

# 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.)"

I have been pondering over the case which I quoted from the *Path* a fortnight ago. I refer to the case in which a spirit controlled two mediums, one in Boston and the other in New York, giving proofs of his identity which satisfied his friend, and yet apparently knowing nothing at Boston of what he had said in New York and *vice versa*. We are informed that the departed friend had been "dead some time," and was known to neither of the mediums. In commenting on the case I wrote of it as one of some importance. It would be instructive if the editor of the *Path* would do us the service of ascertaining from his correspondent some further particulars. The spirit was known to neither medium. Were the mediums personally acquainted? The spirit knew nothing while controlling one medium of what took place when he controlled the other. Did he remember the consecutive controls of each medium? or was he ignorant of what had taken place through the Boston medium on previous occasions in the same way as he was of what had taken place through the New York medium? Suppose, for instance, that the spirit had controlled the Boston medium, on January 1st, 7th, and 12th, and the New York medium on January 10th, would he at Boston remember the events of January 1st, 7th, and 12th, and fail to remember those of January 10th? It would be instructive if this information could be got, and also if any correspondents of "LIGHT" would record similar cases with their explanation of them.

At first sight it seems curious that a spirit should be so mindful of his earth-life, after being dead some time (how long?), as to "manifest all the personal traits" by which he was characterised in that life, to reproduce his personality in fact, and yet should be oblivious of events in which he was a prominent actor only a day or two ago. And yet, when one comes to think the problem out, it is not so perplexing. For what is the spirit that is communicating with his friend, assuming him to be what he pretends to be? He is a being possessed of an individuality which is the resultant of a long series of acts spread over a series of years. Each of those acts has had its effect in forming and moulding the character which makes the man what he is. He is what he is now because of these various acts and the habits which they have contributed to form. Small wonder, then, that he should remember them. They are part of himself: *they are himself*; and, under favourable conditions, would be reproduced as the phonograph recalls some otherwise long-forgotten speech. That minute facts would often not be so produced on a given occasion means little.

One would require to know the conditions of the failure. Perhaps something was wanting to complete the circuit, and make success possible. Perhaps the spirit had assimilated its knowledge, and had not retained recollection of the means: had been nurtured by the food without remembering the details of the *menu*. The point to be had in mind is that "the personal traits of character by which he was known in life" were reproduced. That which had made the man what he is came out. Now that, I maintain, is natural, given proper conditions. For the character is eternal though progressively developed, and the man is the resultant of his acts.

I do not pause here to reflect what an impressive fact that is, how wholly true, inevitable, and important. But, now, why did he not remember much more recent events such as these Boston and New York controls? Because they were not integral parts of his earth-experience. Possibly because, like an entranced medium, he was in an abnormal condition when he returned to earth. A medium will tell us that the trance state is a section cut out of his normal life. In some well-developed cases of mediumship something very like a double state of existence is found. The medium will transact the mundane business of life, being all the time awake to another life, "in the world, but not of the world," in a slightly modified sense. So it may be, so I have often thought that it is, in respect of those spirits who return to our world. It seems frequently that they are not able to do more than satisfy us of their presence, and to cause recognition in our minds. If they assume a temporary form, it takes the shape of the familiar personality, and usually that particular presentation of it which was the last known in earth-life. From such it is not usual to derive any information at all. The efforts of the spirit have been devoted to showing a recognisable form and that is all. Or a spirit manifests in another way. A message is given, spoken or written, or impressed on the mind. There you will have information, some clue or test by which the friend shall know his friend: but nothing more. The effort at recognition, so touching in its singleness of purpose, apparently exhausts the possibilities. Now it is not at all inconceivable that these beings, so returning from a state in which they are now conditioned to one which they have left, should be in an abnormal state. It is hardly conceivable that they should be otherwise. For they have shed the body which correlated them naturally with earth, and when they come back to us they must devise a temporary shelter (so to speak) for the spirit, a transitory link (to use another metaphor) with the material world.

So, we see, this passing experience of the séance-room would be no integral part of the spirit's experience, nothing the memory of which, so far as our world is concerned, would go to form part of himself. Abnormally conditioned in Boston, he would naturally know nothing of it in another abnormal condition in New York. And this throws some light on a problem that often perplexes Spiritualists. Why

should spirits, when they come back to earth, tell us so little of the life they are leading now, of the surroundings and conditions in which they find themselves, of what they are and what they do? Putting aside the first obvious reply that there are "things which it hath not entered into the heart of man to conceive," and that it is impossible to translate into the halting language of earth the glories of a higher state, may it not be that the *revenant* is conditioned abnormally by his return to earth, and is not in that state conscious of that from which he has come? These problems of consciousness are very germane to the issue here. We have some rare opportunities (such as in the case of Férida X., frequently mentioned by me) of studying double consciousness. I am of opinion that such cases are very illuminative, and that the knowledge gained from them throws light on the possible condition of a spirit in its normal and abnormal state; the former being its true life, the latter a temporary condition assumed for a specific purpose.

Miss F. J. Theobald sends me a little volume\* called *Homes and Work in the Future Life*, which, by the nature of its contents, militates somewhat against the opinion I have expressed above that spirits can tell us little or nothing about their present state. However this may be, and I am wholly undogmatic on the subject, there is no doubt as to the spirit of simple and sincere piety and trustful faith that pervades this little volume. It brings us into the atmosphere of the home circle, pure and peaceful, with messages that are meant for those to whom they are addressed, and which are not given for the purpose of being submitted to psychical vivisection. Many were given by a spirit who on earth was a student of these mysteries, and who left us in the "Alpha" some traces of himself which justify the authoress in calling him "a remarkable and beautiful character." The point which will strike every reader of Miss Theobald's messages and experiences is not, if I may say so without offence, the inherent and intrinsic value of the information conveyed in them, but their sweet reasonableness of tone, and the evidence they give that a perfect belief in all that is implied in the comprehensive word Spiritualism is not incompatible with a faithful adherence to the true faith of a Christian. I have reason to know that those who hold firmly to the orthodox faith have read this book with much pleasure and acceptance. It is well, surely, that we should have evidence, which need not be accepted, if we so decide, for anything beyond, that the broad truths of Spiritualism are wholly above sectarian belief.

*The Broken Vow: a Story of Here and Hereafter*,† is another sign of the times. The author is Canon Knox Little, who is familiar to Churchmen as one of the most impassioned, if not the most eloquent, pulpit orators of the present day. His story, truth to tell, is thin and a trifle tedious. It is laboured and it drags, though it has in it touches of simple pathos, and is inspired throughout by a tender and pious spirit. It was written, we are told, as a recreation, during a time of severe illness when serious work was forbidden. That alone would serve to rescue it from anything like stringent criticism, which, indeed, would be out of place. But the important point to which I desire to direct attention is that the story from end to end is an avowal of an unhesitating belief in what is distinctively our faith as Spiritualists. The author in his preface identifies himself with the opinions put into the mouths of his characters. "In a sense it is a romance, but it may be said with truth that it is not a mere romance, for the preternatural part of it has seemed to me to have at least some sort of foundation in the mystic dreamland of spiritual experience." In its course we have spiritual voices speaking

to the interior sense, apparitions of the dead most minutely described, and various recitals which might have appeared as records of fact in "LIGHT." It is worth reading, and I fancy some readers will appreciate the story more, perhaps, than I have done.

Mr. H. A. Kersey sends me from Newcastle-on-Tyne an *English Lyceum Manual*, which is published at a very low price (6d.), and which has been compiled by Mrs. Hardinge Britten, Mr. Alfred Kitson, and himself. It has in it all that is necessary for Lyceum work, and the hymns and selections contained in it are picked with care and taste. The little book is prefaced by some instructions and suggestions which are at once practical and wise. I entertain no doubt that when Spiritualists awake to a sense of their duty—and what a long time they take in opening their eyes—they will see that one of their most pressing cares is the education of their children: second only, if second at all, to the due development and care of their mediums.

