

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

A correspondent of the *Path* narrates three facts from which he draws conclusions favourable to his Theosophical beliefs. Whatever the explanation of the subjoined experience may be, it is very suggestive, and eminently worth pondering.

"A gentleman who for many years has investigated Spiritualistic phenomena tells this incident. 'Living in Boston, I have for several years had occasion to make frequent visits to New York. In each city I had a friend of strong mediumistic powers, which were never exercised except in private, and for the gratification of their friends. They both frequently favoured me with sittings and while in a state of trance were both separately possessed by an old friend of mine who had been dead for some time and whom neither had ever known. He would sit and converse with me, using their bodies as naturally as if they were his own. In New York, my friend would in that state (*i. e.*, in the medium's body,) go out with me and lunch at a restaurant, talking and joking quite as he used to when alive, and in a manner wholly different from that of the medium, eating also a very hearty meal, although the medium was an exceptionally abstemious man. After spending two or three hours together, we would return to the house of the medium, who would come to himself, oblivious of where he had been, unaware that he had eaten anything, and simply feeling as if he had been in a deep sleep. But I also held interviews with my deceased friend in Boston through the medium there, and the strangest fact about the whole thing was, that whenever in New York I endeavoured to remind him of anything that had happened in the course of a Boston interview, he remembered nothing whatever of the occurrence, or even that he had ever had any communication with me in Boston. Similarly, in talking with him in Boston, whenever our New York intercourse was alluded to, he would be equally ignorant concerning that. Otherwise his identity seemed undoubted, for in both cases he manifested all the personal traits by which I had known him in life, and minute reminiscences of our old intercourse were recalled which could not have been known to either of my mediumistic friends. But the fact that neither the New York nor the Boston manifestations of him knew anything at all about each other, so to speak, finally led me to suspect that what I was communicating with was not the true personality of my friend, but what Theosophy teaches to be the "false Ego," or the Kama Loca residuum of his earthly experiences, incapable of accumulating or imparting further knowledge, and temporarily galvanised into life, while the higher principles were turned away from earth-life towards the Devachanic state.'"

It would seem that the consciousness of the New York medium was so completely in abeyance that he did not recollect any event that occurred during his trance. Yet the identity of the deceased friend was as well made out as it could conceivably be, for "he manifested all the personal

traits by which I had known him in life, and minute reminiscences of our old intercourse were recalled which could not have been known to either medium." Yet, in some unexplained way, the consciousness of the medium must have been used by the communicating spirit, for, though quite himself, so to speak, both in Boston and New York, he had no remembrance in one place of what happened in the other. I do not see how this is explained by any theory of "a false Ego," a "Kama Loca residuum," or any speculative notion of the kind. I presume the "Ego" or "residuum" would be the same, whatever it was, in each case. It was to all intents and purposes the narrator's friend as he knew him, but with what may be called a double consciousness, which seems not unlike what we sometimes hear of in cases like those which I have more than once noticed in "LIGHT." The problem is to discover why the memory was deficient only, so far as we are told, in respect of the events and sayings during the time that the medium was entranced. It would be interesting to hear from any one who has any light to throw upon this singular case.

The second story is paralleled by many experiences. It is not uncommon for one who has died a violent or sudden death, the life not having been lived out on earth, to maintain stoutly that he is not "dead." I imagine that the attraction to earth is still so strong that the spirit-life, which conceivably is not so very different from this, is not yet realised.

"Some years ago I met with an experience which goes to prove the fact stated in *Esoteric Buddhism*, p. 167, that 'an abnormal death will lead to abnormal consequences.' A brother of mine was killed in our war of 1861. We knew nothing whatever about it, beyond the fact that he was killed on a certain day. About eight years after, I was conversing with a Spiritualistic medium, when (speaking after the manner of Spiritualists) my brother 'controlled' her; I asked if he would give me any particulars concerning his death, and he answered: 'Now what I am going to tell you will impress you very strangely, but I am not dead at all.' Very much startled, I inquired what he meant, but as usual in those 'manifestations' no answer was given. He was gone; I never heard from him again."

The latter part of this third narrative is interesting as showing how some sensitive natures are affected by any psychical occurrence that is abnormal, whether it concerns them or not.

"Living much among the Welsh I have been regaled from childhood with astonishing ghost stories, which I regarded as absurd superstitions. Theosophy and the Astral Light explain them. One such story staggered my incredulity at the time, for two of my sisters were the witnesses. When living in Cincinnati they saw one night the figure of an aged man in old-fashioned clothes, knee breeches and buckles—their description of him agreeing precisely. On inquiry we found that a carpenter answering to their description had lived in that house years before and had been suddenly killed by a fall from the scaffolding of a church near by.

"Still another sister is remarkably sensitive to odic currents. Though not an invalid, she is very nervous, 'notional'—and has an abnormally heightened sense of smell. Until I studied

Theosophy I could never understand her notions. One night when in a small western town where she had only been a short time, she had a strange nervous spell. She was not ill, nor had she any trouble on her mind, yet she sobbed and moaned, declaring repeatedly, with great emphasis, that she *knew* some one in the town was in terrible trouble. In the morning we learned that a girl whose very existence was unknown to her, had committed suicide under particularly harrowing circumstances."

No doubt many of us have been subject to strong impressions, presentiments, a conviction that something was happening, and so forth. I do not myself see that there is any need to call in external spiritual agency to account for these things. They occur to the sensitive because their spirits are open to receive impressions from or through the psychical atmosphere that surrounds them. If we were all in the same way sensitive we should all be subject to these impressions, which are strange to us only because the sensitives have been so rare: and also, perhaps, because attention has been so little directed to these subjects. Now that our minds are drawn to these subjects, and that the race is growing more and more sensitive, highly organised, and highly strung (as I believe it is), we shall find occurrences of this kind happening much more frequently. This, at any rate, is what may be anticipated.

I have before me *A Treatise of Magic Incantations* translated from the Latin of Christianus Pazig (circ. 1700). Edited by E. Goldsmid, 1886 (G. Redway). This little parchment-covered treatise, of some fifty pages, most daintily printed, gives a detailed and curious account of magic in general, and of incantations by formula and by word, in which, however, the writer places no faith. His historical account is none the less interesting. From sacred and profane literature he draws his evidence of widespread belief in that which, I have shown,\* survives in Suffolk to day. To pass by sacred literature we have in his second chapter, "On Incantations," a remarkable series of references to various classic writers showing that the belief existed in their day.—1. That by incantation the very world itself could be controlled. 2. That the gods could by the same means be influenced. 3. That men can be transformed, their souls dragged forth and caused to perish. 4. That the body can be afflicted with disease by spells. 5. That savage beasts could by the same means be tamed. 6. That the elements could so be disturbed and again controlled; together with other wonderful and seriously told stories. For these beliefs—or some of them—among other writers of antiquity we are referred to Homer, Plato, Livy, Pliny, Porphyry, Virgil, Ovid, Lucan, Horace, Tacitus, Propertius, Tibullus, to say nothing of later writers, and works of which I imagine few of us have ever heard. Respecting the cure of ailments by incantation, and of the transference of those ailments to others, there is quite a body of evidence, or rather statement, respecting which our author rudely but rightly says, "Who would be at the pains to recount all the silly stories told by old women while spinning wool at the fireside?"

Here is an amusing story of a dream which I clip from the *Daily Telegraph*. The writer has been pointing out that we do really know nothing about dreams, whether they are, as most men think, momentary in duration, or whether, as Sir W. Hamilton declared, we dream all night through, though we do not remember it. Nor are we always sure, except intuitively, of the difference between a dream and a vision. The writer adduces two cases which are among the "innumerable records of rational, and even of very productive and useful visions. Condorcet finished triumphantly one night, in the deepest slumber, a mathematical problem which had hopelessly puzzled his powerful

brain during the daylight hours. Most students of English literature must be familiar with the origin of Coleridge's finest fragment, the weird and musical *Kubla Khan*. The poet had fallen into a deep sleep while reading *Purchas's Pilgrimage* at the part describing the splendours of Khan Kubla's Palace, at Xanadu, and, thus slumbering, he composed 200 or 300 flowing and mellifluous lines, most of which the world has for ever lost by the intrusion of some wretched 'person on business,' who interrupted the poet as he was swiftly writing down these songs of the darkness." The Greek story is very neat and quaint.

"There is an amusing story of an Athenian youth who fell desperately in love with the most beautiful among the damsels of the city. She would not listen, however, to his suit because he had not money enough to come up to her idea of a proper dowry. One night he fell into a happy dream, in which he not only fancied that he had won his fair idol, but went all through the Greek honeymoon in her delightful society, and arrived at the inevitable date when he became rather bored, and 'wished he were single again.' At this juncture he awoke, wholly cured of his passion. The Grecian girl, hearing of it, brought a suit against him, pleading that he had no right to marry her in a dream without paying handsomely. The Court ordered a bag of gold to be brought by the youth and held in the sunlight so that its shadow should fall upon the damsel's hands, saying, 'Now get you gone. He possessed the shadow of your charms, and you have had the shadow of his money.' The answer of the lady was at least as good as the ruling of the Athenian Bench. 'This is all very clever,' she said; 'but he is satisfied with dreaming that I married him, and I am not satisfied with the shadow of his gold.'"

#### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The President and Council of the London Spiritualist Alliance announce their next *Conversazione* for Thursday, May 12th, at 7.30 p.m. It will be held as usual in the Banqueting Hall, St. James's Hall (Regent-street entrance). At 8.30 p.m. the Rev. J. Page Hopps will read a paper on "THE SEERS OR PROPHETS OF THE OLD TESTAMENT."

We anticipate a large attendance. Tickets of admission for friends may be obtained by members from Mr. Morell Theobald, 62, Granville Park, Lewisham, S.E.

THE MARRIAGE of Mr. W. Eglinton and Mrs. Manning took place at Marylebone Parish Church on Thursday. The honeymoon will be spent in Jersey.

