

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

MORS JANUA VITÆ.*

By "M. A. (Oxon)."

In the August number of the *Fortnightly Review* Mr. Edwin Arnold has a speculative contemplation of the possible developments of the future as they affect the problem of man's immortality, and as they are affected by the recent researches of science, which is full of interest to us Spiritualists, who have given attention to these matters from another point of view. It is an open secret that Mr. Arnold himself is not unacquainted with the evidence on which we rely, and it is easy, though he never mentions Spiritualism at all, to see how he uses the knowledge that he has gained from it.

"Man is not by any means yet convinced of his immortality," though all the great religions have affirmed it; though some few persons "feel quite certain that they will never cease to exist," still, "no entirely accepted voice from the farther world proclaims it"; there is still wanting that "one word from the lips of some clearly accredited herald sent by the departed" which would set at rest the difficulties of humanity and resolve its recurrent doubts.

But is this so? As I read the eloquent phrases in which Mr. Arnold clothes his not unfamiliar questionings, I seemed to hear the utterance not less familiar of a higher and more authoritative voice, "Neither would they be persuaded though one rose from the dead," unless, indeed, I may add, they were prepared for it. These things are matters of development. We are passing through a transition epoch. "He that has ears to hear," does hear.

How happy should we all be, Mr. Arnold ruefully exclaims, if all this perplexity were done with. How fair a place this would be if we knew once and for all that death comes "as a mother lulling her children to sleep, so that they may make ready for play in the fresh morning."

If for "play" we may read "work" there is no objection to that statement. Death is the gate of life: of a wider and nobler existence, when each of us finds just that place that he has fitted himself for: the adit to a new phase of development, through which the soul that passes gains an additional training analogous to that which birth introduced it to in this world. Death, as Mr. Arnold says, comes as "the gentlest angel of all the ministers of man, bringing him much more than birth ever brought."

So far, there is nothing new here; but the old thesis is illustrated by some considerations drawn from the researches of science which are of importance.

First of all, it is a "great mistake to refuse to believe in the continuity of individual life because of the incomprehensibility of it." Existence all round us is full of miracles, so called. A few more or less may be thrown in. Look at the medusa, "which is now filling our summer seas with floating bells of crystal and amethyst. Born from the glassy goblet of their mother, the young hydrozoon becomes first a free germ resembling a rice grain; next a fixed cup with four lips; then these lips turn to tentacles, and it is a hyaline flower, which splits across the calyx into segments; and the protean thing has grown into a pine-cone crowned with a tuft of transparent filaments. The cone changes into a series of sea-daisies threaded on a pearly stalk, and these, one by one, break off and float away, each a perfect little medusa with purple bell and trailing tentacles." After that we may well regard incomprehensibility as no bar to truth. "Miracles are cheap enough."

And next, the very fact that these speculations are so rife, in the air, as we say, is some evidence that they have a *raison d'être*. "All the other aspirations of infancy, youth, and manhood, turn out more or less to be prophecies. . . . The body foresees and provides for its growth by appetite; the mind expands towards knowledge by childish curiosity. . . . There is a significance, like the breath of a perpetual whisper from nature, in the way in which the theme of his own immortality teases and haunts a man. Note also that he discusses it least and decides about it most dogmatically in those diviner moments when the breath of a high impulse sweeps away work-a-day doubts and selfishnesses. What a blow to the philosophy of negation is the sailor leaping from the taffrail of his ship into an angry sea to save his comrade or perish with him!"

But may these instincts not be all wrong? "The bottom of the sea is paved with relics of countless elaborate lives, seemingly wasted, that had as good a right to immortality from their own point of view as we." Admitted, says our writer: "If life be not as inextinguishable in every egg of the herring, and in every bird and beast, as in the poet and the sage, it is extinguishable in angels and arch-angels."

It may be so. I should have said, rather, that the potential survival of life is not immortality; and that this survival in some individuals does not necessarily, and of consequence, imply its survival in every member of the race. There may conceivably be such a case as temporary survival of the whole intelligence or of a certain portion of it. And equally, there may conceivably be cases in which the starved and stunted soul finds itself without a habitation when the physical body is dead. The tendency of life may be to survive death, and yet there may be exceptions for which Mr. Arnold's argument does not seem sufficiently to provide.

But however this may be, the answer to the problem, "What is that varying existence which can survive and take new shapes, when the dog-fish swallows a thousand herring-fry, and when the poet and the sage lie silent and cold?" is sound and true. No one knows; "because each stage of existence can only be apprehended and defined by the powers appertaining to it." "The inherent disability of terrestrial speech must be kept in view." "We have to

* "Death—and afterwards." By Edwin Arnold, C.S.L., *Fortnightly Review*, August, 1885

think in terms of earth-experience, as we have to live by breathing earth-envelope." We ought to be reassured, therefore, when we find that no one can depict for us the coming life, "for it would prove sorely inadequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realise that space, time, and the phenomena of sense are provisional forms of thought."

This truth is so familiar to the Spiritualist, who has thought at all respecting the phenomena with which he is familiar, that I need not enforce it. The Heaven of orthodox Christian theology with its harps, and its crowns, and its golden glories, is but a rather childish attempt to translate into the terminology of earthly life the half-imagined, wholly indescribable perfections of the state in which the emancipated spirit finds itself when death releases it from the prison-house of the body. "Eye hath not seen, nor ear heard," or if they have, it has not entered into the head of man fully to conceive of this Elysium of the blessed. Language, always inadequate for its best work here, is wholly unable to convey ideas which it was not framed to comprehend. But though this is plain truth, it remains also true that minute definition and adequate description of these scenes is not all that we are concerned with in our researches into these mysteries. Though we cannot aspire to all, we may yet learn much. If we cannot bring home to the listening ear the glories of that land to which we are going, we may convey in terms of our own thought, all inadequate as they must be, the fact that there is such a state of being, that in it the eternal principles which we have learned here find their due place and development, that we are now in embryo what we shall be there in growth, in each state adequately adapted to our environment, then and now struggling up to perfection. Mr. Edwin Arnold's argument would be satisfied by such a knowledge, leading to such results. If we can argue from the actual demonstrated existence of even a single man, after death has done its worst with him, we establish a possibility for the race. And it is not necessary that we should inquire afresh into the state of all the sons of men before we are permitted to generalise from a given number of observed cases. Nor is it any more necessary that we should have an accurate chart of that sea that we must cross, nor a map, in all respects complete, of the land to which we go; nor is it incumbent on us to feel able to translate into terms of our thought all the wonders that it contains, before we permit ourselves to learn about it all that its denizens can tell us. By all means let us bear in constant memory that our language is imperfect, that our knowledge is limited, and that there are there, as also here, glories that transcend alike conception and description, and then let us set ourselves humbly to work to learn all we can "before we go hence and be no more seen," before "the night cometh when no man can work."

Mr. Arnold, though he does not expressly follow this line of thought, yet evidently has it in mind. He sees that even here our faculties are limited, and yet that this limitation does not prevent our making the best use of them in our power. Our organ of vision is not as clear as the sensitised film which depicts what we cannot see; "bisulphide of carbon is aware of actinic rays invisible to us; selenium swells to light which is lost to our organism; the magnetic needle feels and obeys forces to which our most delicate nerves are insensible." It seems, therefore, within the range, and not beyond the rights, "of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life."

Science administers the possibility, though it may not rise into the sphere of hope. Revelation declares the fact, though it cannot rise out of the domain of faith. It

is reserved for Spiritualism to add to the whisper of possibility, and the sigh of hope, and the prayer of faith, the assurance of demonstrated truth. To the age of doubt comes the evidence which alone it can accept; to the faithless and perverse generation the sign that it has vainly sought; to the materialistic mind, from which hope has long since faded, the scientific demonstration which will illumine its cheerless, cold philosophy—the philosophy of a dreamy negation, and a hopeless future—with the words of Spirit, which are also words of life.

"Nothing," says our writer, in a concluding passage of noble conception and elevated diction, "except ignorance and despondency forbids the belief that the senses so etherialised and enhanced, and so fitly adapted to the fine combinations of advanced entity, would discover without much amazement sweet and friendly societies springing from, but proportionately raised above, the old associations; art divinely elevated; science splendidly expanding; bygone loves and sympathies explaining and obtaining their purpose; activities set free for vaster cosmic service; abandoned hopes realised at last; despaired-of joys come magically within ready reach; regrets and repentances, softened by wider knowledge, sever foresight, and the discovery that though in this universe nothing can be 'forgiven,' everything may be repaid and repaired."

"To call such a life 'Heaven' or the 'Hereafter' is a concession to the illusions of speech and thought, for these words imply locality and time, which are but provisional conceptions. It would rather be a state, a plane of faculties to expand again into other and higher states or planes; the slowest and lowest in the race of life coming in last, but each—everywhere—finally attaining."

Surely a foregleam of a truly Beatific Vision!

ANGELS.

Good angels still conduct from age to age,
Humanity on nature's pilgrimage;
Cherubic swords, no longer sign of strife,
Now point the way and keep the Tree of Life;
Seraphic hands, with coals of living fire
The lips of God's true Messengers inspire;
Angels who see their Heavenly Father's face
Watch o'er His little ones with special grace;
Angels with healing virtue on their wings
Trouble rank pools, unalike salubrious springs,
Till fresh as life new-born, the waters roll;
Lepers and lame step in, and are made whole;
Angels the saints from noonday perils keep,
Encamp around their couches while they sleep,
Uphold them where they seem to walk alone,
Nor let them dash their foot against a stone
They teach the dumb to speak, the blind to see,
Comfort the dying in their agony,
And to the Paradise of rest convey
Spirits enfranchised from the fettering clay.
Sheffield, August 10th, 1829. JAMES MONTGOMERY.

