

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT. —Paul.

"LIGHT! MORE LIGHT!" —Goethe.

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NOTES BY THE WAY.

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

"Can Imagination Kill?" is the title of a short paper in *Chambers' Journal*, from which I extract some typical cases, showing the influence of that creative faculty. They differ in no special degree from many that must be familiar to my readers. Here, for example, is an excellent example of the way in which imagination can produce all the symptoms caused by an irritant poison.

"Some time ago, a girl about sixteen years of age had a prescription made up at a chemist's. The prescription was a double one—part being for internal use, and part for external application only. The usual red 'Poison' label was affixed to the bottle containing the lotion, and a verbal caution was also given. The girl, having been under medical treatment for some time previous, was permitted to take and apply the medicines herself; and so careful was she, that her precautions to avoid mistakes were the subject of frequent comment and occasional banter. One day, a male cousin, having unfortunately resolved to play her a practical joke, transposed the labels on the bottles—which in other respects were not very much unlike—soon after the girl had taken her first dose. In an apparently careless way, her attention was directed to the bottles, and, to her horror, she discovered that she must have drunk some of the lotion. Within half an hour she had frightened herself into the belief that she was poisoned. She complained of a burning sensation in her throat and stomach, of colic, and other symptoms of poisoning. A little later, she was seized with an overpowering tendency to sleep. The doctor was summoned in haste. He heard the girl's story, and applied such remedies as he thought proper. But the girl grew worse. She was sinking so rapidly, that at last the frightened and hitherto silent culprit confessed what he had done. At first, the girl did not believe him; and it was not until the doctor had taken a large dose from the red-labelled bottle that she was convinced. Then she began to recover, and in a few hours the immediate effects of the practical joke had left her."

The next cases are those of fatality consequent on the excitation of the imagination. I do not envy the feelings of the young gentlemen who persuaded a man to death: and I do not think much of the "healthy young man" who was so persuaded.

"Some time last summer, an inquest was held in London on the body of a young woman who, it was supposed, had poisoned herself. The usual examination of the contents of the stomach was made by the Government analyst, Dr. Tidy; but no traces of poison could be detected. The examination showed, however, that the stomach contained a powder which in appearance and general character corresponded with a certain insect powder. Now, the manufacturer claims that this powder is absolutely non-poisonous, and chemists do not regard a sa poison the vegetable from which this powder is prepared. Dr. Tidy at the time tried its effects upon a rabbit and a dog, and although

experiments on so limited a scale are by no means conclusive, still neither animal was affected by it. In the absence of evidence of other causes to account for death, the only assumption that could therefore be made was, that the woman had taken the insect powder, believing it to be poisonous, and through her own imagination caused her death.

"Some years ago, Napoleon III., while Emperor of France, permitted a French physician to experiment on a convict who was sentenced to death. The condemned man was delivered to the physician, who had him strapped to a table and blindfolded, ostensibly for the purpose of being bled to death. Near the drooping head was placed a vessel of water, which, by means of a siphon arrangement, trickled audibly into a basin below, at the same moment that a superficial scratch with a needle was made right across the culprit's neck. Perfect silence was maintained, and in six minutes the man was dead.

"General Johnson, leader of the Confederate armies, tells of a case that came under his own observation. He, when a lieutenant, learned that some acquaintance had concocted a plan for testing the power of imagination on the human system. The plan was that half a dozen of them should, apparently by accident, meet some particular individual and comment on his appearance of extreme illness. A healthy young man was selected for experiment; and the result of this joke was that he sickened and died."

I extract from the *Golden Gate* a case not unlike that of Abraham Florentine, published in my *Spirit Identity*. The writer is new to Spiritualism, and the medium is Mr. W. R. Colby. Unless we discredit the whole story, as the manner of some is, the evidence seems good and complete.

"The writer of this communication investigated the truth of Spiritualism for the first time in the first part of the month of March last. W. R. Colby was the second medium I ever interviewed or tried to get a test from, and this was on the evening of the first day that my investigation began.

