

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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and that our missionaries are not very successful in their efforts at conversion, he goes on:—

Buddhism has endured for upwards of 2,100 years in spite of wars, conquests, and persecutions, and the destruction of the sacred books recovered later from Siam and Burmah. It lives enshrined in the hearts of a pious, simple, and kindly people; it leads them through a life of charity to a peaceful death-bed such as most Christians may envy. Having conquered desire, they enjoy a repose which cannot be disturbed. The most prominent of Buddha's disciples is said to have exclaimed: "I wait till mine hour come, like a servant who awaiteth his reward; I long not for death; I long not for life; I wait till mine hour come, alert and with watchful mind."

Lest it should be thought that years of study of Buddhism and of the Pali language, and the best part of a life spent amongst the Buddhists of Ceylon should have prejudiced me, let me quote the words of Bishop Bigandet, Vicar-Apostolic of Ava and Pegu, in his *Life and Legends of Gaudama, the Buddha of the Burmese*. He says: "The Christian system and the Buddhistic one, though differing from each other in their respective objects and ends as much as truth from error, have, it must be confessed, many striking features of astonishing resemblance. There are many moral precepts equally commanded and enforced in common by both creeds. It will not be considered rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhistic Scriptures. . . . In reading the life of the last Buddha, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched by the Evangelists." And again he says: "No philosophic religious system has ever upheld in an equal degree the doctrines of a saviour and of the necessity of his mission for procuring the salvation, in a Buddhistic sense, of man. The role of Buddha from beginning to end is that of a deliverer, who preaches a law designed to procure for man the deliverance from all the miseries he is labouring under." It would take long to describe even a tenth part of the resemblances between Buddhism and Christianity; here let it suffice to say that the two religions closely resemble each other in enjoining a gentle, forgiving, and truthful spirit. The Buddhistic Scriptures say: "Let a man overcome anger by not becoming angry; let a man overcome evil with good; let a man overcome the parsimonious with generosity; let a man overcome the liar with truth."

It is a religion such as this, older than Christianity by many centuries, that certain missionary societies seek to subvert by means of agents of imperfect education, married, ordained indeed, but in their regard for their own comfort and for domestic luxury anything but what a missionary should be. Is it a matter of wonder that they have no success?

Henry J. Newton has communicated to the *Banner of Light* and other American newspapers some remarks on Spirit Photography from which I extract one paragraph which seems important:—

When photography was first introduced, and for many years after, science claimed that the action of light on the haloid salts of silver was a chemical action. This claim went undisputed and unchallenged until about the year 1865, when one of our most noted American chemists published the result of a series of experiments bearing upon this question. In his published statement he says that he became thoroughly convinced that the action of light on the sensitive film was purely mechanical and not chemical. The theory was that light travelling with the velocity which has been demonstrated, must, in coming in contact with any substance, exert a degree of physical force corresponding to its density and rapidity of motion, therefore, when the light impinged on the delicately prepared film, sufficient mechanical action resulted to produce the photographic image.

NOTES BY THE WAY.

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

In the course of a letter to the *Spectator*, Professor Ray Lankester, F.R.S., gives an account of a test to which he and a medical friend submitted a "water-finder," a professor of the twig. I daresay that the latent power, whatever it is, may conceivably be converted into false channels by cunningly devised endeavours. I should expect that to be the case. Professor Ray Lankester admits that the hazel divining-rod moved in an abnormal manner on certain occasions. He does not tell us why, but the simple solution would be to experiment and see whether as matter of fact water did exist where the magic twig "firmly rose in the two hands of the water-finder":—

It occurred to my medical friend and myself that we could not test the "discoveries" of Master Rodwell by sinking wells wherever he might indicate water, and we therefore determined to admit, for the sake of further experiment on his powers, that running water existed in the ground beneath his feet, at the spots which he indicated. He was guided in these indications by the forcible upward movement of a "V"-shaped hazel-twig which he held in his two hands. Master Rodwell solemnly perambulated the terrace and roads surrounding L— Castle, and indicated no less than five spots, widely separate, beneath which he declared running water to exist. Whatever might be the cause, when he stood over these spots his hazel-twig firmly rose in his two hands. The "discovered" spots were carefully marked, and Master Rodwell was taken into the castle. He was now scientifically blindfolded—that is to say, large plugs of cotton-wool were placed over his orbits, and bound down by a silk handkerchief. He was led through various parts of the castle, turned round three times at intervals, and brought out to the open by a door other than that from which he had proceeded in his first tour. He stepped almost directly on to one of the "spots" previously "discovered" by him; but this time there was no movement of the hazel. He was taken over every one of the spots previously marked by him; but in no single case did he rediscover by aid of the hazel the spot he had marked when not blindfolded. On the other hand, he marked nine new spots—as though he were trying (an enemy might say) to hit by luck one of his previous discoveries. The hazel moved firmly up at the new spots, as it had at the old ones, on the first, though not on the second round. To complete the proof of this boy's imposture, we made him walk obliquely across a courtyard along the line of a subterranean conduit in which water was actually running at the moment, and at no time whilst he was on this line did the divining-rod erect itself.

The *English Illustrated Magazine* has an article on Ceylon by Sir Frederick Dickson, in the course of which he gives his opinion on Buddhism—not Budhism. It is so far out of the ordinary lines of comment, wherein a writer has a thesis to maintain and sees things through a coloured medium, that it is worth quotation. Premising that Buddhism and Christianity have many points of similarity,

He states that one of the experiments which he made and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medallion or uneven surface (I think he used a fifty cent piece) in his dark room. He then applied the developing solution and an image was developed the same as if the plate had been exposed to light in the usual way.

This fact demonstrated the possibility of producing an image equivalent in all essential respects to a photographed one in a dark room without the interposition of actinic light in any form.

This suggests a method of producing so-called spirit photographs fraudulently in a way that would not occur to an unskilled experimenter. It would be interesting to know whether the resulting picture was similar to those obtained in the ordinary way; also to learn whether pictures (such as were Reeves's) alleged to be taken in the dark can be compared with those to which Mr. Newton refers.

Mr. Newton adds another test from his own experience as an experimenter which is worth attention if or when we have in this country an opportunity of putting the plan in practice.

Any medium for spirit photography should have for a photographic outfit a stereoscopic camera. With such an apparatus there are necessarily made simultaneously two pictures of the same object, as the camera is arranged with two perfectly matched lenses. If on a sensitive plate exposed in a camera so arranged there should appear an image on one part of the plate from one of the lenses, there must of necessity appear an exact duplicate on the other part of the plate from the other lens. Now, as all so-called spirit pictures which are fraudulently obtained are made by manipulating the plate either before or after exposure when there is no visible image to guide the operator, it is with him either the work of measurement or of guessing where the figure which he improvises shall be placed; therefore it will readily be seen how impossible it would be to produce two fraudulent pictures exactly alike such as the stereoscopic instrument would produce.

If, however, it were possible, by an ingenious person using careful measurements, to produce two pictures apparently simultaneously so near alike as to deceive an inexperienced person, their genuineness can readily be determined by having prints made from this negative and mounted in the usual stereoscopic manner, which is to cut the print in two pieces through the centre and place the right hand picture on the left of the card mount and the left hand picture on the right. Then look at it through the stereoscope, and if it is a genuine stereoscopic picture the figures will stand out in relief; if fraudulent they will be flat. Any mediums for spirit photography who will adopt this method will avoid all danger of ever being called a fraud if they obtain a genuine stereoscopic picture of a spirit.

The beautiful story of the fall as it is given in the Vedas is thus told by R. Neely in a recent number of *The Better Way*. It is not given with the simple eloquence that I have found it in other places: but it contrasts with the legend of Genesis in a way that makes me reproduce it for the benefit of my readers, who are not already familiar with it:—

Brahma (God) drew from the great Soul, from the pure essence, a germ of life with which he animated the two persons whom he made male and female. He distinguished the man by strength, shape, and majesty, and named him Adima (in Sanscrit, the first man). The woman received grace, gentleness, and beauty; and he named her Heva (in Sanscrit, what completes life). The Lord then gave to Adima and Heva the Island of Ceylon for a residence, and forbade them to leave it.

They lived there in perfect happiness for some time until the spirit of evil inspired them with disturbing desires. Then Adima said to his companion, "Let us wander through the island and see if we may not find a place even more beautiful than this." Heva then followed her husband, but as they advanced she was seized with strange and inexplicable fears, and protested against going further against the command of God; but Adima insisted that it was no harm to see the outside world and they could come back if they did not like it. So she followed him till they came to a narrow arm of the sea and he carried her over. But now came the consequences of disobedience. The country turned out to be barren and they could not get back to Ceylon. Then Adima threw himself weeping on the naked sand, but Heva came to him and said: "Do not despair; let us rather pray to the Author of all things to pardon us." As she thus spoke there came a voice from

the clouds saying: "Woman, thou hast only sinned from love to thy husband whom I commanded thee to love, and thou hast hoped in me. I pardon thee and him also for thy sake."

As I remember the latter part of the legend it runs thus. The pair had reached the shores of the island and before them stretched in infinite beauty a land of supreme glory divided from them only by a narrow arm of the sea. The man was enraptured and bore down all the woman's opposition. They must go to this land of delight. When they got to it they found it to be Maya, Illusion. There was no beauty, nothing but a desert for which they had surrendered Paradise. They could not retrace their steps, and were thenceforth outcasts from the Garden of the Lord. Can anyone tell me the authentic Vedantic legend?

A MATERIALIST IN THE SPIRIT-WORLD.

BY DR. CYRIAX, EDITOR *Neus Spiritualistische Blätter*.

TRANSLATED BY "V."

Becoming accidentally acquainted with the widow of an old acquaintance of mine, who has long been dead, I promised her to endeavour to enter into communication with the spirit of her husband at one of my private sésances. At my request, the spirit of Dr. Spurzheim undertook to bring my old friend "H.K." to the sésance of May 7th, 1889; but as the latter was not versed in the art of controlling mediums, Dr. Spurzheim represented him and gave what "H.K." wished to say in the latter's own words, through myself in trance. As, however, no one present wrote down the communication, Dr. Spurzheim promised to give it again exactly, in writing, through my hand, and this he did to-day, May 10th, 1889.

