living body and the work was renewed.

After eighteen hours' continuous treatment the body turned a bright scarlet and there was an upward movement of the right hand. Then came twitchings of the whole body, and then with a sudden thump the heart resumed its action. The breath came weak and very rapid, and finally the patient attempted to talk. He was violent and delirious. He was given morphine, and fell into sleep which lasted seventy-two hours. When he awoke he was all right, but weak.

Fearney received a current of 3,000 volts, and only for Dr. Farrington's endeavours would have been buried alive.

It gives one a cold shudder to think that a man may be temporarily "killed" by electricity, and that he may revive on contact with mother earth to find himself buried alive. Does not this story point to some such possibility?—

Perhaps one of the simplest methods of resuscitation from suspended animation caused by electric shock was that employed on a large Newfoundland dog in New York recently. The animal was a highly-prized pet of a family living on Fifth-avenue, and was apparently killed by coming into contact with an electric light wire. The carcass was thrown into the street and the city scavenger notified, when a lineman for the electric company suggested to the animal's owner that they try to revive it. On his advice a hole was dug in the damp clay of the back yard and in this the dog was buried, all except the head, which was left above ground. The carcass was covered with soil to the depth of several inches and left alone "till," as the lineman said, "the wet clay would draw the electricity out of him," on the principle that a lightning-rod or ground-wire conducts a current to the earth.

The lineman was correct in his theory. At the end of the second day the big dog revived and was dug out of his temporary grave but little the worse for his two days of death.

And is there not in these hints something that a patient investigator may gather up, and use to throw light on the problem, "What is life?" That is a problem older than "Is life worth living?" and even more difficult of solution.

THEY who are not acquainted with the nature of Heaven, and who are not disposed to entertain any other idea concerning Heaven than as of an atmospherical region, in which the angels fly about as intellectual minds, destitute of the sense of hearing and sight, are unable to conceive that they have speech and writing, because they place the existence of everything real in material nature; but it is nevertheless true that the things which exist in Heaven are as real as those which are in the world, and that angels possess everything which can be of use and for wisdom.—SWEDENBORG'S *Heaven and Hell*.

ODIC FORCE; OR, CURRENTS IN THE ASTRAL LIGHT.

By "NIZIDA."

It is a fact in Nature, provable by a contemplation of all earthly events and conditions of human life from the beginning of Time, that this world, the lives of men, and their mental states are swayed by astral currents—the "astral light" being a term applied to that great and universal *breath of spirit*, permeative and ambient, which receives its impetus from the opposite poles of good and evil—positive and negative. If we rightly study our own lives, and the lives of others, and every occurrence of a general or universal character, swaying large bodies of men, or collective humanity, we shall perceive that every event that has transpired and every change that has taken place in the minds of men has occurred in obedience to this law of astral currents.

An astral current may be started by one mind or by many minds. It may be inaugurated from on high by the host of divine beings who watch over the destinies of planets and their human inhabitants, in obedience to those Cosmic laws of which man can judge only when he beholds them in operation, or after they have achieved results. These would be positive currents on the side of good, with which the *wise*, the regenerate, set themselves in harmonious accord, thus strengthening the power of good on the earth. Or a current may be started by the host of infernals who are massed at the opposite pole of evil, and may meet with corresponding or homogeneous elements in the hearts and inclinations of the unwise, the unregenerate, whose *breath of life* is evil, and these strengthen the power of evil on the earth.

Man, as yet, does not sufficiently realise that he lives in an *ocean of spirit*, without and within him; that the external life, the body, is but a shell used for the protection of the divine inner germ during the accomplishment of its mission in matter—gross, physical nature. He immerses himself in this matter, the gross external. It becomes for such an earthly clod—as for the animals—the beginning and the end of all life, and he never sees beyond it. He is, therefore, like the animals, swayed blindly by astral currents. Unenlightened, he cannot perceive their tendency, so as to resist evil and harmonise with good. A totally animal man is the *victim* of astral currents, and may be borne by them to destruction as completely as a ship at sea in the hands of those who do not understand the laws of navigation. But by the general effect of the lives of the good—the spiritually enlightened—the animal man at length learns to discriminate between good and evil, and to navigate his barque safely through the storms of winds and waves—the opposing astral currents which he encounters on the ocean of spirit. For Spirit may be good, or it may be evil: as the *breath of life* it is swayed from opposing poles, a law which maintains a just equilibrium, and conduces to the intellectual freedom of humanity.

It is impossible to put one's finger upon the moment, the hour, the day, or the year when the astral current in the direction of open spiritual research was inaugurated for humanity on this planet; but it is a current which has increased in power, breadth, and impetus daily, almost hourly, for the past fifty years at least, until it now gives indications of sweeping the whole of humanity into the same stream of spiritual evolution and progress. A sensitive may feel its propelling potencies in the very atmosphere surrounding him—like an occult propulsive force before which every earthly power succumbs, twisting and turning, it may be, like broken twigs on a stream, but still going onwards. Even the deep and solid foundations of material science are becoming undermined by the irresistible waves of this onward rushing current,

and begin to show a weakening masonry, or gaping rifts of portentous dimensions. It is one of those overwhelming astral currents which has had its inception above, amongst the heavenly hosts, who embody a Divine Providence for lower humanity. It is also the inevitable destiny of mankind growing out of its spiritual evolution. Man has grown into a state which demands the revelation of the hidden: the veil of Isis must be lifted, or rent.

One of the most noteworthy effects of this universally diffusing astral current is the gradual unfoldment in the ranks of scientists of one of the noblest branches of occult science—when lawfully carried out in works of beneficence—i.e., hypnotism or mesmerism. What wonderful steps in spiritual evolution must mankind have already made, when Isis, or Mother Nature, openly places in the hands of her sons of science the knowledge of the greatest of human potencies, whereby he may learn to sway the currents of the astral light and control them to produce good—at the same time that he may indubitably control them to produce evil, if he should elect to follow that perverted course. Dangerous as this potency is, leading, of course, to a knowledge of the black art, yet, here it is given, without restraint or concealment, into the hands, not of a few selected safe recipients, but of all men, to study and to find out all they can. Beginning by learning to sway the odic force of his own enveloping aura, to operate beneficially towards suffering fellow-beings within a limited area, man at length by gradual steps will learn all that lies hidden within this wonderful human power.

Ages may elapse in the processes of this marvellous unfoldment, and, meantime, evolving more and more of the Divine spiritual germ within, mankind will also learn how to steer clear of the shoals and quicksands of evil numerously scattered along this path of progress. At the present moment we have to note the small beginnings of this unfoldment for society at large. Spiritualists years ago were initiated into the potencies of curative mesmerism, and have successfully illustrated in many well-authenticated instances the powers of somnambulic clairvoyance in the treatment of diseases. To say nothing of those extraordinary powers, in exceptional cases, of a gift of healing well nigh miraculous—if all miracles were not founded upon *science* in its *spiritual* aspect alone.

When we read, as in the *Daily News* of September 21st, of the beneficent efforts of the Rev. Arthur Tooth, of Croydon, towards the amelioration of physical and moral infirmities by the "suggestions" of hypnotism, and his remarks upon "influence," we seem to be reading a column in some Spiritualist paper. We have travelled along that road already, and are well able to give our hypnotising brethren useful information upon many heads, would they but condescend to accept it from us benighted ones who have been for years studying what is called the "supernatural." They are entering our field of research, and we shall be well pleased to see them go even ahead of us, when we shall not hesitate to learn from *them*, for it is a knowledge given to all humanity. We shall not cavil at a few shades of difference, for we shall feel that the spirit of Universal Brotherhood forbids carping and cavilling, and the splitting of the great human family into factions and sects.