EVIL SPIRITS.—Spiritualists say that many manifesting spirits exhibit dispositions that are more or less evil; and they have a hypothesis that spirits continue to be swayed by the feelings that ruled them in the body. According to the same hypothesis, spirits, passing in evil into the other world, not having the conditions there for satisfying their impulses, try to fix themselves upon sensitives and act upon them as mediums, tempting them to different kinds of wickedness. In other words, they do what theologians charge against the devil, with the aggravating difference that they psychologise their very personal passions into their mediums! Such a hypothesis is very saddening,—that after a wretched life on earth one is to find oneself in the land of souls, moved by the same wretched disposition, to search about for an earthly sensitive on whom to fasten and urge to actions for the satisfaction of inveterate impulses to this or that evil, even murder. There are points about this hypothesis of evil spirits which we should like to be made clearer.—J. S. LOVELAND, in the *Spiritual Offering*.

Is that a death-bed where a Christian lies?

Yes! but not his—'tis Death itself there dies.—Coleridge.

SOME ODD "FADS" AND FANCIES; THEIR
RATIONALE AND EXPLANATION.

By S. EADON, M.D.

III.

The sources whence OD emanates may be shown in many ways. Open a champagne bottle in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is OD from effervescence. Throw a spoonful of table salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand it will feel cold. This is OD from a *simple solution*. Put a wire of copper or zinc in a glass of diluted sulphuric acid, the whole wire, to a sensitive, will be all on fire, and its upper end will blaze forth like the flame of a candle, only weaker. This is OD from *dissolving metals in acids*. Dissolve a soda-powder in half a tumbler of water; in another, a powder of tartaric acid; pour the contents of the one into that of the other; instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of OD from chemical decomposition. All chemical action develops OD rapidly, but the source exhausts itself as soon as the play of the affinities is at an end.

Putrefaction in a state of fermentation and all these substances give out the Odic light. This naturally takes us to the churchyard, and to the ghosts, real or unreal which old women, and many others, from time immemorial have always affirmed to have been seen, and which are said to be departed souls, wandering in garments of fire about their graves till they have atoned for their sins and obtained eternal rest. Such is the superstition; but the torch of science will dispel this illusion. With the idea of putrefaction in his mind, Reichenbach took a sensitive, Miss Leopoldine Reichel, into a neighbouring churchyard, and also into the cemeteries of Vienna, to test these said stories about the fiery ghosts. Over many graves she saw fiery apparitions, some as large as men, others like dwarfish sprites, making uniform movements like a row of dancers, or like soldiers exercising. The old graves had no such visitants. As the lady approached them their apparently human forms disappeared and showed themselves instead as merely light vapours driven to and fro by the wind. She stepped into one of them, it rose to her neck and was broken through by her clothes. She drew a figure on the earth of this grave with her umbrella, and the marks were more visible from the increased vapour which came up from these newly-formed furrows; and this was the result with regard to all the vapour-forms which moved over all the newly-made graves. A young man, called Billing, in Holy Orders, was once walking with his friend Pleffell, the poet, and suddenly stopped. He was asked why he stopped. Oh! nothing; but, he said, he always felt peculiar when in the vicinity of human remains. No one knew that a dead body was there. At night he was brought to the same spot and saw vapour dancing up and down, not unlike a human female figure with the hand on the breast. The ground was dug, a body was found, but afterwards removed and the grave filled up, unknown to Billing. Next night Billing was brought to the same spot again but he could see nothing. The old women really saw something which, to them, looked like human figures, but which Reichenbach's experiments now demonstrate to be merely putrefying matters emanating from recent corpses, dancing in the wind; in fact, nothing more than gas or vapour, composed of carbonate of ammonia, phosphoretted hydrogen and other known products of decomposition, which, in their ascent through the earth,

give out, at the surface, odic light—the so-called ghosts of the superstitious of all ages. Over old graves, *i.e.*, when decomposition has ceased, these vapours, or unreal ghosts, are invisible to sensitives and non-sensitives alike. Well, then, after all, it was a fact, that old women, who were really natural sensitives, did see moving, fiery forms in churchyards, which their imaginations pictured as ghosts, but which this modern science has proved to be merely natural phenomena—the results of putrefaction—the odic lights perceived by these sensitives, telling the tale how rapidly decomposition was going on in the ground beneath.

When the bell-glass of an air pump was struck with a key, a light was at once visible with the sound, and the louder the sound the brighter the light. This experiment was tried with a horseshoe magnet, a metallic bar, and other substances, and with a similar result. When a violin was played upon, the string and sounding board vibrated with fervid light; and a tumbler, struck with a knife, to the sensitive, in the dark chamber, appeared to put on a garment of light, bright in proportion as the tone was high. From this, it is inferred there is OD in sound.

Can OD be developed by the friction of solids, or by the friction of liquids against solids? In order to test the development of OD by the friction of solids, a copper wire was fastened into a little board, the other end being held by a sensitive, Miss Maria Maix. This board was now rubbed with another like it, and a sensation of warmth was at once felt by the sensitive. The end of the wire was next rubbed on a grindstone, the whole length of wire glowed with OD, and from its turned-up end a flame, like that of a candle, arose. From this experiment the friction of solids evidently produced OD. Next it was tried whether the friction of fluids against solids would educe it. Closed bottles containing alcohol, ether, acetic acid, creosote, turpentine, and water, were each shaken in the dark, and to the sensitive each glowed with light and, if the bottle was held in the left hand, there was felt a disagreeable lukewarm sensation. If the shaking of the water sets OD in motion though, Reichenbach, will not this prove to be the solution to all the wonders of the Divining Rod in the hands of Monsieur Saurcier, the celebrated French water-finder and, indeed, of all other water-hunters and vein-discoverers in all ages, and in all parts of the world? The sequel will show.

(To be continued.)

ROME.—The Senator Borelli has published a pamphlet entitled, "The Origin and Destiny of Man," which contains many spiritual communications on philosophy and morals.

A SOCIETY for Psychical Research, which professes to scientifically investigate the phenomena of Magnetism and Spiritualism, has been formed at Chicago, and was inaugurated last June under the presidency of Dr. Reeves-Jackson.

THE *Saratoga Eagle* announces that the Rev. J. Newman, a distinguished preacher of the Methodist Church, and intimate friend of the late General Grant, is said to have resolved upon his abandoning his connection with the Methodist Church to attach himself henceforth to the free philosophy of Spiritualism.

THE American Spiritualist papers, and not those alone, but many other journals, are filled now with reports of the summer camp meetings, at which thousands assemble in pleasant places and spend weeks in attending seances and listening to noted platform speakers. We have nothing like it in England, because, perhaps, for one reason, the weather cannot be depended upon, so that we have never got used to protracted picnics. Then the people of all new countries are gregarious.

THE Psychological Press (16, Craven-street Strand, W.C.) have received from the publishers a small supply of "The Biogen Series," Nos. 2 and 3, viz., "The Dæmon of Darwin," by Professor Elliott Coues and, "A Buddhist Catechism," annotated by the same author. Further particulars will be found in our advertisement columns. These books were reviewed in our issues for August 8th and 15th. "Biogen," by Professor Coues, being No. 1 of the same series, the fourth American edition of which has been issued in America, is also expected in a short time.

INDIAN MAGIC.

(Abridged from "Cassell's Saturday Journal," July 18th.)

"I was travelling through Anam with a party of German officials, when we stopped one night where a number of magicians were resting. There were six, four men and two women, all small, except one, who was gigantic. I made their acquaintance, as I was then interested in legerdemain, and won their good-will. They were eager for me to show my skill. I did so, but in every case they caught me and laughed at my efforts, excepting in one trick—the 'Pharaoh's serpent,' so much in vogue some years ago.

"After I finished, the doors were closed, and only those admitted who paid a small fee, and soon, the apartment being filled, the magicians began. The audience sat on the floor around them, so that the performers had no way of concealing themselves or of hiding anything. At their request I satisfied myself that they had nothing about them. Then one of the women stepped into the enclosure, the rest remaining behind the spectators. The light was now lessened, and the woman's face became gradually illumined by a ghostly light that extended quickly over her entire body. She then moved round and round, uttering a low, murmuring sound, gradually quickening the pace until she whirled about like a top. Then the light that had clung about her seemed to be whirled off and assumed a pillar-like form beside her; then she stopped, turned, and began to mould the light with her hands until it assumed a form, with face and headgear. She next called for a light, and, all the candles being relighted, there stood a stranger, native, seemingly evolved out of cloudland. He stepped forward and grasped my hand; his hand was moist, as if with perspiration.

"The lights were lessened, but not so much that we could not see; and in a few moments the new figure began to fade, soon assuming the appearance of a pillar, or form of light, and then, attaching itself to the woman, was seemingly absorbed into her form. All this was done before, at least, fifty people, and not ten feet from myself. The woman appeared exhausted.

"The gigantic man next took his place in the ring, and, handing a sabre to me, said: 'In five minutes I wish you to behead me.' I objected, but he said it had been done many times; so I finally agreed. In the dim light he twisted himself about, grew perceptibly smaller, and finally stood before us so gauzy that I thought I could see through him. The five minutes past, I took the sabre and struck his neck a light blow, when, to my horror, the blood spurted, and the head fell upon the floor; then the body stooped, picked it up, held it in the air, and then placed it upon the shoulders. Full light being restored, there stood the giant grinning.