I wish to call attention to the fact that my friend "H.K." was one of those men, who, even previous to the Revolution of 1848 were devoted to the cause of freedom, that he was a man of high feeling, who sacrificed his position and fortune—yea, his very health and life to the good of mankind. Yet with all this, he was one of the most obstinate atheists and Materialists whom, during my long life, I have ever encountered. After his death, at my private sésances I often received communications respecting him, all of which agreed in affirming that his obstinacy was such that he would not even then believe that he was still living. He continued for fourteen years in a condition of complete immovability. While on earth he had got it firmly fixed in his mind that with death all was over, and now he neither dared nor wished to live; his stubbornness would not allow of his doing so, and therefore he persisted in his immovability, being well aware that if he moved a limb or opened his eyes, he must confess that he was not dead, and so he struggled to appear dead, in spite of all the efforts of his friends of the Revolution, some of whom had preceded and some followed him, to free him from his torpor. At last one of his friends succeeded in so irritating him that he allowed himself to stammer out a few words, and thus the spell was broken, and he was obliged to acknowledge that he was alive; but he is a long time in relinquishing his preconceived opinions and progressing in another direction. His words are as follows:—

Tell my wife that I am not estranged from her nor yet angry, but I feel myself unpleasantly affected by the proceeding taken at her instigation. And yet I begin to be conscious more and more—I scarcely know how to express myself—as it were of threads, rays, or lines of attraction, which connect me with and draw me to her. It is the same with my friend Cyriax. As a man, he was in sympathy with me, but not sufficiently Radical for my taste; he always had a tendency towards enthusiasm about so-called soul-principles, to which I, owing to my education or habits, attached no value whatever.*

I must now—certainly after a hard struggle—acknowledge that man possesses an independent spirit, pneuma, or soul,

* At the time he refers to I was not a Spiritualist.—Dr. CYRIAX.

which continues to exist after the death of the body, in a conscious state,—whether for ever—which appears to me incredible—or only as a reflex of the earthly condition for a longer or shorter time, I leave undecided. In other respects *I hold fast to my former standpoint*. I see in what is called spirit, as well as in matter, only strong, inexorable law, which in no wise admits of the necessity for a Divinity, and which indeed would become involved in chaos and destruction by the interference of a God. I find no trace anywhere of a personal God, and least of all of an all-loving Father, who surrounds all his children with equal love, but rather—if there be a God—of one, who, in spite of his power and omniscience allows, intentionally so much injustice to take place, that he appears to have the nature of a demon rather than of a being whom men regard as the source of all love.

I am still of opinion that the greatest obstacle to the progress of mankind is the belief in Heaven and in a future life, full of blessedness; and, according to my opinion, Spiritualists in this respect are on a level with orthodox Churchmen. Give the poor better wages, make him more prosperous and keep him from the cares of want; force the rich, by means of a higher tax upon property, and better laws with regard to inheritance, to give up to the State, for the use of the working classes, the greater part of their riches, which are not needed for purposes of business or for their support; teach them true philanthropy and to restrain their egotism within due bounds, and you will be of more use to humanity than with all your enthusiasm for the blessed life beyond the grave.

Death does not bring blessedness; that is *my* experience. I have always laboured for the good of mankind and made many and great sacrifices to my convictions, and yet I am not in a state of bliss, nor can I even call myself happy, for I am not contented with the ordering of the world, and without content there cannot be happiness.

To the communication in writing the following was added. It was not given in the trance communication, but was probably based upon some experience of "H.K." after the séance, which, according to Dr. Spurzheim, would operate very favourably upon his development—(let us hope so).

Since I have been in contact with the medium Cyriax I have been conscious of a peculiar influence, which causes me to look upon things in a different way; but it is against my nature to allow myself to be influenced or led by feelings, unless they are proved by reason to be true and real. Up to the present time I recognise matter in its omnipresence, as what is alone original and absolute, and in its divisibility, or better—in its two equally authorised qualities of positive and negative—as capable of producing everything that ever was, is, or will be, and as long as I can find a natural explanation for everything, I want no God, nor supernatural spiritual power.

What! do I hear many of my readers exclaim, thirty years in the other world, and still a Materialist? Yes, dear reader, and why not? Are there not many persons, who for thirty years and longer have been church-goers and yet are no Christians? And on the other side, are there no spirits, who, for thirty years and more, have been inhabitants of the spirit-world, and who continue to be Catholics, Lutherans, Presbyterians, Baptists, Methodists, Swedenborgians, &c., although they have found no trace of God, Jesus, Heaven, or hell? The next life is an exact continuation of the earthly one, and we pass over to it just as we leave our present life, with all the gains or disadvantages of our bringing up and earthly development, with our opinions and prejudices, our inclinations, virtues, vices, and capacities. Death in itself alters nothing of our individuality, and why then should there be no Atheists or Materialists? There is only *one* thing which is entirely done away with in the next world, and that is doubt as to a personal survival; everything else we have to learn, unlearn or conquer with great difficulty, just as in the earthly life.

He who desires to convince himself of the necessity of the existence of a God, and of the supremacy of what is spiritual, has the same opportunity in this world as in the next; it only depends on his disposition, and capacity for understanding spiritual things. The world in which spirits live is as real to them as earth is to us, and consists to

them of matter and spirit as with us. It is for this very reason that the above communication is so interesting and valuable, as it places before us an instance of very uncommon and extremely slow development, which, however, exactly corresponds with the individuality of the deceased "H.K." I may here remark that, according to the widow, the ideas, the manner of expressing them, and the way in which the sentences are formed, are all highly characteristic of "H. K."

If a man with such pronounced Materialistic ideas and such a strong attachment to his preconceived opinions passes over to the other world, it is quite natural that he should have great difficulty in extricating himself from them, as, in the spirit world, he is aware of even a stronger manifestation of law in every occurrence than in this, and there can be less idea of the intervention of a personal God, since in the world of causes events can be more closely observed than in the earthly sphere, where the limitation of our senses keeps so much concealed from us.

Should—as appears probable—the contact with earth, or, rather, with a medium, have a favourable effect upon the progress of my quondam friend "H. K.," I will not fail to make it known.

A CHAPTER OF MODERN SPIRITUAL HISTORY.*

Mr. Oxley's *Modern Messiahs and Wonder Workers* is a history of various Messianic claimants to special Divine prerogatives who have arisen during the past one hundred years. Mr. Oxley considers that each of the eleven persons whom he deals with "at a certain period came under influences that developed abnormal faculties, known as clair-audience and clairvoyance, which caused them to come into contact and communion with beings who they rightly, or wrongly, thought were inhabitants of other spheres of life, and whom they, in their ignorance, endowed with a power and position nothing less than Divine." He contends that they "knew nothing of the law which operates in the production of psychological phenomena," and so fell into error as to the source of their varied inspirations, became enthusiasts, fanatics, and self-deceivers. How far this last allegation of ignorance of psychical laws governing abnormal phenomena, can be held to apply to Swedenborg, T. Lake Harris, and Madame Blavatsky (for she too is included among the Messiahs, or "Messianic Claimants" or Wonder workers, though not of "the same category" it seems) we are not disposed to say. Certainly they cannot be fitly charged with ignorance in matters mystical or occult.

Mr. Oxley's book forms a very instructive and entertaining chapter in the records of modern spiritual history. Of the eleven notable persons with whom he deals, all, if we except the mysterious "Mother Clothed with the Sun," have founded considerable sects. Swedenborg is represented, or perhaps we should say misrepresented, by the New Church. Ann Lee founded the Old Shaker Community; Johanna Southcott, the Christian Israelites; Joseph Smith, the Mormons. To Edward Irving we owe the Catholic Apostolic Church, sometimes called after his name; to Thomas Lake Harris the Brotherhood of the New Life. Mary Ann Girling gave us the English Shakers; James White founded the "New and Latter House of Israel." Then we have Madame Blavatsky, the High Priestess of the Theosophical Society; and Keshub Chunder Sen, the founder of the Brahma Somaj of India.

These all, in their several ways, claimed to be the mouthpieces of that which was revealed through them. They spoke, not of their own mere motion, but as they were inspired, whether by "Lord," or "Angel," or "Mahatma." Mr. Oxley traces in each case the inception, development, and decadence of the life—excepting, of course, the lady whom he specially places in a category by herself. That

* *Modern Messiahs and Wonder Workers*. By WM. OXLEY. (London: Trübner. pp. 186.)

which is known as Spiritualism he regards, and very rightly, as "an epoch in human history that the historian of the future will not be able to ignore. . . . a revolution of human thought and sociology more potent than any that has hitherto affected the human race." If this is modified so far as to mean only that the age in which we live is being seriously affected by what is called Spiritualism, the statement is unquestionably true.

Our author regards this inspiring element as "the putting forth or flowering out of latent powers appertaining to the human being." Its development "follows in order of sequence as regularly as adolescence succeeds youth and infancy." Its chief purpose appears to be "the demonstration of the continuity of individual human life after physical dissolution." Mr. Oxley does not make any attempt to do more than define his conception of Spiritualism in so far as it bears upon a true realisation of the lives of the various persons with whom he deals. Elsewhere he gives as his idea of the mission of Spiritualism "to take up the continuity of Law at the point where simple materialistic science is baffled." On this supervenes a philosophy and a religion, which we do not pause to expound. We are sufficiently in agreement with Mr. Oxley to accept what he writes on these points without dispute. He further indicates, as we have repeatedly done, the far-reaching effects that a general acceptance of the facts, philosophy, and religion of Spiritualism must have on the world.

This general thesis, thus briefly set forth, is illustrated in the lives and works of the various notable persons above enumerated. Our readers must read for themselves these several records which, if not always full and sufficiently analytical, do, at any rate, give a fair account of lives which were all influential and remarkable. The chapters are full of interest, and Mr. Oxley has done us good service in turning from Old Egypt to nearer places and times, and showing us how new religions are formed. Thereby he gives us many a glimpse of old religions in the making.