"Whilst seated at a table in company with a friend, before the medium and on the evening above alluded to, hoping to hear from our relatives and friends in spirit life, the name of McLaughlin (through the hand of the medium) appeared on the slate. As neither I nor my friend recognised any such person as having gone to the 'hither side,' the spirit (through the mediumship of Mr. Colby, always bear in mind) asked (on slate, also, remember), 'Don't you remember that I was hung at Hearne, Texas,' (on such a day, month and year now forgotten) 'by a mob for running a carving knife through a waiter in a restaurant (or hotel)? Code Brown was Marshal of the town at the time.' My friend, who had resided at Hearne about that time, having replied that he could not remember the tragedy, the spirit then said (through medium on slate), 'I will draw a diagram of the town, railroads, &c., and the tree that I was hung on, north of the depôt'; and quicker than it takes to tell it, the diagram was drawn, and my friend, after inspecting it closely for a few minutes, ejaculated, 'Well, if I had taken a month to describe the town, railroads and surroundings, I couldn't have done it as well. And here in the diagram is the tree, north of the depôt, that he said he was hung on.'

"A day or two after this—knowing the county seat of the county in which Hearne was located—in order to test the truth or fallacy of this purported communication from spirit-land, I wrote to the Sheriff of Robertson county, Texas, inquiring if a man by the name of McLaughlin had been hung by a mob in Hearne, while Code Brown was Marshal, for running a carving knife through a waiter in a restaurant (or hotel). My letter was

dated March 21st, and in writing it I was careful to conceal the object I had in view, but couched it in such phraseology as would naturally leave the inference on the mind of the Sheriff that there might be business connected with the *denouement*.

"On the afternoon of April 3rd, being the conclusion of the anniversary services commemorative of Modern Spiritualism in Washington Hall, Mr. Colby stated, at the conclusion of a short speech, that there was a spirit present who desired to say that he lied in giving his name as McLaughlin a short time since to a party then in the audience, and the medium added, 'The spirit says his name is not McLaughlin, but that his right name is Dan Gallagher.'

"On the morning of the 15th of April (twelve days after the spirit corrected his name), I received the following letter from the Sheriff of Robertson county, Texas :

"OFFICE SHERIFF, ROBERTSON Co. }
"FRANKLIN, TEXAS, --, '87. }

"DEAR SIR,—Yours of 21st March at hand and contents noted. In reply will say, about the time indicated in your letter there was a man hung at Hearne, by a mob, whose name was Dan Gallagher (and not McLaughlin). Code Brown was Marshal at the time—reasons for hanging the same as given in your letter. Would have answered sooner, but had to investigate.

"T. B. JONES.

"By R. G. Scott, Deputy.

"Let me hear from you on receipt of this."

The *Brisbane Daily Observer* (March 23rd) reports a case (*Pepper v. Windop*) which is noteworthy on account of the utterances of the Chief Justice, Sir Charles Lilley, before whom the case was tried. There arose a question of the expectation of one of the witnesses that his wife would have a "miraculous child." Mr. Reinhold said, "Nothing miraculous; there are no miracles;" and the Chief Justice interposed, "Spiritualists claim that their system is not supernatural, and that there is nothing above nature, that it is only like an extension of nature as nature is generally known." And a little later to Mr. Reinhold the Court put the following question: "You are a thorough-going Spiritualist? You thoroughly believe it?" "I do." "Well, many highly cultivated minds agree with it. There are two very fine books written by Dale Owen, which I have read with great interest. They are most interesting as a psychological study." Mr. Power (for the plaintiff): "But he recanted, I believe." "No, he did not." And then there is a statement as to Kate Fox and a "confession of imposture," which I am glad to contradict as a complete mistake. The Chief Justice was not infallible, but he displayed a more rational knowledge of Spiritualism than most of his learned brothers on the Bench at home or abroad.