Mr. Tooth has become affinitised by his own spiritual evolution to this astral current of human progress in the direction of the higher levels of a science which is purely psychical, and deals with matters of soul-life entirely. Disease, whose origin lies on the astral, or soul-plane—although doctors may be disposed to dispute it—is cured by the soul and the soul's powers. A healthy person, anxious to do good, by a beneficent action of will, sways the life or astral currents coming within the limits of his potency, and mingles them with the auras and currents of the diseased body, calling up the latent, sleeping potentialities of the

negative soul therein imprisoned, and suggests a new attitude of will—a state positive to disease, the curative state. The suffering soul thus obtains a new power over its diseased envelope, and is able to aid in the re-establishment of health, taking up the healthy aura transfused through its body by the beneficent operator. If the operator, endued with a superior power, were *evil*, and willed his subject to suffer worse and to die, the subject would inevitably do so, unless some greatly superior power could intervene.

Mr. Tooth is making good use of those Divine potentialities latent in all men, and is illustrating, on a small scale, the beneficent results of *white magic*—or that identification of the human soul and mentality with the powers of good, exercised for the good of the human race.

Medical scientists, in entering upon the study of Hypnotism, as they term it, have entered upon the study of Psychology, the science of the Soul. An infinite field of research is here opened to them, and they cannot fail to ascend to the very highest planes of knowledge as regards the Soul, and its latent powers, and possibilities. This knowledge must effect a complete revolution not only in medical science, but in human life, until men shall become ruled by spiritual laws entirely, doing nothing which shall militate against the integrity of the soul in its position towards God and humanity. The laws which sway and direct the currents of the astral light will become thoroughly understood, and the universal aim and object of human life will be harmonious accord with the Supreme Will for good. Herein lies Salvation—Salvation accomplished by Spiritual Science—which is, in other words, Religion.

At present, from ignorance, humanity is extensively hypnotised by evil, whose astral currents are so universally diffused that it is difficult for minds to liberate themselves from the psychological inebriation it causes. Correspondingly the astral currents of good have a psychologising effect; but, in this case, it is not intoxication, for a man under the influence of good always retains the use of his reason, and his intellect is illuminated by the Spirit.

The Rev. Arthur Tooth is employing most successfully hypnotic suggestion in the cure of Dipsomania. This is a wonderful and beautiful service in the human family, and by this one spiritually-enlightened man is thus initiated a current of good, whose far-reaching effects will be of incalculable benefit to that portion of mankind who are at present lost in the pandemonium of inebriates.

Thus Society—the outside world—unconsciously obedient to this universally diffused astral current of occult research, is being borne along the stream of spiritual evolution, in spite of prejudices against Spiritualism and Theosophy. Divine Nature will have her way in the evolution of the spiritual man through humanity; and in a natural, unconstrained manner the world gives evidences in various ways of its progress in spiritual education. Is it not easy to perceive the over-ruling "influences"—if not "hypnotic suggestions"—of a Divine operator, whose providence for humanity is conveyed through an unified Heavenly host transmitting a radiant spiritual aura to our planet, which acts upon minds with the ripening, maturing effect of the sun's midday glory?

ANGELIC wisdom can scarcely be comprehended, because it so far transcends human wisdom as to preclude all comparison, and what is so transcendent appears to have no existence. To describe such wisdom is impossible, except by the aid of truths yet unknown; but things unknown are like shadows in the understanding, which hide the real quality of the subject thought of; nevertheless, these unknown truths may be known and comprehended if the mind takes delight in knowledge, for delight carries light with it, because delight proceeds from love, and light shines from Heaven on those who love what relates to Divine and Heavenly wisdom and enlightens their perceptions.

SWEDENBORG.

THE INDWELLING DEITY.

Prentice Mulford, who has many good things to say—as our readers know—thus discourses on what Spiritualists are apt to forget. We are all spirits, chips hewn off from the Great Rock, fragments of the Divine Spirit, parts of God. Within us, shining more or less feebly, is a spark of the Eternal Light. Mr. Mulford writes:—

As a spirit, you are a part of God or the Infinite Force or Spirit of good. As such part, you are an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of your mind has been growing to its present quality and clearness through many more physical lives than the one you are now living. Through each past life you have unconsciously added to its power. Every struggle of the mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing anything, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defeats—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself—and with such completion, happiness. For the aim of living is happiness.

There is to-day more of you, and more of every desirable mental quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this. If your mind was not clear as it is, it could not see those failings. You are not now where you may have been in a mood of self-complacency, when you thought yourself about right in every respect. Only you may, now, in looking at yourself, have swung too far in the opposite direction; and, because your eyes have been suddenly opened to certain faults, you may think these faults to be constantly increasing. They are not. The God in yourself—the ever-growing power in yourself—has made you see an incompleteness in your character; yet that incompleteness was never so near a relative completion as now. Of this the greatest proof is, that you can now see what in yourself you never saw or felt before.

You may have under your house a cavity full of vermin and bad air. You were much worse off before the cavity was found, repulsive as it may be to you; and now that it is found, you may be sure it will be cleansed. There may be cavities in our mental architecture abounding in evil element, and there is no need to be discouraged as the God in ourselves shows them to us. There is no need of saying, "I'm such an imperfect creature I'm sure I can never cure all my faults." Yes, you can. You are curing them now. Every protest of your mind against your fault is a push of the spirit forward. Only you must not expect to cure them all in an hour, a day, a week, or a year. There will never be a time in your future existence but that you can see where you can improve yourself. If you see possibility of improvement, you must, of course, see the defect to be improved. Or, in other words, you see for yourself a still greater completion, a still greater elaboration, a finer and finer shading of your character, a more and more complicated distribution of the force always coming to you. So you will cease this fretting over your being such an imperfect creature when you find, as you will, that you are one of the "temples of God" ever being built by yourself into ever-increasing splendour.

No talent of yours ever stops growing, no more than the tree stops growing in winter. If you are learning to paint or draw or act or speak in public or do anything, and cease your practice entirely for a month or a year or two years, and then take it up again, you will find after a little that an increase of that talent has come; that you have new ideas concerning it, and new power for execution.

You ask, "What is the aim of life?" In a sense, you cannot aim your own life. There is a destiny that aims it,—a law which governs and carries it. To what? To an ever increasing and illimitable capacity for happiness as your power increases, and increase it must. You cannot stop growing, despite all appearances to the contrary. The pain you have suffered has been through that same growth of the spirit pressing you harder and harder against what caused you misery, so that at last you should take that pain as a proof that you were on some wrong path out of which you must get as soon as possible; and when you cry out hard, and are in living earnest to know the right way, something will always come to tell you the right way; for it is a law of nature that every earnest call is answered, and an earnest demand or prayer for anything always brings the needed supply.

PHOTOGRAPHY EXTRAORDINARY.

The *Banner of Light* has the following startling paragraph. We should much like to know whether the picture has been submitted to an expert for opinion. Can any of our readers tell us whether the allegation made is or is not incompatible with what science deems to be possible?—

Professor Willoughby, who has resided on the Alaskan coast for many years, a short time ago visited "Muir's Glacier," and took a shot at it with his camera. He was startled by a most remarkable result. It was the phantom of a great city, with rows of high warehouses, factories with high chimneys, stately residences, and elegant church spires. Various were the conjectures as to the locality from which the shadow was evolved. Victoria, Seattle, Portland, and San Francisco were all suggested, but none met the requirements.

At last a French-Canadian recognised the Windsor Hotel, the dome of the new Catholic Cathedral near the hotel, and Notre Dame, with Mount Royal in the distance. The mysterious city was the phantom of Montreal, nearly 4,000 miles away.

It is stated that the professor has had a large number of his pictures made, and they are the wonder of the day in that section.

AN INDIAN GHOST STORY.