We could wish—for we must have a last critical word—that the author had not imported into his writing a vocabulary largely borrowed from America. Words, such as we find in turning over a few pages at random, strike us with amazement. *Psychological*, *Psychical*, and *Psychic* are used as synonyms, e.g., "a psychological form." We have *Churchianity* and *Creedistic*; *Christianism*; *Revelating*; *Determinating*; *Propagandic*; *Textology*; *Unscrutable*; and many another passing strange vocable. The vocabulary of our subject has grown of necessity very largely: but if such terms are to become naturalised among us, and pass, as the history of language assures us they will, into the common speech, we stand aghast at the consequences of writings such as are becoming too common amongst us. In the interests of all concerned clearness and simplicity of diction are most desirable. Perhaps we may add that careful punctuation conduces to clearness: and that precision of thought is seldom clothed with loose and ill-chosen words.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

The Education of Man: and other Essays. By JOHN GEORGE SPEED. (Authors' Publishing Company, 20, St. Bride-street, E.C., pp. 196.)

Echoes of Thought. By EMILY E. READER. (Longmans, pp. 146. Price 5s.) [By the author of *Light through the Crannies*—a second series of which is announced—*Voices from Flowerland*, &c.]

The New Cagliostro: An Open Letter to Madame Blavatsky. By G. W. Foote. (Progressive Publishing Company. Price 2d.) [A personal attack prompted by wrath at Mrs. Besant's conversion to Theosophy. A very "open letter" indeed.]

THE material part of us ought to keep growing thinner to let the soul out when its time comes, and the soul to keep growing bigger and stronger every day, until it bursts the body at length, as a growing nut does its shell.—GEORGE MACDONALD.

"THE LAW-BREAKERS" AND "COMING OF THE LAW."

"Hearken thou, my beast: I am greater than thou: when thou wert to be, there I was thy master framer; my essences are out of the root of the Eternity; but thou art from this world, and thou corruptest, but I live in my source eternally; therefore am I much nobler than thou; thou livest in the wrathful source; but I will put my strong fierce property into the Light, into the Eternal joy."—BOHEMIA'S *Three Principles*, chap. xxi., par. 63.

Anyone who wishes for an answer to the old question, What is the use of Spiritualism? can find it in these posthumous utterances of Mr. James Hinton, for almost every page demonstrates, by its suffocating limitations, the inestimable advantage of belief in a spiritual existence for man, in worlds not material, though fully as objective as this. To begin with, the main premise that Nature is holy because it is the outcome of spiritual action, must seem to Spiritualists a curious remainder of old ignorance; for whatever they do not know, they are never able to doubt that foolish and evil spirits are as plentiful beyond the dark river of death as on our sunlit side. The holiness of Nature assumed, why should animal passions be held in check? That the endeavour to restrain them is an error, and a damage to spiritual mindedness and altruistic self-sacrifice, is the point aimed at in both these essays, as the most cursory glance will show; it is no inferential conclusion, e.g., "restraint means thinking of self." . . . "Is not a false thought apt to come in here: namely, that restraint from pleasure is valuable, is needed in order to gain strength? With acting for self, strength itself is turned to evil: without it nothing, not even weakness, is evil," . . . "so there is a false thought in the idea that restraint of passion is even good for the sake of strength."* Without containing one gross word, the arguments here given are so entirely based on the bliss of sensuous pleasure, that people who had not known the writer, and his high and blameless repute, might be apt to describe this book as an attempt to promote licentiousness, and further the arts of self-deception. Its doctrines are worse than materialistic, in that they confound *spiritual* with *material* nature; enlarging upon what he prescribed at p. 59 of his *Philosophy and Religion*. "We must take the sensible into our spiritual, and not go on dreaming: only so, by conforming our imagined spiritual to the sensible, shall we know the true spiritual."

Remembering his noble enthusiasm for the rescue of the victims of vice, it is with dismay that one follows a line of thought, which, if accepted, must relax moral energies and make a downward course more plausibly seductive than before. A tragical surprise! One feels as if a champion for the right had become temporarily asphyxiated by the foul airs of the dens of iniquity he had rushed forward to try and purify, as if by evil sorceries he had been made to see them under a new light, in aspects impossible to a Spiritualist. Who that knew of the brighter world behind the veil of corrupt nature could be guilty of such a profanely foolish saying as this? "The Kingdom of Heaven is the Kingdom of Nature; the Law is—be Nature, that is grow."† I think, Mr. Hinton's attitude of mind, as to external nature, must affect Spiritualists somewhat as might an infant's glee when watching the shadows of a tree (out of sight) dancing on the nursery wall. But in the case of one whose name carries weight, such mistaking is a grave danger. To numbers of materialists, and to boys and girls who think it a fine thing to disbelieve in any better world than this, his glorification of nature is as cruel as incautious praise in a nursery of the warmth and light that lucifers can produce. Nay, this is more than a figure of speech, for it is an identical wrongdoing, only on another plane, for *all* Nature is a fire—the latent primordial element manifesting itself wherever life exists, and well we know how vital fire, which maintains life, can waste and consume it in disease just as visible fire can destroy the house in which it is kindled.

In his admirable *Life in Nature* Mr. Hinton wrote, "In what way is force stored up in the body? It is stored up by resistance to chemical affinity." (p. 9.) Why did he not apply to his consideration of sensuous pleasure, the analogical truth that *spiritual* force is stored up by resistance to *animal* affinity? In his later writings he seems entirely to ignore the fact—which getting-up time on any bitter cold morning will exemplify—that "the flesh lusteth against the spirit and the spirit against the flesh," and that "these are contrary the one to the other." This oversight vitiates

* *Coming of the Law*, pp. 217-220.

† *Coming of the Law*, p. 69.

the altruistic theories from which he drew his claim for "making pleasure free"—for regarding self-restraint as too *selfish*—by a neglect of the nearest neighbour as glaring as Mrs. Wititterley's disregard of her own family, while devoting all her cares to "the blacks." His surrender to Nature, his plan for "enjoying all that beasts enjoy and even more," is little short of murder to the neighbour closest to the soul, the starved and silenced higher self; he needed Coleridge's counsel. "The best and most acceptable service thou canst render is to do justice and show mercy to thyself, the best, the most Christian-like pity thou canst show is to take pity on thy own soul."* It is so, because only from that intermediary—man's truest, as well as highest, self—emanates availing help for fellow creatures; by indulging the impulses of our lower nature we close Heaven's channel of influx—we cut off the much-needed supplies of true love.

I do not and cannot accept "The Law Breakers" as an utterance of Mr. Hinton's, so much as of some spirit controlling his, and using his brilliant mind for a mouthpiece. The object of such mediumship is not far to seek; for every *spirit* needs a *soul* for its executive; in the astral regions, no doubt, all spirits have such suited to the sphere of their existence; what they lack is access to manifestation in ours; the more licence allowed to animal passion, the more souls fitted to serve as proxies for earth-bound spirits, still devoured by unappeasable desires.

The gravely uttered *non sequiturs* and unprogressive iterations of the same idea which abound in this volume, mark the abeyance of subordinating judgment; it is impossible to suppose that an acute metaphysician, unless under some disordering influence, could write such nonsense as this, for example, not once but several times, in different wording, "If the Holy Spirit in Christ's mouth meant Nature the unpardonable sin is clear." "He had stood to them as Nature, and His words had been spirit and life to them, but it was to Nature they were to go." Further on a gleam of common-sense may have suggested that *sending as a promised comforter* the Nature already within and around the followers of Christ, was scarcely feasible; and the word *science* is slipped in as a substitute for Nature.† But that for the folly and mischief contained in this deplorable book a *controlling* spirit was as much answerable as were his friends for giving it to the public, his own words in the preface lead one to suppose—apart from all intrinsic evidence. "These thoughts are rather communicated than evolved from my own mind. Therefore I can without vanity believe them to be both unique and important." (p. XVI.) It is well for the world that spiritualists have learned the necessity of "trying the spirits" and have emphatically taught us that *communicated* thought is not holy or true because it is spiritual.

A. J. PENNY.

CARLYLE ON HIS SISTER'S DEATH.

"You tell me, my dear Jean, that you are more solitary now; indeed your position has greatly altered within the last year, and you now, young as you are, have to take a kind of *front* rank. Study, my dear sister, to acquit yourself well in it. There, as in all scenes of life, you will find that from your own judgment and your own conscience the best help must be sought. For our Margaret who sleeps now in her silent rest we must not mourn; I think of her daily, hourly, not in sorrow, so much as in awe and love; and trust the Almighty may one day restore her to us, and us to her, in some holier world than this; nay, who knows but she may even now in some inscrutably mysterious way be near us; *We* are spirits as well as she; and God is round us, and in us, here as well as yonder! Let us not weep for her, but try rather to honour her memory by imitating the good that made her dear to us. Cultivate that quiet purity of heart, that silent justness and fairness of resolve that we saw in her; be wise and meek and humble as she was. In some points I shall hardly see her like again. She had a fairness and loving tolerance in judging of her neighbours, which is, perhaps of all virtues the rarest among women. Fewer *idle* words were perhaps spoken by scarcely any. The mind shone within her like a clear, modest lamp, enlightening all her goings: thus she could travel through her earthly course unspotted as few are, and now lies enshrined in all our hearts for ever. God is great, God is good; if it is His will we shall meet again, and part no more."

* *Aids to Reflection*, p. 42.

† *Coming of the Law*, p. 131.

PREVISIONS.