#### MR. ALFRED RUSSEL WALLACE ON AN ALLEGED EXPOSURE OF FRAUD IN A MATERIALISING MEDIUM.

We received some time since a letter, in both the etymological and conventional sense of the term impertinent, complaining that we had taken no notice of Mr. Alfred R. Wallace's expression of belief in the mediumship of Mrs. Ross. We had not overlooked the fact that both Mr. Wallace and Mr. Brackett had so testified. But we do not share our excitable correspondent's view that it is any part of our business to present to our readers a full account of alleged exposures and defences of the truth or falsity of mediumship in the United States of America, or elsewhere. Were that our unfortunate duty we might do little else. But anything that Mr. Wallace writes on our subject is worthy of attention, and we did not at once transfer his letter to our columns from a lingering feeling, which would not depart, that we had not heard the end of the story of Mrs. Ross. We feared that the conditions under which the sittings were held might give rise to what any man not familiar with the perplexities that beset a study of mediumship would be justified in describing as a fraud. It has unfortunately turned out as we anticipated and feared. The *Boston Herald* of April 15th contains an account which repeats the charge of fraud, and describes circumstances which leave us no choice but to say that the medium was detected in the most equivocal position and that the evidence to plain men must point to fraud. There are subtleties which experienced Spiritualists will always bear in mind which make us very chary in coming to definite conclusions in such a case. It is conceivable that an entranced medium may not know what she is doing. But what shall we say of the invisible "guides" who place her in a position of which any woman with any modesty or self-respect must be hopelessly ashamed? It may be that Mrs. Ross was used by her controlling spirits in a way of which she was not aware. But what shall we say of the methods of investigation that make such shameful scenes possible? No sophistry will evade the plain fact that we should desire no commerce with deception whatever its source may be: and that our methods of investigation should be such as to preclude its possibility. The position of this journal is in no way changed since first we endeavoured to make fraud impossible. So long as money is to be made by trick, so long trick will flourish. So long as we are as ignorant as we now are of what goes to make a "materialised" figure, so long we shall have divided opinions as to what is or is not fraudulent in the given case. We say, and we do not hesitate to say, that nothing in any way equivocal should be considered as evidence worth publication. Let us have

\* London: E. W. Allen, 4, Ave Maria-lane. Price 3s. 6d.

† Chapman and Hall.

these things under circumstances where they can be thoroughly and carefully tested. And yet we are very far from believing that any given exposure of fraud such as that which we regret to believe has occurred in the case of Mrs. Ross is any proof positive of the absence of mediumship in her, or any presumptive evidence that she is not a medium. Indeed we rather believe that any one who had not the gift of mediumship would not be able to play the part in public for a month without detection. We append the letter referred to above.

Letter from Dr. Alfred R. Wallace, in re Mrs. Ross.

To the Editor of the Banner of Light.

In Professor James's letter, published by you last week, he refers to myself as having been present with him at two sésances at Mrs. Ross's when he believes there was "certainly roguery." In order that my silence may not be interpreted as implying that I accept this view, I ask leave to make a few remarks.

Professor James adduces a certain number of circumstances which seemed to him suspicious. My own experience of materialisations extends to about twenty sésances with five different mediums, under the most varied conditions and tests, and I am satisfied that such suspicions as Professor James adduces are absolutely worthless as evidence. When from such "suspicions"—which are very different from proofs—he arrives at the conclusion that there "certainly was roguery," he seems to me to exhibit such an unphilosophical frame of mind as to deprive his opinion of the value it might otherwise possess.

With respect to the two sésances at which I was present with Professor James, I will adduce a few facts as opposed to his suspicions. The usual, and I believe almost universal practice at Mrs. Ross's sésances, is to have the sliding doors between the front and back rooms closed, and, if desired, sealed. If, therefore, confederates get into the room, they must enter by some secret opening into the cabinet. At our first sésance the doors were left open, at Professor James's special request, in order to render it impossible for confederates to enter from the back room, and I was invited to sit in the opening. This departure from the usual course, at request of a visitor, after the rooms had been well searched by a party of sixteen persons, and just before the sésance began, would alone satisfy most persons that confederates were not employed, since, their supposed ordinary mode of ingress being rendered useless, they could not take part in the performance. Professor James thinks, however, that they could have entered the back room noiselessly, and could have slipped close past me into the cabinet, unperceived by myself or by any other person. I myself am positive this could not have been done; and I am also sure that the female figure in white, which, as Professor James says, came out to me "the moment the sésance began," was not Mrs. Ross (unless completely transformed in size and figure), as I held her hand and looked closely into her face. But, on Professor James's theory, it must have been Mrs. Ross, since no other person was at that time in the cabinet.

At the second sésance the doors were shut and sealed, and the confederates, if any, must have entered the cabinet itself by some secret opening. Seven distinct figures appeared, varying in size from a tall man down to a baby. Now, in order to account for the presence of these figures, Professor James makes two statements, which I invite him to prove experimentally. First, he says "good carpentry can make a secret door in any wall." Many persons, thinking of secret doors in cabinets and in wainscotted rooms, will hastily assent to this proposition; but the wall in question is papered down to the mopboard eight inches above the carpet, and on the opposite side it is smoothly plastered down to a four-inch board. I ask Professor James to produce anywhere a secret door in such a wall which some one of six intelligent men, having access to both sides of the wall, shall not discover in five minutes, and I submit that unless he has seen such a secret door that cannot be detected, his statement is unfounded and misleading, and ought not to have been made.

His second statement is, that such secret door can be unmade in forty-eight hours—of course so that the unmaking cannot be detected. Here again I invite him to produce new woodwork, new paint, new putty over nail-holes, and new plaster and paper, which cannot be detected as being new work by some one of six men of average intelligence after five minutes' examination.

It is by such thoughtless statements as these that most of the accusations against mediums are supported; but when they are made by an investigator, who claims to be both unprejudiced and scientific, they should be either upheld by an appeal to facts, or unreservedly withdrawn.

These remarks apply equally to the mythical mopboard door, the only means of ingress and egress for confederates alleged by the expositors. Even if it were not demonstrated by the careful examination of Dr. Moore and others, as given in your paper of the 19th inst., that there has not recently been any secret opening in the place referred to, no person of common-sense could believe that a slit eight inches wide on one side, and four inches on the other, could allow of the noiseless and rapid ingress and egress of full-grown men and women, besides children, night after night, without hitch or detection.

I am, myself, as anxious as Professor James to have the whole truth of this matter brought to light; but I am not, as he seems to be, satisfied with evidence which would be valueless in a court of justice. Of course, if the whole thing is held to be incredible, because impossible, there is no need for any evidence or for any exposure. But this is not Professor James's point of view. He claims to be an unprejudiced investigator, who, by the very fact of being an investigator, admits the possibility that the phenomena of materialisation may be produced otherwise than by imposture. What, then, is the evidence on which he founds his accusation against the Ross family of being a "gang" whose fraud has been exposed?

Twelve gentlemen go together on purpose to expose, and by their superior force are able to do what they please; yet, up to this date, we have no statement by them, or on their behalf, which is not either disproved by facts or quite consistent with the forms seized being what they profess to be. None of the alleged confederates were secured, or any steps taken to identify them. They have all vanished into space, and the "ghostly muslin" with which they were said to be draped has vanished likewise. The "frightened children" said to have been found in the cabinet were not asked for their names, or the addresses of their parents, so as to secure their appearance in a court of justice, if required. The tall Indian, the two young men and the two children, are all as if they had no existence! If it is asserted that they must have been human beings from the mere fact of their visible and tangible appearance, then no other evidence was needed; but if imposture is to be proved—not merely asserted—then we have a right to ask for some material and producible evidence of the existence to-day of the five alleged confederates; and not a particle of such evidence is given us! Again, we are entitled to ask, Was the mopboard story an observed fact or a mere inference? Will any one of the twelve gentlemen give us the exact particulars of this marvellous secret door, which twenty-one other gentlemen declare, after careful examination, to have left no traces of its existence? Will they tell us how wide and how long it was? Did it open with a hinge or by sliding? and if the latter, did it slide up, or down, or sideways? What was the character and size of the corresponding secret door into the cupboard in the back room, of which there is now no trace? Did any one of the twelve expositors themselves pass through this opening, or even put their heads or their arms through it, so as to prove that it really existed?—that it was, in theatrical language, "a practicable passage" for men, women and children? All this is of the essence of the question, whether the forms seized temporarily, but none of them retained or identified, were actual human confederates, since it is admitted that only by some such opening could confederates have entered the room. Yet up to the present time we have no single fact of this kind clearly alleged by eye-witnesses; and we are accordingly forced to conclude that these twelve gentlemen, who went specially to expose an imposture, came away without any careful examination of the one thing which would confirm their story!

Under these circumstances, I wait for fuller and more precise statements of what occurred at this now celebrated sésance, before I can accept Professor James's dictum that Mr. and Mrs. Ross, with at least five confederates, form a gang of unconvicted impostors.

ALFRED R. WALLACE.

We may add the testimony of a gentleman whom we know as the author of a very clear and excellent little work on the subject of Materialisation, and who is therefore also writing of what he is acquainted with.

"In the Boston Post of February 4th and the Globe of the

same date are sensational accounts of a pretended *exposé* of Mrs. Ross. As my name, in connection with other gentlemen, is dragged into the report, I desire to say that the two articles do not agree—neither do the several parties who were in the brutal and disgraceful attack on Mrs. Ross tell the same story.