The *St. James's Gazette* commends the following story told by a writer on "The By-Paths of Indian Life," in the columns of the *Times of India*:—

Saheb Den Dhabey was a prison official of proved courage and magnificent physique, who was brought from Jessore to Alipore to take the place of head warden. It was his duty to visit the patrols between the surrounding walls every night between the hours of twelve and two. On one occasion, after he had been only a few days in the gaol, he set out on his rounds as usual, but some time after 2 a.m. it was found that he had not returned. Time wore on, and at last mere wondering why he was so late gave place to anxiety, and a search party was organised. They carried torches, and at last came upon the insensible form of Saheb Den Dhabey. He was lying prostrate on the ground, close to the hospital gate, which is situated about 150 yards distant from the gallows. The unfortunate man was carried to the officials' quarters, and there, after a time, by the application of water and other restoratives, he was brought round. The following was the tale he had to tell:—

He had been going his rounds and had stooped down to adjust one of his shoes, when he felt someone spring upon him from behind and commence belabouring him between his shoulders. The concussion forced him on to his hands and knees, and he first thought that it was a prisoner trying to escape. Not very much alarmed, for he had confidence in his great physical prowess, he tried to grasp his assailant by putting one arm behind his back; but he could feel nothing; yet the blows continued to rain down upon him, and he felt himself pressed down to the earth by a great weight. At last a voice addressed him, "You dare come here, do you, to defile by your presence the territories of Govind Brahmin?" And with that the man felt himself lifted bodily up, and then dashed face forwards on to the ground. He remembered no more till he awoke to consciousness in the guard-room. When Saheb Den Dhabey had finished this strange story, the aged head warden, who was about to retire, came up and put the question, "What is this that is being said about Govind Brahmin?" This led to explanations, and the old warden told how a noted *badmash* of that name, who had committed several cold-blooded murders, had been hanged in Alipore Gaol six-and-twenty years before. "But," pointed out one of the auditors, "Saheb Den Dhabey was attacked a good distance from the gallows. We found him close to the hospital gate." "Ah!" replied the old man impressively, "the scaffold in those days stood on the very spot where you found the prostrate body of Saheb Den Dhabey." The latter listened with blanched face to this tale; then he threw himself back on the couch on which he lay. "My hour has come," he said. "It must have been the spirit of Govind Brahmin that attacked and beat me. My heart is broken. It is certain I must die." And die he did in two days' time.

THE human soul is like a bird born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its heritage.—EPES SARGENT.

SPIRITUALISM AS IT IS IN THE UNITED STATES.

The following, from an article by Duncan Maclean in the *Religio-Philosophical Journal*, puts the case for this country as well as for America. Dr. Maclean thinks that Spiritualism will leaven and spiritualise the churches, and not form a separate church of its own. That is probably true. It is doing the work well and rapidly.

Public displays of Spiritualism are dying out, but Spiritualism itself is spreading rapidly among the people. I do not know a family which has not had some spiritual experience. An eminent Methodist clergyman, who has visited more than ten thousand dying people during forty years' ministry, says that the numerous descriptions of angels and the spirits of departed friends given by young and old before their departure are so in harmony with the revelations of Scriptures, that he believes them as implicitly as if he had seen them himself. Not only have the dying described persons accurately as they appeared in life, but have been enraptured by celestial music. Besides he has had experiences of his own, which confirm the testimony of others; but the idea of making "merchandise" of such experiences never entered his mind.

Spiritual manifestations of a high order are of frequent occurrence in this country among people who are not known as Spiritualists. Mr. and Mrs. Seth Thompson, of East Bridgewater, Mass., had their spiritual sight opened five years before their death, and were in constant association, night and day, with angels, with the spirits of children, departed relatives and neighbours. They saw spirits by thousands and tens of thousands, and often participated with them in their social pleasures. Both enjoyed perfect health to the day of their death. Mr. Thompson told his daughter in the morning that he was going to the grocery store to see his old friends, for he would join his wife in the afternoon, and he did. The departure of both was an angelic ovation. They were members of the Methodist Episcopal Church, led a very retired life, and knew nothing about "Modern Spiritualism" as described by its "developers." Mr. Thompson was ninety-seven and his wife ninety-five years of age at the time of their death.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

Westward Ho. By CHARLES KINGSLEY. (Macmillan.) [A marvellous sixpennyworth.]

All the Year Round: Autumn number. ["Round the World Away"—a long, readable story.]

The Key to Theosophy: Being a clear exposition in the form of question and answer of the Ethics, Science and Philosophy for the Study of which the Theosophical Society has been founded. By H. P. BLAVATSKY. (London : Theosophical Publishing Company, 7, Duke-street, Adelphi, W.C.)

The Voice of the Silence: Being fragments from The Book of the Golden Precepts. By H. P. BLAVATSKY. (Same publishers.)

The New Review contains a short poem by the Laureate; Articles on the "Great Strike" by Cardinal Manning and John Burns; Professor Vambery on "The Shah's Impressions of Europe"; Sir R. Temple on "Weak Points in our Indian Frontier"; and a defence of "The New Journalism," by one who, with Mr. Stead, is largely responsible for that latest abomination—Mr. T. P. O'Connor, M.P.

IT SHALL BE WELL.

If thou shalt be in heart a child,
Forgiving, tender, meek, and mild,
Though with light stains of earth defiled,
Oh, soul, it shall be well.

It shall be well with thee indeed,
Whate'er thy race, thy tongue, thy creed;
Thou shalt not lose thy fitting meed.
It shall be surely well.

Not where, nor how, nor when we know,
Nor by what stages thou shalt grow;
We may but whisper faint, but low,
It shall be surely well.

It shall be well with thee, oh, soul,
Though the heavens wither like a scroll,
Though sun and moon forget to roll,
Oh, soul, it shall be well.

LEWIS MORRIS.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—PHILLIPS BROOKS.

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

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Light :

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

SATURDAY, OCTOBER 5th, 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.

HYPNOTIC MEDIUMSHIP.*

This is a work of some importance, not only on account of the experiments therein described, but because there is a total absence of suspicion attaching to the experimenters. The value of the researches is mainly due to the connection between hypnotic and Spiritualistic phenomena which is established, if not explained, by those researches.

Professor Rossi-Pagnoni was in the habit of investigating occult phenomena for some years prior to 1877, from then till 1886 these investigations were interrupted by his duties as director of the *gymnase*, or public school of Pesaro. He then recommenced them in conjunction with Dr. Moroni, medical officer of the Municipality of Pesaro, and certain others. The account of the experiments is signed by both Rossi-Pagnoni and Moroni.

The medium is a certain Isabelle Carzetti. She was born in 1845, and originally a domestic servant, in 1883 took to dressmaking for a livelihood. These details are necessary in view of the supposed opportunities she may have had for obtaining the knowledge that a certain class of investigators always attributes to such persons. She is, say the authors, "fairly intelligent, but uncultivated, she does not read the newspapers, she only reads novels occasionally, she does not speak badly, but often uses a syntax which is contrary to the rules of grammar." In 1871 Isabelle was often seized with convulsions, which resisted medical treatment. In 1873 she was thrown into a cataleptic state through fright at an earthquake, and then showed spontaneous clairvoyance. Moroni took the hint, hypnotised her, gradually diminished her sufferings, and began to obtain phenomena.

Space will not allow us to refer to all the experiments, some of them indeed seem to belong to hypnotism proper or terrestrial hypnotism, but the following seems to be on that borderland where interpretation is most necessary.

It must be premised that in the earlier experiments, after the medium had been hypnotised, a table in another room was used for communication. On the occasion in question, August 6th, 1886, Moroni was seated close to the ear of Isabelle, while two others were seated at the table.