Nothing new under the sun! It seems that old Joseph Glanvill may claim to have adumbrated more than two centuries ago the idea that gave us the electric telegraph. The Rev. Canon Jackson, of Leigh Delamere, Chippenham, writes as follows to the *Bath Chronicle* :—

Joseph Glanvill, sometimes called "Sadducismus Triumphatus Glanvill," rector of Bath from 1666 to 1672, was a learned writer upon abstruse and mystical subjects, but in a style of which it is not always easy to catch the meaning. In one of his treatises, called *The Vanity of Dogmatism* printed in 1661, chapter xxi., he is speaking of "supposed impossibilities which may not be so." In the concluding sentence of the following passage he seems to have anticipated the electric telegraph :—"But yet to advance another instance. That men should confer at very distant removes by an extemporary intercourse is a reputed impossibility; but yet there are some hints in natural operations that give us probability that 'tis feasible, and may be compassed without unwarrantable assistance from demoniacal correspondence. That a couple of needles equally touched by the same magnet, being set in two dials, exactly proportioned to each other, and circumscribed by the letters of the alphabet, may effect this 'magnale' [i.e., important result] hath considerable authorities to vouch it. The manner of it is thus represented. Let the friends that would communicate take each a dial; and, having appointed a time for their sympathetic conference, let one move his impregnate needle to any letter in the alphabet, and its affected fellow will precisely respect the same. So that would I know what my friend would acquaint me with, 'tis but observing the letters that are pointed out by my needle, and in their order transcribing them from their sympathised index as its motion directs; and I may be assured that my friend described the same with his; and that the words on my paper are of his inditing. Now, though there will be some incongruities in a circumstance of this invention, in that the thus impregnate needles will not move to, but avert from, each other (as ingenious Dr. Browne hath observed), yet this cannot prejudice the main design of this way of secret conveyance: since it is but reading counter to the magnetic informer, and noting the letter which is most distant in the Abecedarian circle, from that which the needle turns to, and the case is not alter'd. Now though this desirable effect possibly may not yet answer the expectations of inquisitive experiment, yet 'tis no despicable item, that by some other such way of magnetick efficiency, it may hereafter with success be attempted, when magical history shall be enlarged by riper inspections; and 'tis not unlikely but that present discoveries might be improved to the performance."

EXPERIMENTS WITH THE DIVINING ROD.

The Rev. W. H. G. McKnight, rector of Silk Willoughby, Lincolnshire, sends the *Spectator* a detailed account of some experiments lately made at Buckminster, in the presence of himself, Lord Dysart, and other unimpeachable witnesses. Mr. McKnight writes :—Mrs. Manners went with the rod into a field where she had previously discovered a spring, and thought she knew the spot, that there might be no delay in beginning our experiments. She, however, missed the spot and had to find it again. When she came over the spring, the rod exhibited all the movements as "Vacuus Viator" has described them, except that the motion was more violent, twisting off the bark from the twig. I then took the twig, and felt what I recognised as a mild shock, such as I was very familiar with from my magneto-electric machine. We then placed four glass salt cellars on the ground, and a board on the top of them, and asked Mrs. Manners, with the rod still twisting in her hands, to step on the board, and at once all motion ceased, and she herself was conscious that the magnetic current was stopped. Whilst she still stood insulated on the board, I took hold of her two wrists, and immediately the movements began again. Lord Dysart then tried to complete the circuit, but without effect, showing that it needs a certain susceptibility in the individual to produce results. We then tried the same experiments in another place with a piece of copper wire, and with the same results. With the copper wire the movements are less violent; it seemed to be a general tremor and quivering of the wire, and an impossibility in Mrs. Manners to keep it still. Again Mrs. Manners was insulated, and all motion and sensation ceased. Whilst insulated I took hold of the ends of the wire, and, as before, immediate results followed. This I did again and again, with instant and unvarying action. Some months afterwards Mrs. Manners came into Silk Willoughby to find water for two farms and some cottages. I repeated the same experiments here with the same results. I further proved that the magnetic action was clear in one line or direction only, and that two yards on either side of that line its action ceased. Also, while the magnetic current was running through the copper wire I applied a common sewing-needle to the wire, and held it in connection for some time, when the needle became magnetised. I tested it three months after, and it picked up several needles from the table and held them suspended.—*St. James's Gazette*.

SIMPLE RELIGION.—Christ's religion was simpler than even His life: God is your Father, love Him; man is your brother, love him. And when you love God and man so that you can give your life for both, then you will be pure, and true, and honest, and just to each other.

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2, DUKE STREET,
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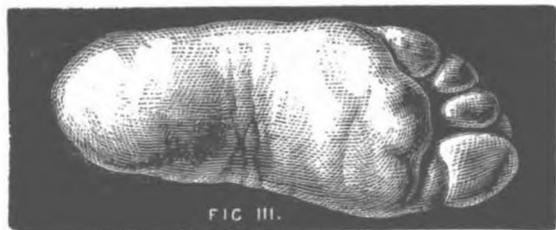
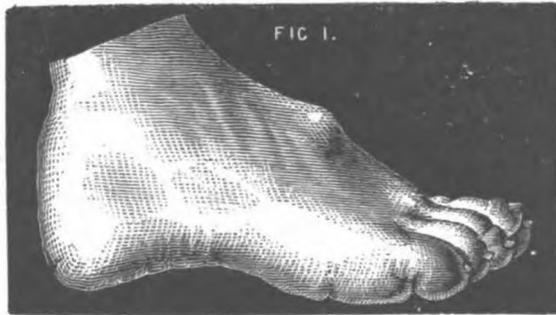
SATURDAY, OCTOBER 19th, 1889.

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.

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CAST OF FOOT OF A MATERIALISED PSYCHIC OR SPIRIT FORM.

By WILLIAM OXLEY.



The above drawings, cut from photographs on wood, represent a foot, cast in plaster of Paris from a wax mould produced by a materialised spirit-form known as "Bertie," which is proof palpable, and a self-evident fact of the manifestation of other than ordinary human agency; and as this phase of psychic phenomena appears to have run its course, I think this extraordinary and wonderful actual fact is worthy of a permanent record in the columns of "LIGHT"; and the testimony I adduce is supported by the foot cast which speaks for itself.

My testimony is as follows:—

On the evening of April 11th, 1876, I attended a séance at the house of Mrs. Firman (now deceased) in Burlington-

street, Manchester, with some seven or eight others. Dr. Monck was the medium.

I prepared the cabinet, formed by a bay window overlooking the street. This was made light-proof by black cloth hung from, and nailed to the top, which required a step ladder to reach. Red curtains were drawn across the space formed by the recess, and a table, round which we all sat, was placed near to and in front of the curtains. The room door was locked inside and a lamp burned with sufficient light for us to see clearly all objects in the room. It was clearly impossible for anyone to enter the room, much less the cabinet, without being seen. The medium then went inside the cabinet, and we closed round the table outside.

As we had been instructed by the materialised beings, I prepared a large vessel with hot water and a quantity of white paraffin wax that floated in a liquid state on its surface, and another vessel filled with cold water which I placed inside the cabinet. The object of so placing these two vessels was that the spirit form should dip her foot in the melted hot wax, and then in the cold water, repeating the operation until the wax mould on her foot should be of sufficient thickness to maintain its shape and consistency.

After sitting a short time, the curtains parted and "Bertie" appeared at the opening, dressed in a white robe, and then retired inside. Presently we heard a splashing sound that caused us to think the experiment would be successful. She then opened the curtains and placed her foot on the table *with the wax mould upon it*, saying to me, "Take it." There was no mistake about this, for I saw part of the leg above the wax mould which covered the foot. I took hold of her foot, and in an instant of time the foot was, somehow, withdrawn, and the wax mould left in my hand.

So much for the *modus operandi* in the production of the wax mould. That the operator was a temporarily formed being, similar to a human being, is beyond question, if evidence as to sight, touch, and feeling, on my part, is worth anything; and that it was a temporary form, and not a hallucination or imagination on our part, is proved by the fact of her sudden disappearance, for immediately after the above episode I drew the curtains aside and there was only the medium visible, still entranced, and nothing had been disturbed inside the cabinet, the black cloths being in their place nailed just as I had left them.

Granting the accuracy of the above statement as to the production of the wax mould, I now specify as to the making of the cast.

On the following morning, April 12th, I took the mould to Mr. Benniditti, a modeller and maker of plaster figures, first showing it to Mr. Bullock, picture-frame maker, and to Sergeant Gee, of the Manchester police force, who testified that the mould was sound and whole. The modeller then filled the mould with plaster of Paris in the usual manner, and, after it had set hard, removed the wax by melting it in hot water, when the cast revealed the exact shape and formation of the foot that had made the mould, with all the cuticle markings and smoothness of a feminine human foot.

A flaw in the testimony might be suggested here, by saying that it was possible for a foot cast to be substituted, but this is rendered impossible from the fact that the cast is perfect, without any marks that would necessarily be shown if it had been cast in an ordinary mould, which would require three pieces, at least, to make it, and when so made, to make the lines and indentations of the skin would be an immense labour and easily detected.

The foot itself is three inches wide across the sole, eight inches long, and four inches from the heel to the top of instep; yet, strange and astounding as it may appear, this mass was instantaneously withdrawn through the oval opening of 2½ by 2¼ inches.

There is one, and only one solution, and that is, the spirit form *dematerialised* the foot in an instant of time.

The crucial fact as to its genuineness will be seen by a reference to Figure II., showing an outline section of the bottom of the foot. The thickness of the toe ball from C to D is *one inch*, and between A and B it is *half-an-inch*. It will be seen at once that any attempt to withdraw the foot from the mould without destroying the delicate and fragile wax bridge that runs between the sole and toe balls, would be destructive to its consistency; and that it *was* uninjured is shown by the delicate skin marks left by the toe balls on this wax projection on both sides.

The above is a plain matter of fact statement as to how, and under what circumstances, this extraordinary manifestation, of what I can use no other term to describe than spirit agency, of which it stands out a clear and indisputable proof. However my statement may be questioned, the foot cast itself is a silent but powerful witness to the truth of my narrative, and no amount of cross-questioning by others can invalidate it.

Would this hard fact be worthy the notice of the Society for Psychical Research? In my humble opinion it is, as a demonstration of suprahuman action, worth more than all the "hallucinations," apparitions, &c., which have been so assiduously collected to prove—what? for this is self-evident, and will hold its own anywhere and in any company.

**LONDON SPIRITUALIST ALLIANCE ASSEMBLIES,
AT 2, DUKE-STREET, ADELPHI, W.C.**

SESSION 1889—1890.