MARYLEBONE ASSOCIATION.—A paper on "Self-Reliance" will be read by Mr. Iver MacDonnell, at the rooms of the Marylebone Association of Spiritualists, on Monday, May 8th, at 3.30 p.m. prompt. The rooms are at 24, Harcourt-street, Marylebone-road, two minutes from Edgware-road Station, Metropolitan Line.—J. M. DALE.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, HIGH-STREET, PECKHAM.—On Sunday the guides of Mr. J. A. Butcher spoke on "Religion and Spiritualism," and the address was listened to with great attention by a good audience. Next Sunday at 7 p.m., Mr. Walker, "Trance and Clairvoyance."—W. E. LONG, 9, Pasley-road, Walworth.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening my lecture on "Egypt" concluded the course of lectures of our winter session. During the summer months a few private meetings will be held for members only, which will be announced later on.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—On May 2nd Mrs. Herne will give a physical séance, and on May 5th Mrs. Cannon will show the powers of clairvoyance. On May 9th Mr. Price has kindly consented to give a short address on Mesmerism, with demonstrations, for the benefit of the cause here. Silver collection. On May 12th Mrs. Cannon will again give her services, and on May 16th Mr. Swatridge will deliver a trance address on "Spiritualism of Ancient Greece and Rome." Meetings always at eight o'clock punctually.—T. S. SWATRIDGE.

A MAN, for want of a better term, is designated a fool when by his opinions he is found alone in the midst of his nation or age; and if he meet with partisans, real or pretended, so long as their number is small they share with him the same title and the same disgrace.—VINET.

\* See "Notes by the Way," p. 175.

TRANSCENDENTAL PHOTOGRAPHY BY DAYLIGHT.

M. AKSAKOW'S EXPERIMENTS IN LONDON.

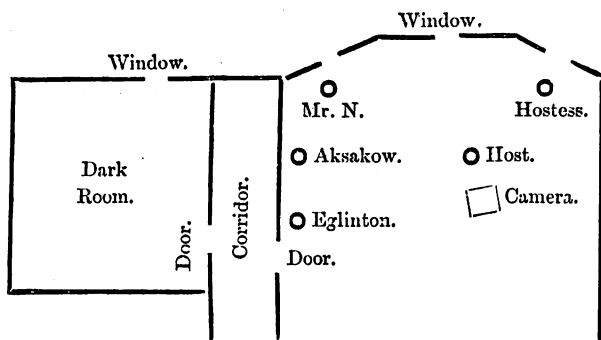
TRANSLATED FROM *Psychische Studien*.

(Continued from page 178.)

M. Aksakow continues:—

"Our first séance\* for transcendental photography was fixed for the 14th July; but it was not successful owing to the very unfavourable atmospheric conditions; there were four exposures, but we got only pictures of Eglinton.

"Our second séance, which was, on the 19th July, succeeded. The weather was again unfavourable, the morning having been rainy, but later in the day it began to clear up. We assembled at about four o'clock, and first held our little séance in the dark to get instructions. Photographs having been already produced in our host's circle without Eglinton's presence, we had first to learn whether he should be present now, and if so how he should be placed. It was answered that he should take part in the séance, as it was his guide who wished to manifest; that for this reason Eglinton must be placed in front of the camera; for the rest we were to observe the usual arrangement; and we were enjoined to continue the exposures to as many as eight, if no result should be sooner obtained, each plate being immediately developed. Going to work at once, we went first into the dark room, where we had experimented for photography in darkness, and there, by the light of the red lantern, I took from my pouch a new packet of plates which I had provided. Lifting up the first pair, I marked them and our host put them into the slide. We adjourned to the dining-room, where we placed ourselves in the following order:—



"I sat three feet from Eglinton, and facing our host, who was posted at the camera, with his back to Eglinton and myself. The lady of the house and Mr. N. sat at the windows, also with their back turned to us, for we were told not to fix eyes upon the subject posing for the picture, a condition which had also been usual at the private séances of our host. A complete silence ensued, and we awaited the agreed signs for uncovering the lens, and faint and scarcely audible taps were soon heard near Eglinton, who, during these experiments in the light, remained all the time in his normal condition. The host uncovered the lens, and I counted up to forty before we again heard the slight raps, the sign for re-covering it. We made a second exposure, and then at once proceeded to develop. Eglinton said he had felt a strong influence, and was sure that there was a result. The room, the three windows of which were uncurtained and had the blinds up, was in bright daylight. As I was myself at Eglinton's side, I could, while looking in front of me, and without directly fixing him with my eyes, perceive that he did not move, not to speak of the deep silence in which we were listening with the greatest attention for the signal, and in which the slightest movement on his part must have been heard. How great was our disappointment when nothing

whatever appeared on either of the plates—not even the form of Eglinton! It was clear that the plates were bad ones!

"There was surprise and indignation that such an establishment as Marion's, where I had always procured these plates, should have furnished such wares. Hoping for better success with the other plates, I took out a second pair, marked them, &c. We now made a third and fourth exposure, and developed. This time we got at least Eglinton's photograph, showing that the plates were not all bad. I took out a third pair, and we made two other exposures, with the same result. There remained only the two last exposures, and we here had an interval for tea. We soon afterwards returned to the dark room, and resumed our work. I drew out a fourth pair of plates, and marked them, when suddenly Eglinton began to speak in trance, and in the name of his guide expressed regret at our failure, for which the fault did not lie with 'them,' and it was just upon the first plates that there should have been a quite distinct result. . . . 'And those very ones which you now hold in your hands,' said the voice, addressing me, 'are just as bad as the first. . . . Victor (the special conductor of the photography) says that there should be no attempt with them; take others, he will tell you if they are good.' Accordingly I took out a fifth pair, unfolded the paper, and now we were told by raps that these plates were good. I marked them, and we then proceeded to the experiment. The exposure lasted a long time; each time I counted up to thirty. Some moments before the first, Eglinton cried out, 'Oh, this time there is something; I feel it quite plainly,' and when we went to develop he was still quite excited by the effect of the impression he experienced. We began with the first plate. That there was a result was beyond doubt, for the whole plate was covered with spots; but what it was no one could imagine. On the second plate appeared only the form of Eglinton. When, finally, we carried the plate to the daylight, we perceived that just in the middle, on Eglinton's breast, were a whole face and a veiled bust, only this bust was inverted, the head being below. There was general surprise at a result in every respect so unexpected. In a corner of the plate was seen my mark written in Russian: 'A. N. N. Aksakow, 7 July, 1886' (it was the 7th July old style).\* The last exposure was at five o'clock. Ten plates had been brought out;† I had marked them all differently, and remembered with certainty each time the mark I had made. They were all developed with the exception of the fourth pair, and I therefore wished at the close of the séance to look at this pair. I found them already spoilt, obscured by green colour, for I had not replaced them in my pouch, and the light penetrating through the open door had immediately spoilt them. Had that not been the case, it would have been very interesting to have experimentally tested the judgment of our invisible experts as to their inutility.

"With regard to these plates, I can now make public a circumstance which has been hitherto unknown to all the (other) members of the circle, viz., that when I went to Marion's shop two days before the séance for a new packet of plates, I was told that all the packets of this kind and size were sold, and that they could not procure me a new lot within the few days—one of which was a Sunday—remaining. What was to be done now? The séance could not be put off—there were only three more to be held: one for this sort of photography, and two for experiments with the magnesium, which were for me still more interesting. As to the plates, I had to provide completely similar ones, to avoid every occasion of failure.

\* This photograph also is in the custody of the Editorial Secretary at Leipzig, where it can be seen.

† *Angewendet*, but the fourth pair not having been "applied" to the purpose of the séance, I substitute a more general translation. —TR.

\* That is, of the new series of experiments in daylight. Those for photography in the dark concluded on July 7th.—TR.

I had once proposed to use yet more sensitive ones—the so-called ‘rapid series’; but our invisible experimenters declined them, saying that they were already accustomed to the plates in use by our host, and there was no longer time to make unknown trials with others. There was nothing for it but to try for similar plates at other shops; and I begged to be directed to a likely place. Some addresses were given me, and I went to one that was on my way home; it was a shop of a plain description, and there I found and bought a packet of the plates I wanted. I was well aware that I ran the risk of getting plates which were not fresh, or were otherwise defective, and that I was thus imperilling the success of the single remaining experiment of this kind, but I saw no other way.

“When I got to the séance, I said nothing about this untoward circumstance; for otherwise I should have disturbed the general confidence of the circle, and in case of failure it would have been set down to just this circumstance. My embarrassment and vexation may be imagined when the first pair of plates turned out to be really bad. Notwithstanding the surprise expressed that such a first-rate establishment should have sold such bad wares, I determined to keep the secret of this failure. The question naturally arose: should we continue our experiments, it being probable that the rest of the plates were no better? We decided to make one more attempt, and I was relieved when we got a result on the second pair, not indeed a mediumistic result, but showing the suitability of the plates for photography, on which account we resolved to go on. The rest is already known to the reader.

“It would have been to no purpose to mention this incident, had the question been only one of ordinary photography; but in the present case it has particular importance. When, a little later, I asked photographers to point out to me how deception could have been carried out under the given conditions—for deception was the only supposition they could make—it was replied that collusion between the shop and some member of the circle could be assumed, so that when I went to the shop to buy plates they had ready for me some with impressions on them of a form not developed, and which I, therefore, could not detect; so my mark had been made on the specially pre-prepared plate, which had afterwards been put into the slide in an inverted position, accounting for the appearance of the prepared form with the head below. Such a conspiracy is evidently put out of the question by the fact that these plates were bought at another shop. Had there been any such fraud in the matter, I should not have been turned away from Marion’s, and I should have received there the packet which had been prepared for me.\*

“The photograph, which was prepared some days later, succeeded completely. Eglinton is seen sitting a little to the side, his legs crossed; above his breast, and on the right side of his face (which had the same disordered (*krankhaften*) expression which we remark with him at his séances), is seen distinctly the image of a man’s head, with part of the bust belonging to it; the face, part of the hair and the beard are disclosed—the rest is veiled; but the picture is upside down, the head being underneath; across over the forehead is seen a white vertical line (*Strahl*), which is a section of the shirt sleeve projecting from the sleeve of Eglinton’s coat, and the striped material of his trousers is seen across through the hair and the wrapping of the head; the right flap of the coat produces through the beard and face a strongly prominent diagonal shade. The face itself is quite natural, vivacious, with an expression of intelligence and benevolence; it in no way resembles either Eglinton’s or those which we got in the dark. Below, in the corner to the left, is seen my mark.