"The blood? That had faded away. All the party now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing though no one saw him go. A moment after, the whirling was repeated, and another was found to have disappeared, and so on, until in fifteen minutes only the giant was there. More light was now called for, a noise was heard at the door, and on its being opened there stood the five! That ended the performance for the night. I sat up well into the morning, trying to make out how it was all done. The natives said it was magic, and I began to think that was the easiest way out of my difficulty.

"The following day another performance was given at mid-day. The giant, as I call him, caused the audience to sit on a grass plat, leaving a circle of about twenty-five feet across, and in this the magicians took their places, the giant opening proceedings by taking a roll of ribbon, and, by a dexterous toss, he sent it up fifty feet or so, where we saw a hawk dart at it and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud; but from the cloud came sailing down the ribbon first a dog, then a snake that wriggled off the moment it touched the ground, but was captured by the men; then a larger object came sliding down, and one of the women, leaping forward, received and held out to the crowd—a laughing native baby. The giant had all this time held the end of the ribbon; and, letting it go now, it seemed to disappear in the air; at any rate, we saw it no more."

COINCIDENT DREAMING.—Referring to a suggestion by Perty "that witches may have had many dreams of their Sabbath in common," *Psychische Studien* for July adduces a very striking case of this from a book of the seventeenth century, entitled "De Fascinatiane," by Frommann, a physician of Coburg. This case is said by Herr Kiesewetter to be unique in witch literature.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 382.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASSES A—MESMERISM; AND C—CLAIRVOYANCE.

I had heard from a friend, Mr. M., of the somewhat remarkable powers of a clairvoyant subject of Mr. W. R. Price, of Peckham.

It occurred to me to consult this lady, Mrs. B., in reference to a mesmeric subject of my own, Alice H., whom I had put to sleep thirty or forty times without obtaining any better results than those depending upon suggestion, or the exercise of my will. I was desirous of developing the clairvoyant faculty, and the object of the interview in question was to have the opinion of Mrs. B. as to the probability of success.

There were present—Mr. Price (mesmerist); Mrs. B. (subject); and myself.

I had previously obtained a lock of hair from my subject to serve as a clue. Almost as soon as this was placed in her hand Mrs. B. declared herself in communication with Alice H., then over six miles away. Mrs. B. gave—

A description of Alice H., physically and mentally. (Correct.)

A description of the mode of operating I had employed and what its effects had been. (Correct in essentials.)

A criticism of this method, showing why I had not succeeded in producing the "higher phenomena."

Minute instructions for future guidance, including directions how to make the passes, how frequently to induce the sleep, and other particulars based upon the idiosyncracies of the person to be mesmerised.

The results of the short trial I have been able to give the method advised are as follows:—

It required fifteen minutes to produce the sleep, instead of one minute as before.

The patient described herself as in a new condition.

She had no recollection of any previous sleep, although in the former state she could recall the events of each preceding sleep if desired.

She was not subject to impressions or to any will.

Of course it would be premature to expect clairvoyance at present, but these facts suffice to show that by Mrs. B.'s instruction I have produced a condition differing from that obtained by my previous method, and which my subject, in the sleep, has stated will meet with success.

I have left the most striking fact till the last.

In her preliminary diagnosis of the condition of Alice H., Mrs. B. alluded to a weakness in the left eye.

This was at variance with my belief at the time, and was, indeed, the only statement made to which I had reason to take exception. I felt certain that had such been the case I should have been aware of the fact.

With no further "leading" than the question whether her eyes were all right, Alice H. told me that her left eye had been operated upon for an injury in childhood, some eight or nine

years ago. The organ was very weak for over a year afterwards, but, as no inconvenience had been felt for some years past, it had not occurred to her to mention it to me.

London, W.C.,

JNO. W. HUGGINS.

August 10th, 1885.

CLASS E.—PREVISIONAL DREAMS.

On the 3rd of June my sister came downstairs and informed us that she had had a dream, in which she had seen a brother who lives in Douglas. His face was as white as a corpse, and he had a large wound on his forehead, the blood from which made him look a ghastly object.

So convinced was she that he was in danger that she went from Crosby to Douglas, on the 5th June, a distance of five miles, and told his wife of her dream. She took no heed to the warning, and looked on it as most persons do on dreams. On June 20th my sister was in Douglas on business, and was seated in a car at the door of my brother's place of business there, when he rushed out and ran over the street to the nearest chemist's shop with the blood streaming from his forehead, and his face looking as she had seen it in her dream. He had been handling an aerated water bottle when it burst and opened a vein in his forehead which was stopped with great difficulty.

W. C. LOCKERBY.

Crosby, Isle of Man.

The above is perfectly true. Miss Lockerby related her dream to us on the 3rd June.

Witness our names this 18th day of July, 1885.

W. J. LOCKERBY,

M. SHIMMIN,

M. J. LOCKERBY.

"WHAT THE INDIANS BELIEVE."

The following story is taken from Washington Irving's "Tour on the Prairies":—

"I will here add a little story, which I picked up in the course of my tour through Beattie's country, and which illustrates the superstitions of his Osage kindred. A large party of Osages had been encamped for some time on the borders of a fine stream, called the Nickanansa. Among them was a young hunter, one of the bravest and most graceful of the tribe, who was to be married to an Osage girl, who, for her beauty, was called the Flower of the Prairies. The young hunter left her for a time among her relatives in the encampment, and went to St. Louis to dispose of the products of his hunting, and purchase ornaments for his bride. After an absence of some weeks he returned to the banks of the Nickanansa, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his affianced bride. He ran to embrace her, but she turned mournfully away. He dreaded lest some evil had befallen the camp.

"Where are our people?" cried he.

"They are gone to the banks of the Wagrushka."

"And what art thou doing here alone?"

"Waiting for thee."

"Then let us hasten to join our people on the banks of the Wagrushka."

"He gave her his pack to carry and walked ahead, according to the Indian custom.

"They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the foot of a tree.

"It is not proper for us to return together," said she. "I will wait here."

"The young hunter proceeded to the camp alone, and was received by his relations with gloomy countenances.

"What evil has happened," said he, "that ye are all so sad?"

"No one replied.

"He turned to his favourite sister, and bade her go forth, seek his bride, and conduct her to the camp.

"Alas!" cried she, "how shall I seek her? She died a few days since."

"The relations of the young girl now surrounded him, weeping and wailing; but he refused to believe the dismal tidings.

"But a few minutes since," cried he, "I left her alone and in health. Come with me and I will conduct you to her."

"He led the way to the tree where she had seated herself, but she was no longer there, and his pack lay on the ground. The fatal truth struck him to the heart; he fell to the ground dead!"

"I give this simple story" (says Washington Irving) "almost in the words in which it was related to me, as I lay by the fire in an evening encampment on the banks of the haunted stream where it is said to have happened."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Sympneumata"

To the Editor of "LIGHT."

SIR,—In order to allay the apprehensions certain to be excited in many of your readers by the above heading, as portending yet another lengthy disquisition on a subject which, if only for its abstruseness, is uncongenial to them, I will state at once that I have no intention of following "C.C.M." step by step through his elaborate critique, but shall confine myself to the very few remarks which are absolutely necessary in vindication of my position, and leave it to readers of the book itself to form their own judgment upon it and our respective estimates of it.

With the philosophy enunciated by "C.C.M." I am in no less substantial agreement on this occasion than—I am happy to say—I usually am whenever he favours us with an exposition of it, and I recognise his review of "Sympneumata" as possessing a value which—in common with the various highly accomplished students of Occultism who have signified to me their acquiescence in my estimate—I am unable to accord to the book of which it treats. The explanation which suggests itself is that—lacking extended practical experience of the class of phenomena represented by the term *Sympneuma*—"C.C.M." has judged the book rather by the ideas suggested to him in reading it than by what it actually is, and has accordingly transferred it from its own proper nether plane, to the transcendental level of his own thought, giving it the credit due really to himself. In my view his article would have been as appropriate had his text been an account of the ordinary "materialisation" phenomena, as to "Sympneumata"; and, indeed, given a medium of the same tone of mind, preconceived ideas, and grade of culture, as its writers, I fail to see wherein the materialisations occurring through such medium would differ from the experiences described by them. Both morally and intellectually the results would be a reflect of himself, the quality of sincerity being wanting, precisely as I find it wanting in this book, though not—as I emphatically protested—on part of the writers, whose failure is only in respect of ability to recognise the—to me, palpable—false ring of the teaching received by them. Of this a salient instance—as I regard it—was cited by me as occurring on p. 159 (not 59 as printed). And that "C.C.M." should, as he avers, fail to recognise anything of the kind in any of the instances adduced, I can regard only as a striking proof of the too confiding nature of the disposition with which he approached his task. A practical experience of such a character as would enable him to compare and contrast the methods of different orders of inspiring intelligences, the higher as well as the lower, would, I am assured, have convinced him that the effects of influences proceeding from the really regenerate selfhood, could not possibly be described in the terms employed, whether as regards their exterior manifestation or the constitution of that selfhood. Neither, in such case, could a doctrine have been propounded of the intellectual order of that which gravely contemplates as a possibility the importation of evil from another planet as the explanation of its existence on this one.

On the profounder issues raised by "C.C.M.," and notably the relation between spirit and matter, respecting which he offers many valuable remarks, this is neither the occasion nor the place to enter. I must be content with suggesting that were mere tenuity of constitution the condition of spirituality—and therein of purity and holiness—there could be no such entities as "evil spirits," but the phrase itself would be a contradiction.—Yours, &c.