Subjects for discussion will be introduced by the following speakers, the proceedings commencing each evening at eight o'clock:—

- 1889.
- October 29th.—THE PRESIDENT "Facts within my knowledge."
- November 12th.—MR. T. SHORTER..... "Review of the Argument for Re-incarnation in the Light of the Problem of Moral Evil."
- " 26th.—MR. MORELL THEOBALD. "Gleanings Abroad."
- December 10th.—MADAME DE STEIGER... "Spiritualism in the Poets:—'The Epic of Hades.'"
- 1890.
- January 28th.—CAPTAIN PFOUNDEN..... "Theosophy: Its Use and Abuse."
- February 11th.—GENERAL DRAYSON..... "Some Early Experiences."
- " 25th.—"1ST M. B. (LOND.)"..... "Re-incarnation Problems."
- March 11th.—MR. E. DAWSON ROGERS... "Perplexities."
- " 25th.—DR. GEORGE WYLD..... "Passage of Matter through Matter."
- April 22nd.—MR. E. MATTLAND..... "Some Needed Definitions in Spiritual Science."
- May 6th.—MR. MITCHNER, F.R.A.S.... "The Veil of Isis: Some Thoughts on the Present Position of Spiritualism."
- " 20th.—MR. PAICE "Infinite Existence and Finite Morals."
- June.—Closing meeting of the Session in the Banqueting Hall, St. James's Hall, exact date of which will be announced in due course. Address by Desmond FitzGerald, Esq., M.I.E.E., M.Ph.S. (Lond.), "My Experiences in Spiritualism: A Word with Sceptics and Spiritualists."

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Do the best you can where you are, and, when that is accomplished, God will open a door for you, and a voice will call: "Come up hither, into a higher sphere."

DOCTORS AND GHOSTS.

No. I.

The *Tocsin*, a new monthly journal of "General and Medical Philosophy," edited by Dr. F. A. Floyer, which is being widely distributed just now in the hope of obtaining "subscriptions, contributions, or communications," contains in each issue an article headed "Nekuia" (things about the dead), the following extracts from which in the September number may amuse, if not instruct, the readers of "LIGHT." After rebuking the Press for contemptuously dismissing the alleged experiences of Spiritualism as due to mere trickery, the doctor proceeds: "Our own impression is that the Spiritualists are entirely mistaken in their philosophy, and that the manifestations which they chronicle are the results of natural forces acting upon morbid conditions; also that no one who experiences any of the manifestations referred to can possibly be in a healthy condition of mental and physical equilibrium. But so long as we are entirely in the dark as regards a satisfactory explanation of so much that is admitted to exist, we shall be glad to investigate."

The doctor, however, gives us but scant encouragement to submit our experiences to a medical jury in the hope of obtaining a philosophical explanation of them, when he thus expresses his opinion of his own profession. "We used at one time to have, in common with a large section of the gullible public, a profound awe of the wisdom of medical and scientific men. But the more we investigate them and their work, the less entitled do we consider them to be to any such attribute. Modern medicine we find so thoroughly and wholly corrupt in theory and practice that we are obliged to make a tolerably broad line of demarcation between it and any revival of true medical philosophy to prevent any confusion of the two."

"To recur to the question of what is called Spiritualism, we" [although confessedly "entirely in the dark"] "believe that there is some explanation to be given of all the phenomena observable, but we very much doubt if any brain is in existence which will explain them. Perhaps in course of time an intellect competent to do so may be evolved, and little by little we may get to an explanation; but because certain people, professing to be Spiritualists, have been discredited, we are not disposed to shirk the whole subject."

While it is plain from these utterances that it is not to the medical profession as it is that Dr. Floyer would have Spiritualists go for the explanation of their experiences, it is to be feared that he hardly recommends the school represented by himself, seeing that he himself is so hopelessly confused in his ideas as to use "brain" and "intellect" as convertible terms, and talks of the former as "explaining" and "seeing." "For," he continues, "we have before us a supplement to 'LIGHT' of August 3rd, 1889, consisting of a curious, fantastic, and fanciful picture called a spirit-drawing, given by independent spirit-power, operating through the hand of a certain person. Certain striking outlines remind us somewhat of a drawing of the microscopic structure of a portion of the eye. Further investigation leads one to think it highly probable that the medium, being in a peculiar morbid state, was drawing with touches of the picturesque a magnified portion of her own retina." From which we gather that the doctor is so superior to the necessity for deliberation, caution, and manifold experiences in things scientific that he deems himself competent on the strength of a single specimen, and while "entirely in the dark," to assume the identity of them all, and to publish off-hand the first hypothesis that occurs to him.

"It is well known," he goes on, "that it is not the eye only which sees, but the brain; and this fact is probably connected with a good deal of these and similar manifestations," &c., &c. Here the doctor gives the lay world

credit for more knowledge than it possesses. We, at least poor benighted Spiritualists, are wont to regard the seeing and thinking as done by the *man* to whom these organs belong, and by means of them, and not by themselves at all; but our doctor dispenses with any such entity, and in effect endows each organ with a personality of its own.

We find no fault with Dr. Floyer for being an Evolutionist—if so be that he is one—but he ought to be an all-round and consistent believer in that doctrine. Whereas he clearly does not apply it to the department of ethics. For “we have no sympathy,” he says in a subsequent article, “with the outcry against experiments of inoculation on the lower animals. For although we regard a thoroughbred dog as a much nobler creature, both physically and morally, than an underbred man, man happens to illustrate the survival of the fittest in the animal kingdom, and therefore his legitimate right is to prey upon everything and everybody who cannot prey upon him.” (The italics are our own.) It would be interesting to learn what value the doctor attaches to the term “morally” in the above collocation, seeing that in positing *might* as the sole criterion of *right*, he not only denies that man has evolved in respect of morals to a stage surpassing that of the lower animals, but he abolishes morals altogether; and we have already shown his deficiencies in regard to science.

Assuredly it is not without ample reason that the *Tocsin* bears upon its title-page as motto this significant sentence of Lord Beaconsfield’s, “We study human nature in a charnel house. . . . The faculty of thought has been destroyed.” But having perused the journal, we did not need this to convince us of the fact. Spiritualists may well take fresh heart at finding how little they have to fear, whether from the scientific or the moral superiority, even of one entitled to append to his name the formidable array of letters, “B.A. Nat. Sci., and M.B. (Camb.), M.R.C.S. (Eng.), L.S.A. (Lond.)” E. M.

ATMOSPHERES.

Places are not merely material, but have each their peculiar spiritual atmosphere, derived from their human inhabitants, past or present, or from some subtler spirit of nature which haunts them, whose abode or embodiment they are.

In this season when the great cities are abandoned by their dwellers in search of health and refreshment, it is not so much physical purity of air and change of scene which recruit the body or relieve the brain as a coming into contact with fresher and purer spiritual forces, which naturally tend to the health and restoration of the whole being. Spiritually developed mediumistic natures are peculiarly alive to atmospheres. It is as if the pores of their soul-skin were open to suck in airs good or bad from their environment. They are like those sensitive plants which respond to the slightest touch. Perhaps, indeed, they may not always be aware of the nature of the impressions made upon them. They may experience a vague uneasiness and depression in certain places, a sense of dislike or even horror, and at first impute these feelings to physical causes or fancy. But as they develop they come to perceive that these impressions are spiritual, and it is their awakening soul which receives them. The soul draws food and rest from the air in which it breathes, and the more conscious it is of this the more alive it is. Those who are dead feel nothing, respond to nothing. Those who are alive, although they may experience much oppression, pain, and discomfort as the result of their sensitiveness, have reason to rejoice, in so far as life, in spite of its many struggles, is preferable to the ease of death. There may be times when circumstances unavoidably place them in atmospheres which are poisonous to them, unendurably irritating, or heavy with almost overpowering fumes, but

the spirit of their life still endures, and their Heavenly guardians will not leave them to despair, but will lead them sooner or later to the “green pastures and still waters.”

The life-refreshment, the endless pleasure, which the sensitive experience when favourably circumstanced are ample compensation for all the pain through which they pass. Their soul rises from a foul and stifling room into the wide air full of sunshine and fresh fragrance. The peculiar spirit of the place is received by them, and they become directly aware of the presence of an intangible, nameless individuality. The *genius loci* has breathed upon them, saying, “To my domain trace this delight which you feel.”

Perhaps this feeling with regard to places may be best expressed by the term “spiritual fragrance.” The subtle atmosphere scented by the soul is as individual and indescribable as the smell of a rose. There is a soft air which comes laden with meaning like a song without words. There are free, open spaces which breathe a spirit of light and gladness. The Alpine fir woods have a remoteness and mystery of their own. Their spirit is part of something solemn, eternal, non-human, and they hush the soul into quiet and awe, enfolding it in their own stillness. The unpolluted air of the mountains seems to blow fresh from some Divine centre of life. It is a baptism which regenerates from sin, cleansing from foul accretions, and summoning us from the world of trivialities into the world of realities—of eternity. The spiritual atmosphere of the South is different. Yet this, too draws up into a peculiar Heaven not vast and remote, but clear and bright and full of an element of nearest, warmest, Divine humanity. In the air of Italy Heaven and earth join hands. Enchantment breathes in the Italian olive-gardens. The soul wanders in them encircled by a soft spell. A mystery emanates from the trees which speaks to and draws the heart. The sweet seclusion of some spots, a wood, a garden, a fountain, a ruin is presided over by guardian spirits who welcome those who have spiritual access to them.

When all these wonderful things lie open to us, such means of refreshment and grace, it is wise to seek them when we are able, to make efforts to arrive, if possible, at least once in the year, at a place the spirit of which responds to ours, which is pure and beautiful, remote from vice and commonness, and we shall find the benefit, not only at the time but afterwards, when in the days of darkness, weariness, and oppression we look back at a vision of light, gladness and freedom, remembering the air which our soul once drank and which, being pure, was an elixir of life to us. The soul cannot subsist for ever without food and drink, and these it receives atmospherically from heavenly, unpolluted sources. It starves and languishes, imprisoned continually in the heavy air of great cities or contaminated places. As the writers of the *Perfect Way* teach, those who want to progress in the inner life should not live in cities. The aspirant to initiation should walk barefoot that the emanations of his mother earth may flow into him and unite him with the great spirit of nature.