\* With reference to a possible supposition that may still occur to some, it is not immaterial to remind the reader that M. Aksakow had several shops mentioned to him at Marion’s, not one only in particular, his choice being determined by his own convenience.—Tr.

Whom the face represents, and how it comes to be in such a position, I had then no time to get explained by the invisible conductors of these experiments. But between this face, and that of the form which materialised for photography by the magnesium light (of which I shall speak later on), there prevails a certain resemblance; such, that these two latter results could be ascribed to the same actor, if we take into consideration the enormous difference of the conditions of their production.

“I may here make mention of a very important fact which came to my knowledge on my return to St. Petersburg; that is, the phenomenon of a transcendental photograph obtained *in the presence of only one single person*—the experimenter herself. When I was in London I made the acquaintance of a lady who, having heard of our experiments, proposed to herself to try for the same result in taking a photograph of herself while quite alone. She had but one very common gift of weak mediumship—the faculty of writing mediumistically; but she was told that with patience she might hope for success, and in fact, after much trouble, she obtained the desired result. She has been so very kind as to send me her photographs, with the detailed account of the development of this faculty with her, and of the course of her apprenticeship in this direction, allowing me even to publish her letter if I thought it well to do so, but, naturally, with suppression of her name. Here, finally, is personal conviction of the genuineness of the fact placed beyond all doubt.”

(To be continued.)

## CORRESPONDENCE.

### Evolution and Rebirth.

To the Editor of “LIGHT.”

SIR,—I am not sure whether the somewhat flippant letter of “II” (“LIGHT,” April 16th) requires a serious answer, but a few remarks may not be out of place. The whole force of the argument (for the evolution of the soul through a series of rebirths) brought forward in my paper on “Primeval Man” is derived from current evolutionist philosophy. If—as most Spiritualists appear to hold, and science to have erected into a proven fact in biology—the doctrine of the derivation of the physical form of man from the “animal kingdom” is in any way tenable, must not believers in a soul posit a psychological evolution as the logical basis of that conception? It is difficult to conceive how anyone acquainted with recent physiological researches, and especially the startling facts of comparative psychology, can avoid the conclusion that the human soul—if an actuality—must be the resultant of a long evolutionary process. The argument against an immortal existence for man resting on the fact that a large number of persons are apparently called into existence by mere caprice or crime on the part of the parents,—a point which puzzled Kant so greatly—is thus rendered of no force. As to the argument from contrast of the highest European intellectuality with that of the lowest human races, I have, of course, a perfect liberty to apply it to the solution of existing differences among the higher races themselves. What, therefore, “II” intends to prove by adverting to similar extremes in mental capacity noticeable among Londoners, I am at a loss to conceive. I selected the contrast between the European intellect in its highest development and the very rudimentary intelligence of the aboriginal Australian as perhaps the most forcible exemplification of the divergences presented to our observation. It is well known that one of the most frequently cited arguments of the Materialist school is that based on the differences in human mental capacity. If “II” will take the trouble to read Dr. Büchner’s able—if unphilosophical in its deductions—work, *Force and Matter*, he will find a mass of facts relating to this and similar questions, the bulk of which are absolutely irreconcilable with a logical belief in the soul, except on the Re-incarnationist hypothesis. As a very able Agnostic remarked to me lately, “Theosophy may be a baseless philosophy; but one thing I grant you—it is the only system which renders the belief in a soul independent of the physical organisation scientifically tenable.”

“II” appears to reject the conclusions of biologists as to the animal ancestry of man. If this is the case, it is, of course,

needless to remark that the argument from evolution is necessarily of no weight to him. But my contention was addressed to those who sympathise with science in her attempts to unravel the mystery of our physical origin. I was not aware that any reader of "LIGHT" cherished a lingering faith in the "special creation" hypothesis. To all evolutionists, however, the question may be simply put (though merely embodying an isolated fragment of the Occultist argument):—If we are entitled to assert that, from the monere of Haeckel to "the human form divine," all organic forms are linked together, constituting so many steps in an unbroken evolutionary ascent, the problem stares us in the face, at what grade in this orderly succession of improving organisms does the soul—i.e., the capacity of the mind, the *self-conscious* "I," to exist as an entity apart from brain—supervene? Are all the members of the human family "immortal"? And if so, was the ape-like mammal postulated by the evolutionists as the "missing link" as our venerable ancestor—was it or he (!) also immortal? And so on down the scale. Hence the puzzling questions put by the Materialist—with no small justice. Because on the theory of *Monogenesis*, those who believe in the existence of the soul are compelled to violate the grand postulate of evolution, "*Natura non facit saltum*." The Esoteric doctrine—as taught by Eastern mystics and Hermetic students—alone meets the host of difficulties raised by the Monistic and Materialistic schools of thought.

It should be remarked in passing that by the term "soul" or "Ego" of any being is meant, strictly speaking, the *self-conscious subject*. The "proof" that animals have souls, arising from the fact of the appearance of their elementaries, is obviously only valid as regards the *astral form*. No Occultist would ever confuse the astral form with the *thinking subject*, which can never be an object of perception (in contradiction to its vehicle or *upadhi*). Probably all conscious beings possess an astral form, which survives for a short or long period, as the case may be, the disintegration of the physical framework. Only the higher animals, however, possess a rudimentary soul capable of further evolution by utilisation of a fresh organism.

The third paragraph in "Π's" letter is beyond me. Is he arguing against his own case? After citing my remarks as to the cause which incarnates one Ego—(or *self-conscious Entity*)—in the body of a brutal savage and another in that of a pure English child, he adds, "Why, indeed?"!—the whole pith of my argument being that the *apparent favouritism* of Nature was only satisfactorily explicable on Karmic grounds. If its present personality inaugurated the existence of the "Ego," it is grossly unjust that such *handicapping*, as shown in the conditions of birth in many cases, should be permitted. Why should A get the start over B without meriting his advantages in a former life? To meet the plausible charges of the Pessimist against Nature, to show she is *not* so cruel and unjust as facts seem to show, we produce the grand and all-explaining philosophy of Karma.

In answer to "Π," I regard Nature as the sum-total of existences—objective and subjective—in the Kosmos; or in another aspect as the cyclic manifestation of the Unconscious. I find myself utterly unable to reconcile the intense sufferings of humanity, the thousand miseries and ills of existence, &c., &c., with my reverence, as a Pantheist, for the *supreme wisdom* of the Unconscious (*Parabrahm*), without a lucid comprehension of the workings of the law of Karma.—Yours truly,

Teignmouth.

E. D. FAWCETT.

April 16th.

#### The Laws of Nature and Pseudo-Science.

To the Editor of "LIGHT."

SIR,—Your readers are probably aware that a controversy on these subjects has been conducted, in a very lively fashion, in recent numbers of the *Nineteenth Century*. The combatants have been the Duke of Argyll on one side and Professor Huxley on the other. As they move on two different platforms of thought, the result is not conclusive or satisfactory, and the student rises from a perusal of the discussion with the impression that the disputants can never arrive at a point of junction—that between them they form a sort of moral and logical asymptote.

The Duke, however, has formed the higher ideal, as he seems to have grasped the grand principle that there are spiritual laws and material laws, and that the one may overrule and baffle the other. On the Professor's side the controversy has somewhat degenerated into a materialistic logomachy. Even on this lower

ground Professor Huxley has not shown himself to be entirely master of the subject in which he is, by many, considered a proficient. I will give an instance of that want of scientific accuracy which he so arrogantly attributes to his opponent. The idea of a law of nature is commonly understood to be simply a positive inference drawn from an exhaustive observation of a certain recurrence of phenomena under certain conditions. In his work entitled *The Reign of Law*, the Duke says: "An observed order of facts, to be entitled to the rank of law, must be an order so constant and uniform as to indicate necessity, and necessity can only arise out of the action of some compelling force." This exposition is perfectly lucid, intelligible, and philosophical. Professor Huxley, however, disputes its soundness in the following fashion. He says: "I presume that it is a law of nature that 'a straight line is the shortest distance between the points.'" And he continues: "I would beg to be informed, if it is necessary, where is the 'compelling force' out of which the necessity arises; and further, if it is not necessary, whether it loses the character of a law of nature?"

Now to this very shallow argument it is a sufficient reply to point out that the definition of a straight line, viz., that it is the shortest distance between its points, has nothing whatever to do with the laws of nature. It is simply the definition of an idea, and nothing more.

In fact, it is questionable whether such a thing as a straight line has an objective existence in nature; and whether it is anything more than a mathematical conception of a mental possibility.

We are asked, where is the "compelling force" out of which a straight line arises?

We may reply that a straight line could not be objectively produced without the exercise of some competent force; but a straight line is really no more a law of nature than is a triangle or a thimble.

The Professor has raised a discussion respecting a very elementary question, viz., whether the law of gravitation is suspended or defied when a man lifts his arm in obedience to a mental impulse; and he discusses the subject from a physiological point of view. He complacently remarks:—

"The Duke of Argyll may not be aware of the fact, but it is nevertheless true, that when a man's arm is raised in sequence to that state of consciousness we call volition, the volition is not the immediate cause of the elevation of the arm. On the contrary, that operation is effected by a certain change of form, technically known as 'contraction,' in sundry masses of flesh, technically known as muscles"; and then the Professor proceeds to give the Duke an elementary lesson in the rudiments of physiology and the conservation of energy, in which, I should say, the Duke required no instruction.

Professor Huxley shows himself hopelessly befogged and benighted in the following passage. He says: "Have we any reason to believe that a feeling or state of consciousness is capable of directly affecting the motion of even the smallest conceivable molecule of matter? Is such a thing conceivable? If we answer these questions in the negative, it follows that volition may be a sign, but cannot be a cause, of bodily motion. If we answer them in the affirmative, then states of consciousness become indistinguishable from material things; for it is the essential nature of matter to be the vehicle or substratum of mechanical energy."