THE REVIEWER OF "SYMPNEUMATA."

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHANCERY CROSS, S.W.

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Light :

SATURDAY, AUGUST 29TH, 1885.

NON-CEREBRAL INTELLIGENCE.

The fact is undeniable that all automatic, sentient, and mental manifestations in the higher animal forms are ordinarily dependent on the possession of nervous systems. These, in the lower forms of animal life, are either spread over various parts of the body, as purely automatic and unconscious nerve centres, or, are aggregated within the head or skull as cerebral centres. The former are purely automatic and unconscious; the latter are partly automatic and partly conscious and voluntary.

The apparently voluntary actions of the lower types of animal organisms are probably purely automatic, without sensation or consciousness, whilst the seemingly voluntary actions of the highest animals, including man, are partly automatic and largely conscious or voluntary. The true functions of organic life in all animals from *amœba* to man are entirely involuntary and automatic. Nerve or cerebral matter is not essential to what, to the ordinary observer, appears voluntary and purposive motion. The presence of nerve matter in the lowest forms of protozoa, such as *amœba*, has not been demonstrated and probably does not exist, and yet its motions indicate the action of what for a better term may be designated nerve force. Not only are apparently voluntary motions exhibited in the actions of purely automatic creatures, but a large proportion of the actions, and all the organic functions of man in a state of health are automatic and unconscious; such, for example, as those of the heart, the various secretions, breathing, &c. Even in the vegetable kingdom we have motions simulative of voluntary actions, viz., the inexplicable motions of diatomaceæ, the swimming spores of aquatic plants, motions of desmidiaceæ, and, as is now affirmed, bacteria, which have recently been classed among vegetables.

The special senses of man and the higher forms of lower animal beings, from man to highly differentiated infusoria, are manifestly dependent on nerves with specific functions, but in this complex, and but slightly comprehended universe, it were folly to affirm dogmatically that an organised, visible, living brain is essential to high mental manifestations.

Any man is justified in affirming that within the range of his experience a brain has always been associated with intelligence; but as man's knowledge is finite, very finite in relation to the infinite possibilities of nature, it becomes the most learned men carefully to sift any evidence of non-cerebral thought-phenomena that may be presented to them by numerous highly-trained, competent, credible, and,

in all ordinary respects, reliable witnesses. Such evidence, we think, is forthcoming. Our knowledge of the functions of cerebral matter is empirical. No philosopher, apart from observation and experiment, would venture to affirm on examination of nerve matter that it was capable of sensation, volition, and thought; and all our inferences in relation to brain action are based on observation and experiment, and are, therefore, strictly empirical. The essential substances of nerves having the diverse functions of sight, hearing, smell, taste, and common sensation are microscopically and chemically alike, and yet how totally different are their functions, and how utterly impossible *a priori* to indicate them. Whilst admitting with the utmost frankness that all ordinarily organised material intelligences, are intelligent because of the possession of brains, we as freely and as firmly affirm that within our experience, high intelligence has been displayed in the absence and without the interposition of any ordinarily developed human brain, such acts, for example, as writing, speaking, seeing, replying to abstruse scientific and other problems, and specially writing in various languages, under conditions in which it is universally admitted that such writing is, by normal means, impossible to any ordinarily embodied human being.

It is generally accepted that writing elaborate answers to critical questions, playing complex music, producing visible and apparently living human forms out of invisible matter in a few seconds, are phenomena that cannot, according to our present knowledge, be produced by the volition of any living embodied human being, and yet such occurrences frequently take place in the presence of numerous trained observers, when embodied beings are not the producers of them, and when the beings by whom they are produced are invisible, and, being invisible, have not brains in the same sense as have the readers of this serial. Of the mode of thought by invisible intelligences we know not, any more than we know how our present brains think. The phenomena of the physics of the brain and the phenomena of mind are as much unknown to us as is the mode of thought of a spiritual being. But just as we refer ordinary human thought and mental actions to our brain, so we refer similar thought and actions manifestly produced by invisible intelligences, who do not possess material human brains, to a non-cerebral origin, or if of cerebral origin to an arrangement of nervous matter that to us is invisible, and therefore not, in a physical and commonly understood sense, cerebral matter.

Had Tyndall been as hasty in his conclusions respecting his biological researches into minute forms of life, as he has been in reference to his investigation of the phenomena of modern Spiritualism, he might, and probably would, have accepted the abiogenetic hypothesis of Bastian, rather than the biogenetic theory of Pasteur; and should he ever venture to look Spiritual facts fairly in the face, his honesty and power of observation are such that he could not resist their evidence, however reluctant he may be to be convinced.

REV. R. S. CLARKE, of Devonport, will preach in the Unitarian Church, Chatham-place, Hackney, E., on Sunday next, 30th inst., at 11 a.m. and 7 p.m.

NOTICE TO CORRESPONDENTS.—For the next few weeks "LIGHT" will be printed a day earlier than usual. Communications intended for insertion in each current number must, therefore, reach us not later than the Monday morning's post.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Batley Carr (near Leeds), August 27th; Leeds (Psychological Society), 28th; Leeds, 30th; Leeds (Psychological Society), September 1st; Burnley, 6th; Churwell (near Leeds), 8th; Morley (near Leeds), 9th; Newcastle, 13th; Assembly Rooms, Kensington, 20th.

He that of greatest works is finisher,
Oft does them by the weakest minister.—*Shakespeare*.

SPIRITISM.

BY EDUARD VON HARTMANN.

(Continued from p. 409.)

I have personal knowledge of only two of those who have rendered service in this department of research, Zöllner and Hellenbach. Zöllner's experiments are excellently contrived, give the best conceivable security against conjuring, show everywhere the skilled hand of an accomplished experimenter, and are reported with clearness and precision. It is to be regretted that Zöllner was intent on the confirmation of his hypothesis of a fourth dimension of real space, yet this cannot prejudice the value of the actual results obtained. But unfortunately Zöllner's reports are buried in such a wilderness of polemic, and the four volumes of his "Scientific Treatises" show in the flood of ideas so much that borders on confusion, that in his later years he can no longer be esteemed a classical witness.

Baron Hellenbach is an incisive and self-possessed man of the world (*ein schlagfertiger, geistesgegenwärtiger, Weltmann*) who might well be trusted to see through even astute conjuring; one, moreover, who is penetrated with a sense of the characteristic unreliability of mediums and of the worthlessness of their revelations. On the other hand, his relation to the phenomena and their significance is as little indifferent as Zöllner's; for as with the latter's fourth dimension, so he seeks in them confirmation for his metaphysical standpoint of the transcendental individuality. But what is worse, he holds it unfair (*nicht für loyal*) to make more use of his five senses for taking cognizance of the phenomena than the mediums or apparitions demand or permit. Now I grant that it is unfair (*illoyal*) to roughly clutch hold of a medium or apparition, because an alarming waking from the somnambule state may have injurious consequences; but I do not admit that it is unfair to supplement impressions of sight and hearing by judicious contact or by smell. I maintain rather that it is the duty of an investigator not to neglect these additional means when the apparition of a head is four or five inches in front of his own face. For either the apparition is grasped through, or a definitely constituted body, solid or fluid to the hand, is touched; in none of these cases can any harm happen to the medium. As Hellenbach does not recognise this duty, he has, in my view, admitted too favourable chances for deception to be accounted a classical witness. True, Hellenbach's reports of sittings are among the clearest and most precise we possess after those of Zöllner; but if they stood alone I should not feel sustained by them in a demand upon the Government for the appointment of a commission of investigation.

But nothing is further from the fact than that their reports stand alone. As regards the physical phenomena, they are best supplemented by the reports of Crookes and Cox, of whom the former, in his experiments with Home, first attempted to provide an exact foundation for the whole province; and the latter, in his work on psychical force, has furnished the best comprehensive report of the department of physical phenomena. Unfortunately Cox, in his observations and disquisitions, has not gone beyond this province, and Crookes, in his experiments in it with Miss Cook, has not observed that degree of critical circumspection which was to be expected of a scientific investigator, since he believed the medium to be secured by an inadequate galvanic fastening,* did not distinguish between detached forms and transfigurations, and did not take into consideration the influence of implanted hallucinations in the production of an illusory transfiguration. However, the report of the four named men are among the most instructive on the

subject, and any one wishing to be informed in it cannot do better than begin with the accounts referred to.* It is to be observed that Cox is against the spirit hypothesis, that Crookes and Zöllner have declared neither for nor against it,† but have expressly limited themselves to the study of the phenomena, and that Hellenbach at least thinks very slightly of the spirit rabble which is so foolish as to occupy itself with us.

The circumstance, which gives to the reports of these men a weight that standing alone they would not possess, is that in the last forty years numberless witnesses have made and published similar and surpassing observations, and that this phenomenal province is as old as the history of mankind. In China and India, among the Siberian Shamans, and the Malayan magicians, among the mystics of the Alexandrian School and in the primitive history of Christianity, in the trials for canonisation of Catholic saints and in the history of the witch-trials, among the alchemists and astrologers of the middle ages, and the vagrant thaumaturgists of the last century,—everywhere there is a recurrence of definite typical forms of abnormal powers and performances.‡ According to the ideas of the time and the situation of the mediums, they were variously ascribed to gods, nature-spirits, elementary spirits, or demons, to the power of the Holy Ghost or of the Devil, to ancestral spirits, and to a combination of nature spirits and ancestral spirits. The present Spiritism is nothing but the re-appearance and revival of a phenomenal region known to all peoples and in all times, and which has been authoritatively and vehemently denied in the Aufklärung period; the spiritistic explanation of the phenomena agrees with that of the Chinese and Indian ancestor-worship, dropping the nature-spirits and diablerie, which are no longer proper to our time.