* *Quelques Essais de Médiumnité Hypnotique* ("Alcuni saggi di Medianità Ipnotica"). Par M. F. ROSSI-PAGNONI et DR. MORONI. Traduit par Madame Francesca Vigné. Paris, 1889.

"The medium asked Moroni to change places with one of the gentlemen at the table, he did so, and someone else sitting down by the medium asked her what she saw. She answered him in so low a voice as not to be overheard, 'It is the doctor's sister,' and the table answered, 'Assunta,' the name of a deceased sister who had asked him to be seated at the table. The medium murmured in the ear of the friend seated by her, that Moroni's father wished to communicate, the table answered in these words : 'I am your father, and I call the moment happy that I am with you.' The medium said to the person who was at her side that the spirit would rap out another word, in fact we had an 'adieu.'

Now, say the authors, "when the raps given by the table precede the announcement of the hypnotised subject, it is possible to believe that the faculty of hearing, rendered more acute, could perceive what was impossible for it under ordinary conditions at so great a distance." It should be mentioned that the room in which the experimenters were seated was separated from the room where Isabelle Carzetti was by a narrow passage, and, moreover, was lower down by five steps. This delicacy of hearing could not have come into play in these three instances,—the "Assunta," the "I am your father," the "Adieu," all came *after* the medium's announcement. Thought-transference *from* or *to* the medium may account for this, as Mr. Babington Smith, who was at Pesaro, in November, 1888, suggests, but it is for Mr. Babington Smith to explain how.

And here a few remarks of the methods employed by certain investigators may not be out of place. Mr. Babington Smith's paper on the Pesaro phenomena appears in the *Proceedings* of the Society for Psychical Research of June last. He had been to Pesaro, and seems to have been quite satisfied of the good faith of the experimenters. Mr. Smith, speaking of an experiment under the same conditions as that narrated above, says : "Here it is not definitely stated, but it is distinctly implied, that those at the table did not consciously hear the whispered remarks of the medium. It is, however, possible that they may have heard and reproduced with the table's raps indications of which they were not conscious." Mr. Smith then goes on to describe the "Assunta" experience, which, with one remarkable difference, corresponds with that given above ; he then says, "The same criticisms apply to this experiment, except that we are told that the medium took care not to be overheard." Surely, even on the supposition that people *can*, as a rule, hear whispers through two walls and down a flight of stairs, the assertion that care was taken that such hearing should not take place, deprives Mr. Smith of half the value of his argument.

The "remarkable difference" referred to in the account is that Mr. Smith makes the person who went to the medium ask her "what spirit she would like." In the French translation it is "what she saw." The discrepancy is singular and important, and it is a striking evidence of the absorption caused by one-ideaness, that Mr. Smith in his anxiety for "unconscious audition" does not see the importance of the expression "she would like." Mr. Smith's theory of Thought-transference of some kind would certainly be more supported by the "liking" than the "seeing." We have not the Italian work before us, but the French translation certainly gives the expression *ce qu'il voyait*.

But this "seeing" of spirits was to give place to a different development, "a real identification seemed to take place between the medium and the spirits, chiefly with those who communicated most frequently, the newcomers, not so far advanced, finding difficulty at first" and, say the authors, "From our experiments we conclude that the spirit, principally in the earlier periods of its expiation, preserves, not only the impression of its normal defects, but also that of the disease which it had in its last corporeal life ; never-

theless it is possible that at times the spirit shows such expression to better bring about its recognition."

Several instances of this are given, but readers of "LIGHT" are familiar with such, the main interest is in the medium's being thrown into the trance-state by hypnotism. There is also a curious case of spirit-identity, the communicating spirit purporting to be Mesmer.

The two learned Italians have given much attention moreover to psychography, and their investigations are of great value. In fact, there is a clear level-headedness about the whole series of investigations that is, perhaps, too exceptional, and this gives especial value to the concluding observations of Professor Rossi. These are, unfortunately, too long for reproduction here, but with one or two extracts we must conclude. Speaking of circles of investigation, he says, "Being convinced that if the means be physical and subordinated to the laws of ordinary matter, the true agent is voluntary and free, we shall recognise that the experiments of a Spiritualist circle cannot be exactly like those of a physical or chemical laboratory, and that we cannot make use of spirits as we can of a battery, a magnet, a telegraph, or a telephone." Speaking again of the *kind* of mediumship exhibited by Isabelle Carzetti, Professor Rossi makes some weighty observations as to the results to be expected by means of mediums, there being varieties of such mediums, what can be produced in the presence of one can *not* be produced in the presence of another.

"The more the subject developed spiritual mediumship the less became her powers of vision at a distance, and of terrestrial clairvoyance. To me the reason seems quite simple—vision at a distance, terrestrial clairvoyance mean the greatest possible activity of psychic force, it is a prodigy of projection. On the other hand, spiritual mediumship, being a tendency towards great sensibility to the suggestion of spirits, produces an extremely passive state, which allows the medium to attract them and to become penetrated by them."

SPECIAL SUNDAY SERVICES.

At St. Nicholas Cole-Abbey, Queen Victoria-street, E.C., of which the Rev. H. C. Shuttleworth is vicar, there are held special Sunday afternoon services, at 3.45 p.m. These consist of lectures (preceded and followed by music) and oratorios. Spiritualists will find these services much to their taste, bright, hearty, and wholly free from rigid dogmatism. On October 6th, the subject is "Christianity and War." On the 27th, "Vivisection"; on November 3rd, Rev. G. W. Allen discourses on "The Relation of Theosophy to Christianity"; November 24th, "Capital Punishment"; and December 8th, Archdeacon Farrar preaches on "The Needs of Young Men in London."

THE INDEX EXPURGATORIUS IN RUSSIA.

It is amusing to note that among the books the sale of which is prohibited in Russia by the Imperial Censor are the following:—

- Amaravella, *Parabrahm*. Translated by T. R. S. Mead. Revised and enlarged by the Author. 1889.
- Blavatsky (H.P.), *The Secret Doctrine: the Synthesis of Science, Religion, and Philosophy*. 2nd edition. 1888.
- Cumberland (Stuart), *A Thought Reader's Thoughts: being the Impressions and Confessions*. 1888.
- Ingersoll (R.T.), *Social Salvation: a Lay Sermon*. 1888.
- Ingersoll (R.T.), *The Household of Faith*. 1888.
- Ladies' Treasury of Literature*. Edited by Mrs. Warren. Vol. XIII.
- Sinnett (A.P.), *The Theosophical Movement*. April 15th, 1888.
- Theosophy and the Churches: "Lucifer" to the Archbishop of Canterbury*.
- Blavatsky, Sinnett, Cumberland, Ingersoll, we comprehend. But good old *Parabrahm* wherein has he, she, or it offended? And why is the *Ladies' Treasury of Literature* tabooed?

HEAVEN REVISED.*

By "M.A. (OXON.)"

II.

Reverting to the little book recently noticed ("LIGHT," September 28th, p. 462) I proceed to give some extracts which will show the similarity of thought to that which pervades my *Visions* and *Spirit Teachings*, and is found also in *Old Lady Mary* and *The Little Pilgrim* in a slightly different form. It is often said hastily that there is no agreement in the utterances of spirits but only discord, which could not be if they were really what they claim to be. Nothing, on the contrary, strikes me as more noteworthy than the essential agreement traceable under a great divergence and variety of form between messages that come to us from trustworthy sources. We must exclude a mass of nonsense that is obviously not worth attention, just as we must pass by a great deal of earthly origin that is merely contemptible. But, when this is done, the messages that come to us descriptive of the higher life and its surroundings, or inculcating ethical and moral precepts, are in wonderful harmony. If we should seek for a description of a given occurrence from fifty eye witnesses we should find as much divergence as we find in the utterances of such spirits as come to us worthily accredited.