If the Professor will condescend to extend his studies and experience beyond his very limited and materialistic physiology, he will discover that mechanical energy derives its potency from spiritual causes; and that "contraction of certain masses of flesh" is the immediate consequence of the action of an immaterial power—in a word, of spirit.

But we have not yet done with the Professor. In discussing the law of gravitation the Duke attributed to it a causative influence. This proposition is disputed by Mr. Huxley, who states gravitation to be merely "an order of facts." Now let us see how he works out this idea in another part of his essay. At p. 489 he says: "Newton proved that the laws of Kepler were particular consequences of the laws of motion and the law of gravitation." A consequence must have a parent or cause; and here Mr. Huxley virtually asserts that Kepler's laws were caused by the laws of motion and gravitation! so that one law originated another law, and, therefore, according to Mr. Huxley's own showing, the law of gravitation has a causative power! When he attributes shallowness and incompetence to the Duke of Argyll, the Professor is himself open to an obvious and crushing retort. One is tempted to recommend him to shut up his shop of pseudo-science, in which he appears to be doing a thriving business, and not to venture to expound a subject which he evidently does not clearly comprehend. He does not seem to be in the least aware that while he accuses the Duke of ignorance and obscurity, he is himself hopelessly wallowing in a slough of mental confusion.—Yours, &c.,

London, April 20th, 1887.

NEWTON CROSLAND.

(For continuation of Correspondence see p. 194.)

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**Light:**

Edited by "M.A. (OXON.)\*" and E. DAWSON ROGERS.

SATURDAY, APRIL 30th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

OUR AMERICAN EXCHANGES.

It is a source of regret that the limited space at our disposal does not permit us to keep our readers abreast of what is going on in "the Judæa of Spiritualism." Any regular notice of our contemporaries is impossible, and all we can do, when we do attempt some account of them, is to extract a few specimens of much that we should be glad to notice at greater length.

"The Banner of Light."

The first number we open is full of another "exposure" of two mediums, Mrs. E. A. Wells and Mrs. H. V. Ross.\* Challenges, it seems, have been made to these mediums to produce their results under conditions prescribed for them by persons who believe them to be frauds. No good can come of such contests; and the *Banner* is wise in pointing this out. The attempt to show mediumship for money under conditions that, we should have imagined, were by this time stamped as almost certainly productive of disaster, is the first blunder. A promiscuous circle, sitting under such conditions, and containing, very probably, some inharmonious elements, is sure to end in a fiasco. We do not know enough of the delicate conditions surrounding the medium for form-manifestation to say why or how, in a given case, suspicious circumstances show themselves. Possibly they may be nothing else than the reflection of the suspicion in the mind of the observer. Possibly they may be real evidence of fraud: if so, most likely *not* on the part of the medium, if any reasonable care has been taken in the investigation. But, whether they be fraud or not, whether, if so, that be chargeable on the medium or on the invisible beings of whom we know so little, it is sure that a thousand dollar challenge will not help matters. We want methods of a more sensible kind: and we do not despair of seeing the time when all self-respecting mediums will decline to sit under conditions where such charges may be brought against them. Professor Kiddle, commenting upon some remarks of ours as to the necessity for reckoning the potential force of circle as well as of medium—a proposition put forward by Mr. C. C. Massey in his address to the London Spiritualist Alliance—has the following entirely wise observations:—

"This is a truth upon which I have, in the face of great and bitter obloquy, been insisting for the last six or seven years; and yet there are investigators that claim to be experienced, and

\* The circumstances attending these merit greater notice than we are able to give here, but we hope to recur to Mr. A. R. Wallace's testimony in favour of the medium.

to be *scientific* in an eminent degree, who refuse to consider any other agency in such manifestations than the medium, who has surrendered the voluntary use and control of himself, or herself, to the spirit powers attracted to the circle. When will mediums heed this important principle, and recognise the tremendous peril they incur by such a surrender except under the most guarded conditions, and the purest and most harmonious circle, devoid of cold mistrust, poisonous suspicion, and treacherous design?"

A further letter of the Professor's in the same issue is also much to the point.

On the 19th of March the *Banner of Light* completed its thirtieth year of issue and its sixtieth volume. We congratulate our contemporary on that long career of service. As the mind travels back over that eventful period, what a vista opens out to its eye! From smallest beginnings, as small as, or smaller than, those that nineteen centuries ago gave to the world, in an obscure town of an obscure country, a movement that has stamped itself on the world, Spiritualism has developed with rare and unexampled rapidity, until it has penetrated to almost every country of the globe. The correspondence that lies upon our table shows that societies exist in all quarters of the world, and that, whatever speculative theories engage, and very properly, the attention of philosophical thinkers, the Spiritualist hypothesis holds the field. And this within two-score years! It took the great movement that gave us Christianity four hundred rather than forty years to make itself seriously felt. Events move rapidly nowadays. It is the epoch of the railway, and the electric telegraph, of the ocean steamer, and the cheap press, and still more, it is the day of free-thought and outspoken utterance. "May knowledge grow from more to more!"

In a later issue (April 2nd) the *Banner* reports a discourse of Mrs. Richmond's on Materialisation, a word which she says "has no real meaning in the vocabulary of modern Spiritualism." We do not follow her argument, but we do not quarrel with any terms that any one may elect to use. For some time we ourselves were inclined to use the non-committal phrase Form-manifestation. But some further thought led us to see that the old word was better, as covering a wider area, *e.g.*, the presentation on the plane of matter of flowers, &c., in a form palpable to human sense. No one supposes that the spirit is materialised. But as the spirit incarnated on earth takes on a physical body by which it is adapted to its earthly environment, and which it drops when it has no longer any need for it, so the manifesting spirit is temporarily adapted to its environment by a materialised body indistinguishable by our senses, so far as we have been able to test, from the more permanent physical body that we all possess during our life on earth. This, however, is a mere formal and technical matter. There is much in what Mrs. Richmond says that is sensible and true. "If you go to any séance . . . feeling that you are to be imposed on, does any one suppose that you do not carry with you the elements of your own imposition?" Here we are again at the root question which we have alluded to.

"The Religio-Philosophical Journal"

maintains its old high standard, and is as keen as ever in its attempts to keep Spiritualism clean. It took up this rôle when such a champion was badly needed, and it has done the work with all zeal. It would be pleasant to think that the work did not need doing so sorely now as once it did. We notice, among many excellent articles which do not bear condensation, and which considerations of space forbid us to quote, a letter from the Hon. E. S. Holbrook on the subject of Materialisation, respecting which we have already written. He has been at San Francisco, and has sat with Mrs. Crindle Reynolds (of unhappy fame), Mrs. Whitney, Wm. Eddy, and his sister Mrs. Huntoon, not to mention other mediums less known

on this side of the water. The manifestations are not different in kind from those with which our readers are familiar from prolonged description in this journal. Mr. Holbrook says: "The result is that I have fairly seen and experienced (and no suggestion of fraud could reasonably be made) about the same things, and about as good things, as have been at any time reported in the Spiritual papers." Dealing with the conceivable objection that almost all these mediums have been at one or other time exposed as fraudulent, Mr. Holbrook adds: "I have read and heard this stated by eye-witnesses, but these special instances can have no relationship to what I have seen. Yet I believe their testimony: the witnesses are good and reliable. The consummation is this, that the true and the false can be produced through the same medium. I have a theory which will reach such a state of things, but it is too early to broach it. Meanwhile let us have more facts."

From the *Religio-Philosophical Journal*, we extract a case of double consciousness, not unlike others on record, but valuable as additional evidence. The case is not unlike the still more remarkable one of Mary Lurancy Venum, the "Watseka Wonder," and is parallel to several that have been noticed from time to time in these pages, and notably in the publications of the S.P.R.

"It appears from a despatch from Norristown, Pa., that a most remarkable case of loss of identity has been agitating society circles there. Surgeon-General L. W. Read was called in, and says the case is the most peculiar in his wide range of experience. The narration is as follows:—

"Six weeks ago a strange gentleman of good address came here and rented the store at No. 252, East Main-street. He divided the room into two apartments by means of curtains. The rear he furnished and occupied as a living room; the front he stocked with toys and did a modest business. The family from whom he rented the store came in daily contact with their tenant, but neither they nor any of his patrons ever noticed anything peculiar in his manner or habits. He visited Philadelphia several times, replenished his stock, and conducted his business carefully.

"No mental obliquity was noticed until yesterday morning, when he knocked at the door leading from the store to the dwelling part of the building. Mrs. Earl, who answered the knock, was surprised to hear him ask, 'Where am I?' She tried to convince him of his whereabouts, but failing, her husband came to her assistance. To him the tenant made the following statement:—'I awoke about four o'clock this morning after dreaming that I was buying and selling merchandise. I discovered that I was in a store, and was seized with the fear that I would be arrested as a burglar. Now I want to know where I am.' He could not be made to believe that he was in Norristown, or that he visited Philadelphia recently. He only answered: 'I was in Philadelphia twenty-eight years ago, but not since that time.'

"Dr. Read was then summoned, and to him the stranger made the following statement:—'Doctor, I have just awakened from a confused dream. I am informed that I am in Norristown, Pa., and that this is the 14th of March. If this is true the last two months have been an entire blank to me. Yesterday I left my home in Coventry, R. I. But that was the morning of January 18th. I drove to Green's Station, on the New England Railroad, left my horse and carriage in charge of a friend, went to Providence, drew \$500. from bank, called at several places, including the store of my nephew, Andrew Harris, No. 121, Broad-street, opposite the Narragansett Hotel, and left there to go to my sister's residence on Westminster-street. I have a distinct recollection of having passed the Adams Express office, corner of Dorrance and Broad streets, but have no recollection of a single event since that time. I am a minister of the Gospel, my name is Ansel Bourne, and I am sixty-one years of age.'