With regard to atmospheres, whether personal or collective, beginners in the way should be especially prudent, and not impose impossible burdens on their strength. A struggle should be made to obtain, if only at times, favourable conditions for that self-development which is as precious to others as to ourselves, and without which indeed no true help can be given G. R. S.

THE *Banner of Light* (September 28th) contains the first report of Mr. Henry Lacroix, American representative at the Paris Congress. It extends to three and a-half columns of small type. When the report is completed we shall recur to it. Meantime it is evident that Mr. Lacroix has been a most energetic and painstaking representative of those who commissioned him.

A FACT IN EPES SARGENT'S EXPERIENCE.

[JOHN WETHERBERG IN THE "GOLDEN GATE."]

We remember hearing of the fact recorded below from our friend Epes Sargent. He regarded it as an excellent piece of evidence, and commented on it in a sense unfavourable to the explanations which have found favour since in the eyes of the Society for Psychological Research:—

I took two slates that were new and clean, and tied them together, and without their going out of my hands or sight, laid them on the table, keeping my hands flat on them. The sun was shining brightly in the room, the medium, sitting opposite me, putting his two hands on top of mine, when the scratching of the bit of pencil under my hands and between the two slates was heard. Opening them, a message was found written on each inside face, from two departed friends that I knew, and the medium did not know. As the messages were general in character, I do not know whether they were written by those identical spirits, or not, but I do know two things, *one*, that no human being in the form wrote them, and the *other*, that what was written was not mind reading, because beyond the knowledge of either medium or me; and that fact proves a future life, as much as if positively written by the parties whose names were signed to the messages. They may have come from the guides of the medium who read the names from my mind, but even that partial, or possible fraud, proves just the same, the basic fact of Spiritualism. This sitting led to another fact which always pleased me because it was so satisfactory. On my way home I met the late Epes Sargent, who was my friend and neighbour, and showed him the slates I had, and told him the circumstances, and he said he would go and see that medium, and he did. He called there a few days after for a sitting, and was not well received, the medium not being in a happy frame of mind. Sargent was entirely unknown to this medium, who was not inclined to give him a sitting. My friend was disappointed, but persuaded him, saying he lived out of town, and would like to try, even if nothing came, and the medium said, "Come up stairs, but I guess we won't get anything," and was almost uncivil. They sat at the same table *vis a vis* as I did, but Sargent had brought no slates as I did, but took one that was on the table as requested, and washed it clean at the sink, laid it on the table before him, putting his two hands flat upon it, the medium, as with me, putting his two hands on the top of Sargent's. Soon the writing was heard under the slates, and before it was turned over so as to know what was written, the medium jumped up and said, "You are Epes Sargent," and his brusqueness changed at once to obsequious civility, for the medium then knew he was with one of the distinguished savants of Modern Spiritualism, whom he did not know except by reputation. The slate was then turned over and read. It was a message to Epes Sargent and signed by his father's name.

It would seem that the medium knew what was on the then unexposed slate, for before it was exposed, he recognised the then stranger to him as Epes Sargent, so the writing must have left its tracts in the mind of the medium on its mechanical passage to the slate as a manifestation. That it was from an intelligence outside of the medium is beyond question, because he did not know Epes Sargent until the invisible outside influence had informed him of the fact, by writing on the slate, and evidently at the same time giving him the mental information. I consider this a very great pointer even to the dynamical part of this subject. The spirit knew it was Epes Sargent; of course he did, if it was his father, as it purported to be; but if it was not, and the information was obtained by the guide of the medium from Epes Sargent's mind, the proof is the same, for it proves beyond a shadow of doubt, that the guide was a personality distinct from the medium, for if the medium had been a mind reader of the Bishop order, he was not able to read the fact or know the fact until an outside spirit had communicated the fact to him.

The circumstances and the inferences of this fact were always of interest to Epes Sargent, and in our interviews was often spoken of, and he was never sorry for the incivility of his reception, for it proves that he was not known by the medium, and it proved also beyond all question, the intelligence of a spirit that was not the spirit of the medium, and it would seem to be also the *one fact* needed by M. J. Savage, to prove the truth of Spiritualism, if only the reverend gentleman had had the experience. You know testimony and experience are two different things; how glad I am that I have had this experience.

JOTTINGS.

Unity—a journal with which we are not familiar—comes to us from Chicago, U.S.A. In its list of editorial contributors we find the honoured names of the Revs. Minot J. Savage and Dr. R. Heber Newton.

In the pages of *Unity* we read many notices of a remarkable book, *The Coming Creed of the World*, by Frederick Gerhard. We have not had the advantage of reading the volume, but remember hearing of it, and of the stir that its publication made. It seems to present a view of religion which most Spiritualists and Progressists would accept.

One of the most forcible articles in the October *New Review* is John Burns's account of the "Great Strike." There is a swing and slogging force in his sentences which contrast curiously with the elaborated polish and rapier-like keenness of the Cardinal Archbishop. Two oddly assorted comrades.

In the same number the Rev. S. A. Barnett gives an account of Whitechapel, which should give pause to those optimists who content themselves, next door to such scenes as are therein described, with platitudes about civilisation and the elevating influences of religion. Was there even in old Rome such vice and sin side by side with such luxury, such squalor with such squandering of unearned gold, as London can show to-day?

In the *English Illustrated Magazine*, which appears in a new dress, the Earl of Lytton commences a romance called "The Ring of Amasis." Twenty-six years ago a psychological romance bearing the same name was published by Lord Lytton. He was not fortunate in his construction of plot, and psychical romances have acquired greater favour in the eyes of the public of late years. Consequently the author has entirely re-written the story, and it now sees the light in a wholly new form.

It is too early yet to appraise the value of Lord Lytton's story, but it is not premature to predict from the present instalment that it will contain much of interest to Spiritualists. The magazine in which it appears is a wonderful sixpenny-worth, and well adapted to general family reading.

Among other astute devices for making known the virtues of his medicine, Mr. Beecham has a sailing boat off Southsea which gives it bold advertisement on the sails. This boat has been the means of saving the lives of an old gentleman, a lady, and a little boy who were run down off Southsea. Worth a guinea a box that time, at any rate.

There has been going the round of the Press lately an account of a dream that was alleged to presage the death of a steeple-jack. His widow declared that on the night before his death she dreamt that she took his breakfast to him at work and saw him at the top of the chimney on which she knew him to be working. She then saw a hook come out of the chimney and the deceased fell. This dream she told to her husband, and warned him as he was going to work to be very careful. As a matter of fact he met his death by a fall from the top of that high chimney as he was removing the ladder which he had used.

This seems to be a good case of a warning dream. But, as we have elsewhere pointed out, the mind of an anxious wife, dwelling the dangers that her husband must encounter in his daily work, might induce such a dream. It would be interesting to know whether she was in the habit of dreaming or had ever before had a dream warning her in a similar way.

Mr. Alan Montgomery writes to bear his testimony to the genuine character of the phenomena shown by the Aissiousas at the International Hall, Piccadilly-circus. These phenomena are of a most repulsive nature, including the eating of glass, of scorpions, and vipers; cutting the body with knives and the like. These acts are performed in a state of ecstasy, apparently induced by the chief of the tribe, who mesmerises the performers.

Mr. W. H. Wheeler has a timely letter in the *Oldham Standard* in reply to some strictures of that paper on the Paris Congress.

"Under special Apostolical Benediction" the *Catholic Household* thus delivers itself of an infallible utterance:—

People are asking us "What is Theosophy?" Some seem to think it is some new food for babies, or the latest thing in the hundred and

one soap wonders. What is it? Well, to tell the truth, we don't know, but we need not be ashamed of our ignorance, for Theosophists themselves don't know, or, if they do, they have not the power of explaining their wonderful religion to anyone else. Theosophy is not a patent soap, or a new stove-polish, or a splendid discovery how to save labour in mangling, but a new religion, or rather a hash-up of a lot of ancient delusions or impostures. How to make the spiritual soup called Theosophy: Take a few Buddhists, add Spiritualists to taste, put in as many Freethinkers as you please, flavour with Sanscrit and Aryan, sprinkle with Chinese, serve up hot with Hindoos and Orientals generally, and you have a splendid dish of Theosophy.

Whereupon we are moved to wonder what the *Catholic Household* would write in the way of stuff if it were not fortified by a special blessing from the Pope.

We live and learn; and the Provincial Press is always instructive. From the *Manchester Courier*, without an "Apostolical Benediction," we gather the news that Theosophy is not anything we know, and it is easy and natural to take the further step and say that "Theosophy is not anything that can be known." There is a sense in which the term "natural" is used that obviously suggests itself as applicable to the writer of this precious stuff. The Theosophical Society, we further learn from the same source, "has no doctrines." Has it not? Read *Isis Unveiled* and *The Secret Doctrine*, if you want to test that.

The *Saturday Review* (September 28th) has a notice of Dr. Raue's *Psychology as a Natural Science Applied to the Solution of Occult Psychic Phenomena*, which is very pretty reading and instructive as regards the amount of common and other sense that is requisite to furnish forth a *Saturday Reviewer*. A careful perusal of the two columns devoted to this book in a *Review* once famous, but now fatuous, leaves us with an impression of simple wonder that any man should have been found so silly as to write such a notice, or any editor so stupid as to print it.

This is not complimentary, but it is candid and impartially true.

The article is too long to quote, and too conspicuously foolish to make quotation easy, but here is a sample.

Suppose a man sees a pig. What is it that happens to him, and how does it happen, and why? This is a sort of question to which a properly equipped psychologist is always ready to give an answer which he considers satisfactory. Dr. Raue's answer is something like this. The man has two eyes. Each of them is a "sense-organ." That is to say, if light comes upon it it sees whatever the light comes from. In the supposed instance, the light comes from the pig, and falls on the man's eyes. If they were artificial they would reflect in the proper place an image of the pig. Being natural human eyes, and therefore sense-organs, in the face of a living man, they reflect that image in such a way that the man, with the assistance of his optic nerves, brains, and body generally, sees what they reflect, and would be able, upon being questioned, to give information about the pig—its size, shape, and colour, the place where it was, and so on.