"Unfortunately this was a private séance, and the conspirators felt confident that they could have things all their own way without fear of contradiction by any one except Mr. and Mrs. Ross. A part of their statement is not a question of veracity between them and the Rosses (who deny everything that affects the honesty of the medium), but is one of possibilities. The story of young Braman's heroic exploit with the Indian, the mopboard, and the china closet as a place of ingress and egress for confederates, has not a particle of truth in it, as any one can demonstrate to his entire satisfaction by examining the premises. It is a rule in evidence that when a witness testifies falsely on any point, his whole testimony is thrown out.

"Whatever the parties who planned this raid may think, they know it is easy to prove that a confederate could not have been used in the way they describe, or in any other way, under the conditions of her cabinet and its surroundings.

"So far as my investigations have gone, I have found nothing that leads me to doubt the genuineness of Mrs. Ross's séances, and I still have perfect confidence in her honesty and integrity.

"Winchester, Mass."

"E. A. BRACKETT."

### "L'AUORE."

This journal, a short notice of which has already appeared in "LIGHT," still continues its interesting course. Admirable as it is in so many ways, it is difficult to point out its chief excellence, but perhaps the spirit of catholicity which pervades it is what strikes one most. We find, for example, in the same number "La Philosophie Bouddhiste," an Advent sermon by Cardinal Manning, and an unpublished article of Eliphas Lévi. This catholic spirit induced the accomplished directress of *L'Aurore* to seek the collaboration of Dr. Anna Kingsford, who has already presented to the French student of the deeper mysteries two excellent papers on Christian Mysticism. The first, which appeared in the December number, is called "Les Rois Mages Mystiques"; the second, which appeared in March, "La Sainte Vierge Mystique." Space will not allow of long quotation from these two most interesting articles, and moreover the methods of the authors of *The Perfect Way* are well known to the readers of "LIGHT." Nevertheless, the following esoteric interpretation of the parable of the leaven is interesting. Dr. Anna Kingsford is speaking of the quaternary constitution of man according to the Western mystics and the Hermetists, the well-known division into body, intellect, soul, and spirit. "It seems," says the author, "that Jesus Christ adopted this quaternary division when He compared the Kingdom of God to a grain of leaven which the woman—Divine Wisdom—took and hid in *three* measures of meal: body, intellect, and soul, until the whole was leavened, that is to say, that the being was penetrated and transformed through the work of the Spirit." A little further on Dr. Anna Kingsford continues, treating of the same subject: "So also we read in another part of the Scriptures (Daniel iii. 25), 'The form of the fourth is like the Son of God.'"

Lady Caithness herself contributes a series of articles on "Le Jour Nouveau," full of thoughtful hope. From the April instalment we extract the following, which will give a fair idea of the character of the whole series as far as it has gone:—

"We live in an epoch rich in important events, and we ought to be thankful it is so. Every department of life feels the impulse of spiritual force, and how many things have been accomplished in the short space of the last forty years! Modern Spiritualism converted men to the notion of the continuity of life more than any teaching of the preceding ages. It has raised woman and freed her from moral slavery; it has broken the chains of millions of slaves, it has given both to men and to

women a higher degree of liberty by claiming a greater development of intellectual freedom. Its silent force passes all conception. By means of a progress ever increasing in importance, always advancing, it is destined to change the social, political, and religious thought of our epoch. It will destroy, but it will rebuild on a more sure foundation."

Lady Caithness is also writing a series of papers on Semitic Theosophy. But one cannot help feeling in reading the productions of Lady Caithness, as well as those of Dr. Anna Kingsford, how great the danger is of assuming that any system of thought contains the key of all knowledge. The extracts given from Dr. Anna Kingsford, striking as they are, are surely not conclusive as to their meaning, especially in the case of the Three Holy Children. It is, assuredly, to carry the esoteric explanation a little too far to say, as Lady Caithness does when speaking of the Mosaic wars, that "the tribes which he (Moses) destroyed symbolically represented the bad inclinations and the bad thoughts of his own people, their incredulity, and their idolatry." Nor does one see how the next paragraph explains this: "It was only by the corrupt influence of the priests who came after him that his holy doctrine became so material as to be sanguinary. Although the holocausts which are repulsive to our modern humane ideas, were ordered as being the Law of Moses, they were in reality, but the too literal translation of this law by an ignorant and rapacious clergy." It does not seem to be urged that Moses is a myth, and that his wars of extermination were legendary, but even the authors of *The Perfect Way*, one would think, would find it difficult satisfactorily to represent as mere symbols the following quotation from the Book of Numbers: "So they smote him (Og, King of Bashan) and his sons, and all his people, until there was none left alive; and they possessed his land." Is not the pith of the whole story in the last sentence, the esoteric character of which is somehow omitted from Lady Caithness's interpretation of the actions of the Jewish Lawgiver?

In a foot-note to the February instalment of "The Semitic Theosophy," Lady Caithness says that Jesus Christ was a Nazarite, and not a Nazarene.

"He was a Nazarite of the city of Nazareth, or the city of the Nazarites. There was situated the monastery of the Nazarites, or Carmelites, where dwelt Pythagoras and Elijah, under Carmel, the vine or garden of God. Nazareth, the town of Nazir or the flower, was situated on Carmel, the vine or garden of God. Jesus was a flower; from thence comes the adoration of the Rosy Cross instead of the Rose and the Cross; this rose was Ras, and Ras (knowledge or wisdom) was stolen in the garden and crucified on a cross. Pope Gregory the Great called the Carmelites from Syria, Egypt, and Rome, and founded two splendid monasteries for the bare-footed and shodden friars. At the same time he abolished their ancient rule and gave them a new one."

Lady Caithness arrives at the conclusion that the Carmelites are the successors of the Nazarites, which indeed seems to be borne out in some way by an inscription in St. Peter's, on the statue of Elijah, where that prophet is claimed as the founder of the Order by the Carmelites. This is very interesting, and one would like more information on the subject.

The pages of *L'Aurore* are lightened by stories, all of which naturally turn more or less on the occult. One called "Le Testament du Marquis" is little more than a French adaptation of Mrs. Oliphant's *Old Lady Mary*. Indeed, it is almost a literal though unfortunately unacknowledged translation. Another story called "Suggestion and the power of Occult Science in the Sixteenth Century," is signed "Duc de Pomar," and contains such a singular and romantic interpretation of the origin of the war which led to the disaster of Flodden, and is so full of references to the history of the Caithness family, that one would like very much to know whether the story is *true* in the ordinary acceptation of the term, or whether it is simply a clever imaginative sketch by an able student of the Occult.

## THE "MELBOURNE AGE" ON SPIRITUALISM.

[We believe that the subjoined leader, extracted from the *Melbourne Age*, will be of interest, as showing the state of opinion in the Antipodes respecting Spiritualism. We reproduce it, through the kindness of an unknown friend, and express the gratification with which we have received it.]

Dabblers in the supernatural, who are also diligent readers of the newspapers, must have had their attention attracted to two ghost stories, at present going the round of them, of the genuine old fashioned sort, that used to delight or affright our grandfathers and grandmothers before the modern medium taught us to raise their shades at will in our parlours, and the Psychical Society undertook to tell us how it is done. One is the account of a haunted ship trading to Norway, from which two successive crews have been driven by the spectral pranks of a figure that claims to be the phantom of a former captain known to have been murdered in his cabin a few years since; and the other comes to us nearer home, from Mudjee, in New South Wales, and relates how a farmer and his family residing in the neighbourhood have been literally pelted out of house and home by mysterious showers of stones, of various weights, that came in through door and window, and even through the ceiling, in a way that no human agency could account for. At least, all attempts to account for the phenomenon have failed so far. The neighbours formed themselves into a committee of observation, and the police came to their aid, without solving the riddle. The vagrant missiles continued to fly about in defiance of the laws of trajectories, and, what gave rise to no little surprise, some of the watchers were struck and received no hurt. That in neither of the cases mentioned will any explanation be arrived at which will satisfy all inquirers, almost goes without saying, for although there will be always a large number of people to whom manifestations of this kind present no difficulties of belief, there are still more who meet the phenomena with a peremptory *incredulous* *odi*, and will not be convinced by any amount of evidence short of that which they find in their Sacred Books. For while they have nothing to say against the necromantic incantations of the witch who called up Samuel to gratify Saul, and readily acquiesce in the story of Eliphaz, the Temanite, who saw a spectre pass before his face and felt the hair of his flesh stand up, they turn with disdain from any of the modern examples which the industry of Jung Stilling or Mrs. Crowe has collected for them, as an insult to their intelligence, notwithstanding that the testimony in their favour is as strong and as verifiable as that upon which many of the facts of history rest for acceptance. Of course, it is open to be said that the facts of history do not outrage human experience, and that the narrations of the ghost-seer do, or, in other words, that the one group of facts is natural and the other supernatural. But, after all, human experience is enlarging its limits every day, and the supernatural of one epoch is the natural of the other. How many of the mysteries of the Dark Ages have not lost all that was mysterious about them by the aid of the microscope and the telescope? An astronomer of the Dark Ages would have been laughed at as a visionary, or condemned to the stake as a heretic, who predicted that a time would come when his successors would be able to discern the physical features of the planet Mars, or map out the surface of the Moon; yet Mr. Ellery does it every night, without surprising anyone. People who argue against ghosts on the ground that they violate the known laws of nature go on the assumption that there can be no laws of nature which they do not know, or, in other words, that there are no more discoveries to be made in the domain of the invisible and remote. They practically go further and assume that the limits of the senses are the limits of the intellectual life, that we cannot perceive unless we perceive with the eye, and that the eye is constructed to perceive only the material and not the spiritual world. This is not only an unphilosophical mode of reasoning, for it begs the question in dispute, but it is untrue and capable of disproof. Anyone who has witnessed the movements of the clairvoyant or the somnambulist—any hospital doctor, in other words—can disprove it. The experiments of the clairvoyant have put it beyond doubt that the visual organs are not necessary for seeing with, and that there is a supersensuous sense that is independent of them, and is vastly more sensitive and more acute. Ancient and modern thinkers alike admit as much . . . Sir William Hamilton has rightly said:—"However astonishing,