"Dr. Read left him in the care of Mr. Earl's family, with instructions to partake copiously of food. He then telegraphed Andrew Harris: 'Do you know Ansel Bourne? Please answer,' and received the following reply: 'He is my uncle. Wire me where he is and if well. Write particulars.'

"Mr. Bourne is rapidly regaining his faculties, and is anxiously awaiting the arrival of relatives, when he will dispose

of his stock of notions and toys and return home. He is a man of good address, fine appearance, and an interesting talker.

"Dr. Read is completely mystified thus far and will venture no opinion on the case."

#### "The Golden Gate"

reports a lecture by the Rev. J. Minot Savage, of Boston. When Mr. Savage was over in London last summer we were so unfortunate as to miss him, but we are well acquainted with his cast of mind and with the work that he has done. "Two Worlds" is the title of the present discourse, and in the course of it are many noteworthy utterances. Speaking of the new school of thought which, starting from the fact that very little *is* known about certain things, is rapidly changing front to the statement, false and misleading, that nothing *can* be known of them, Mr. Savage says:—

"Since popular belief in a future life could offer for itself no proof that did not seem in itself to need proving, there has appeared that tremendous reaction of feeling that takes the name of agnosticism. It commends itself to us for its honesty and its modesty, and it is certainly a blessed ignorance that takes the place of the most that orthodoxy has been teaching us as absolute knowledge about the future world. I have no very hard words for agnosticism as compared with the tyrant it disowns. But I can no more submit to the new tyrant than to the old. When it attempts to set limits to investigation, and warns us off even from a rational search for 'the undiscovered country,' then I rebel."

And a little further on:—

"Contemporary with this growth of science and agnosticism is the enormous native development of Spiritualism, and the sweeping invasion from our old Aryan home of that strange looking exotic, Theosophy. Science comes out of its inner temple, and by the mouth of the more forward spokesmen announces to the waiting world its verdict, 'Agnosco.' But reasonable or unreasonable, the toiling, struggling, dying, but still hopeful, masses refuse to look on nonentity as a desirable acquaintance. So their answer to science and philosophy is Spiritualism and Theosophy."

And then, after a very cogent and clear examination of the situation, Mr. Savage states his standpoint:—

"Three things I now regard as settled. They do not at all prove the claim of Spiritualism, but they do go a wonderful way in at least illustrating the power of the soul to transcend ordinary physical limits, and act through other than the recognised channels of communication.

"First, hypnotism or mesmerism. This is now recognised by the medical fraternity—in the words of one of them, has a 'distinct therapeutic value.' Secondly, the fact of clairvoyance is established beyond question. Under certain as yet little understood conditions, both seeing and hearing are possible, apart from the ordinary use of eye or ear or ethereal vibrations. What is it, then, that sees or hears? Thirdly, it is a fact that mind may impress mind, and, in some exceptional cases, send messages to places far away, or even half-way around the world.

"Now, no one of these facts, nor all of them combined, goes far enough to prove the central claim of Modern Spiritualism. But this apparent semi-independence of the body does, at least, make the question a rational one as to whether the soul is not an entity capable of getting along without the present physical body. And while we are on the borderland of stupendous facts like these, I confess I find it hard to be patient with the conceited and flippant ignorance that waves them aside with a supercilious air, while it gravely patters over a fish's fin, or the dug-up vertebra of the tail of some extinct mastodon, calling one science and the other superstition."

A concluding expression of opinion must suffice:—

"That physical objects are sometimes moved in a way that no muscular pressure, conscious or unconscious, can account for, I know. That information is sometimes imparted that was never in possession of either of the sitters, I also know. It is true that these cases in my own experience are not yet common enough to preclude the possibility of their being coincidences, though the circumstances have been such as to make this a strained and improbable explanation. To have information given me that it was impossible the medium could know, this

has been a very common experience. To call it mind-reading is easy, but what is mind-reading? Any fact until it is explained must be either a constant challenge or a standing reproach to any science worthy of the name. Most of the things that have impressed me have occurred when the medium was a personal friend, and not a 'professional' at all. I must let these bare statements stand as hints only of a story it would take hours to tell."

"The Spiritual Offering."

Our old friend John Wetherbee, discoursing of "Pulpit Wisdom," complains that he has heard little of it lately. He makes an exception, however, in favour of a discourse delivered by the Rev. J. Minot Savage on "Immortality and Modern Thought." Mr. Savage remarked that when he first delivered the sermon in Saratoga "several good Unitarians left the hall because they said I was defending Spiritualism. Several Spiritualists who were present objected to it because they said I did not defend Spiritualism." A very good test of impartiality: only probably the Spiritualists would know what they were talking of when they used the term Spiritualism, and the Unitarians would not. It is evident that Mr. Savage is in quest of truth, and that he has the courage of his opinions. We class him somehow in America with the Rev. J. Page Hopps in England. Brave men, and honest, with that capacity for honesty and impartiality, which all do not possess, in a certain power to look facts in the face and estimate their true value.

As we are dealing with sermons, we may mention another (cited by the *Offering* from the *New Theology Herald*) delivered by Rev. E. P. Adams, at Dunkirk, N.Y. This enlightened discourse is worthy of more than a brief notice. Unfortunately, we can give no fair idea of its scope. "The Spirit of the Lord is upon me" was the text, and soon the speaker came to the manifestation of the Spirit in these latter days.

"The great modern phenomena of Spiritualism confront us as we come upon this theme of the spirit. It is altogether too great a fact to quietly ignore. It has raised a standard against Materialism, or the universal reign of matter, and, whether true or false, has given comfort and hope of another life to multitudes of people.

"Its beginning, nearly forty years ago, in rappings and table-tippings, was in apparent weakness and folly; but it has advanced with the rapid strides of a conqueror, till now it has its followers everywhere, and counts them by millions."

Having stated that Spiritualism claims to have broken down the wall of partition between the world visible and the world invisible; to have proven the existence of a soul in man: and to have shown beyond a peradventure that spirits return to earth to aid us in our struggles heavenward:—having made these three claims, he goes on to show how the sting is taken out of death by this knowledge; how incentives to a clean and holy life are strengthened:—

"Spiritualism thus teaches self-improvement, the cultivation of the better nature. It teaches man and woman to begin here and now to prepare for the immortal life and its high companionships. It goes a step farther than I have yet indicated, and teaches that unconsciously to ourselves spirits affect us according to the attraction of our characters. If low ourselves, we attract to ourselves the low; but if our own souls delight in goodness, we attract the good and are helped onward toward goodness. As we might expect, therefore, the tendency of Spiritualism is toward morality and honesty, and my acquaintance with Spiritualists confirms me in that belief."

More than this, Spiritualism is all on the side of progress in thought. Spiritualists are altogether broad, free, and large-minded. Progress marks the whole course of the movement:—

"Spiritualism is by no means what it was even a dozen years ago, as any well-informed and unprejudiced observer must know. The tendency of any great idea is, after the early days of novelty are over, to add other vital ideas to itself.

Spiritualism found the neglected truth of angelic help, as vouchsafed to men, and it may have emphasised this truth out of proportion; but it did not stop satisfied there, but, in the language of one of its speakers, it also seeks to 'develop within each man, however humble in station, or retiring in disposition, the gifts which belong to the individual's nature; to stimulate the genius which is within; to enlighten by drawing out the powers inherent to the individual. Spiritualism prompts to self-knowledge, leading man to seek to fathom the depths of his own being, which process can only be rightly conducted when in harmony with the inculcations of the angels who are his teachers and guides.' So we see that the individual spirit that God has put into the man is not ignored. They speak of the 'indwelling spirit,' at the same time that they talk of 'the spirits.'

And this progress is emphatically shown in the fact that whereas in its earliest days men had no eye for anything but the phenomena, now "a man may become a good, perhaps the best and truest, Spiritualist, and have not a care for rappings or séances. These may be necessary to convince a Materialist; they cannot help a spiritually-minded Spiritualist. . . . Spiritualism has a great mission to perform, and it will perform it only when it leaves its A B C of phenomena to deal with the higher principles of spiritual science, meeting there earnest men from every religious quarter."

We are in hearty accord with this wise advice, and we rejoice that the preacher has had the sagacity to observe how progressive are the tendencies of Spiritualism. We do not suppose that the time will ever come when the external demonstration of spirit-power will be unnecessary, for the mass of mankind are on a plane which can only be reached through signs and symbols. There will always be, we hope, an influx from Materialism to Spiritualism, and this will be through the means of phenomena that appeal to the senses of the body. But that any should rest on that plane is to confess that his spiritual senses are not yet awake, and that his interest is not excited beyond mere curiosity. There are not wanting to the discerning eye signs that the phenomena of Spiritualism are intended by the world of spirit to be transitory, not permanent. The constantly recurring evidence of their illusory nature in some cases, of the admixture in others of startling phenomena with apparently clumsy fraud, the way in which, when grasped, they seem to elude the last analysis, these and other signs point in the same direction. This is why the methods favoured by some societies and individuals too, fail of their avowed purpose, though we believe they are unconsciously working in the direction indicated above—to drive men from a lower phenomenal plane to a higher spiritual and philosophical investigation. It is interesting to note how completely the useful work done by the Society for Psychical Research—and most valuable, in our opinion, that work has been—is connected with the powers of man's own spirit, powers even now little known, though far more understood for the attention that this Society has been the means of drawing to them.