My readers will see the resemblance in the following extract to that part of my *Visions* which describes the "Land of Darkness":—

INTO THE DEPTHS.

The narrator (a spirit newly born to spirit-life) her guardian, Margaret, and a messenger from a higher state to those in outer darkness visit those spheres:—

We seemed to descend by steep and circuitous paths. As we proceeded I perceived many spirits all intent upon their own pursuits. The way grew darker and rougher, and the forms that we saw were more forbidding in their aspects. My companion stopped now and then to exchange a kindly greeting with someone she met, and I noticed with wonder how the grim faces lighted up with a borrowed beauty while she spoke to them, as if her very presence were a benediction. She was evidently held in veneration by all.

Still we pursued our way until everything became so changed that it was as though we had entered another world, and here my companion began her mission in earnest. A group of men and women were indulging in boisterous mirth and singing ribald songs. She stopped and spoke to them with a sweet seriousness which at once arrested their attention and commanded their respect. There was no seeming condescension in her manner. She spoke to them almost as though she might have been one with themselves; nor was her conversation anything of the sermonising order. Its chief intent seemed to be to arouse the best and kindest feelings of their hearts, and thus prepare the ground for any good seed which might be sown therein. I took note that the songs and rough jests ceased, and more than one woman drew a little on one side, as if ashamed of the part she had been playing.

Being a stranger among them, my companion was questioned regarding whence she came, and she gave an earnest and minute description of the sphere from which she descended. Her auditors looked at one another in silence. One or two shook their heads as if doubtful whether the story was to be taken for anything more than a flight of the imagination. One rougher than the others in his appearance, but yet with a certain honest look about him, at last ventured to speak his thoughts.

"Well," said he, "I have been over on this side a good many years as they count time on earth, and I've never found any better place than this. I know there are a good deal worse ones over yonder, and so I think myself fortunate to be as well off as I am."

Another taking courage added his testimony. "I'm sure I'm happy enough here. We have pretty jolly times, don't we boys?"

All nodded in assent.

One young woman who had been regarding the stranger

* *Heaven Revised: A Narrative of Personal Experiences After the Change called Death*. By MRS. E. B. DUFFEY. (Chicago: Religio-Philosophical Publishing House.) 101 pp.

intently from the moment of her first appearance, said in a low voice, audible only to ourselves :—

" This is not the kind of Heaven I used to picture to myself when I was in earth-life. I am not in hell, for that is over yonder; so this must be Heaven ; but it seems to me there might be a brighter, happier place, and if there is, I wish I knew the way there."

My companion put her arm about this young woman, and drawing her to one side, held a long conversation with her. I know not what they said, but when they returned, there was a look of inspiration which I had not before seen on the face of the one and tears in the eyes of the other. As we passed on I saw that the latter had left her companions, and was sitting by herself, apparently lost in deep thought.

" Are these people really as contented and happy as they seem ? " I asked.

" Yes," my companion replied ; " they are as happy as their natures will permit them to be. They have no perception of any higher or better life, and so feel no longings to attain to such a life. As soon as they are made to realise that there is a possibility of progress, an unwonted restlessness will seize them, and they will not long remain here. That young woman will presently find herself stifled by her present surroundings, and will be forced to seek a purer atmosphere."

" What class of people in earth-life contribute to people this sphere ? "

" Those whose hearts are not inherently bad, but whose spiritual natures have not been developed ; those who have lived selfish lives, finding in the gratification of the animal instincts and propensities their greatest, in fact their only, pleasure. They are incredulous as to even the existence of a higher sphere than their own, because their spiritual perceptions have not yet been awokened."

" What is their manner of living ? "

" Very similar to that to which they were accustomed on earth. Good and evil impulses alike sway them by turns. They know no pleasures beyond those of the senses, and selfishness is the dominant feeling. They have their discords and contentions, their misunderstandings and their feuds, the same as on earth ; and yet they will tell you, as they have done, that they are contented and happy. It is this class of spirits that mortals have most to fear. Unscrupulous and almost conscienceless they care not what trick they impose upon the credulous, what the consequences of their evil impulses. There is a constant effort on their part to gain the control of mediums for a gratification of propensities which is denied them in their present life. Oh, earthly mediums cannot be too careful to surround themselves with an atmosphere of personal purity, in order to render themselves unapproachable by the influence and control of such spirits as these."

Still we descended. It became so dark that we had almost to grope our way, but here and there there seemed to be beacon fires, which lit up the scene with a lurid glare. At last we reached a plain. The path seemed to lie narrow and uncertain between morasses on either hand. Here and there, ditches half-filled with slime, were revealed in the fitful light of the fires. Forms as of strange, hideous creatures crouched here and there, and glared at us with flaming eyes and hungry faces. I shuddered and cowered, and drew closer to my companion, who walked confidently and fearlessly along the path, her radiant atmosphere gleaming out in the semi-darkness. The path seemed to stretch far ahead through a landscape whose dreary monotony was almost unbearable. Low clouds hung over our heads, and they, too, were lit up with fiery touches by the fires. Great bats flapped their wings and circled round and round overhead, and once the melancholy call of an owl fell upon my ear. Presently other strange cries and wails reached me, causing my blood to run cold with horror.

Involuntarily I exclaimed :

" Listen to the wails of lost souls ! "

" Truly, yes," responded my companion ; " souls to whom were given the light of truth and the guide of conscience, and the knowledge of the spirit, but who wilfully turned their backs upon them all, and thus forfeited Heaven and happiness. Their souls are lost in this morass, while the darkness which envelops them prevents their finding the path again without great difficulty. Here they must wander and struggle and wail and despair, until they willingly open their hearts to the truth, and reach out their hands for that help which will surely be given them when they sincerely desire it."

Presently we came to another man sitting silent and bent, and with his hands pressed to his breast.

" Behold," said my companion, " a victim of remorse. It burns in his bosom night and day like a perpetual fire, and yet it does not help to lift him out of his present condition, because he will not even admit to his heart a full sense of his guilt, but is continually justifying and finding excuses for himself."

" What was this man's sin ? " I queried.

" He won the love of an innocent girl, and through that love, which was yielded entirely and confidingly to him, he dragged her down to her destruction, even glorying in the shame he brought upon her. She in her turn became desperate, and sank to as great a depth of degradation as he, revenging herself upon his sex by luring as many as possible to their destruction. But hersins fall in great measure upon him, and he still refuses to recognise that."

With head still bowed he had not yet perceived our presence. Presently he exclaimed, as if the words were wrung from him by inward agony :—

" Oh, it burns ! it burns ! it is burning my heart out ! Will this inward fire never cease ? My God ! how can I endure it longer ? Yet I am sure I was no worse than the rest. If they were justified, why was not I ? "

Then my companion spoke :—

" Because to you were given greater and clearer powers of spiritual discernment, but you scorned the gifts and made no use of them."

Then something happened which filled me with wonder. The man looked up as the words fell upon his ear, and a strange terror seized him, and he shrank back and cowered as if in fear.

" Who are you ? " he at length found voice to ask. " Mary, is it truly you, or has my punishment taken on a new form, and is this strange illusion to haunt me in the future, to be a perpetual reminder of that which I would forget ? "

" Robert, it is I," was the reply given in the lowest and sweetest of accents.

" It is false ! " he shrieked, springing to his feet. " It is only an illusion from which I will escape. Mary is here somewhere in this valley of the shadow of death. Why should she not be when I am here ? A wicked woman is worse and more degraded than a wicked man—all know that ; and I once saw her here when I first came, when she came to reproach me for her misery and to taunt me with my own."

" Robert, it is indeed I," again replied the sweet low voice. " I was here, but I am here no longer. I have found a better way, a better place. Robert, I loved you once, I love you still ; let the past be blotted out between us, and let me lead you up to the light."