it is now proved, beyond all rational doubt, that in certain abnormal states of the nervous organism perceptions are possible through other than the ordinary channels of the senses." It may be replied that the people who profess to see ghosts are in their normal state, and do not come under this category. But the answer to this is, if we admit the existence of a supersensuous sense, we are not justified in limiting the sphere of its activity or prescribing its modes. If we have a sense that can see without the ordinary organs of sight, it is not more wonderful that it should be also able to see with them. Once admit that it is independent of them, and their presence or absence is really a matter of indifference. They may be left out of the question altogether. The supporters of the ghost theory are entitled to argue that the greater includes the lesser, and may supersede it.

After all that has been said, however, the question is, and will be in all probability for a long time to come, one of evidence, at least with the majority of the world. The evidence in favour of any phenomena that are in conflict with our experience, or, what is the same thing, with our knowledge of nature and natural laws, must be very much greater in bulk and quality than the evidence which we require for the truth of occurrences that do not run counter to that knowledge. A man who says he has seen a dead body will be believed sooner than a dozen men who profess to have seen the spirit that inhabited it, and the ratio will increase in proportion to the improbability of the event to be attested. Dr. Johnson said he was inclined to believe in ghosts because so many people of every age and country averred they had seen them, but the value of their united testimony depends upon the value of their testimony taken individually. The number of cases of reputed ghost seeing proves nothing if each individual case is weak of itself, while, on the other hand, a single individual case may be so strongly attested as at once to heighten the credibility of all the rest. The quality of the evidence is of more importance than its quantity. A haunted house that has passed the investigation of a dozen qualified observers of repute will weigh more in the argument than a dozen houses which are alleged to be haunted by a *posse* of inexpert witnesses to whom the laws of evidence are a perfectly new experience, whether they are farmers in Mudjee or fishermen in Norway.

## TWO ROADS.

The ways of Ill are twain! Fear and Desire;

This is the road to Hell and that to Death.

They are as are the motions of the breath,  
Inspiring now, and now that doth expire.

One is as Ice,—the other is as Fire,—

Contraction and expansion! Life would be  
Stiffened by Fear to uniformity,  
Which is but Death; be wasted by Desire  
Into an urging many shaped flame,

Which is but Hell! Yet are these two ways, one

Parting and meeting, and yet do they run  
To Life anew, though through the gates of Shame,  
There is a path of Honour 'twixt the two;  
That path to find God grant to me and you.

A. A. W.

BRITISH SPIRITUALISM.—We find with extreme surprise in the *Religio-Philosophical Journal* of April 16th, the following. It is extracted from a letter purporting to give an account of "British Spiritualism," and is signed "E. W. Wallis."

"It is curious to note how dissimilar the movement in the provinces is to the so-called Central Association. The latter appears to regard the subject as one of a purely scientific or philosophical character, to be analysed without emotion, dissected without enthusiasm, classified and pigeonholed without any ebullition of feeling, unless it be a slight stirring of the pulse at some new wonder, some fresh marvel, which is at once pounced upon and riddled. This Central Association is a sort of London literary institution, with occasional *soirées* and dress-coated assemblies, where anything like the hearty, free and fraternal feelings manifested at similar gatherings in the North, is unknown and would be frowned down."

The "so-called Central Association" of Spiritualists—why "so-called"? that was its name, or a part of it, as much as "E. W. Wallis" designates the writer—has been dead three years and more! Why occupy space with such misleading matter, which is entirely valueless as representing in any way British Spiritualism?



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## Light:

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

SATURDAY, MAY 14th, 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.

### SIN.

"For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death,"—this is the Revised Version form of a well-known passage in the Epistle to the Romans. It is evident that in the writer's mind sin and death are opposed to what he terms the spirit of life; not simply as "sin and death" and the "spirit of life," but in respect more particularly of the *law* which regulates Sin and Death on the one side, and that which regulates the Spirit of Life on the other. Without going into the question of the meaning of the word *law*, it is pretty clear that St. Paul was impressed by the sequences of the phenomena which he called Sin and Death as well as by the sequences of other phenomena which he called Life. The result he arrived at was that the one set of phenomena pointed to effects diametrically opposed to those of the other set. With whatever surroundings of mystic theology the main fact was enveloped by the writer, that main fact was the positiveness of the Spirit of Life and the negativeness of Sin and Death.

We have here used the words *positiveness* and *negativeness*, but let it be understood, once for all, that they are really only relative terms. If the positive became negative, then the negative would be positive. In this connection it is curious to note how, without observing it, we are all accustomed to the notion of positive and negative—up and down, before and after, wrong and right, good and evil. We rarely if ever present to ourselves a condition of things which is neither positive nor negative. Even when we say of a man that he is neither good nor bad, we have a lurking sense of his being either slightly good or moderately bad. In physical matters, although we may, for example, say that a certain country is a dead level, the question at once comes in, at what height above something else is this dead level? If we may be pardoned the use of scientific terms, the conclusion is that although we are three-dimensional as regards space or extension, we are only one-dimensional in our conceptions of everything else, or nearly everything else, which concerns the phenomena of existence. The straight line is the type of our methods of thought. Everything either *is* or *is not*.

It was very natural, then, that St. Paul, whom we have cited as one of the best exponents of sin in its theological aspect, should look at good and evil, or the presentment of them as the "Spirit of Life" and "Sin and Death," from this one-dimensional point of view. And it is to the consideration of sin from this one-dimensional standpoint,

without excluding the possibility, or rather the probability, of a broader aspect of the matter, that we invite attention.

In that remarkable address by Mr. Crookes, already referred to in "LIGHT," one of the most important results arrived at was the probable existence of the atom of negative weight. As the atom of positive weight would represent one state of things, so the atom of negative weight would represent a state of things exactly the opposite. If the atom of positive weight represents aggregation, so the other atom represents segregation.

Now the present state of things, as far as one can understand it, is a state in which aggregation predominates. From the rushing together of Sir William Thomson's Lucretian atoms to form a sun, down to the rushing together of men to form cities, we have the same aggregation in some form or other. So strong is this energy of aggregation that any interference with its action causes disturbance, and the disturbance produces physical disruption, national revolution, or personal pain.

On what may, for the moment be called the moral side, aggregation takes the form of selfishness. We do not, however, mean by this word that severe form of aggregation which is, at any rate verbally, reprobated by most people—which reprobation, by the way, is itself instructive—but that principle which is the Egoism of philosophy as distinguished from the Egotism of the ordinary world.

Now a state of existence based on aggregation must be presented in a form antagonistic to that based on segregation, and, using our one-dimensional style of thinking, if aggregation be evil, segregation must be good, and the phenomena developed by the one would thus be the law of sin and death, the phenomena developed by the other the law of the spirit of life.

During the last few years a term has come into use which represents a state of feeling opposed to egoism, namely, altruism, and this altruism seems to mean the desire of benefiting others rather than benefiting oneself. It may be sometimes laughed at, but it is, nevertheless, generally held to be a good thing. Moreover, before the invention of the word altruism, unselfishness, whether praised or sneered at, was always considered to be a better thing than selfishness. Where would half the romances and poems of the world be without that form of unselfishness, altruism, or segregation, called heroism? Even in this financing age, Mr. Sims's *Ostler Joe* will carry people away into a region of purity where they revel for some few moments in unwonted delight. Again, all the great teachers of the world have generally not only lived in poverty, but preached its practice. The young man who "went away sorrowing, for he had great possessions" was but an example of the difficulty of getting over the force of aggregation as opposed to that of the segregation inculcated by Jesus of Nazareth.