Consider, too, in this connection, how largely the number of mediums for merely physical phenomena has decreased among us. There are, no doubt, reasons obvious enough to account in part for this. Persecution will do much: and no man, however good a medium he may be, cares to have his life made miserable by constant suspicion, accusation, and insult, with the chance of a prosecution at law perpetually impending. The supply of public mediums under these circumstances may well diminish. But this is not all. The private mediums who are now developed are of a different type from those of the early days. And he, we believe, will miss his way in attempting to account for this fact who does not refer it for its cause to that which is at the root of all in this subject, the determined and deliberate action of spirit. It has seemed to us, as for many years we have laboured to this development, a long time before the mere wonder at these strange phenomena

gave place to some intelligent study of them. It seemed longer still before the average Spiritualist could be got to question whether indeed all the great names, all the dear names that were appended to his messages and communications, were literally what was pretended. It never seemed to strike him as odd or unlikely that Solon should talk twaddle, Shakespeare be unable to write sense, or spell his words: or that some loved and honoured soul who had preceded him to the silent land should return to earth only to be concerned with the mean and paltry phenomena with which her name was linked. It seemed longer still before the Spiritualist could be got to turn an introspective eye on his own spirit, and to make some effort to know himself. And now, at length, we have arrived at that phase in the development of Spiritualism, together with the parallel one of a study of the philosophy of the subject. For this cause it is so important that Spiritualists should attentively consider any explanations that students of cognate branches of the wide and ever widening arc of spirit-action may put forward. For this cause it is that the future is hopeful, and will assuredly be fruitful of knowledge. We are no despisers of the day of small things. We are by no means of the number of those who would belittle the simplest evidence of spirit power. Everything in place as suited to the manifold wants of man. But all this need not prevent a feeling of joy that the prospects of the future should be what they are.

**THE "PERFECT WAY" AND "L'AURORE."**  
A Disclaimer.

In the March number of *L'Aurore* (a French Theosophico-Catholic magazine under the direction of Lady Caithness) it is stated, p. 204, of one of the writers of *The Perfect Way* that, "cet auteur a souvent été appelé à collaborer aux Revues catholiques de l'Angleterre, où ses opinions sont tenues en grande estime par les prélats les plus distingués de l'Eglise."

The authors of *The Perfect Way* desire to state in the columns of "LIGHT" that the above paragraph is founded on a misconception, and calculated to produce an impression altogether erroneous, no sanction, recognition, or encouragement having been sought by either of them from, or bestowed on either of them by, any prelate or ecclesiastical official whatever, but that their position is, and always has been, as stated in the footnote to p. 146 of their book, one of complete independence of ecclesiastical direction or obligation.

Theosophical papers, home and foreign, are requested to copy this paragraph.

**AN APPEAL FOR AN ASTROLOGER.**

The following letters have been published by the *Pall Mall Gazette*:—

TO THE EDITOR OF THE *Pall Mall Gazette*.

SIR,—The case of the astrologer, R. H. Penny ("Neptune") will, perhaps, still be within the recollection of your readers. My present object in addressing the public, if you will allow me to do so, through the *Pall Mall Gazette*, is to raise a sum sufficient to enable this poor and honest man, for whose character the most respectable testimonies are forthcoming, to emigrate to California, where he believes he can obtain regular employment such as that of which he was deprived at Bristol by the depression of trade before he practised astrology for a living. His conviction under a law which, it seems, is indifferent to motive, or which presumes fraud without evidence, has, of course, made it difficult for him to find work in England, even were the conditions of trade more favourable than they are to the attempt. I append to this letter a testimonial from his former employer, Mr. Cunningham, who is, I understand, an auctioneer well-known to Bristol. You, sir, have declared, I believe I may say from personal knowledge of the man, that "no one who knows Penny can doubt for a moment that he honestly believes in astrology," and I, who have never been very apt to take people who dabble professionally in the "occult" upon trust, can entirely confirm your judgment. It should, moreover, be remembered that the profession of astrology is not the pretence of any inherent power of divination, but is the undertaking, by a skilled student, to apply certain ancient and well-

established written rules for those who are curious, but not themselves competent, to test them in their own cases. I have done this for friends scores of times myself (though with very imperfect success), and it seems I am as much subject to prosecution for so doing as if I had taken money for my trouble. I only refer to this to show how little Penny's character is justly impaired by his conviction and its confirmation by the judges. He can, however, no longer lawfully subsist by ministering to public curiosity in regard to the claims of astrology, though his clients were not the poor, ignorant servant girls, &c., whom the Legislature designed to protect by the part of the Vagrant Act in question, but people perfectly well able to take care of themselves. The truth is that this enactment has been abused and perverted from its original and proper purpose, and that not for the first time, to repress investigation of subjects which modern rationalism vainly imagines to be for ever disposed of. I venture to hope that you, sir, will consent to receive subscriptions for the above purpose, for which I shall in that case be happy to forward my own cheque for £5.—I am, sir, your obedient servant,

3, Albert Mansions, S. W.  
April 22nd.

C. C. MASSEY.

[Subscriptions to be sent to Editor of the *Pall Mall Gazette*, 2, Northumberland-street, Strand.]

TO THE EDITOR OF THE *Pall Mall Gazette*.

SIR,—I am pleased to see Mr. Massey's letter in your columns of Saturday on behalf of "Neptune," the astrologer. Although not a student of the science in the same sense of the term as Mr. Massey is, nevertheless I have not considered it beneath my dignity to investigate it, as most scientific men do. During several years, I have had ample tests given to myself and several of my friends of the truth of astrology—not only from Penny, but from old "Dr. Wilson," Zadkiel, Mr. Sargeant, and others. So it is clear to me that there is a science underlying astrology as perfect and permanent as that by which we are enabled to calculate the solar and lunar eclipses. In fact, I believe there is a well-grounded suspicion that Sir Isaac Newton himself had gone in for these occult studies in his later years. Certain of his manuscripts have been carefully kept from publicity, lest they should derogate from his authority as a teacher, and especially in the minds of those followers who would consider such studies beneath their dignity. In the event of your opening your columns to receive subscriptions for Penny, I will be pleased to contribute my mite.—I am, sir, your obedient servant,

1, Oxford Mansion, W.  
April 25th.

JOSEPH WALLACE.

[We have received a cheque for £5 from Mr. Gerald Massey for the "Neptune" Fund.—Ed. *Pall Mall Gazette*.]

ANECDOTE OF THE GERMAN EMPEROR.—Many anecdotes are old of the German Emperor in connection with his birthday, and one of these is perhaps worth repeating. It is to the effect that at the time of the Fürstentag at Frankfort, in 1863, King William was one day walking in the neighbourhood of Baden-Baden, accompanied by Herr von Bismarck and a number of ladies and gentlemen. Passing a gipsy hut one of the ladies said, "That is where the famous gipsy girl, Preciosa, tells fortunes." The party, all in walking dress, entered the hut and had their fortunes told in succession, the King, whose identity was concealed, coming last. Preciosa held his hand a long while in silence, and then said: "I see a great crown, great victories, and great age. You will live ninety-six years, but your last days will bring many troubles and much sorrow." The King forgot all about the prophecy till, in 1884, when at a ball at the Russian Embassy in Berlin, the Hungarian Countess Erdödy, whose mother was a gipsy woman, was presented to him. During a long conversation it was mentioned that the Countess had the gift of chiromancy. The Emperor held out his hand, and the Countess, after examining the lines, gravely said, "Your Majesty is destined to live ninety-six years." The Emperor, it is added, was much struck by the coincidence.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,'" 16, Craven-street, Charing Cross, W.C."; and *not* to the editors, Cheques and P.O. Orders should be crossed "——— and Co.," All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

## CORRESPONDENCE.

(Continued from p. 189.)

The Medical Faculty of Paris and that of Nancy on the Important Question of Hypnotism.

To the Editor of "LIGHT."

SIR,—The same reason which caused me to delay for more than two months the writing of the letter on the hypnotic experiments in Paris and Nancy, which appeared in "LIGHT" of February 5th—namely, the want of time occasioned by my engagements—has prevented my sooner taking into consideration the letter of Mr. Oliphant, dated from Paris, and inserted in your impression of the 19th of the same month.

No great harm can have resulted from this delay, since the principal, or more correctly, the exclusive object of my letter was to anticipate the animus of those who devote themselves to the study of hypnotism in respect to premature theories; and on this point Mr. Oliphant agrees with me.

My intention having been only what I state, I certainly would have said nothing about these experiments had Dr. Charcot, instead of advancing his statement in the form of a real hypnotical theory, confined himself to giving it as a mere hypothesis—since I know full well that hypotheses are as necessary for establishing the sciences as are scaffoldings for erecting edifices—or as the exposition of a phenomenon that might occur. But this last could not satisfy him, because in this case he would merely have had to repeat what was said more than a century since by mesmerists under the names of *magnetic sleep*, *magnetic paralysis*, and *somnambulism*.

This established, I avail myself of certain statements of Mr. Oliphant, touching secondary points in my letter.

Mr. Oliphant says, referring to the difference of opinion between Dr. Bernheim and Dr. Charcot:—

*"It is only natural that such differences should arise in dealing with phenomena which are so little understood as those now occurring, and I agree with your correspondent in thinking that it is premature to formulate theories in regard to them. Thus, when Dr. Bernheim says that he is unable to confirm the distinct phases of lethargy, catalepsy, and somnambulism by personal observation, I account for it by the fact that he has not first formulated Dr. Charcot's theory"*

Setting aside the contradiction involved in the above quotation, the second explanation (as severe as unfounded) of the opposition of Dr. Bernheim to the theory of Dr. Charcot is a proof, judged in the most benevolent manner, that Mr. Oliphant has not followed the course of investigations upon hypnotism made many years since, and acquainted himself with the conclusions arrived at on the subject. Were it otherwise, he would have seen that not only Dr. Bernheim, but all the principal doctors following the study of this branch, disapprove of the aforesaid theory, and, very conspicuously so, the eminent Dr. Liébeault, who thinks that the great variety of cases which those subjected to hypnotism offer might be classified by dividing them into five grades of sleep. But even this division is not wholly satisfactory, inasmuch as Dr. Bernheim, after having effected some alterations in it, says: "This division of sleep into various grades is purely theoretical. By this means it would be possible to classify any one of the persons subjected to hypnotism, without giving an extended description. There are varieties intermediate between these diverse grades; all the possible transitions are observed, from the simple stupor and the doubtful sleep up to the most profound somnambulism."