The object of the writer of *The Christian Revelation of God as the Basis of True Philosophy** is, in his own word, to "show that the key of Divine knowledge has two wards,—the Divinity and the Solidarity of Humanity." "The Christian belief in the Incarnation of Deity in one member of the race must ultimately lead to the recognition of the truth that in every birth the Christ-life, or Eternal Word in whom dwelt all the fulness of the Godhead, constitutes the Ego or essential Being of every member, and that in the atonement of the external nature with this indwelling Divine life, first in individual members, and ultimately in the whole body, the fulness of salvation will be realised, and the promise fulfilled, 'Ye shall be perfect even as your Father in Heaven is perfect.'" The writer sets forth an idea of God as that of "an eternal indwelling conscious life, fully manifested in the perfection of humanity as one body of which any fully perfected man represents the whole." He rightly holds Agnosticism to be a condition of mental weakness, excusable only so long as the materials for the formation of a judgment are not present. "When the idea of God as the one universal indwelling spirit has become generally accepted, Atheism, Agnosticism, and all forms of religious unbelief

will cease as having fulfilled their mission; and science, philosophy, and religion will be discerned as modes of the one great truth, the revelation of eternal Being in diverse forms and operations." That is true. It is also well to hope and pleasant to expect that the day may come when men will cease dogmatically to affirm as matters of faith that of which they have and can have no precise knowledge. I may add that *Hamartia; an Inquiry into the Nature and Origin of Evil*, by the same author, is a tractate that well repays perusal.

The Two Dispensations, Gentile and Millennial: an ecclesiastical, secular, political, military and naval history of Europe, &c., during the last 1,800 years, as allegorically set forth in the Book of Revelation, and also a panoramic picture of the thousand years of millennial glory, by John Williams (Elliot Stock), is a work of which I am unable to see the *raison d'être*. It would appear to be a piece of midsummer madness; and yet it is apparently serious, so far as can be judged. It is dedicated solemnly to "The entire Hierarchy of the Church of Christ, the British Government, the members of both Houses of Parliament, and the British people generally," and it would seem to be written by what my American friend would call a crank. If this should seem a strong criticism I may cite this passage, by no means the most erratic that could be quoted: "Powerful arguments could be adduced showing that the Parable of the 'Goats' and the 'Sheep,' called 'nations,' represents two features in the professing Church in which the 'goats' are set forth as temporising professors of Christianity, and the sheep as the living witnesses of the faith they professed; yet both the sheep and the goats recognised the King as 'Lord,' and are both styled 'nations'; this presupposes they had equal advantages." I do not see why; but I do see that the whole thing is absolute nonsense.

A SINGULAR PRESENTIMENT.

In our issue of Sunday we stated that Captain William L. Johnson, formerly captain of the Sumter Life Guards during the late war, had been killed in battle. This was a mistake on the part of our informant, and we hasten to correct the error, inasmuch as Captain Johnson is still alive and well, and is now one of Macon's most prominent merchants. The mistake, we learn, was made from the fact that Captain Wynn, who also commanded the company, was killed, and our informant in some manner got the names of the two officers mixed.

A peculiar coincidence connected with the killing of Captain Wynn, was told us yesterday by an old veteran who followed him from the beginning of the war until he was shot down at the Battle of Gettysburg. Captain Wynn had frequently made use of the remark "that the bullet had not been moulded that would lay him low," and so often had he done this that his wife—a most estimable lady, then living in this city—coincided fully with him in his belief. One morning, however, the day after the fight at Gettysburg, she entered the parlour, where upon the wall had hung a handsome oil painting of her husband. As she glanced up she was horror-stricken on seeing that the painting had fallen from the wall, and in doing so the face had been pierced by a chair post, which stood beneath where it hung. Rushing from the house, she went at once to a neighbour and related the occurrence, adding that she firmly believed the captain had been killed in the fight of the previous day. Her presentiment was only too true, for on the arrival of the train an hour afterwards, news of the battle was brought, and among the first names in the list of those killed was that of her gallant husband. The strange feature about the killing, however, was that he had been shot in the face and in the identical spot where the chair post had pierced the canvas an hour before.—*American (Ga.) Recorder*.

We learn with satisfaction that Gerald Massey's first lecture at St. George's Hall was well attended. Last Sunday he lectured on the "Testimony of the Roman Catacombs to the Truth of Christianity," and on Sunday next his subject will be "The Historical Jesus and the Mythical Christ."