It may, of course, be objected that even allowing that selfishness, or segregation, is somehow to be esteemed as an evil, such selfishness does not include all the cases of what we call sin. It is submitted, in answer to this presumed objection, that the contrary is the case. What are covetousness, murder, and lust but developments of selfishness in the individual? What are rapine, war, and love of annexation but developments of selfishness in the community?

Now, Mr. Crookes' atom of negative energy is presumably and probably co-existent with the atom of positive energy, and considering that we are gradually coming to know that spirit and matter are one and the same thing, we are at once in the presence of two active forms of energy—one of segregation, the other of aggregation. If one be evil, then the other is good, according to our one-dimensional way of seeing things.

Why there should be either evil or good,—why there should be the spirit of life as opposed to sin and death,

must be met by another question, Why should there be past and future? Present, of course, there is not, at least with us. In a condition of things where our one-dimensional time can be looked at, as we now look along a straight line, —from outside it,—past and future will be present. In a similar state of things, perhaps in more dimensions still, good and evil may be looked at in the same way, and then there may be neither. But whatever *better* or *onward* may mean, it seems to be that a kind of general instinct exists, according to which selfishness, or aggregation, is the type of what we call *evil*, unselfishness, or segregation, the type of what we call *good*.

Now assuming the existence of an intelligent being outside this state of things, and coming into it, the struggle upwards would be against the force producing aggregation. That this hypothesis covers at least some of the ground is remarkably borne out by the teaching and practice of those who in some way have obtained what appears to be a deeper knowledge of the true meaning of existence. As we have already said, poverty has generally been preached as well as exercised; the love of money (which represents aggregation) is asserted to be the root of all evil; to be of the earth earthly is used as an expression of condemnation, and so on.

What we have imperfectly attempted to show in this short article, then, is this: That assuming spirit and matter to be but different presentations of the same thing, limited as to matter by the imperfection of the senses which have developed under conditions of aggregation, allowing that good and evil are positive and negative as regards each other, there is good reason for supposing that segregation is the type of good, and aggregation of evil, that the struggle upwards is a fight against aggregation, or selfishness.

It cannot be too strongly insisted on that no attempt is here made to explain the intrinsic nature of good and evil. What has been done is to hint at a possible, even probable, explanation of the method of action as it presents itself to the bounded state in which we are here.

An important consideration, however, presents itself. Mr. Crookes speaks of "ample room and verge enough" for a series of *shadowy unsubstantialities*, if the atom of negative energy be admitted. Here, one factor of the investigation seems to be lost sight of, namely, that our present consciousness of a material world has grown up, as it seems, under the conditions imposed upon it by the force of aggregation. It is possible to imagine a state of things equally material growing up under the influence of segregation. Such a state of existence might very well be one in which what we here call morals would there be physics. The shadowy series of unsubstantialities would thus become intensely real, and the great principle that a man is what he makes of himself assumes still deeper significance.

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#### MR. EGLINTON.

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Mr. and Mrs. Eglinton are now in Guernsey, but will return to London in a few days. Mr. Eglinton will resume his séances (by appointment) after the 17th inst., at his residence, 6, Nottingham-place, W. We learn, however, with great regret that these will, in all probability, be his "farewell" sittings, as he contemplates leaving England again as soon as the necessary arrangements can be completed, and it is quite likely that he will then take up his permanent residence abroad. Our readers will, we are sure, share the regret with which we have received this unpleasant intelligence.

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Will Mr. Betteley kindly send his present address to Mr. Morell Theobald, 62, Granville Park, Lewisham, S.E.?

Who knows "why" in presentiments? Voices come from the other world to warn and teach. If one knew all the "why" the voices need never come.

#### M. AKSAKOW'S EXPERIMENTS IN LONDON.

##### PHOTOGRAPHS OF MEDIUM AND MATERIALISED FORM BY THE MAGNESIUM LIGHT.

TRANSLATED FROM *Psychische Studien*.

(Continued from page 201.)

M. Aksakow continues:—

"Thus were my efforts in London crowned with complete success; I have obtained the whole series of the promised photographs. For this success I am wholly indebted to the circle which had the kindness to admit me for the purpose of my experiments. I had already been long aware that the first condition for obtaining good mediumistic phenomena is the circle; that everything depends on it; but never had I the opportunity of convincing myself of this truth in a manner so striking. The facility, the punctuality, the strength and exactitude, with which the phenomena occurred, far exceeded all that we had seen of this in Petersburg. Besides the harmonious disposition of the circle to which I was admitted, the circumstance was certainly very important that in this circle the phenomenon of transcendental photography had been already produced, and consequently the mediumistic element necessary for the success of the experiments I had designed was already present. I do not enlarge on the importance and advantage a private house offered for carrying out these experiments; it is no easy matter for a stranger to find in London a place suitable for them. Had I arranged for them in Eglinton's house, they would have lost half their importance. So that the good services which were so willingly offered to me by our hospitable entertainer were for me in this respect of essential value, and I consider myself bound here to express to him my deep and sincere gratitude, and that not only in my own name, but in the names of all to whom the progress of Spiritualism is dear.

"It is here necessary to add, that no one in London, with the exception of the persons immediately concerned, knew of the remarkable photographs which were produced in the circle of Mr. X., our host; these séances are quite private, and no report of them has found its way into the English Spiritualist Press. On my admission to this circle, it was quite understood that I was not to publish the names of the members of it. But when our séances were over, Mr. X. told me, in view of the remarkable results obtained, that if I thought it necessary to mention his name, he would no longer require its suppression. I replied, that certainly the address of the master of the house where these experiments took place would be highly desirable to complete the account of them, and I thanked him sincerely for such a self-sacrifice, for it is one, in the existing state of the question; but after much consideration, and upon reflecting on the experience we have had in the cases of Crookes and Wallace, who have not been able to command public credit on this subject, I expressed to Mr. X. my deep conviction that the publication of his name and address would be useless; for in this case also no one would believe, except those who believe already, or who know him personally; while, on the other hand, he would have to endure only annoyance from jesters and inquisitive people of all sorts. I therefore suggested that it might be better that I should be able to say, without publishing his name, that I had his permission to communicate it privately to such persons as are specially interested in the subject, and whom I considered trustworthy. And upon that we agreed.

"As to the incredulous, it is usual with them to suspect of fraud a professional medium as one materially interested. It is clear that in my experiments, Eglinton could not alone accomplish everything which fraud implies; one must suppose his secret understanding with members of the

circle, and even with the shop where the photographic apparatus was obtained. Mr. X., the host, is a wealthy and independent man of the same social position as myself. Given the possibility of fraud on his part—the execution of which would have been highly complicated, and would have involved many circumstances—a sufficient motive has to be discovered. Of a material interest there can be no question. Of what kind, therefore, the interest inciting him to deceive me could have been, is very difficult to conceive. And why should *he* be the deceiver, rather than myself? It is far easier and more logical to suppose and explain fraud upon my side. The *motives* here is obvious—having once committed myself to Spiritism I must defend it at any cost! I betake myself to London, I arrange all these photographs with Eglinton, and now proceed to publish.

“But such incredulity neither surprises nor confounds me at all. It is quite natural and excusable. Convictions are not haphazard; they are the result of a whole course of life, of a whole epoch; and belief in phenomena of nature is not acquired by reason and logic, but by force of habit. Only by force of this habit does the marvellous cease to be a marvel.

“I must, moreover, say that my immediate object in undertaking the experiments here described was to answer a man who respects human testimony, who recognises its value, and who incites those who are zealous for the mediumistic phenomena to the institution of such experiments. I will here recall the following words from Dr. von Hartmann’s ‘Postscript to Spiritism,’ in *Psychische Studien*, November, 1885, p. 507:—

“‘Certainly it is a question of the highest theoretical interest, whether a medium is able, not only to excite in another the hallucination of a figure, but also to set forth such as a real image of, at any rate, attenuated materiality in the objectively real space of the sitting-room common to all the sitters, by first projecting or reeling out the material for this formation from his own organism, and then constructing from it the form. If the maximum sphere of action of a medium were known as an insuperable limit, the proof of the objective reality of the materialisation phenomena could be afforded by mechanical productions of enduring effect, and beyond the medium’s sphere of action. As, first, this is not the case, and, secondly, the materialisation phenomena seem never to remove themselves beyond the limits of the physical sphere of action, there remains, apparently, only the photographic proof to establish the fact that the phenomenon of materialisation has a light-reflecting surface in objective space.’