Continuing his writing, and as though he had the intention of sustaining the theory advanced by Dr. Charcot, Mr. Oliphant says:—

*"I witnessed some experiments a few days ago at the Salpêtrière, conducted by Dr. Babinski on Charcot's theory, in which the three conditions were distinctly manifested."*

But the diverse conditions in hypnotism which are mixed and confounded with the more critical ones of lethargy, catalepsy, and somnambulism, taking from these the character of *distinct*, escape the observation of such as have not acquired sufficient experience in this subject, which seems to be the case with some of those associated with the Salpêtrière, who have made it their study during the last eight years only. This is not the case with the learned Drs. Liébeault, Bernheim, Beaunis, Liégeois, Dumontpallier, and others whom I could mention, some of whom have devoted twenty-six or twenty-seven years to the theoretical and practical study of hypnotism, making, as I said in my previous letter, thousands of experiments. These gentlemen hold as inadmissible the theory of Dr. Charcot as to the

three states or conditions as *distinct* phases. Even M. P. Richer sustains in reality the opinion of Dr. Bernheim, when he says:—"It frequently happens that the neuro-muscular phenomena of lethargy and somnambulism are confounded, whilst the cataleptic state preserves its proper character. At times the confusion is still greater, and the phenomena neuro-muscular continue the same, whatever the phase of hypnotism may be." He instances also the case of a female hypnotic susceptible of passing through the three states, in all of which the aptitude for contraction was preserved in an identical manner. Neither should this fact escape the observation of the magnetic operators, and, maybe for this reason, the learned author of the *Essai sur la théorie du somnambulisme magnétique*, published in London more than a century ago (November, 1785), says:—"Magnetic somnambulism is a species of catalepsy."

Mr. Oliphant afterwards adds:—

"In the lethargic condition the patient was absolutely unconscious of external surroundings, and could neither see, hear, nor feel. If a limb was lifted it fell helplessly, nor was verbal hypnotic suggestion possible, the patient being unable to receive it. When, therefore, Dr. Bernheim asserts 'that in order to put a limb into a state of catalepsy, it is *not* necessary to open the eyes of the hypnotics as they do in the Salpêtrière; it suffices to lift the limb, hold it raised, and in case of necessity, declare that the hypnotic cannot lower it, and the limb remains in *subjective* catalepsy,'\* he seems to ignore the fact that a condition of hypnotism may exist, be it called lethargy, or by any other name, in which the process he describes is not possible."

The concluding lines of this paragraph seem to confirm the fact that Mr. Oliphant has not read the works of Dr. Bernheim, since, had he read them, he could not have attributed to him an idea so contrary to what he repeatedly says in such works. Dr. Bernheim does not refer to all hypnotics in speaking of them in the terms quoted, but only to those who possess an aptitude for manifesting the phenomena in question. In proof of this I could cite a number of places in his works,† but I will confine myself to the following:—

"When a person becomes hypnotic a time comes when he closes his eyes and his arms fall of their own weight. In this state, as in all the hypnotic stages, the hypnotised hears the operator; his attention and hearing being fixed on him. Even then, notwithstanding that he remains immovable, insensible, with the face as inert as a mask, and departed to all appearance from the exterior world, he hears everything, and it may be on awaking remembers all about it, or it may be he recollects nothing that has transpired. The proof of this is that without touching him, without blowing in the eyes, the simple expression *Awake*, pronounced once or several times before him, does awake him. In such state, the patient has an aptitude for manifesting the phenomena of catalepsy or of somnambulism, without it being necessary to submit him to any manipulation whatever, provided he is in a sufficient degree of hypnotisation."

But Dr. Bernheim also says in another place that not all those who are hypnotic are susceptible of the various degrees, of which he gives several proofs, amongst them the following:—

*"I have more than one hundred times caused a lady to sleep, in some cases half an hour, in others a whole hour, but in her case never have I been able to accomplish more than the somnolence of the first degree."*

Mr. Oliphant next mentions the experiments made in his presence, opening the eyes of the hypnotics, and rubbing their foreheads, manipulations pronounced by Dr. Bernheim and others of great experience engaged in hypnotic treatment as wholly unnecessary; and he concludes the notice of what he witnessed, speaking of two patients put into the cataleptic state, and separated the one from the other by a screen, each one of whom repeated the movements made by the other—acting no doubt by virtue of suggestion, without verbal expression on the part of the operator—a phenomenon of the same kind as that mentioned by the author of the *Essai sur la théorie du somnambulisme magnétique*, to whom I refer in another paragraph, who says:—

*"It is seen every day that somnambulists execute with the greatest precision all the movements made by operators situated in apartments separated by thick walls from those in which they are, and this by the mere effect of the will by which these operators accompany their movements."*

The fact of this nature, reported as having occurred in the Salpêtrière, together with that of the manipulations, would seem to show that there, in spite of themselves and without per-

\* *Suggestive*, not *subjective*, my copyist having in error written *subjective*, which, in this case, is absurd, and to my surprise I find it reproduced in Mr. Oliphant's letter.

† *De la suggestion dans l'état hypnotique et dans l'état de veille. De la suggestion dans l'état hypnotique (a pamphlet). De la suggestion appliquée à la Thérapéutique.*

ceiving it, they accept what in France is called "la théorie fluidique," on which is based the doctrine of Mesmer, and against which they have been and still are vigorously opposed, although there are abundant proofs of the truth of it in his works and in those of many others, and especially in the notable writings of the Marquis de Puységur, M. Laussane, the Baron Du Potet, Professor Gregory, and the said *Essai*, as well as in several modern remarkable publications.

Mr. Oliphant finishes the paragraph in which he treats of recorded experiments by saying:—

"My explanation of the difference which has arisen between Drs. Charcot and Bernheim is simply this, that they each have their theories, and the patient, being merely a reflection of those theories, acts according to Dr. Bernheim's theory when under his treatment, and under Dr. Charcot's when under his. *Hypnotic suggestion does not need to be verbal, and the attitude of mind of the operator is responded to by the patient.*"

It is satisfactory that Mr. Oliphant corrects himself towards the end by finding a third explanation in which he attributes the difference between Drs. Charcot and Bernheim to a more worthy and honourable cause. "It's never too late to mend."

I have yet to correct two statements contained in the last mentioned paragraph. The first correction refers to the assertion that the hypnotised being merely a reflection of the theory of the operator, the attitude of the mind of the latter is responded to by the former. This doctrine, taken in such an absolute sense, far from being sound, is positively contradicted by the experience of the most competent magnetists and hypnotists, as appears by the works of the former, particularly at p. 106 of the *Essai* before mentioned, and also in the excellent treatises on hypnotism written by the learned doctors who have devoted themselves for many years to this particular branch of study.

The second correction refers to the assertion that the hypnotic suggestion need not be verbal, with which it seems Mr. Oliphant proposes to refute the statement of Dr. Bernheim, which I reproduced in my letter, and which runs thus:—

"In order to put a limb in a state of catalepsy . . . it suffices to lift the limb, hold it raised, and in case of necessity, declare that the hypnotic cannot lower it."

That there are cases in which this necessity occurs is patent in the experience of magnetisers and hypnotisers, as may be seen in their works. As regards Dr. Bernheim in particular, it may be well to quote from his works the following sentences. I extract them from three different pages:—

"In the greater number of cases, I repeat, it is not necessary in order to put the members in the cataleptic state that the suggestion be formulated."

"Finally, in others the catalepsy does not follow but by suggestion formulated verbally."

"I say to the hypnotic: 'Get up,' and he gets up. Some raise themselves very promptly; others merely obey sluggishly; the machine is lazy, and the injunction must be repeated with authority. Thus, then, I say to them: 'Walk,' and they do walk; 'Be seated,' and they are seated."

I cannot conclude this letter without saying that I have no connection with the Salpêtrière or with Nancy, and that I am moved only by a desire for the advancement of knowledge.

I trust, sir, you will excuse me for trespassing at such length on your valuable space; and that you will kindly admit this letter into the columns of your estimable journal.—Yours obediently,

3, Bulstrode-street, Cavendish-square. W. F. OMERIN.  
April 16th, 1887.

#### Jesus and Buddha.

To the Editor of "LIGHT."

SIR,—On the subject of Jesus and Buddha it seems to be forgotten that "there were many things which Jesus did and said which, if recorded, the world could not contain the books that should be written." And among these may have been and doubtless were omitted many touching words and deeds relative to kindness and love to the "lower animals." In a work recently published, *Palingenesis* (Hay Nisbet, Glasgow), some of these deeds and sayings appear to have been recovered by the gift of inspiration in vision, as described by the author in his preface, and these exhibit Jesus as a perfect example in deeds of love towards the "dumb" creation of God.

The book is to be seen at the library of the Theosophical Society, and the Free Library, Bethnal Green, has also, I believe, a copy.

Judged by these recovered legends Jesus is no way inferior

to Buddha in love and kindness to His inferior fellow creatures of the Household of God.—Yours,  
x.

#### Re-incarnation and the Bible.

To the Editor of "LIGHT."

SIR,—I did not desire to write again on this subject, but "C. C. M.'s" letter and quotation leaves me no alternative.

I am not acquainted with Rabbinical literature, even in the slightest degree, but I find the question can be discussed without. Glanvil's argument seems to me the reverse of convincing.

It was his disciples who asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?" Now we are to remember that a conversation which lasted perhaps an hour or more is presented to us abridged and condensed in two or three lines. Hence this brief notice requires to be expanded and developed, which I will do in the following paraphrase:—"Master, we are taught in our Scriptures that suffering is sent as a punishment of sin. Now this man was born blind. This is a complete puzzle to us. Whose was the sin in this case?" Now, I submit that a Re-incarnationist would have said, without hesitation—"It is no doubt the man's own sin in a former existence—he made a bad use of his eyes in a former life, and now he is deprived of the use of them altogether." Therefore I conceive the disciples to have meant, "It cannot be the man's own sin, for he could not sin before he existed. It must therefore be his parents' sin. And yet that is a hard saying; besides, our revered prophet has delivered as divine the dictum, 'The soul that sinneth it shall die,' 'The son shall not bear the iniquity of the father,' &c., &c. We are puzzled what to think. Master, tell us."