The Aufklärung period had no respect whatever for facts; it put the world on the head (*stellte die Welt auf den Kopf*), that is, from the rationality of the Aufklärung it decided *à priori* what should and might be, and what not. At present this shallow rationalistic mode of thinking is in conflict with the re-awakened regard for reality, from which weak human reason has first to learn what is possible. The phenomena on which Spiritism founds itself have, therefore, a double interest; first, physically and psychologically, because they widen and complete our knowledge of what is actual, and therefore also possible; and second, historically, because they give us the key to the understanding, in the review of culture, of all superstition and belief in miracle, and of the natural origination of their types in conformity with law. Up to the present, modern historical research is confronted by necromancy, the flight

* Zöllner's "Wissenschaftliche Abhandlungen" ("Scientific Treatises"). Leipzig: L. Staackmann, 1876-1879, Vol. I., pp. 725-729; Vol. II., Treatise 1, pp. 214, 215, 314, 350; Treatise 2, pp. 909-939, 1173-1180; Vol. III., pp. 231-283. (These passages will be found in the translation entitled "Transcendental Physics.—Tr.) Lazar B. Hellenbach's "Mr. Slade's Aufenthalt in Wien" ("Residence in Vienna"). Vienna: J. C. Fischer & Co., 1878; 44 pages. By the same, "Die Vorurtheile der Menschheit" ("The Prejudices of Mankind"), three vols. Vienna: L. Roemer, 1881; pp. 219-255. By the same, "Die neueste Kundgebungen einer intelligiblen Welt" ("The Latest Manifestations of an Intelligible World"). Vienna: L. Roemer, 1880; 68 pages. By the same, "Geburt und Tod als Wechsel der Anschauungsformen oder die Doppelnatur des Menschen" ("Birth and Death as Change of Perceptual Modes, or, the Double Nature of Man"). Vienna: W. Braumüller, 1885; pp. 109-115. Crookes' "Spiritualism and Science." Serjeant Cox's "The Theory and Facts of Psychic Force." *Psychische Studien*, Vol. X. (yearly), pp. 120-123, 312-318, 322-371. (References to German editions of English books omitted, as unnecessary for the English reader.—Tr.)

† In view of this statement as concerns Zöllner, the translator trusts that the author will forgive him for referring to Zöllner's "Die Transcendental Physik" (Wiss. Abh. Bd. III. Leipzig: Staackmann, 1879), S. 258, 259, a passage of which the following is a translation: "The admirable economy of instruction, which is evidenced in the whole arrangement and progress of the phenomena that I was so fortunate as to observe in Slade's presence, proves for me more than all other circumstances, the high intelligence and friendly disposition of those invisible beings, under whose guidance these experiments were." (This note will not appear in the reprint without the author's express permission.)—Tr.]

‡ Conf. Hellenbach: "Aus dem Tagebuch eines Philosophen." ("From the Diary of a Philosopher"), IV. Die mystischen Naturen der Vergangenheit. ("The Mystical Nature of the Past.") Also Jacquot: *Le Spiritisme dans le monde. L'initiation et les sciences occultes dans l'Inde* (Paris, 1876). Perty: "Die Mystischen Erscheinungen der menschlichen Natur." ("The Mystical Phenomena of Human Nature") two vols. (Leipzig and Heidelberg, Winter, 1872.) Schindler: "Das magische Geistesleben." ("The Magical Spirit-life.") Breslau, Korn, 1857; and "Der Aberglaube des Mittelalters" ("The Superstition of the Middle Ages"), 1858.

§ The word "enlightenment" expresses a favourable judgment, whereas the German "Aufklärung" has come to be rather descriptive and critical, denoting certain tendencies of an epoch of culture rather than an assumption that its pretensions are well founded. That will be apparent from the context.—Tr.]

* Fastening by grasping the polar extremities, as applied by Crookes and Varley in the physical sittings with Mrs. Fay (*Psychische Studien* II., p. 349-358) may be considered sufficient, but not fastening to the arms with gum, as possible introduction of coils and damp blotting paper allowing the medium to come forward. (*Psychische Studien*, I., p. 341-349.)

of miracle men, saints, and witches, and by numberless other traditions of the past as by insoluble enigmas; and the hope of finding a satisfactory solution of them must of itself stimulate zeal for research in this department of phenomena, even did that not promise besides the most important elucidations of uninvestigated forces of nature and influences of one mind on another. But everything depends on this research being placed in professional hands, and, before all things, on its not being left exclusively in the hands of those who are guided by no sort of scientific interest, but only by an interest of the heart in verifying the reality of spirits.

In dealing with mediums undoubtedly one has to do with abnormal natures and phenomena, and it must be recognised that the development and employment of them are injurious to their bodily and mental health. Were the phenomena sufficiently investigated by professional authorities, this circumstance must be enough to dissuade from useless repetitions of such experiments. But as yet this province has been so little examined and elucidated that the theoretical advantage of exploring it seems greater than the injury which may result to individuals. It is, moreover, to be considered that in professional (*berufenen*) hands mediums will be far better taken care of than by dilettantes, because an understanding of the injurious influence of sittings leads to the humane forbearance and medical control, which up to this time mediums have not enjoyed. The phenomena with powerful mediums would be extraordinarily strengthened if they could be got to sit, not daily, but only once or twice a week; they would also keep their power longer, and their health would be much less prejudiced, perhaps not more than a good constitution could repair by nourishment. As on principle I repudiate all public exhibitions of this sort as an intolerable nuisance (*Unfug*), so am I equally opposed to the artificial search for mediums by private circles; I consider it sufficient to develop those mediums whose conspicuous aptitudes are spontaneously manifested. If the Government directed all authorities, magistrates, clergymen, and physicians, on every local occurrence of ghostly knockings, noises, ringing, and stone-throwing, forthwith to hunt up the unconscious medium and to send in reports, in a few years there would be sufficient material of mediums at disposal.

For a rapid survey of this province, W. Schneider's careful synopsis in his book, "The New Spirit Belief" (*Der neuere Geisterglaube*): Paderborn. Schöningh, 1882), may be recommended, although the entirely mediæval demonology of the Catholic author disregards the fact that the saints and holiest sons and daughters of the Church have displayed exactly the same phenomena as the witches, conjurers, and Spiritists who are presumably assisted by Satan. That the Spiritists, on account of their wicked disposition, must be actually even now punished and rooted out by the Church, as once the magicians and witches, is the good Catholic, if unexpressed, conclusion of this book of 430 pages. For a more thorough acquaintance with the subject I recommend the monthly publication, *Psychische Studien*, a repository of everything worth knowing in the latest phase of Spiritism. In it are to be found all the more important accounts by Zöllner and Hellenbach, as also Cox's work on Psychic Force; so that, with exception of the first foundation laid by Crookes' experiments, this periodical combines all the necessary material of fact with discussion of the different hypotheses.

The contribution of German philosophy, *pro* and *con.*, has been hitherto very defective. Besides the already cited works of Hellenbach, are first to be mentioned three theistic philosophers, now deceased—J. H. Fichte, Ulrici, and Franz Hoffmann, who went over with song and trumpet (*mit Sang und Klang*) into the Spiritist camp, to avail themselves of the supposed Spiritist proofs of the immortality of the soul. Wundt has published a small anti-spiritist

pamphlet, which does not at all enter into the discussion of the matter itself, but pronounces an *à priori* sentence on the problems from the standpoint of the *Aufklärung*. From that of Darwinism, Franz Schultze, relying on "The Confession of a Medium," and on the above-mentioned book of Schneider, has condemned the whole thing in his work, "The Fundamental Ideas of Spiritism and the Critique of them" ("Die Grundgedanken des Spiritismus und die Kritik derselben": Leipzig, Gunther, 1883). Of its three essays only the first treats of modern Spiritism (pp. 3-130), and in this again only the seventh section, giving a bare extract from the "Confessions of a Medium," is noticeable, while the critique of Zöllner's reports in the eighth section is inadequate and superficial.

Among the most circumspect was the deceased disciple of Schopenhauer, Julius Frauenstadt, in his critique of Wallace's "Scientific Aspects of the Supernatural," in the Sunday Supplement of the *Voss. Zgt.*, 1874, No. 41 *et seq.*, Noticeable as pointing out the close relations between the older experiments and hypotheses of Reichenbach and the mediumistic phenomena is also the brochure of Leeser: "Herr Professor Wundt und der Spiritismus," 2nd Edition, Leipzig, 1879.

I am, as I have said, not in a position to pronounce upon the reality of unusual phenomena, but I consider the existing testimonies, historical and contemporary, taken in their connection, to be sufficient warrant for accepting the existence in the human organism of more forces and capacities than exact science has hitherto investigated and fathomed, and to be an adequately urgent challenge to science to enter upon the exact research of this phenomenal province. On the other hand, I hold myself at any rate competent to offer a conditional judgment on the conclusions to be drawn from these phenomena in case of their reality, for this is peculiarly the office of the philosopher, while he must leave it to the exact sciences to afford the material of fact for his conclusions and inductions. In this region, where certain hallucinations seem for the medium to be almost the indispensable condition of the occurrence of certain phenomena, and the spectators are more or less under the magnetic influence of the medium, and subject to the infection of his hallucinations, I believe it to be psychologically inevitable that judgment should be to some extent prejudiced by frequent participation in mediumistic sittings; that for the investigator, subjected by them to the power of the mediums and their hallucinations, it must be very difficult, but for the mediums themselves almost impossible, to keep the theoretical conclusions to be drawn from the phenomena independent of the falsifying impression of the hallucinations experienced, and that therefore, as regards the eventual consequences of the phenomena in question, a thinker conditionally judging from his study is more likely to be free from bias.