“‘Since material restraint of the medium affords no security, a simultaneous taking of medium and phantom would have to be shown, before objectivity could be conceded to apparitions perceived merely by the sight of the spectators.’—‘Spiritism,’ p. 93. (Translation.)

“That is the aim I have had in view, and it has at length been attained under the very conditions which Herr von Hartmann has imposed upon us. And I permit myself to believe that Herr von Hartmann himself, upon due appreciation of the moral and physical conditions under which the photographic proof he requires has been afforded, will find it perfectly sufficient for recognition of the objective reality of materialisation.

“To avoid all misunderstanding, I will cite the following further words of Herr von Hartmann:—

“‘To this photographic proof I consider belongs the condition, that neither a photographer by profession, nor a medium, is admitted to the apparatus, the slide, or the plates, so that all suspicion of a previous preparation of the slide, or of the glass plate (before it is spread with collodion), as also every subsequent manipulation, should be absolutely excluded. These precautions have not, so far as I know, as yet been observed, at all events they are not mentioned in the reports, and the importance of them has therefore not been recognised by the reporters. But without them a negative plate, on which medium and apparition are simultaneously visible, has not the least cogency; that positive paper copies from such plates,

or any mechanical multiplication from positive copies, cannot avail as evidence, is of course. Only an investigator of unquestionable respectability, who brings with him from his own store all the apparatus for the materialisation sitting, could in this *experimentum crucis* afford a positive demonstration, and it ought always to be kept in view in every pre-arranged sitting for materialisation.’ (‘Postscript to Spiritism,’ *Psychische Studien*, Nov., 1885, pp. 507-508.)

“These conditions, however, refer, as one sees, to transcendental photography, that is, to a materialisation which is *invisible* to the sitters; they are superfluous for an ordinary photograph of a materialisation *visible* to all participants in the séance.\* ‘Reports’ of transcendental photographs ‘on which medium and apparition are simultaneously visible,’ are numerous; but as to photographs of the second sort, this appears to be the *first* complete report with reproduction of the photograph.”†

#### A DISCUSSION UPON POST MORTEM EXISTENCE.

In one of his “Memorable Relations” Swedenborg describes a conversation in the spirit world, between ancient Sages and three strangers bringing fresh reports from our earth. When told of the discoveries made by Swedenborg’s open vision, the Sages asked, “What do the people on the earth think of such information?” . . . Then the Priest said, “Those of our order when they first heard such relations called them visions, then fictions; afterwards they insisted that the man had seen spectres, and lastly they hesitated and said, ‘Believe them who will; we have hitherto taught that a man will not be in a body after death until the day of the last judgment.’” Then the Sages asked, “Are there no intelligent persons among those of your order who can prove and evince the truth that a man lives after death?” The Priest replied, “There are indeed some who prove it, but not to the conviction of others. Those who prove it say that it is contrary to sound reason to believe that a man does not live a man till the day of the last judgment, and that in the meanwhile he is a soul without a body. What is the soul, or what is it in the interim? Is it a vapour or some wind floating in the atmosphere, or something hidden in the bowels of the earth? Have the souls of Adam and Eve, and of all their posterity for 6,000 years, been flying about in the universe, or been shut up in the bowels of the earth, waiting for the last judgment? What can be more anxious and miserable than such a condition?” . . . On hearing these things the Grecian Sages said, “We, during our abode in the world, from the inductions of reason, believed in the immortality of the souls of men; and we also assigned regions for the blessed, which we called the Elysian Fields, and we believed that the soul was a human image or appearance, but of a fine and delicate nature, because spiritual.”

After this the assembly turned to the other stranger, who in the world had been a Politician. He confessed that he did not believe in a life after death, and that respecting the new information which he had heard about it, he thought it all fable and fiction. “In my meditations on the subject,” said he, “I used to say to myself, How can souls be bodies? Does not the whole man lie dead in the grave? Is not the eye there; how can he see? Is not the ear there; how can he hear? Whence must he have a mouth wherewith to speak? Supposing anything of a man to live after death, must it not resemble a spectre, and how can a spectre eat and drink? Whence can it have clothes, houses, meats, &c.? Besides, spectres, which are mere aerial images, appear as if they really existed; and yet they do not. These and similar sentiments I used to entertain

\* Except on the extravagant supposition, that the medium could reproduce as an hallucination exactly the appearance he had fraudulently prepared on the plate.—Tr.

† This will be added later to the continuation of my “Reply to Dr. von Hartmann.”



in the world concerning the life of men after death, but now, since I have seen all these things, and touched them with my hands, I am convinced by my very senses that I am a man as I was in the world; so that I know no other than that I live now as I lived formerly; with only this difference, that my reason now is sounder. At times I have been ashamed of my former thoughts."

The Philosopher gave much the same account of himself as the Politician had done; only differing in this respect, that he considered the new relations which he had heard concerning a life after death as having reference to opinions and hypotheses which he had collected from the ancients and moderns. When the three strangers had done speaking the Sophi were all in amazement; and those who were of the Socratic school said that, from the news they had heard from the earth, it was quite evident that the interiors of human minds had been successively closed; and that in the world at this time a belief in what is false shines as truth, and an infatuated ingenuity as wisdom.

### SENSATIONS UNDER AN ANÆSTHETIC.

The following narrative, extracted from the *Pall Mall Gazette*, is interesting. Dr. Wyld and other correspondents have often drawn attention in our columns to the light that may be gained on psychical problems by attention to sensations such as Mr. Shoemaker so minutely describes:—

"The habit of taking an anæsthetic for all kinds of surgical operations, from the extraction of a tooth to the amputation of a limb, is now becoming so general that the description which Mr. G. E. Shoemaker, an American medical man, has recently published of the impression he received while under the influence of ether, will be read with interest. Mr. Shoemaker, it should be noted, made no attempt at resisting the influence of the ether, as is done in a great many cases, but took it calmly and without any fear of the consequences of either the anæsthetic or of the operation itself. After taking a deep breath into the ether mask he tried to say something, but the power of speech had gone. Of the second phase, that of unconsciousness, Mr. Shoemaker says the senses of hearing, sight, smell, and taste had entirely gone, but that the sense of feeling was never absent, and that an almost unbearable sensation, though no actual pain, never left him. 'It was not pain, but something worse; I recollect it as the most disagreeable sensation I have ever felt. I would have done anything to escape from it, but I was incapable of moving. I had no exact notion of either my own or the surgeon's individuality: there was, beside this, the disagreeable sensation that a person in whom hitherto I had absolute faith, and whom I had regarded as a friend, was profiting by my utter powerlessness in an atrocious manner. The mental effect thus produced was simply horrible.' Besides this, he had during the state of unconsciousness the idea that he saw two endless parallel lines, each waving to and fro on a dark, uniform background. One of them moved from left to right; the direction of the movements of the second Mr. Shoemaker did not remember. A curious sound, resembling that of a spinning-wheel, accompanied the motion of the lines. 'Besides these two impressions, visual and auditory—nothing. No thought, no emotion. After a while the one line became less distinct, and disappeared altogether for a moment.' The third stage was that of the return to consciousness. In it the patient drew a deep breath, remembering at the same time that during etherisation a breath like this indicates a state of deep narcotism, approaching death. He felt not the slightest fear at this thought, but a kind of curiosity as to what was going to happen. Meanwhile many peculiar ideas went through his mind, of which the following is perhaps the most interesting:—'I was firmly convinced that it was given to me to perceive the essence of the nature of human existence. It seemed perfectly clear to me that the two lines represented, or rather were, my existence, and that the waves represented the human, or animal, life, or, in other words, that they (the animal life) constituted a temporary modification of a primary condition. The waves were very delicate, and the slightest disturbing force would cause them to disappear, and only leave the two lines. . . . The idea occurred to me that this was an entirely novel conception to myself and to humanity in general, and that I ought to

remember all that happened, and to note every detail till I came back to consciousness.' Mr. Shoemaker explains that often before he had taken ether in order to notice its effects on the mind. As a rule he was disappointed, remembering nothing at all, but once, as he says, 'the veil of eternity was lifted,' he saw many strange and beautiful things, heard the music of the spheres, and concludes his description of the glories of the upper region by saying 'a strong odour of turpentine pervaded the whole.'"

### HOW WAS IT DONE?

The subjoined letter contains statements that seem to us to be of sufficient interest to warrant us in laying it before our readers:—

To the Editor of the *Religio-Philosophical Journal*.

Last evening I met Dr. William H. Hale, editor of *Health and Home* in his office, and found him reading an article in your *Journal* by Francis F. Fargo, of Buffalo, New York, on his experience in independent slate-writing with W. A. Mansfield. Dr. Hale remarked to me that Fargo was imposed upon. I answered that he (Hale) could not do it. He said he could. I asked if he would allow me to go into another room and write half-a-dozen names, with a question to each, on separate slips of paper, fold them and he answer them without unfolding the slips. He said "Yes."