* *The Christian Revelation of God the Basis of True Philosophy*. By the author of *The Gospel of Divine Humanity*. Elliot Stock.

THE TRINITY.

It is the high duty, a blessed part of Spiritualism, to be a peacemaker between the two chief opposing sects or divisions of the thinking part of humanity—the materialistic scientists on the one hand, who reject at present the idea of even investigating the subject for themselves, as unworthy of their time and trouble, prejudging it either disease, or fraud; and on the other hand the Churchmen who, neglecting to judge it by its fruits, put it down at once to their great bugbear, “the devil.” It lies with those who know its truth and holy source to show to both science and religion that there is no incompatibility between them, but, when the earthy errors of both are explained, to demonstrate not only their perfect agreement but also their necessity one for the other.

Religion has, up to the present time, been a mass of mysteries. There is first and foremost the inexplicable, by ordinary means, Christian Trinity. How the extraordinary doctrine contained in the Athanasian Creed could ever have satisfied any one, seems to us incomprehensible. But, nevertheless, it did, and was sufficient for those minds for whom it was concocted. The vast increase, however, of freedom of individual thought and learning has produced a generation of men who can accept no such illogical dogmas. So is each cycle in advance of the one before it.

The first thing to be clear about is, the means by which “the word of God” is given to man. Economy is one of Nature’s laws; in her there is no waste of matter nor of energy. She always uses just those means to accomplish her own ends which are most suited to them. God, or Nature, if scientists prefer the term, sends knowledge to man in such proportions as he is able to receive it, and by such messengers as are most suited to convey the knowledge required by the age in which they are sent. And as man’s course is steadily onward in progressive cycles, like the thread of a screw, it follows that the information required by the first threads is more elementary than that required by the higher ones. Hence also the beings who give the instruction received in later times are more advanced than the earlier instructors.

This instruction was given, and is still given, by what some persons call inspiration, whether they understand what is meant by that term or not. It is true that the Apostles spoke as the Spirit gave them utterance; it was not they who spoke, but the inspiring Spirit—in Christian language, the Holy Ghost. The same is the case with writing. Others have seen visions in trance from which they learned views which have afterwards influenced mankind for centuries. Others have seen messages written in letters of light. These and many more, according to the spiritual gifts of the recipients of these messages, are the ways in which God’s word has been given to man. That is, the actual delivery of the message to the individual who receives it is the work of the ministers of God, who are not in all ways alike, but differ in character in as many ways as men differ while on earth, for the simple reason that these ministers have once been men, but having made the best use of their opportunities, having done their best to follow that course which they believed to be the right one, having been faithful in small things, they have their reward in being useful in great things. Thus the ministers of God, His angels, whose duty it is to help on the sons of earth, are those who were once inhabitants of our globe, and, by purity of life, have since peculiarly qualified themselves to be our guides.

There is yet another way, and a most important one, by which knowledge is imparted to men. At times in the past, at long and rare intervals, and to various nations, spirits have been sent in the form of human teachers. Having, of necessity, besides purity of life, that control which the perfected spirit has, even while yet in the flesh,

over the hidden powers of nature, these few and rare beings have the powers of a demi-god—they will, and nature has to obey. One of such was the Lord Jesus, the Christ. He was a pure Spirit sent into the world in the form of man, to stir up the materialistic and degenerate natures of a generation of men which resulted from the period of spiritual inactivity that immediately preceded His coming. His advent on earth ushered in a cycle of spiritual activity in the race to which He was sent. He may hence be likened to a son of God; being sent, and specially appointed, by the Supreme for this particular object. Christians have here made the error in saying that He was God’s only Son. No doubt He may have been the only son of God, in this sense, that was then or about that time upon earth, and this, “I take it, may very well be taken as the meaning of the saying, “This is My only begotten Son.”