Then it seems the man who has seen a pig has certain "primitive forces" which "receive stimuli from the sense-organs, and then they act" and "retain a vestige" of the pig, whether in the form of sausages we are not told, and then the Reviewer supposes once more that a man sees not a pig but "a long-forgotten friend having his throat cut in the Fiji Islands." The solution of this "coincidence" is that "though his eyes cannot see without his primitive forces, his primitive forces can, under peculiar circumstances, see without his eyes." That must be it. For years we have been looking for an explanation, and it has come at last.

That is a fair specimen of the tenth-rate twaddle that the *Saturday Review* thinks good enough for its readers. And yet people of its superfine type have the audacity to sneer at the stupidity of Spiritualists.

The *Saturday Review* has a vastly foolish article (October 5th) on "Nonsensical Books." Chief of these is *The Secret Doctrine*, and supplementary are *The Influence of the Stars*, and *A Handbook of Cartomancy, Fortune-telling, and Occult Divination*. (Redway.) Madame Blavatsky's elaborate volumes "like the other works, consist of nothing but sheer, absolute, unadulterated nonsense." That is a short way with books one cannot find time to read or capacity to understand.

As might be expected the paragraph stating that Madame Blavatsky has been expelled from her Society has drawn from her a characteristic contradiction. It is a piece of "wild, woolly, Western wickedness." Dr. Coues is "really not even a good—": but we must not reprint what the *Pall Mall Gazette*

was careful to excise from the stereotype plates of its later editions. Dr. Coues has himself been expelled, and there is war in heaven among the gods.

The following is extracted from a letter bearing the familiar initials C.L.T., written in reply to one signed "X.Y.Z.," in the *St. James's Gazette* :—

The statement that it is impossible to hypnotise a person, at least for the first time, against his will, is made by Dr. Bernheim, Professor of Medicine at Nancy, and the chief authority on the subject. It is borne out by my own and other observers' experience. "X. Y. Z." must indeed be a susceptible subject, and I advise him to avoid all approach to hypnotists in future; which will be no great affliction, as he expresses unbelief in their treatment. At hospitals and workhouse infirmaries I always find that unwilling patients succeed in remaining uninfluenced, and any emotion, such as fear, anger, or mirth, will effectually render any attempt at hypnotism unsuccessful.

For ordinary mortals the plan adopted by the celebrated surgeon John Hunter, quoted by Dr. Hack Tuke, will perhaps be useful. He resisted the attempts of the magnetisers of his day by what we may call mental counter-irritation; for when he felt himself yielding to the soporific effect of monotonous "passes" he fixed his mind on his foot, in which he had recently had a severe attack of gout, and conjured up the pains he had suffered.

At Homington, near Salisbury, there is a little girl (according to the *Daily News*) named Lydia Hewlett, aged nine, daughter of a Primitive Methodist local preacher. The girl is pursued by rappings and noises. Some clergymen and preachers investigated the noises with various results. Some said the girl made the raps: others said no. The superintendent of the county police watched the girl, heard the raps and was convinced that she did not cause them. The poor child, "looking ill and weary," is now in the Salisbury Infirmary, and the raps have ceased. No wonder she looks ill; she has been harried and worried to death.

We have received a copy of Vol. I., Part I., of *The Sun*, a sixpenny monthly magazine of four weekly parts, and of 62 pages, excellently got up, and containing articles of varied interest, a story, or rather instalments of a story, by George MacDonald; an article on "Touching for the King's Evil," and others both light and serious.

One piece of poetry we quote. It is called "Angels' Work" :—

There are moments when the echoes
Of a long-forgotten word,
Strike afresh upon the memory
A reverberating chord:
Bringing visions sad and tender,
Raising fancies passing sweet,
And all Thoughts' corridors resound
With the press of Angel feet.
For the Angels 'tis who bring us
Every noble thought and high,
The seeds of which they closely guard
In granaries in the sky.
And when they see a human heart
Oppressed by care or woe,
They bring a seed and plant it there,
And leave it there to grow.

—H. DE BURGH DALY.

The Autobiography of Mary Howitt, edited by her daughter, is announced by Isbister. It is in two volumes, and is published at 32s. An interesting book, but one that omits notice of the most interesting part of Mrs. Howitt's character—her life-long Spiritualism.

The *St. James's Gazette* (October 11th) is of opinion that "it is not likely that mesmerism will ever render great services to medicine. It is too uncertain in action, too dangerous, and too dependent on the unknown personal factor, ever to come into general use. . . . As for some recent 'experiments' at Croydon, the sooner they come to an end the better. An amateur can only have a most superficial knowledge of the conditions with which he is dealing. It is a child playing with loaded firearms." Perhaps. But then, do what has been done in Austria, for instance: restrict the experiments and place them not in the hands of the ignorant but the skilled.

SOME of our readers appear to have taken seriously the paragraph from the *Sunday Times* which we printed as a joke. It did not occur to us to label it, more Artemus Ward, ("This is a goak,") but it was, none the less. Madame Blavatsky has thought fit to write to the *Sunday Times* to explain that it is not she but Dr. Coues who has been expelled: whereupon the *Sunday Times* makes merry respecting "Kilkenny Theosophy."

LETTERS TO THE EDITOR.

"Clothed with the Sun."

SIR,—In thanking you for your notice of this book, I must ask leave to point out one or two errors into which—obviously through hasty reading—your reviewer has fallen. One consists in his taking the phrase "new religion," occurring on pp. 124 and 127, as having reference to one and the same things. Whereas—as will be seen by a careful comparison of the respective contexts—the former implies the departures made by Paul from the teaching of the original Disciples, and the latter implies the systematic endeavour of the Alexandrian Mystics who are credited with the authorship of the Gospels, at a much later period, to construct on the basis of the history of Jesus a religion that should represent a symbolical synthesis of the fundamental truths underlying all previous religions. The recognition of these two applications of the expression "new religion" entirely disposes of your reviewer's criticism in this relation.

The other mistake consists in his identifying the "concoctors" of the Gospels with the instigators of the destruction of the Alexandrian library. It is easy to see how such an impression might arise from a reading of the first part of the chapter concerned, but the later part entirely dispels the confusion.

It is not easy to follow your reviewer in the metaphysical criticisms with which his paper concludes. If, as I understand, he regards the teaching of the book as defective on the ground that it fails to recognise Christ as an extraneous transcendental personality, subsisting apart from, and previous to, the human race, I would ask him how, if that be indeed the truth, the Christ can be entitled to the designations "Son of God," and "Son of Man"? I for one shall be very glad to have from him a clear statement of his views on the point in question.

EDWARD MAITLAND.

SIR,—I have read your able review of this work with great interest, although, judging by the extracts you have given, I cannot say that I am prepared to concur in your laudatory estimate of it. I must say that inspirationism is not my favourite form of Spiritualism. To be supremely guiding and authoritative, inspiration must be associated with so much humility, cultivation, and experience, that scarcely any human being nowadays can be permitted to stand forth as a divine expounder of truth and teacher of mankind. From what I knew and observed personally of Mrs. Anna Kingsford, I should infer that her nature had too many abnormal influences surrounding it to allow her illuminations to be unquestionable truths and unchallengeable revelations. From the quotations given from her work, I should be inclined to think, if much of it is written in the same style, that it is replete with physical error and metaphysical confusion. Let me analyse only one sentence. She says:—

The material of the physical brain is constituted of countless cells and innumerable connecting fibres, and each cell hath its own consciousness according to its degree. Yet the resultant of all these concordant functions is one perception and one consciousness. There is also a consciousness of the nerves, and another of the blood, and another of the tissues. There is a consciousness of the eye, another of the ear, and another of the touch, &c. . . . The vice of the biologists lieth in their pursuit of the unity in the simple rather than in the complex. . . . They refuse unity to the man, in order to claim it for the molecule.

Here there is a great deal said about consciousness; but what is consciousness? It is simply a state or condition of the mind—a knowledge of existence or sensation; and it may be suppressed—I was going to say annihilated—for a time by a single blow. A fact will better explain this idea.

A friend of mine on one occasion endeavoured to cross a road in the rear of a vehicle; he did not succeed in his object, but an hour afterwards he found himself in a chemist's shop, and he wondered how he got there. He was then told that he had been knocked down by a horse and cart moving rapidly in a direction opposite to that of the vehicle behind which he attempted to pass.

Take another instance:

A man whom I knew well fell down the hold of a ship, some thirty feet, and was taken up in a sadly injured and unconscious condition. He had three limbs and four ribs broken. Some hours afterwards he found himself in St. Thomas's Hospital. He recovered, but all that he remembered of the catastrophe was that his foot slipped. Now, here were two cases in which physical consciousness became for a time extinct, and my argument is that

consciousness is one and indivisible, though its attention may be drawn in different directions. Neither consciousness nor sensation exists in the blood; it is a substance absolutely devoid of all feeling whatever. Neither consciousness nor sensation has any existence apart from a living nerve. But what shall we say about spiritual consciousness and sensation. Do not they exist after the death of the physical body? Most certainly they do because the soul takes with it its spiritual nervous system, which, during life on this earth, is sheathed in the psychical nervous system, and cannot, therefore, be detected by the physical observer.

There can be no separate and individual consciousness for each of the senses. Their sensations are conveyed to the mind, which immediately becomes cognisant of them. Mrs. Kingsford speaks of a consciousness of the nerves and another of the tissues; but as a medical authority she ought to have known that the nerve fibres, bound together by fibrous tissue, constitute a nerve. I am at a loss why she draws such a marked distinction between nerve and tissue, as in the human frame there are nerve tissue, muscle tissue, and bone tissue, &c.

Mrs. Kingsford says that "the resultant of all these concordant functions is one perception and one consciousness." So that according to this philosophy the minor and subordinate consciousnesses are the cause of the major and superior consciousness.