I withdrew and prepared the pellets, returned and laid them on his table. Without removing my eyes from the folded slips, and closely observing Dr. Hale as well, I waited results. He took up one, held it in his hand a moment, unopened, then with his pencil on some plain white paper, wrote an answer and signed a name. In this manner he went through with the six papers. On examination it was found that he had missed only one name and answer, the other five having been answered with appropriateness, and the names given with perfect accuracy. Five of the names were of deceased persons, and one still in earth life. The names and questions were these;

Q.—"S. S. Daggett, does the progress of man equal your first spiritual impressions?"

A.—"Yes. S. S. Daggett."

Q.—"Jerome E. Baldwin, in what year did you pass from the physical body to spirit life?"

A.—"I have not yet passed fully into the spirit life. Jerome E. Baldwin."

Q.—"Charles Tomlinson, are you still practising law?"

A.—"I am not. Charles Tomlinson."

Q.—"Joseph Bennett, would you like to be back in earth life?"

A.—"I would not be back again in the earth life for all the gold the earth contains. Joseph Bennett."

Q.—"Lillian Peckham, are you still working for Woman's Rights?"

Of Miss Peckham the name and answer were incorrect.

Q.—"Walter Burnham, are you through with the Bridgeport house?"

A.—"I am not entirely through with the Bridgeport house. Walter Burnham."

The last name is the one that is still in earth-life, and was answered as well as the others. I do not know whether the answer was correct, but the name was.

Dr. Hale is not a Spiritualist, but has seen something of the phenomena, just enough to silence his antagonism.

Assuming that there may be a great variety of occult powers and forces all about us, I can account for Dr. Hale's exhibition in at least four different ways:—

1. It may have been a telepathic projection of my thoughts into his mind.

2. By clairvoyance enabling him to mentally see what was within the folded papers.

3. By spirit control, in which a disembodied intelligence thrust the information into his mind, he being sufficiently receptive to take it; and in the case of Burnham, being perhaps a mutual friend, and knowing fully all about his earth movements, could as easily report him as the others.

4. Dr. Hale's hand was automatically used by spirits independently of any control of his brain.

Dr. Hale does not claim that he understands the power by which he produced the extraordinary writing. I know he did not do it as a conjurer or by any trick of legerdemain. More open, broad daylight, fair work was never done. I know also that these names were all, or nearly all, strange to him.

173, E. Madison-street, Chicago, Ill. E. W. BALDWIN.  
April 15th, 1887.

## CORRESPONDENCE.

It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

## Evolution of the Soul.

To the Editor of "LIGHT."

SIR,—I have read with considerable interest the discussion in which Mr. Fawcett is at present engaged with "H." as to the relations of evolution and the soul, and if you will allow me, I should like to draw attention to several confusions which his arguments seem to involve from a philosophical point of view. Mr. Fawcett remarks that to all philosophers who accept evolution as a physical theory, a *psychical* evolution must be supposed to underlie the former. So far, I entirely agree with Mr. Fawcett, and have long held that the physical and material evolution can only be regarded as the external manifestation of a psychical and spiritual process. But after this, Mr. Fawcett proceeds too fast. It does not follow, first, that because evolution is the evolution of soul, it is also the evolution of any particular soul. The individual soul might conceivably be transitory altogether and only serve as the stepping-stone to the production of a more perfect soul. Or it might become immortal on arriving at a certain degree of perfection, and the precise point at which this happened, which would decide the question as to whether animals have immortal souls, and if so how many of them, could be determined only by experience. Second—Even if the metaphysical significance of evolution were the evolution of particular souls, it might be that of a "Transcendental Ego," quite distinct from what we generally consider our "selves," which would be merely its transitory phases. This, which in fact seems to be the Theosophist view, cannot properly be described as Re-incarnation, since we, *i.e.*, our empirical "selves" are not re-incarnated any more than this year's carnations are Re-incarnations of last year's. If the doctrine of Re-incarnation is to have any meaning at all it must be restricted, third, to cases where there is a connection through a continuous *consciousness* (though not necessarily through a complete *memory*) between the two incarnations, and I hope I have shown that neither in this nor in any other form does this doctrine follow at once *a priori* out of the mere conception of a psychical evolution. Finally, I would protest against Mr. Fawcett's claim of a monopoly of the doctrine of spiritual evolution on behalf of Theosophy, which, so far as I can see, does not even state it consistently and in its purity. It is a truth quite able to stand on its own merits, and one that does not require to be contaminated by the pretence of support from the grotesque mixture of primitive superstitions with distorted pseudo-science, called Theosophy I suppose on the *lucus a non lucendo* principle, because it contains neither God nor wisdom.—I am, sir, your obedient servant,

May 6th, 1887.

B. A.

Mr. Milner Stephen.

To the Editor of "LIGHT."

SIR,—“It is a far cry to Loch Awe”—likewise to New South Wales. If the case of Miss Whiting, cited by Mr. Milner Stephen, had occurred in London, so as to be capable of immediate or personal verification, it would be indeed conclusive; but the audience at Mr. Milner Stephen's lecture must have been composed of simple-minded individuals if it could accept the mere reading of a letter as an “*irresistible* proof of his power.” However, my object in writing to you was not to make an attack upon Mr. Stephen, but simply to elicit facts. He has now given us six cases of recent occurrence in London, with full particulars. One of these I have tested, and in justice to Mr. Stephen I must state that it appears to be satisfactory. The patient informs me that for two or three months he was so extremely deaf in both ears that he was unable to transact his usual business. His cure was effected gradually in about one month, and as he was a poor man Mr. Stephen made no charge.

Mr. Milner Stephen's recollection of my own case is at fault. I paid him three visits, and was operated upon three times, but he states truly that he declined to take more than the initial fee of two guineas. As I had received no benefit I considered that was enough.

Mr. Milner Stephen's pretensions are undeniably of an extraordinary character, and I think I have done the public service

by eliciting some authentic cases which can, if they please, be verified by patients before they place themselves in his hands.—Yours faithfully,

May 6th, 1887.

H. B. L.

## The Gospels and the Doctrine of Rebirths.

To the Editor of "LIGHT."

SIR,—It is very certain that if Jesus had been an anti-Re-incarnationist of the modern school, so far from leaving uncontradicted the belief manifested by his disciples in the possibility of pre-natal misdeeds and the *Karma* accruing therefrom, he would have seized the opportunity to denounce the doctrine as irrational, unscriptural, false, obscure, and the product of hallucination or worse, all these charges having at one time or another been brought against it by certain so-called Christian Spiritualists of the present day; whereas, on the contrary, so widely did he differ from these in both spirit and teaching that he abstained not only from denouncing the doctrine, but also from denying it, and contented himself with administering a gentle rebuke, at once to the curiosity which sought to pry into the spiritual concerns of the individual whose misfortune had evoked it; and to the Phariseism which at once assumed the affliction of another to be but a merited chastisement. The action of Jesus herein seems to me perfectly consistent and intelligible, and such, therefore, as to render unnecessary for its justification the far-fetched explanation suggested by Mr. Haughton. For, while the question itself shows either that the belief was common with the Jews, or that Jesus had inculcated it in his disciples, his refusal to satisfy their curiosity is readily intelligible on the supposition that he did not consider himself at liberty to disclose to them the affairs of the souls of others. For, be it observed, the question put by his disciples was not as to the truth of the doctrine itself; no question was raised about this, the doctrine having been, as is well known to all students of the religions of antiquity, held in universal and implicit belief by all persons who believed at all in souls—but as to the interior affairs of a particular individual, and this one who was in some sort a client of their master's. The reply of Jesus, therefore, was to the effect—for as it stands in the text it makes him assert that neither the man nor his parents had been sinners at all!—that it was not for them as novices and learners to know, or for him as hierophant and teacher to tell, that which he knew on the subject. His position in regard to the souls under his charge was as that of a confessor to his penitent or of a lawyer to his client; it was confidential and imposed a solemn obligation to secrecy. *So far as they were concerned*, the man had not sinned. He was to be for them an instance of the Divine mercy rather than of the Divine justice.

It is worthy of note that the history of Jesus himself, as given in the Gospels, was regarded by the leading Gnostics of the early days of Christianity as designed to portray a man who, having arrived at the end of his incarnations, had attained to the knowledge of his previous lives. The Hindû scriptures declare that he who has succeeded in acquiring the knowledge of all that his soul has learnt in its past existences is already a divinity.