She held out her arms to him, and the man sinking to his knees, clung to her skirts and sobbed like a child. For the first time in all his earthly and spiritual life his heart was touched and softened, and then I saw a strange thing occur. I seemed to see the fire within his bosom, and his tears descend and extinguish it, and encircled by the arms of the woman he had so grievously wronged, he felt peace and rest.

" Will you come with me ? " the white-robed ministering angel said to this man who was stained with foulness from his vile dwelling-place, and though she clasped him in her arms, her garments received no stain.

" Not yet, oh, Mary, not yet. I am not worthy. But I will make myself worthy."

I turned away and left them alone, unwilling to profane the sacredness of their interview by my presence. The kiss she imprinted upon his forehead when at last she found it necessary to leave him, he seemed to receive as a benediction.

" Robert, remember we belong to one another ! " were her parting words.

I would not break the spell which seemed to be upon my companion by any words of idle questioning, eager as was my curiosity. After a time she herself spoke. As she turned her face towards me it seemed transfigured with a celestial light. There was a radiant smile upon her lips, though tears stood in her eyes.

" You do not understand it ? "

" No ; it is all a mystery."

" It is true. I am the woman whom that poor wretch betrayed. I once found an abiding place in his death and terror-shadowed valley, and have progressed to my present position only by terrible and prolonged self-conflicts. You wonder why I am sent back as a messenger. A guide in such a land as this should know it well, and I do know it, alas ! too well. I know

the outward terrors of these wretched people, and their inward sufferings and struggles ; and I know the path which leads out of their present condition, because I myself have travelled it. It is part of the atonement I must make for the sins committed in the past. The obligation to come here will be removed only when I have helped to undo as much evil as I helped to create in the world."

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE, DURING THE YEARS 1884 TO 1888.

With thanks for the courtesy of our contemporary, we reproduce the following notice from *Lucifer* :—

Spiritualists are to be congratulated on possessing such able exponents of the facts and scope of their movement as the authors of the Addresses, delivered before the London Spiritualist Alliance during the years 1884 to 1888. Every address, without exception, is marked with a breadth and tolerance that shows a remarkably healthy tone in the several speakers. The old-school "Spiritualist" is apparently fast dying out and might, to a great extent, be disregarded, if it were not for the obnoxious presence of the lively stock of prejudices which he has so zealously procreated. This, however, was in some sort necessary, and is indeed true of the introduction or re-introduction of all facts, nay rather is the safety-valve of every truth.

The three addresses of the President are all of interest, two of them especially, as showing the efforts made by prominent Spiritualists at home and abroad to so simplify the official *credo* as to make it cover the widest possible ground and, therefore, secure conditions for greater co-operation. In this there can be little doubt that such men have struck the right note.

Fortunately, however, the enunciation of a definition which draws any strong line of demarcation between "Spiritualists" and "non-Spiritualists," is nowhere attempted, but only hints towards a platform which will include all real *Spiritualists* in the broadest sense.

In which connection we may quote from the address entitled "Spiritualism—some aspects of comfort," where the speaker describes its utility as confirming "much contained in all the sacred books of the world, and of the especial singleness, purity, freedom from all spiritual adulterations of those held in especial veneration by Christian races and communities; and finally, and above all, by the assistance afforded by it to Theosophy—truly so called—by which I mean the more intellectual apprehension of Divine things—the cultus of the Holy Spirit or Divine Wisdom of God."

It is of course impossible to know what the author may mean by "spiritual adulterations" or "God," yet in spite of the nomenclature and although the harmony is set in the Christian key, it is a beautiful harmony and only to be surpassed by that Divine music which requires all the instruments of the world orchestra.

The phenomena of mediumship are dealt with very skilfully by Major-General Drayson who refutes the objections of "scientists" in a truly scientific manner, although his criticism of the occult powers of the Eastern schools and of the few hints of their science which have been lately given, is not free from the fallacy of generalising from insufficient evidence of which he convicts his "scientific" objectors so splendidly.

The two addresses of the Rev. Page Hopps, "The Seers or Prophets of the Old Testament" and "The Ideal Holy Ghost," show this writer in his happiest mood, and are marked with that sound common-sense which has made him so general a favourite.

In conclusion, to those who have but a superficial acquaintance with the movement; these addresses will be of the greatest service, and will throw quite a new light on the evolution of Spiritualism.

IN the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle. "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates; while, if it adds thereto, I think it obscures the perfect ideal of religion. . . . The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is often well-nigh crushed. And, for my part, I trust that this antagonism will never cease; but that, to the end of time, true science will continue to fulfil one of her most beneficent functions—that of relieving men from the burden of false science which is imposed upon them in the name of religion.—PROFESSOR HUXLEY.

"THE SPECTATOR" ON DU PREL'S "PHILOSOPHY OF MYSTICISM."

In the course of a notice of Du Prel's *Philosophy of Mysticism*—"a truly original, truly attractive book, thoroughly well translated by Mr. C. C. Massey"—the *Spectator* has some valuable remarks. Premising that the main purport of the work is to show that "the Ego is not wholly embraced in self-consciousness, a theory largely supported by recent hypnotic experiments in France and elsewhere, the reviewer proceeds :—

Dreams and trance-existence show that self-consciousness does not exhaust its object, but rather is capable of an evolution which may push the threshold of consciousness further and further back among mental or even physical processes which in our ordinary state remain wholly unknown to us. The roots of the individual will may thus extend into the thing-in-itself, and a transcendental Ego may correspond to the transcendental world,—the sphere of our earthly personality lying like a smaller circle in the larger concentric circle of our complete being. In ordinary sleep, the empirical self-consciousness—the consciousness adapted to ordinary waking needs—is for the time latent, and some of our deeper characteristics are discerned in a fragmentary way. Thus, when "dream dramatises"—when we engage in a dream-conversation in which our interlocutor's answer comes to us with a shock of surprise—then, if our own mind is assumed to have furnished that answer, we realise "the psychological possibility of the identity of the subject with the contemporaneous difference of persons," we are, for the moment, in that case, two persons at once; and one of these persons, our dream-interlocutor, appears to us as a being quite distinct from ourselves.

This observation, though not altogether new, is an important one, and it has received striking exemplification in recent years by artifices which enable a colloquy to be sustained between a waking man and something very like this dream-interlocutor prolonged into the common day.

Another point of much interest is the often observed rapidity of some dreams. Du Prel insists that in such dreams our thoughts are, so to say, going faster than our nerves can carry them, so that "our cognition is not retarded by the nervous system":—"It is true," he adds, "that the transcendental mode of cognition has in dream only a phantastic material to work upon; but were we confronted in external reality with that measure of time, we should resemble Ernst von Bär's hypothetical beings; we could see the grass grow! and whereas millions of ether vibrations must now be accumulated to be for us a beam of light, we could then possibly distinguish them in their detachment."

LETTERS TO THE EDITOR.

Mrs. Besant and Her Critics.