Philosophy is, on the whole, right to postpone conclusions till the material of exact fact is before it in a form tolerably free from doubt and uncontested; but when the representatives of exact science hesitate to undertake research in a particular province of phenomena because they are scared by inferences almost universally regarded as unavoidable by both friends and opponents of the subject, a service to the progress of knowledge may be rendered by the philosophical critic who dispels these obstructive prejudices, and thereby first opens the path to unembarrassed scientific investigation. As soon as representatives of exact science are assured that the *nimbus* of the supernatural, which superstition has woven about this province, is for criticism gratuitous prejudice, nothing will remain to prevent the examination of it. But with the scientific examination and natural explanation of phenomena supporting belief in miracle and superstition, they must necessarily lose the power of nourishing and fortifying such belief and superstition, which the *Aufklärung* has only violently and externally repressed, but has not inwardly overcome.

It would be wearisome to repeat, whenever a phenomenon is referred to, the reservation that any explanation is only conditional on the reality of the fact, and that for this reality I neither can nor will in the least vouch. I therefore beg that this protestation, here once for all expressed, may in what follows be throughout remembered. I must also observe that it would be impossible within the narrow limits of a pamphlet to make the reader exactly acquainted with the phenomena in question, for which an extensive volume would be requisite. I must, from regard to space, confine myself to founding discussion upon some typical forms of the phenomena, and as for the rest refer to the sources.

II.

THE PHYSICAL PHENOMENA.

If different persons are tested in respect to the control of their conscious wills over their involuntary muscles, very different results are obtained. No one is able wholly to suppress all involuntary muscular movements for more than a few minutes together; with normal persons, however, these involuntary movements fluctuate about a mean prescribed by the conscious will, not diverging far or long from that. With a minority of persons it is otherwise; the deviations become more considerable with time, leading at length to combined movements, very important in degree and very different in kind. If, for example, a string with weight attached is held with outstretched arm over a scale, in the case of abnormal natures, there will soon be considerable involuntary deviations of the weight from the spot fixed upon. Physiology teaches that such involuntary muscular movements do not proceed from those parts of the cortices of the large brain in which conscious will has its seat, but from middle parts of the brain; that with normal natures the reflex-prohibiting power of the large brain suffices to restrain such movements within practically insignificant limits, but that with abnormal natures the relative independence of the middle brain parts upon the supporter of the conscious will can attain a considerable degree.

Since the activity of these middle brain parts has usually only a preparatory or executive value, and, therefore, as a rule, for the human self-consciousness remains unconscious, we have here to do with a relatively unconscious activity of the brain, the results of which are expressed by involuntary muscular movements. In so far also as memory, intelligence, and desires accede to these middle brain parts, the results of the involuntary muscular activity produced by the latter might very well appear to emanate from an intelligent and characterised personality, notwithstanding that the waking self-consciousness of the person performing these movements knew nothing of its unconscious brain activity causing the same. Nay, such person need not even be sensible of his involuntary muscular activity, and may thus, with a good conscience, deny his mental origination and bodily mediation of the phenomena occurring, while yet he is the sole cause of them. This theory of involuntary muscular activity and unconscious brain activity was first started and expounded by the English physiologist Carpenter,* and may now be considered as fairly recognised. Carpenter has only committed the mistake of holding his theory to be an exhaustive explanation of all mediumistic phenomena, and of discreditably (*in illoyaler Weise*) attacking the investigators who, like Crookes, dispute this pretension.

If several persons sit in the dark, in tense expectation, with hands on a table, frequently one or other of them is an abnormal nature, in the sense that after some time he develops involuntary muscular action, and moves the table, although he can swear that he has not willed to move it, and has detected no involuntary motion of his arms and

hands. To find out who the person is, it is only necessary to address the table, proposing that it should signify "no" by one rap, "doubtful" by two, and "yes" by three raps. If the table agrees by three raps, it is next to be asked whether A, or B, or C, is the medium, till instead of the negative one gets the affirmative reply by the raps. It should then further be asked whether the arrangement of the circle is favourable for phenomena, or should be altered in order to free the medium from disturbing influences, or if any one should be excluded as a disturbing element. In the answers are reflected the unconscious antipathies and sympathies of the medium towards the rest of the party, and after obedience to these indications the phenomena will become much more distinct. One can then proceed to get the alphabet rapped off, the numeral order of a letter in the alphabet being signified by the number of raps, and thus, by a very detailed process, it is true, carry on conversation with the unconsciously functioning brain of the medium.

The conversation is expedited by application of involuntary arm or hand movements to the designation of the letters, as by suspending a weight attached to a string over an alphabet,* or of involuntary pressure of the hand upon a pointer revolving upon an alphabetical plate, or upon the latter revolving under a stationary pointer. In each case the unconsciously functioning parts of the medium's brain must be first used to the conditions, many mistakes with the letters, requiring great patience for rectification, being made before this practice is acquired.

Still quicker than with such so-called "psychographs" or "Spiritoscopes" is the conversation when the medium writes directly with pen or pencil. This involuntary writing is abundantly proved in the case of the insane; when it occurs with the sane they are called "writing mediums." They can often only get the involuntary writing with the left hand, and then it is usually reversed (*Spiegelschrift*). Many involuntary writers reverse even with the right hand. With most the involuntary handwriting differs in character from their ordinary writing, and often resembles that of those from whom the communication purports to come. Involuntary writing often occurs in full consciousness, in the middle of a cheerful conversation, and apparently as mechanically and heedlessly as an idle play of the fingers. For conversation it is less adapted than raps or the psychograph, because it prefers to follow its own caprices and dreamy courses, and allows the widest facility for intentional deceptions.

With involuntary writing is here to be mentioned involuntary speaking, which however usually occurs in waking unconsciousness, thus in a state of convulsion or ecstasy (trance). In this way are recited speeches and poems, learnt by rote, as also independent lectures and sermons, mostly on religious or other ideal subjects of emotional interest. The "speaking with tongues" of the early Christian communities is only to be understood as involuntary speech in a religiously motivated ecstasy. Here the muscles of speech, as in writing those of the hand, are innervated by involuntary brain activity of the middle central organs, and as with the change of handwriting, so here the voice takes an altered ring and intonation, resembling that of a particular person, if the medium has the illusion that this person is speaking through him.

In the case of speaking mediums, it is quite clear that one has to do with a somnambulant state,† conditioned by psychical excitement; with writing mediums an externally insensitive trance-condition without waking consciousness can exist during the writing, yet the waking consciousness

* Entirely similar to the motions of such a string, is, in its origin, the motion of the divining rod, only that the latter is not used to point out letters, but for manifestation of sensitive impressions of the lower nerve centres, especially of the obscure feelings excited in sensitive by the proximity of water or metals. The problem of the divining rod, which plays so important a part in well-seeking and treasure-digging, is already solved in principle (*end gultig*) by Reichenbach in his work, "Sensitive Man" ("Der sensitive Mensch,").

† Compare my essay: "Somnambulism" ("Nord und Süd," 1885), which forms the supplement to this treatise.

* The author's references are to *Psychische Studien*; but the English reader may be referred to the original work, "Mental Physiology."—Tr.

can persist apparently undisturbed, engaging in cheerful discourse, while the unconscious activity of the middle parts of the brain simultaneously effects the involuntary writing. Now there are here two possible cases; either the unconscious brain activity in question is an absolutely unconscious, purely material process, following prescribed mechanical paths, and only presenting in its results the semblance of conscious intelligence, in consequence of the mechanical paths pursued having been formerly levelled and prescribed by relatively conscious psychical activity, or with and behind the waking consciousness there is a somnambulant consciousness accompanying these mechanical material brain processes and enlightening them with real intelligence.

If the involuntary writing only repeated what had been learnt by rote, or put together fragments of memory in an accidental unintelligent manner, the first side of the alternative would be sufficient, and as the simpler would be preferable. But as in these productions the government of a productive phantasy and of a regulating intelligence is, up to a certain degree, unmistakable, the decision must be for the co-existence of two consciousnesses in different parts of the brain. This phenomenon must therefore be called somnambulism, but somnambulism masked, that is veiled and made unrecognisable for external observation, by the persistence of the waking consciousness. This masked somnambulism is to be considered as a transition state between the single dominion of the waking consciousness and that of the somnambulant consciousness, and can pass through the most different degrees as regards the relative clearness of the two consciousnesses; these steps leading successively from the first emergence of the somnambulant consciousness above the threshold, when the waking consciousness is still apparently unchanged, through half-dreamy states of impaired circumspection and accountability (as in second sight), up to complete extinction of the sensibility of the waking consciousness.*

What till now, with Carpenter, we have called unconscious cerebration, we could thus just as well name the activity of somnambulant consciousness, and assert that the involuntary muscular movements of mediums, in so far as by their results they discover a co-operating intelligence, are occasioned and guided by activity of somnambulant consciousness, whether this latter, by extinction of the waking consciousness, is apparent to by-standers, or whether it is masked by the persistence of the waking consciousness. By a medium we shall have to understand an individual who either casually or by self-induced psychical excitation, falls spontaneously into manifest or masked somnambulism. Mediums are usually in manifest somnambulism: first, in the involuntary speaking; secondly, at the production of physical phenomena, which require an extraordinary exertion of nerve force; and thirdly, for the implantation of hallucinations in the spectators, for which a special intensity of the hallucinations in the medium himself seems to be a condition precedent. Most of the other phenomena happen in the condition of a masked somnambulism, and it is just this condition which most easily induces deceptions as to the causes of the phenomena, as well in the spectators who are unacquainted with it, as in the medium himself. The understanding of masked somnambulism is, therefore, the key to the whole province of mediumistic phenomena.