But in all discussions which turn on the sayings of Jesus it should be remembered that the Gospels give us only that which their framers saw fit to ascribe to him. So that their silence on any subject is no proof of what he may have said, but shows only that it did not come within their intended scope to say more. It seems to have been their intention, not so much to reinforce the spiritual knowledges already in vogue, as to unfold them to a higher, because more interior, degree. In the absence of a long anterior series of earth-lives, where, one is forced to wonder, did the “Captain of Salvation” undergo the sufferings, or *felt* experiences, through which he is said to have been “made perfect”? Moreover, if clairvoyant readings in the astral light are worth anything, there is, to my knowledge, good reason to believe that, *as originally drafted*, the Gospels set forth most explicitly the doctrine of re-births, and that it was subsequently excluded, not as being untrue, but as being foreign to the main purpose of the Gospels.

My principal object, however, in this letter is to supplement my former one—that of April 16th—by an alternative explanation, there omitted, of the text, “It is appointed unto man once to die,” to which I incline as most probably the correct one. Of course a “man” can die but once, if the term be used in its mystical sense to denote the exterior personality only; since this is never re-incarnated, but is renewed on each

re-birth of the soul. For that which returns into material generation is not the "man" who is known to us under names given and inherited, but the soul or interior spiritual man, which after each death of its exterior personality comes under "judgment" for its conduct during association with such personality. This is to say, the death of the exterior man, who has but one life, is followed by the judgment of the soul, or interior man, who has many lives.

I would add in conclusion that every fresh onslaught on this doctrine serves only to show that its opponents have not succeeded in comprehending the doctrine, or the constitution of man, and are, therefore, attacking a shadow,—their own misconception of the doctrine, and not the doctrine itself. For myself, as a believer in it, I can truly say that my acceptance of it depends upon no text or texts of any Scripture whatever, and is wholly independent of authority or prepossession, having been forced upon me by experiences, manifold, long-continued and rigorously scrutinised, which admit of no other explanation; and over and above this, by the most positive teaching, surpassing all other of which I have cognisance, in the loftiness both of its nature and of its source.

I cannot refrain, while I have my pen in hand, from offering a word of thanks to Mr. Newton Crosland for his admirable exposure of the recent fallacies of Professor Huxley; and also to Mr. E. D. Fawcett for his last letter. I hope, however, that I may without offence suggest to the latter the propriety of discarding the term "the Unconscious" as a designation of Being antecedent to manifestation, in favour of "the Unmanifest," as free from the objections which may be taken to the former expression. For, who can predicate unconsciousness of unmanifest Being? And whence derive consciousness under manifestation if not *in some mode* subsisting in the Unmanifest? Such Being is not necessarily unmanifest to itself because unmanifested to others; that is, is not necessarily "unconscious."

E. M.

May 4th.

The Souls of Animals.  
To the Editor of "LIGHT."

SIR,—No doubt the *Spiritual Reformer* is the paper to which I alluded. I did not know its title when I wrote my last letter to "LIGHT" because I never had the publication in question in my own hands. The passage which called forth my comments was read to me by Lady Cathiness.

In reply to Mr. Read, I will briefly state what my belief on the subject is, a belief spontaneously and logically arrived at by my own interior mental processes, aided by the "inner light," of which our good friends the "Quakers" make so much, and rightly; and also emphatically taught and maintained by the schools of Brahman, Buddhist, Platonic and Hermetic initiates, whose humble disciple I am. I understand that the Theosophists also hold the same doctrine, indeed I know of no "Occultist," really worthy of the name, who repudiates it. The teaching of Hermetic science is in accordance with the tenets of evolution. It maintains that the "soul" is elaborated, individualised, and made permanent by means of successive and progressive incarnations. Beginning in the realm of the elemental and inorganic, it gradually makes its way upward and onward, perpetually enduring and striving, through the organic world—plant-life and animal-life—into the human. At every "death" an astral relict or *persona* is shed, and this is, progressively, less and less evanescent as the selfhood ascends in the scale. Thus the ghosts of horses, dogs, and domesticated, intelligent animals have almost as much "personality" as those of average human beings. But the real "Soul," or Ego, is not resident in the ghost. It may remain connected with it under certain conditions for a longer or shorter period—as, no doubt, it was enchained by affection to the ghost of the good dog whose history I recounted in "LIGHT." This association of Soul and Astral may be the result of meritorious affection, or it may be, on the contrary, the enforced penalty of materiality. Other conditions, such as premature or violent death, may cause it, or special circumstances, peculiar to individual souls. But, sooner or later, the soul disentangles itself from this intermediary state, and passes on to other births, shedding its lower personality, and going on to animate other and higher natures. Thus all animals are *potential* men,—men in the making—and must inevitably, in process of evolution, develop human conditions. No animals are immortal or "glorified" as animals; but, also, no animal perishes,—no, not even the lowest. It is

embarrassing, however, that Mr. Read should have chosen "flies" to illustrate his remark, because flies and a whole class of creatures psychically connected with them, belong to the kingdom of "Beelzebub," "god of flies," in order to explain whose position and function I should be compelled to enter into a long dissertation, chiefly Kabbalistic. Suffice it to say here, that these creatures are by Hermetists regarded as "*débris*," and that they are included in the "kingdoms of Edom," which represent the backwater stream of disintegrating "Soul." Occultism is not a simple thing, but it is a perfect thing, and leaves no riddles unexplained. So that it comes to this: All creatures included in the "Kingdom of Israel," or kingdom of the "Divine Intention," are perpetually progressing and passing by the natural process of evolutionary development into higher forms. They are our younger brethren, and will some day put on humanity. As *human beings* they may obtain the "gift of God, which is eternal life through Christ our Lord." *For God is just.* If Mr. Read's views were correct, belief in a just and Divine origin and control of the universe would be impossible, for justice involves compensation, and animals have almost a monopoly of martyrdom. If it be a good thing to be immortal, no creature of God can be shut out from attaining to it. The contrary doctrine strikes a fatal blow at the solidarity of the universe, and makes of man a separate creation, unconnected with the rest of living beings. If animals are soulless then man is soulless, for he is flesh of their flesh physiologically and essentially. Hence I say that the very core and root-doctrine of the new dispensation must be and will be the recognition of the Buddhist precept concerning the brotherhood of all living things, based on the truth that the universe is One, and that One Life (*Atman*) pervades and maintains it. Because *all* are eternal, *we* are eternal, and not otherwise. All things press towards the human, all evolution hastens to develop into MAN.—Faithfully yours,

Rome, May 8th.

ANNA KINGSFORD.

SIR,—In denying continuity to the souls of animals, Mr. Read destroys the lower rounds of the ladder of evolution by which man himself ascends, thus rendering man impossible, since we cannot have the upper without the lower part of the ladder. Can it be that in Mr. Read we have an Occultist who denies that man becomes man by some mode other than that of development from lower forms? It would be interesting in such case to know whence Mr. Read derives his doctrine. I, at least, know of no authority for it.

E. M.

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

SIR,—I beg to acknowledge with thanks the sum of £1 5s. from a few friends, per H. A. Kersey.—Yours faithfully,  
39, Blake Town,  
Sedgehill, Northumberland.

GEO. FORSTER.

TO CORRESPONDENTS.

T. W.—Next week.

S. F. (Florence).—Thanks; duly received. We assure you of our cordial respect for yourself: a respect which does not necessitate admiration for what you are so good as to send us. Perhaps writing in a foreign tongue, even when mastered so well as you have mastered English, is not the most profitable work that can be done, especially when it takes the form of verse.

CORRECTION.—In the disclaimer of the writers of *The Perfect Way*, April 30th, the note referred to should have been specified as occurring in the new edition of that book.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last a good audience assembled to hear an address by Mr. John Hopcroft, followed by some striking clairvoyant descriptions. Next Sunday Dr. Sheldon Chadwick, at 7 p.m.—W. E. LONG, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—Mrs. Cannon's séance on May 5th was well attended. The clairvoyant description of spirit friends was marvellously accurate, twenty being recognised, and two being doubtful. Personal messages were given, and in some cases death scenes were fully portrayed. On May 16th, Mr. Swatridge will give a trance address, "Spiritualism of Ancient Greece and Rome." May 19th, Mrs. Cannon, Clairvoyance, &c. May 23rd, Mr. Swatridge, "The Coming Reformation." May 26th, Mrs. Cannon, Clairvoyance, &c. All meetings at eight promptly. Early in June, Mr. Swatridge intends holding a developing circle for our members only. Members of the Alliance will also be admitted to this circle. Particulars at the meetings or by post.—T. S. SWATRIDGE.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner \*Mr. Rutter; \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; \*Professor Perty, of Berne; Professors Wagner and \*Butlerof, of Petersburg; \*Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; \*Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning; Hon. Roden Noel, &c. &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; \*Victor Hugo; Baron and Baroness Von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to 'The Book of Nature.'* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”