SIR,—No one who knows Mrs. Besant will suppose for a moment that she is not fully able to dispose of her critics herself. At the same time I cannot refrain from setting down on paper what I have long felt about the spirit which most of those have manifested who have made her the subject of their animadversions. This seems to me to be often small and petty to a degree. Her critics seem to be far less glad that she has taken a move out of Materialism than surprised and annoyed that she should have taken the particular move she has. I am no particular friend of the Theosophical Society, but I am rejoiced from the bottom of my heart that Mrs. Besant has joined any society which, in any small way, discerns that great spiritual truth which is the denial of materialism. The great question here for us is that we move. What particular step we take is of small consequence. We live in days when men are beginning to understand that no single body or sect absorbs and contains the whole of truth: each can at most reflect some side, or sides, of the Transcendent Actuality; and membership in this or that Church, or organisation, now no longer cuts people off from kindly intercourse and brotherly love. It is nothing to me what particular body my brother or sister belongs to. It is everything to me that they are not *at anchor*, but moving on; understanding that they are yet but elementary earners, and, if seeming to teach, teaching rather that they themselves thereby may learn, than with any thought of conveying final truth to their hearer. It is nothing to me that while I think I shall search best by going to the left they

think that the true direction is to the right. It is everthing that we all are advancing in *some* direction, and not taking our ease under the willow trees by the confectioners' tents. Therefore from the bottom of my heart I wish Mrs. Besant God-speed ; and am most thankful for her that she had the splendid courage to do what she has done. And though we may seem, as yet, to be travelling very different roads, yet hereafter we shall find that earth-life, and, perhaps, some portion of higher life too, is —as the poet has said—

"Many ways
Ending in one end."
GEORGE W. ALLEN.

Anti-Hallucination.

SIR,—For the benefit of the Society for Psychical Research and others, I send you the narrative of a past fact.

During a few months when I desired physiological evidence of intelligent spirit action on man and his surroundings, to overcome the possibility of being tricked by persons alleged to be influenced by physically deceased human beings, I asked *mentally* in the privacy of home life that I might have the evidences through the fibres of my own arm and hand ; they came freely and then, having, through a series of incidents, convinced me thoroughly, the influence ceased, and has not returned. The sensation in the arm and hand and fingers was *buoyant*, similar to that felt in a bath.

During the time it was on, one of my children was taken ill, and ignorant of the cause, I inquired of the "influence," and under my hand was written "measles." Can you give me (I inquired) a recipe to cure ? Answer : Yes. Then was written on the piece of paper, my hand being used as the handle of the pen, an anti-hallucination recipe, consisting of three substances, two of them herbs, and one a fruit, to which were added directions how to prepare and give the prescription. One of them gave T as the first letter of the herb, the other herb I merely knew had an existence, I neither knew its appearance nor its powers. I went to a chemist with a copy of the prescription ; the second herb he knew, but the first he could not understand. While consulting, he suddenly said, "Oh ! I see, your medical adviser has not brought up the tail of his T so as to show that he meant F." The materials were purchased and I administered them as directed ; the result was wonderful ; the rash came out so full as to create surprise, the cure was effective ; four of the other children were in turn seized, and all were healed through the medicinal powers of the prescription and with the same external developments and results ; so effective was the medicine that the diseases that sometimes follow on measles did not reach them. All honour to our unseen angels, who live and move and act in various ways as may be required in each case, physically, psychically, or mentally.

J. ENMORE JONES.

P.S.—It is curious that there are a few literary men who write and act as if no one knew a good shilling or sovereign but themselves. But surely they must know that men of science and men of business habits are, as a rule, keen observers of their surroundings when need requires.—J. E. J.

Criticism on Studies in Psychic Science.—A Reply.

MY DEAR "LIGHT,"—In the number for June 15th you bestow words of kindly praise on the work published by me, entitled, *Studies in the Outlying Fields of Psychic Science*, and pause in your remarks to make the following criticism :—

"The origin in time of that which is immortal in the future is explained by 'the resolution of forces acting in straight lines, proceeding through spirals, and reaching circles which, returning within themselves, become individualised and self-sustaining.' I am free to admit that this explanation does not explain anything to me ; but, then, I am constitutionally incapable of understanding mathematical statements about direct lines of force that work through spirals to circles, and become self-centred."

It is not for the purpose of opening a discussion that I call attention to this passage, and I admit that taken alone the quotation you make is difficult to understand, if not meaningless. The critics of the religious Press have not failed to sneer at the passage, which they have observed with singular unanimity, omitting the context which explains and enlarges.

Written as the book is by an intelligence superior to my own, I do not personally feel the force of criticisms adverse, and find it quite often difficult to explain to others or even to fully

understand myself, unless I can recall the intelligence which dictated. I am especially desirous of your fully knowing the circumstances of the writing and that your readers be not left to suppose the passage you quote represents the style of the book. I do not wish to enter into a discussion ; but to give such explanation as the book itself furnishes.

The passage is an attempt to give in most condensed form an answer to the objections urged by those who hold to pre-existence and Re-incarnation, that is, whatever has a beginning must have an end ; if man commences life at birth, that life must terminate at death.

The extended argument, based on the paragraph which you quote, is given in the pages of the book preceding and following.

It is there made as a statement in its most concrete terms, as the method by which the evolution of an immortal entity takes place, and is illustrated by a diagram.

I only quote sufficiently to show how thoroughly the work attempts the full elucidation of this subject.

"If we go back to the beginning, to the primal chaos, we find visible matter and invisible force. We *may* take one step further and find force only, regarding matter as a form of its manifestation. This, however, is not an essential admission in this discussion. . . . In its expression with the primal elements, unconditioned (i.e., in the cosmic world cloud) its tendency is to move in straight lines. When this force becomes 'conditioned' in rotating worlds it is at first 'vortical,' and approaches the circular."

"This force is the first revealment of an intelligent, ever active, persistent energy, which pulsates through the universe. What lies back of it, from whence it springs, we may not know. It is unknown, though perhaps not unknowable."

This force "directly acting, is the dynamic energy of matter. It passes into the world of life in an ascending spiral, that at each ascension, instead of completing itself rises to a higher degree." This process goes on, each higher form of life being its embodiment, until Man is reached, and in him, the generating and sustaining force returns within itself in a perfect circle.

"The force that apparently had a beginning, at least, to our consciousness, has by the cumulative processes of life embodied all that is valuable, and is enabled to exist alone ; returning for ever within itself, maintaining a perfect equilibrium between the sentient, intellectual and moral natures it has acquired. It is the focus of these. There is no end to the individualised force in this direction ; in other words the spirit is immortal. It follows that vegetable and animal types along the spiral represent incompleteness to such an extent as to forbid their existence after detachment from the impelling current. This can only be attained by development carried to a certain degree, below which the force must disappear with the organisation which manifests it."

Perhaps some light may be thrown on the passage under discussion by these quotations. It is one of those questions on the borderland of man's mental capacity for understanding, a perfect comprehension of which we may not hope to gain.

HUDSON TUTTLE.

A Mysterious Impression.

SIR,—The following fact was related to me, not long since, by the wife of a minister. She is a lady of great talent, whose veracity, in every point, it would be impossible to doubt, though I should judge her to be possessed of extreme sensitiveness.

My friend was walking along a country road, arm-in-arm with her husband, when, from the door of a cottage, there stepped out a man carrying on his shoulder a rosy faced child. Nothing in the appearance of the man drew the attention of the passers-by. But at the moment of contact—the merely brushing past—my friend stopped speaking, halted in her walk, and, turning faint, hung heavily upon the arm of her husband. He, anxiously looking round at her, was struck by her pallor, and exclaimed, thinking she was seized with sudden illness. For a few moments she was incapable of speech, and he supported her as far as the railway station close by, where they procured some water, and rested awhile till the lady was able to walk home.

Here she gradually rallied and became herself ; all the account she could give being that she felt a sudden "horror, as if her heart shrank within her and would stop."

Later on, *apropos* of nothing, her husband remarked, "By-the-bye, did you notice a man who passed us with a child upon

his shoulder? Nothing very remarkable to look at, but that was Captain Staunton."

The story will be, no doubt, remembered by your readers, of the ship-wrecked men, the open boat, and the unfortunate little cabin boy. This occurred just after the trial.

My friend exclaimed, "It was at that moment I felt the shudder run through me; though I was not looking at all at the man, but at the dear little child upon his shoulder!"