It is further characteristic of mediums that they are auto-somnambles; that is, that without the influence of a magnetiser and without mechanical aids, thus by merely psychical aids, they place themselves in masked or manifest somnam-

bulism. It is just this self-disposing to somnambulism when desired which requires considerable practice before it can be commanded with some confidence at the wish of strangers; it also very easily refuses, the sittings being then failures. The investigations of Fahnestock have shown that every one has the latent capacity for voluntary auto-somnambulism by merely psychical means, and that many persons by practice can come to effect this transition at any time with tolerable rapidity. They have shown further, that one can awake from this condition by mere force of will, but also that this waking can be voluntarily accomplished with restriction to certain parts of the body (as the head alone, or the upper part of the body alone, or only the head and half the body), and even that the whole body, with exception of a single limb, can be awakened from the somnambulant state.*

The effect in such cases is that the waking consciousness resumes its functions and its conscious will resumes control over the awakened parts of the body, but that the parts not yet awakened are still withdrawn from that control, and remain exclusively subject to the somnambulant consciousness, and in the absence of any impulse from the somnambulant parts of the brain appear cataleptic. This remarkable phenomenon of locally confined, or locally removed, hypnotism is confirmed by the latest French researches in somnambulism. According to Fahnestock, practice at length enables the direct withdrawal of particular parts of the body from the conscious will and sensibility, and their subjection to a condition in itself cataleptic, but in fact sensitive and compliant to every innervation-impulse of the somnambulant consciousness. In this condition, which makes itself known by a fall in the temperature of the skin in the limb affected, there is no longer any accord between the innervation-impulses of the somnambulant parts of the brain and the reflex-prohibitions and voluntary acts of the waking consciousness, so that the limb in question is subject alone and exclusively to the somnambulant impulses.

This condition of local catalepsy for waking consciousness can the more easily occur, when there is besides a general condition of masked somnambulism, with which Fahnestock is unacquainted; such local catalepsy and insensibility must, however, completely deceive the medium himself into the belief that the acts performed by him with this limb, by reason of the somnambulant innervation-impulse, are not his at all. It is a constantly recurring observation, that the hand of a medium, which by means of still uninvestigated nerve forces produces extraordinary phenomena (as writing at a distance without contact with the pencil), is cold, it being a rule that the fall of temperature immediately precedes the phenomena. (*Ps. St. XI. 498.*)† In some very extraordinary phenomena, e.g., the penetration of the medium's arm by an iron ring, it is reported that the medium's hands become as cold as those of a corpse laid upon ice. (*Ps. St. III. 55.*)

Here, however, the passing of a limb into the cataleptic or hypnotic state is to be regarded as a phenomenon not conditioned by the will, but involuntarily brought about, with reference to the aim of the somnambulant consciousness. Waking consciousness and its conscious will only give, first, the impulse to the medium to place himself in masked or manifest somnambulism, and secondly the general directive, what sort of phenomenon is wished for and expected; the somnambulant consciousness set going may take cognizance of these wishes and directions up to a certain point, often,

* "Statuolism, or Artificial Somnambulism" by Wm. Baker Fahnestock, M.D. (German translation by Dr. Wittig) *Psych. Stud.*, X. pp. 115-120, 169-173, 204. (Published in America, but can be procured through the Psychological Press, 16, Craven-street, Charing Cross S.W.—Tr.)

† [In confirmation the translator may refer to his own report in "LIGHT," April 19th, 1884. "We (Mr. Roden Noel and myself) noticed two facts (always observed likewise with Slade) one of which, certainly, could not result from any voluntary act of the medium. This was the lowering of the temperature of the hand which held the slate just before and after the writing. The other fact was the cessation of the sound of writing when Mr. Eglington broke the contact of his hand with my own."—Tr.]

* This masked somnambulism plays a part in seers and mystics not yet sufficiently observed and examined. As the effectiveness (*virtuosity*) of second-sight or mystic intuition develops, the necessity there at first was, that the normal consciousness should be extinguished to make way for the ecstatic condition, diminishes; and from a certain degree of effectiveness onwards, the seer and mystic can so command the ecstatic vision that it co-exists and is interchangeable with normal consciousness. With Andrew Jackson Davis, for example, the periods of open and masked somnambulism can be traced as successive sections of his life.

however, not at all, and even when it has regard to them, the result is usually somewhat different from that expected, generally falling short of the latter, but sometimes exceeding it. How the somnambule consciousness of the medium begins to carry into execution the design, which with or without regard to the wishes of the waking consciousness it sets, that is, how it obtains mastery over the involuntary muscular activity and the still uninvestigated forces of the organism, we as yet know just as little, as how the conscious will begins to obtain mastery over the voluntary muscular movements and animal magnetism. It is certain that here also practice has great influence, but again that with wholly inexperienced mediums the most astonishing phenomena can involuntarily occur, of the connection of which with themselves the mediums have no suspicion whatever.

An universal medium must be more than an auto-somnambule; he must be at the same time a powerful magnetiser. There are strong magnetisers who have no tendency to somnambulism, and such are not to be called mediums, because their somnambule consciousness is never so far liberated from their conscious wills as to arrive at the production of mediumistic results. Their operations are limited to magnetising other persons, either locally or totally, and in the latter case making somnambules of them; but it is a question whether the conscious will may not be trained to direct its magnetic force to other than living objects, and thus succeed in the conscious voluntary production of some at least of the mediumistic phenomena. There is here, of course, no question of the involuntary muscular effects hitherto occupying us, but of another province of physical phenomena, the experimental conditions of which must be so arranged as indubitably to exclude the co-operation of involuntary muscular action.

(To be continued.)

ERRATUM.—Page 406, second column, fifth line from bottom, for "voluntary" read "involuntary."

CONTENTS OF "SPIRITISM"; BY EDUARD VON HARTMANN.—

1. The General State of the Question; 2. The Physical Phenomena; 3. The Nature of the Communications; 4. Transfigurations and Materialisations; 5. The Spirit-Hypothesis.

REVIEWS.

HEALING BY FAITH; OR, PRIMITIVE MIND CURE. By W. F. EVANS. London: Reeves and Turner, 3s. 6d. May be obtained of the Psychological Press, 16, Craven-street, Charing Cross, W.C.

This work treats of the cure of disease in ourselves and others by mental and spiritual agencies. The method of cure here discussed prevails extensively in Boston and elsewhere in America, and with a success which cannot be gainsaid. The rooms of some of the practitioners in Boston remind one of the ante-room of a successful London physician in the number of patients to be seen waiting for their turn; and whatever the true explanation of the facts may be, most of the bodily ailments which flesh is heir to are cured, and that, too, by people some of whom know as little of science or philosophy as a child, but yet, possessing the single-mindedness and implicit trust of the child, achieve the wonders accorded to faith.

And on what theory does the writer of this work, do indeed all the practitioners, proceed? It is that of an all-pervading, all-powerful, all-beneficent Mind. They have no other explanation; the facts to them admit of no other.

Thought, says the Kabala, is the source of all that is. The first expressions of thought are ideas, which in their relation to external nature are thus defined by Proclus: "They are the exemplary causes of things which perpetually subsist according to nature." All creation is first in idea; and if a man would be perfectly well in body, he must first form the true idea of himself, such as he really is in spirit.

When a man forms a conception of his real and immortal self this acts as a cause, and tends to adjust the lower animal soul and the body in harmony with it. Ideas, however, are but imperfectly expressed in the deceptive and illusory world of sense. The objects of nature are not truly existing things; they

are only in a state of becoming, they exhibit an effort to realise the ideal plan of their being. This is why disease and imperfection exist.

This philosophy of idealism is to be applied to the cure of disease as it was by Jesus, the Christ. All disease, so far as it has a material or bodily expression, must have had a pre-existence in us as a fixed mode of thought. This must be expunged if we would cure the malady. But how? The author finds the answer in the New Testament doctrine of faith. When properly understood we see why, as Jesus declared, it is ever unto us according to our faith. Faith is the power of perceiving spiritual realities that lie above and beyond the range of the senses, and a confidence in those higher truths; and the sublimest truth of faith is that in our inmost being we are one with the Divine nature. To discover our real self and to find it included in the being of the manifested God, the Christ, is the summit of all spiritual knowledge. Not the Christ of the popular theology, where the idea shrinks and dwindles down to an isolated personality, but a larger, fuller, diviner Christ, an eternal, all-pervading, all-containing, and universal Christ. In that Divine realm of our being there is no disease, nor sorrow. That realm is within, and when we turn the mind inwards upon itself in the direction of our real life and true being, then all the false things of time are left without the gate, sundered from our real self.

It is in the animal soul, in what the Apostle Paul denominates the *psychical* man, which is badly translated "the natural man," that the source of disease is to be looked for. It exists there in a false opinion, in a fear, an anxiety, or some other misguided feeling. This reference to the animal soul leads to a consideration of the nature of man. Man is capable of living and acting on either of three distinct planes of being. But by this trinity the author means three degrees of our immortal nature, for in this life there are two others, the external body and the astral body, both of which are dissolved by death. The lowest degree of our immortal nature is called the animal soul, the *psyche* of the New Testament, and the *nephesh* of the Hebrews. To this region of the mind belongs opinion, or the reception of the beliefs of others. Here also is what we call reason. The animal soul is the basement story of our immaterial, intellectual nature. It is the region in us of the evil and the false, of sin and disease; and we must acquire the power of transferring our consciousness to a more internal plane of being.