What she means by biologists refusing "unity to the man," I am utterly unable to understand; but I have reached the limit of a letter and must therefore conclude.

London.

NEWTON CROSLAND.

October 11th, 1889.

[But is not our correspondent criticising a book he has not read?—ED. OF "LIGHT."]

Visions of the Night.

SIR,—I was greatly interested in the article which recently appeared in "LIGHT," under the above heading, because the account there given of the experiences of Mr. Scott and others regarding the Whitechapel murder, corresponds very closely with the clairvoyant description given by a young lad here, Alec Urquhart, while under magnetic influence. I had put him to sleep for the purpose of giving some clairvoyant tests to a sceptical friend, but instead of answering my questions he began to tell us about a tall, dark gentleman whom he saw opening a black bag which he carried in his hand. The bag contained some clothing, and what appeared to the lad to be a number of surgical instruments, some of which the man examined, wiped, and replaced in the bag or put in his pocket. He seemed to be waiting for some one, so until they came up I asked if the lad could get his name. He said there were three initials on the bag, which he read, and on being directed to ask the gentleman for his name he repeated it in full without the slightest hesitation; his address and profession (surgeon) were obtained with the same readiness. Presently the man was disturbed by the appearance of four men, from whom he hurriedly concealed himself until they had passed. Having changed part of his attire from the bag, the man made his way into the City to a certain hotel, the name and number of which were given. There he partook of some refreshment, and re-dressed himself again before emerging into the street. Here he met a companion, to whom he began to converse about "Jack the Ripper" and his probable capture. This subject was introduced through overhearing the four men, from whom the man had recently concealed himself, make some remarks about the Whitechapel murderer as they passed them in the street. The man did not discover himself to his companion, but the clairvoyant affirmed that he was the real criminal, and that he had recently murdered a pretty, dark complexioned woman at the back of some stables, near a foundry about Whitechapel-lane. Carrying his mind back he could also trace him to a small, red-tiled house, some distance from Whitechapel, where he saw him with the mutilated body of a woman before him. He gave a pretty clear description of the place and the proceedings of the man, who, when he left the house, washed his hands at a well near by, and made his way to a certain bar near Mitre-square, where he had some drink. He left this place in company with two young men, whose names were unhesitatingly given on being asked for, and all three drove to the man's home in a cab, their conversation turning on some theatrical play.

Referring to the London Directory, I was able to find some of the names and numbers given, others I could not discover, and no opportunity of following up the clue thus obtained pre-

sented itself until a fortnight afterwards, when, being present in a small circle of friends, I put the young man to sleep again, along with another gentleman, Mr. Paul, who is also a developing medium. Both of them soon manifested very distressing symptoms as they passed away from my immediate control. The lad was disturbed, as he told us, through being compelled to witness the perpetration of one of those horrible tragedies attributed to "Jack the Ripper," in all its sickening details, by the same man he had told us of on a former occasion. The names and general descriptions given were almost a repetition of what he had previously put forward, but it was impossible to question him closely on any particular point, as the influence had soon to be thrown off to save him from injury. Mr. Paul was evidently being controlled by the spirit of the victim, but so acutely painful did the physical manifestations become, that, in spite of all efforts to soothe him, he had to be wakened up almost immediately, when he said his experience was the worst he had ever endured; that, in fact, he could not have withstood it much longer. He had felt exactly what some of "Jack the Ripper's" unfortunate victims must have experienced as their bodies underwent mutilation. I should much like to know the result of any similar attempt to trace this murderer. I cannot see why a tried subject—a clairvoyant or a good medium—should not be able to do something to assist in his discovery.

Aberdeen.

J. C.

How is a Spirit Rap produced?

SIR,—I have recently been giving this question some consideration, and, so far as my personal experiments have gone, I am led to think that the peculiar percussive sounds by which our spirit friends often give communications are not really raps at all. My theory is that the production of the sound cannot take place without a slight movement of the article from which it proceeds; imperceptible to the sitter, perhaps, but still real; and the raps are but the creakings of the articles upon which they are produced. This movement, as all spirit movements are, I take it is not physical, but caused by opposition to the earth's gravitation by a counter magnetic attraction. Can any evidence be produced which would show that raps have been produced on some hard substance not pliable like wood, such as cast iron, which cannot creak? If so, my theory will fall through.

Cardiff,

YARBW.

October 4th, 1889.

[We have frequently heard raps on iron and metallic substances. We have heard them on the wooden floor underneath a carpet, on the ceiling, on a sheet of paper held in mid air, on any substance and in any conceivable way within a certain distance from the medium. We have also seen at a dark séance a luminous body shaped like a hand with the fingers pointing to the table. From this luminous rays seemed to dart. As these struck the table a rap was produced. It was possible thus to say beforehand that there would be a rap immediately. In the *Spiritualism* of Edmonds and Dexter there is a drawing showing how above and below the table at which a sitting is held there is a reservoir of force, the raps being made by equilibration between these two storages of psychical force. But are all raps made in the same way? We shall have a good deal to say on this matter when we commence next year an account of our personal experiences.—ED. OF "LIGHT."]

Christian Science.

SIR,—May I ask the favour of a small space in which to explain the advertisement which appears on the first page of this week's "LIGHT"?

With regard to fees for Christian Science treatment, the opinion expressed by Miss Frances Lord (the first teacher of Christian Science in England), and consistently acted upon by her, is that in the present position of Christian Science in this country, money payments should not be accepted, and in this view we, her pupils and co-workers, cordially agree. While therefore sincerely thanking the anonymous donor for his kindly thought and its tangible expression, and rejoicing that I have been of service to his friend, I cannot possibly retain the money, and can only ask very earnestly that he will add to his kindness by enabling me to return it. In the event of continued failure to discover the sender, my only resource will be to enclose the notes to a London magistrate for the poor-box.

H. E. GREEN.

SOCIETY WORK.

MARYLEBONE, 24, HARCOURT-STREET.—On Sunday next, October 20th, 11 a.m. (doors closed 11.15), for spirit communion; Mr. J. J. Vango, medium, has promised to be present.—J. M. DALE.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum opened on Sunday last in due form, and the various exercises were ably led by Mr. Lewis, who is proving quite an acquisition to us. Recitations by M. P. White, Anne and Martha Cobb, and Lizzie and Ettie Mason. We had a thoroughly good meeting, thirty-four being present.—T. WHITE.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Captain Pfoundes will lecture at the Zephyr Hall, 9, Bedford-gardens, Kensington, W., on November 17th, on "Theosophy: The Truth about it." November 24th, "Buddhism: What it is and is not" (by the representative of the Buddhist Propagation Society), being a connected exposition of the truths and outlying follies and fallacies of some exponents. It is hoped that there will be a good discussion.—PERCY SMYTH, Hon. Sec.

THE LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (three doors from Edgware-road, near station).—Last Sunday evening we commenced our fifth course of lectures before a well filled hall. Mr. Macdonnell gave an eloquent discourse on "The New Religion," before which I read a short paper on the society and its aims. Next Sunday evening, at 7 p.m., Captain Pfoundes will deliver a lecture on "Theosophy: Its Follies and Fallacies." Before each lecture there will be a reading explanatory of our philosophy; and music as usual.—A. F. TINDALL, A. Mus., T. C. L., President.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Our quarterly report shows a membership of eighty-seven, and the Sunday and week night services well attended. Many strangers have been convinced of the reality of spirit existence and communion, and although financially we have to meet a small deficit, yet our committee feel assured that the money expended in advocating our cause will bear good results. Much explanatory literature has been distributed in the neighbourhood. On Sunday last Mr. J. Veitch gave an able address on "Theosophy" to a good audience. In the evening Mr. U. W. Goddard spoke. On Sunday next, Mr. J. Veitch at eleven, "Objections to Spiritualism replied to"; at 9.30, "Our Principles."—W. E. LONG, Hon. Sec.

KING'S CROSS, 253, PENTONVILLE-ROAD, ENTRANCE CORNER OF KING'S CROSS-ROAD.—On Sunday morning Mr. Sells read an interesting paper on "Conceptions of God," which was followed by discussion in which several strangers took part. In the evening Captain Pfoundes' lecture upon "Theosophy: Its Follies and Fallacies." After giving a brief historical sketch of the movement, the lecturer criticised somewhat severely the aims and methods of the Theosophical Society. Their claims to Divine knowledge, or any knowledge whatsoever, more than is known to Oriental scholars, were a mere pretence. They had misrepresented Buddhism by connecting it with all kinds of ancient myths and Indian jugglery, and the lecturer, as an accredited representative of Buddhism, felt it his duty to counteract their false teaching. He disclaimed any personal feeling, and admitted that there was good in Theosophy, but it had been perverted. Next Sunday, at 8.45 p.m., Mr. Emms will lecture upon "The Spiritual Possibilities of Man."—S.T.R.

TO CORRESPONDENTS.

[The crowded state of our columns again compels us to defer several reviews, articles, and letters which we have on hand for publication.]

- F. J. T.—Thank you much. The verses are very sweet. All your instructions shall be attended to.
- N.—We are sorry, but quite understand your reluctance to accede to our request. We will endeavour to make the corrections you wish, but can hardly correct in "LIGHT" errors that have appeared in another journal.
- X. X.—The *Banner of Light* (September 28th) contains the first instalment of a report of the Paris Congress from Mr. Lacroix. It is altogether too long for us to quote, and we await the conclusion before attempting a summary should that seem desirable.
- A. L.—Yes, we have seen the impudent advertisement of which you write. We proved in very old days that anybody might safely challenge anybody else to perform a certain trick with perfect safety; £1,000 is very safely risked by an advertising showman in challenging Madame Blavatsky to do something which she never pretended to do. We have better work on hand than the advertising of the *soi-disant* Cumberland.
- P.—We do not understand what Professor Lankester considers that he has proven. It is very easy to prevent, by exercise of a dominant will such as his, any manifestations of occult powers which are always fugitive. It is also very difficult, in our present state of ignorance, to repeat a given experiment. But we knew all that before. If only the Lankesters would devote their great abilities to doing something instead of always monotonously preventing something from being done in these matters what a blessing it would be!

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.