I fancy how some will say, "Mere coincidence." But I have seen the same lady turn pale and show signs of discomfort when a cat has been, unknown to her, brought into the room where we were; she having an extreme dislike to that animal.

Hampstead.

September 23rd.

London Occult Society.

SIR.—I trust that you will allow me space to announce to your readers that the London Occult Society will commence a course of Sunday evening lectures on October 13th. We have taken the Carlyle Hall in Church-street, three doors from the Edgware-road, capable of seating 350 persons. There is a piano in the hall; so we shall be able to continue the musical part of the services.

We mean in this course to endeavour to attract to us those outside the movement who are somewhat in sympathy with us and who are eager to learn of spiritual things, whether they are inside the churches or amongst the secular ranks. To do this we mean to teach those truths on which most spiritual students agree, and to insist on the certainty of a future life. We intend to advertise, to circulate bills, and to endeavour by all means to fill the hall.

We ask all old friends to rally round us, and especially we ask for voluntary assistance in the musical department. Any singers disposed to help please write to me at once. Any who wish to help us amongst your readers, either by assistance to defray expenses, or who may wish to join our society, will please let me know by letter this week. We believe that there are many outside our movement who desire to know of spiritual things. The fields are truly white to the harvest. And a great spiritual wave is upon us. Let it be our task to gather them in; to give forth the things that we have received to those in the world, who are ready and eager for spiritual truth. I trust, sir, you will help us this year as you have formerly, for which you have our best thanks.

A. F. TINDALL, A. Mus. T.C.L.
(President of the London Occult Society).

30, Wyndham-street, W.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Veitch addressed a large and interested audience on "The Objections against Spiritualism." His remarks were highly appreciated. Sunday next, Mr. Walker.—A. GIFFORD.

STRATFORD SOCIETY, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 6.45 for seven o'clock. Speakers for the month:—October 5th, open meeting; 13th, Mrs. W. Stanley; 20th, Mr. W. Walker; 27th, Mr. Dever Summers.—M. A. BEWLEY, Sec.

24, HARCOURT-STREET, MARYLEBONE-ROAD.—Sunday mornings, from eleven to 12.30, meetings for spirit communion; doors closed at 11.15. Tuesdays and Fridays from 2.30 to nine, attendance is given for conversation on Social and Psychical problems. Sunday evenings, at seven, addresses on Spiritualism and kindred subjects.—J. M. DALE.

BEAUMONT-STREET, MILE END.—On Monday, October 14th, at the Assembly Rooms, Beaumont-street, Mile End, E., under the auspices of the Mile End Spiritualist Society Mr. Veitch will give an address, "What is Theosophy?" Chair to be taken at eight o'clock prompt. Admission free by ticket; tickets to be obtained at the door, or of Mr. Marsh, 218, Jubilee-street, Mile End, E.—E. COHEN.

MARYLEBONE ASSOCIATION, HARCOURT-STREET.—Experiences in Spiritualism were given on Sunday by Miss Montgomery and Messrs. White and Hunt. Next Sunday at seven, lecture by Mr. Drake. Monday, 7th, social meeting; 13th, lecture by Mr. Hopcroft. A. Maltby, Esq., has very kindly promised to give an entertainment in aid of the above association, on Friday, October 18th. Particulars next week.—C. I. HUNT.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—In the absence of Mr. White the Lyceum was conducted by H. Goddard. It was opened in the usual manner by marching and calisthenics. After a musical reading Mr. Dale addressed the Lyceum, telling them how best to prepare for the life to come. Miss J. White sang a solo. Recitations from Miss J. White,

L. and E. Mason, Annie Goddard, and Percy Goddard. Miss Peddle aided much with the music as usual.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning several members gave short addresses of an interesting and instructive character. In the evening we had an excellent meeting and a good audience. Mr. Parker presided. The speakers included Mr. J. Humphries, Mr. Young, Mr. J. A. Butcher, and Mr. R. J. Lees. The last named gentleman will occupy our platform on Sunday next at eleven and 6.30.—W. E. LONG, Hon. Sec.

THE MEETINGS ON PECKHAM RYE.—We had the largest meeting as yet on Sunday last. Mr. R. J. Lees on "Omens" was very well received. Mr. Major, who has held our platform, asked to be allowed to speak, and to our surprise flatly contradicted some of the statements which had been made, and alleged that no written evidence could be accepted in such cases, putting aside Professor Crookes and others as worthless and yet quoting a newspaper report of the Fox sisters' exposure which he gave as proof that mediums were frauds and Spiritualists deluded. Mr. Lees will debate the question with Mr. Major next Sunday at 3 p.m.—J. F. AUDY.

LONDON SPIRITUALISTS' FEDERATION.—In connection with the King's Cross Society a meeting of the delegates from the Federated Societies will be held on Sunday, October 6th, at the Hall, 253, Pentonville-road, at 6.30 p.m. Addresses will be given by several prominent speakers and mediums. It is hoped that there will be a good muster of Spiritualists to support the Federation in their efforts to make spirit communion more widely known amongst the people of our great Metropolis, and to help the various Societies in their work by a more united plan of action. Explanatory or other literature, and subscriptions to assist the work, will be thankfully received by the Secretary, 99, Hill-street, Peckham.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—Dr. Nichols disappointed us last Sunday evening of his services as speaker. There was a very good attendance. Mr. W. O. Drake favoured us with an able address, and an excellent discussion followed his and the chairman's (Mr. H. N. Earl) remarks, so that the evening was well spent. We hope the doctor will be able to give us his services upon another occasion. Next Sunday, at 7 p.m., Mr. W. E. Walker (Edmonton). The secretary of the Kensington and Notting Hill Spiritualist Association will be pleased to receive the name of any person desirous of becoming a member. The speakers for next month are as follows:—6th, Mr. W. E. Walker at 7 p.m.; 13th, open; 20th, Mr. J. A. Butcher; and 27th, Mr. N. W. Goddard.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater.

KING'S CROSS, 253, PENTONVILLE ROAD, ENTRANCE CORNER OF KING'S CROSS-ROAD.—The "Fire Test" was the theme of the morning discussion. Mr. Mackenzie held that spirits can control the gases of the air, so as to protect the body from fire, provided they possess the necessary knowledge of chemistry, but that spirits in a higher state can control the elements simply by the exertion of the will. The incident of the Prince of Wales placing his hand in molten lead, several cases of insensibility to pain being brought about by mesmerism, and the story of the three Hebrew children came in for attention. The need of clear definitions was insisted upon by several speakers. The subject stands adjourned for further consideration next Sunday morning. In the evening the guides of Mr. Wallace addressed us upon "Spiritualism and the Bible." Next Sunday evening Messrs. Hopcroft, Long, and Rodger, representatives of the London Spiritualist Federation, will review the progress of the past year and plans for future work will be brought under consideration. We should be grateful to any Spiritualist who can augment our lending library by a gift of books.—S. T. R.

TO CORRESPONDENTS.

L.M.E.S.—Would gladly print you, but your lines are not up to our standard.

FAIRLEIGH OWEN.—Many thanks for your kind words of sympathy. Mrs. Laurence Oliphant's address is at the end of her pamphlet.

J. C. P.—Thank you; we had seen the story. The difficulty in deciding how far such a dream is prophetic consists in the consideration that a mind constantly dwelling on a given subject—e.g., a wife's on her husband's perilous daily work—might easily induce a dream of a warning nature. The mind might dwell on the subject even in sleep. One direction to which investigation may very profitably be directed now is to distinguish between the normal action of our own spirits and the intervention of others. See Note on the subject.

If one life shines, the next life to it must catch the light. It is the inflection of excellence.—MRS. A. D. T. WHITNEY.

Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must have engulfed us.—HENRY JAMES.

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.