The next degree is where the mind rises above the darkness and fallacies of the senses, and thinks and acts on the plane of pure intellect. It is the region of spiritual intelligence. It has been called the rational soul, but is more properly designated the intellectual soul, for reason belongs to the psychical man, and never discovers truth. In the intellectual soul things are perceived in idea. There man is no longer blinded by the external senses, but the faculties act independent of organic instruments. This higher story or plane of man's being is the seat of faith, which is the perception of truth lying above the range of the senses.

The *pneuma*, or spirit, is the supreme degree of the mind or thinking principle, the angelic and divine man. From this inmost depth of His conscious life Jesus, speaking for all men, said, "I and My Father are one"; and again, "The Father is in Me, and I am in the Father." It is the *Buddhi* of the Sanscrit, the inward Christ of Paul; and its development in us, from its latent state into consciousness, is eternal life.

It is an all-important point gained towards the attainment of a mental power to cure disease when we come to a clear perception of the truth that man is already a *spirit*, and not merely some time to become one. This is the true *idea* of man, and steadfastly maintained will translate itself into an expression upon every plane of man's being.

The author refers to Swedenborg to show how a change in our mode of thought reaches the body. In the degrees of life one form is more interior than another, but one exists and subsists from another. An idea takes form in the intellectual soul, and this latter moulds the animal soul into its expression, and through this it passes into the physical organism. It is a deep law of our being that all ideas have an inherent tendency to actualise or externalise themselves in the corporeal organism. In the chapter entitled, "Executing Judgment upon Ourselves; or, in Thought Separating Disease from the Real Self," the author describes what we are to do in curing ourselves of disease. We are to separate, in thought,

our inner self, the immortal Divine *Ego*, from the disease, placing the malady outside our real being, and viewing it as no part of ourselves, but as something foreign to us. Speaking of a disease or a tumour, the author says, "If I thus disown it as a part of myself, and cease to think of it as included in the contents of the *Ego*, it will derive no support from my inner being, and will disappear as certainly as a branch severed from a tree will wither and die of itself. So a disease upon which I sit in judgment, from the throne of the Divine spirit in me, or which I separate from my conscious inner self, and utterly disown as a part of myself, will be not only like a house built upon the sand, but like a castle in the air, a building that has no foundation. We make disease a part of ourselves only by thinking it such, and thus we give it vitality."

To maintain with a volitional obstinacy this attitude of thought towards a disease will have a marvellous power in curing it. "If we steadfastly hold in mind the true idea of ourselves, it will form the soul, and through that the body, into its outward expression, just as certainly as in a stormy day, when the clouds are dispersed, the sun will shine. The error, the illusion that I am sick, or in pain, or any discomfort, that my real and inner self is diseased or unhappy, is that alone which forms a cloud between me and the sun of a higher sky, whence all life emanates. When that veil is removed, the Sun of Righteousness with its living light will arise on my interior world with healing on its wings."

The treatment of disease in others rests on the same principles as are to be applied for the cure of ourselves. We have to remove from the mind of the patient the morbid idea, and to help to form in it the true. The disease must be separated in thought from the real being, it must be disowned. To do this we must speak to the patient in thought. One advantage of this is that we are met by no opposition of will, no tendency to question and raise objections. When we speak to a patient in thought and in silent prayer, we touch the hidden spring of his life if he is in a condition of receptivity. Prayer is the most intense form of the action or influence of our mind upon another. It expresses the highest activity of the will, faith and imagination, in an act of benediction. Discussing the nature and right use of the will, the author says that the highest conception of an act of the will is that it is an inward Divine impulse towards a good end or aim. The will is the innermost root of our life, and forever flows forth from the Divinity within us. This is also true of faith. The imagination is also, when used in distinction from the fancy, a Divine spiritual power, and, as a mode of thought, is one of the most subtle and potent forces in the universe. The fancy belongs to the psychical or animal-soul region, which is the region of illusion and sensuous fallacies. But thought is a manifestation of God. It is a power that arises perpetually out of the one life, and is never sundered from it. The will, the faith, the imagination are the highest powers of the human mind, they are an activity of the Divine realm of our being. Behind every virtuous and beneficent exercise of will so defined, there lie the life and tranquil omnipotence of the Deity.

Every virtuous resolution, says Fichte, influences the Omnipotent Will (or Life), not in consequence of a momentary approval, but of an everlasting law of his Being.

It is to be observed, says the author, that the will belongs to the Universal Life-Principle. It is not an active, but a passive or re-active potency. It is included in the department of the love or feeling, and in its highest form is the Chokma or Sophia of the Kabala, which in its correlations or descending degrees becomes the living force of the world. Thought or intelligence is the active or masculine potency, and the will the passive and feminine power. Thought speaks and the will responds. The true form of the action in a curative effort is not put forth as a command, but as a positive affirmation. In the first chapter of Genesis we have a sublime exhibition of the omnipotent creative Thought, going forth as Will. It is not as in the common translation, "Let there be light, and there was light," but God said (or thought) "Light is, and light was." It is only thought formulating itself in a positive affirmation. It seems hardly necessary to remark that a strong will-force makes no more exertion in a silent curative effort, directed to ourselves or others, than the mind makes in believing or affirming that two and two are four. Labouring effort is not will but the lack of it. All the volition that is necessary is that of a wish or benevolent desire expressing itself in an affirmation. Desire alone is powerless; and thought alone is lifeless and inefficient. In every genuine act of faith there is a union of thought and emotion, or an

intellectual conception and a feeling that it is true. This is what makes it the "word of power."

The above is a very imperfect outline, in the author's own words, of a most interesting work. The book is an important contribution to the highest philosophy. There are many chapters to which no reference has been made, but which are full of teaching of the greatest value. The author is evidently a man of very wide reading, and of an illuminated mind; and he has had a twenty years' experience of the subject of which he treats. In the chapter headed "The Relation of Jesus to the Christ and to Man," he makes a confession of his own faith in the following striking passage: "In the formula *fidei*, or condensed expression of faith of Buddhism, which is called Trisharana, or 'the three refuges,' it is said, 'I take my refuge in Buddha, Dharma, and Samgha.' By Dharma is meant the doctrines, teachings, and precepts of Gautama. Samgha signifies the assemblies and ritualistic observances of the Church. After a careful study, pursued without prejudice, of the system of Buddhism, both in its theoretical and practical aspects, while acknowledging in it much that is divinely true and identical with Christianity, I am still constrained to say, 'I take my refuge in Jesus the Christ.' In every age of the world God has raised up extraordinary men, and imparted to them a high degree of light from the living Word. Such were Moses, Zoroaster, Confucius, Plato, and, above all, Gautama, the Buddha. There was many a stray beam of the living light of the Logos in all their systems, but it does not come in a form to be easily and practically appropriated by the souls of men in general. And if Jesus should say to me, as He did to the twelve select disciples, when many of His shallow followers were leaving Him, 'Will you also go away?' I should be constrained to say, as all the world's great teachers passed in procession before the mind, 'Lord, to whom shall I go? Thou hast the words of eternal life.'"

G. B. FINCH.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leat Underhill, of the Fox Family. Manchester: Dr. William Britten, The Limes, Humphrey-street, Cheetham-hill. Price 9s. 6d., post free.

"The Rochester Knockings"—the starting-point of the movement now known all over the civilised world as *modern Spiritualism*—have been often recorded and described, more or less accurately, by eye-witnesses and others who were concerned in them. Never before, however, has such a complete narrative been presented to the world as is found in this volume. It is well, for the sake of historical accuracy alone, that Mrs. Underhill, the eldest of the three "Fox girls," and consequently one of the chief actors in those strange and mysterious events, should at last have complied with the request repeatedly made for the publication of the documentary and other evidence in her possession. Her narrative is of real interest for Spiritualists at large, though at times the story of these early days is a sad and regretful one. Pioneers are ever martyrs, and there was no exception in the case of these girls. Theirs was a strange life and experience, as indeed is that of most mediums. Fêted and feasted one day, hounded and hooted through the streets the next—it is a matter for wonder that the effect upon mere children, as they were, was not most disastrous. A perusal of this book will do much good. It will reveal the fact that the first essential of successful investigation is a kindly sympathy with our mediums, and that such a frame of mind is no barrier to careful and searching inquiry. In some quarters, now-a-days, that fact is too much lost sight of. We intend to give an extended review of the work when opportunity serves. This, we hope, will shortly occur. In the meantime we cordially recommend it to the notice of our readers, as a valuable and interesting addition to the history of Spiritualism. The book is enriched by numerous steel-plate portraits and engravings.

* NOTTINGHAM.—Mrs. Cora L. V. Richmond has been visiting this town and has delivered discourses in Morley House. The Spiritualists usually meeting there kindly invited Mrs. Richmond to use their room, an offer which her committee gladly accepted. On Thursday, August 13th, the subject for the discourse was chosen by the audience, and was of a popular nature. On Sundays, August 9th and 16th, the "guides" spoke to large audiences, including a number of friends not identified with Spiritualism, and many were the remarks of deep appreciation which were heard on leaving the room. Many questions were asked in writing, and the answers seemed to give general satisfaction.—Cox.