I repeat, on Re-incarnationist principles there was no doubt and no difficulty. And what was the answer? The answer here—considering who gave it—was more important than the question. "Jesus answered, *Neither hath this man sinned, nor his parents.*" In other words, "This is a physical defect, and has, no doubt, a physical cause. We are not to connect it with guilt in any way, but if I can remove it, and restore sight, it will doubtless be agreeable to the will of Heaven."

Was this the answer of a Re-incarnationist? Glanvil ought to have commented on the answer. It was a fine opportunity to enforce this valuable doctrine, if Jesus had held it Himself. He would then have replied, "I refer you to your own belief in pre-existence of immemorial and unfathomable antiquity, and that sufficiently explains it. It is also my doctrine."

And this view is strongly corroborated by the narrative in the preceding chapter. "The Jews said unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death." Here it is plain that the Jews understood death in the popular sense as that borne from which no traveller returns. "Moses and the prophets are all dead and gone for ever. There is no more of them, at least in this state of existence."

The Re-incarnationist may give up the Jews in this case, as hopelessly in the dark, but may claim Christ Himself, Who answered, "Before Abraham was I am." But neither will this avail him, for if we accept the Nicene and Athanasian doctrine, this is explained by—not the Divinity—but the Deity of Christ. If, on the other hand, we hold the anti-Nicene view, then neither do these words prove that Christ held the theory. For then the whole thing is idealised. Christ's principle of faith was also that of Abraham; aye, and it existed before Abraham. Abel, Enoch, and Noah all held it, and illustrated it in their lives. The Prophets in all ages were the Brotherhood—one goodly Fellowship. "Through the ages one increasing purpose runs." There was an underlying unity all through. This is the meaning of the saying on the anti-Nicene view. And now I submit I have completely turned the tables on Mr. Glanvil.

Remembering, sir, your admonition as to space, I will not pursue the subject further in this letter. That many Rabbins held the theory I do not doubt, but I doubt whether the Jews generally did so. It was an esoteric doctrine not suited to the vulgar or intended for them. But in my next letter I will inquire into the character of these enemies of Jesus, and how far their own moral character accredits the doctrine. I will also not forget "C. C. M.'s" way of accounting for the disappearance of the doctrine, when the Church expanded in the Roman world. I will show that in trying to escape from one difficulty he has only plunged into a greater. I will also examine the queer doctrine of the absorption of the essence of

the experience of "myriads of lives" into the human soul for its benefit and improvement, though the lives themselves have been absolutely forgotten and left not a trace behind. I shall inquire whether that doctrine is either philosophical or rational, and whether it is accredited by practical experience.

G. D. HAUGHTON.

Mr. Milner Stephen in Reply to "H.B.L."  
To the Editor of "LIGHT."

SIR,—Your correspondent, "H.B.L.," writes that "what he wanted is, for me to report progress of my operations at Orchard-street, or elsewhere, during the last two months"!! . . . And I am to "mention the cases and give personal references," where some of my patients "have been immediately receptive of my influence"! . . . And "if I can exhibit an instance where, say, contraction of the muscles by rheumatism or gout has been instantaneously set right, then I will have some claim upon the public confidence"!

I will not stay my pen to guess, what healing problems the next half-dozen sceptical self-elected judges may propose, as tests of my not being "a humbug." But as no such case as "H. B. L." proposes has in London been presented to me for treatment, I think the public will accept the statement of two cases of that character, which are authenticated to the highest conceivable extent, and can be confirmed, I know, by men of distinction now in London.

The patient was Captain Broomfield, the Vice-President of the Marine Board of New South Wales; the muscles of whose knees were so contracted and weakened with gout that "he could not rise without assistance." His instantaneous cure by me was certified by a letter from the Captain to the late Chief Justice of that colony (who sent it to the leading newspaper), as having been effected in the presence of the President and three other members of the Marine Board, one being the late Premier, G. R. Dibbs. The whole Board confirm that the Captain "instantly rose from his chair, without the slightest difficulty," and "sat down on the ground and got up without any assistance." "And, after lunch the same day at the Royal Hotel, he raced Mr. J. Pope (a leading merchant and mayor of a suburb) down the stairs and back again, taking two steps at a bound." All the parties named signed a certificate that they "witnessed the occurrence referred to in the letter" to Sir James Martin, the Chief Justice, as before stated.

Another more startling and serious case was that of Miss Whiting, a young lady, who for nine years had a stiff knee, through a fall from a horse, and was in such exquisite pain, that she and her father thought she must have her leg amputated, as they both have certified. The patient, in a letter to a friend in another colony (which he published in the principal newspaper) states that her father "determined to try Mr. Milner Stephen: and in about ten minutes, after breathing on the knee, and passing his hands over it, she was cured, and that she walks about now, without the slightest limp, and free from pain for the first time for nine years. And that she had also left off a six yards bandage, which she had worn for the last seven years." And she has been well ever since.

That letter was given to me, about a year afterwards, by the gentleman; and I read it from the original to the audience at my late lecture, on "Healing by the Laying on of Hands"; the audience receiving it with great applause, as an irresistible proof of my power. I may add, that her father told the present Agent-General for New South Wales that I had cured his daughter's leg, as stated. I shall be happy to show the letter to you, sir, or any other respectable inquirer, even to "H.B.L." himself, in presence of witnesses, besides fifty more cases of extraordinary, and often instantaneous, cures of cancers and other desperate diseases, some "solemnly declared to," before mayors and justices, as being effected by me.

It is not true, as "H. B. L." stated, that he "was operated upon three times;" he came only twice! And he ought to have had the candour to state, that on the second occasion I told him I should not take any further fee; and that he need not come any more, as I should never do him any good! I said so, because I saw by his cold, reserved manner, that he was a sceptic, and therefore would repel the "influence," which he sneers at, but others find so effective. And had he avowed his sentiments at the first visit, I should then have declined to treat him.

It is untrue that "I claim, as regards healing, to be a successor of the Apostles." But as I am a barrister, and know nothing of medical science, I assume that my powers are to

be ascribed to those "gifts of healing" mentioned repeatedly in Scripture, as the Apostle counsels all "to covet earnestly these best gifts."

I shall now, as briefly as I can, give the names of a few patients who have given testimonials to the public (Copies enclosed.—Eds.) that I have cured, or relieved them, of the following diseases. Others may follow, if I am permitted.

Alice Hudson: Extreme deafness. "She heard and answered whispered questions at a foot distance," in presence of her aunt, Mrs. Hannah Smith, Langdon-road, Highgate; Mrs. M. Husk, 29, South-grove, Peckham Rye; and Mrs. C. M., 6, Cambridge-terrace, Regent's Park.

Miss L. K., 1, Oxford-square, Hyde Park: Fourteen years' affection of the lungs; witnessed by Lady — (names given to Editors).

Mr. Geo. Merckel, a clerk in the General Post Office, 8, Avonue-road, Stoke Newington: Eighteen months' lumbago and an internal injury in the side, through running a race. Witnesses: His brothers, A. and E., and sister, K. Merckel; James Burns.

Mr. James Wenborn, Bookseller, 6, Upper Garden-street, Vauxhall-road: Extreme deafness. After treatment "can hear everything that is said to him." Witness: J. Burns.

Emil Adam Merckel, clerk in Deputy Sheriff of London's office. The medical certificate of the Moorfields Ophthalmic Hospital states his diseases to be *Astigmatism*, left (eye), *cataract*, right (eye), *myosis*. Two last entries upon it are—"To come end of October for extraction right eye. October 30th, 1883. Leave alone for present.—G.L." He had, in addition, a film over the right eye, also want of colour, also the cornea far too small, which are all improved; and he has begun to see large letters. Witnesses: G. Merckel, K. Merckel, A. Merckel.

Miss O. L. Broderick, Aurora Villa, West-street, Ryde: Amaurosis (incipient paralysis) of both eyes. Also incipient paralysis of brain, with constant pain. Both cured. Witnesses: Her father and brother, photographer above; Mrs. C. J. Baddeley, Sidcup, Kent; Mrs. A. E. Erwood, Miss Adelaide Erwood, 9, St. Kilda-road, Stamford Hill; J. Burns.

In the above summary there are eleven distinct diseases treated successfully, and three more progressing favourably, in the cases of seven patients. And I now submit their original testimonials for your inspection.—Yours faithfully,

G. MILNER STEPHEN,

F.G.S. Lond. F.R.S. Aus.

51, Baker-street, Portman-square.  
April 16th, 1887.

The Bible in Hebrew and the Souls of Animals.  
To the Editor of "LIGHT."

SIR,—In a pamphlet called the *Bible Doctrine of the Soul*, by Charles L. Ives, A.M., M.D., late Professor of Theory and Practice of Medicine in Yale College, U.S., to be purchased, in London, of F. Southwell, 19, Paternoster-row, and of Cyrus E. Brooks, Malvern Link, price 6d., the author shows that: "In the Bible the term 'soul' is used of animals as it is of human beings." And he expressly asserts: "The Bible declares that animals have souls." He says: "In the account of their creation we find this language (Gen. i. 30): 'And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life.' (Hebrew: 'Nephesh chayah,' living soul.) Again, Gen. i. 20: 'Let the waters bring forth the moving creature that hath life.' (Hebrew: *living soul*.) Man, in like manner, has a soul. Gen. ii. 7. 'And the Lord God formed man ('of' supplied by our translation) the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*.' (Hebrew) 'Nephesh chayah'—precisely the same Hebrew words as used above of animals." Mr. Ives enlarges on this subject, but your space is valuable, and I have said enough for my purpose, but the point is of importance in the present discussion of this subject in your pages. T. W.

Distressed Spiritualists in Northumberland.  
To the Editor of "LIGHT."

SIR,—I beg to acknowledge with thanks the receipt of the following sums in response to our appeal in your paper:—Mr. Thos. Bell, Romsey, £2; Mrs. E. H. Britten, 10s. I am sorry to say that our dispute is not yet settled.—Yours truly,  
39, Blaketown, GEO. FORSTER.  
Seghill, Northumberland.

TO CORRESPONDENTS.

A. J. P., "MAGUS," and F. W. R.—Next week.  
C. J. T.—Deferred till the narrative is complete.