Now we can see a rational explanation of the Christian Trinity. God the Father is God, the Supreme, the High Omnipotent Possessor, Whom no man knows, Whose face no man has ever seen, nor heard His voice. The Son Jesus Christ, a Son of God, the only One then upon earth, not God, but a high and pure Spirit, manifested upon earth as Man, with more than a man’s work to do. The Holy Ghost, the army of God’s messengers and ministers; proceeding, in a manner of speaking, from the Father, and in a manner also from the Son. They are the comforters, the teachers, the guides; they are conscience—conscience being nothing more than the promptings of the spirit guides about us. They it is who have inspired mankind with every holy and high thought that was ever written. They it is who are now giving to those who search truly, and with honesty of purpose, new lights, which make clear the former mysteries of religion, and are now, at the entrance into a fresh cycle of spiritual activity, instilling into us better, higher, nobler, and truer knowledge of ourselves, our past, our present, and our future, and of the God Who rules the universe with laws of justice, love, and harmony.

1ST M. B. LOND.

“STARTLING LESSONS IN EVERY-DAY LIFE.”

FROM THE *Banner of Light*.

According to reports published in the *Daily News* of London, England, an attempt has been made by physicians in Paris, France, to determine the duration of an hypnotic influence. Some of my readers may not be aware that “hypnotism” is a word coined by the medical faculty to replace the term “mesmerism,” which they consider disreputably associated with Spiritualism. These physicians seem to have had some fine sensitives upon whom to operate. The first experiment was upon a lady of some means, but having a mother and sister dependent upon her for support. The hypnotiser first established his influence in the usual manner, and then told the lady he wished her to go to a lawyer the next day, and make her will in his favour. She protested, but finally gave way. All memory of this promise seemed to be lost as soon as she returned to her normal condition. But the next day she went to a lawyer, and although he begged her to remember her mother and sister, the will was made just as suggested by the physician. She was an affectionate daughter, and told the lawyer she was impelled to leave her property to a stranger by *an influence she could not resist*.

A second experiment with another sensitive was then tried. This time the poor girl promised to poison a friend next day, and carried away with her a dose prepared by the doctor. Not knowing why, and like the other sensitive, *under an influence she could not resist*, she gave her friend the harmless drug in a glass of milk, and thus enacted the part of a murderer.

These experiments have the novelty of having been made by the regular faculty; but thousands of Spiritualists

have proved the truth of an hypnotic influence lasting long after the apparent release of the sensitive. We know, or ought to know, that the hypnotic condition can be induced without visible passes; and many of us have seen a sensitive under influence sitting quietly, showing no sign of her slavery to the will of another. We may go yet a step further, and assert that men and women, visible and invisible, are constantly psychologising each other, although we only use the term "sensitive" when the effect is visible to our dull senses.

But Spiritualists as a whole have been converted by phenomena appealing to their outward senses, and know little and care little for effects that can only be traced by shrewd, careful, and scientific experiment. Yet such facts as come to the surface in those experiments with sensitives in France, are keys with which to unlock some of life's darkest mysteries, and expose the harsh treatment of many mediums.

Many of us have been greatly troubled by the conduct of our mediums, and often puzzled by their carefully prepared attempts at fraud. Mediums whom we have met and loved, because they have given us proof after proof of "gates ajar" for angel visitors, have been presently detected in frauds that required days of careful preparation. We have cried, "Down with the frauds!" and insisted they should return to wash-tub and spade for an honest living.

We have omitted to keep in view that one who is a medium Mondays, Wednesdays and Fridays must also be a medium Tuesdays, Thursdays and Saturdays; and we have neglected to learn the lessons of our own experience. I was talking recently to a gentleman of prominence, twice sheriff of his county, who was narrating with glee how he had mesmerised a young man and then told him, "At noon tomorrow you will be lame, and it will last two hours." Of course it happened, much to the poor fellow's perplexity; but my friend would have been surprised to discover that therein was the entire case of the French sensitives and of our poor mediums.

A very important thought is that an hypnotic influence need not spring from any verbal expression. We all carry with us an influence which strikes every sensitive we meet; and if we sit with her when she is, of course, specially passive, she must receive a yet more marked influence. There is a photographic curiosity now often exhibited which, I think, illustrates the thought I want to emphasise. A family or a class can be photographed one by one, at exactly the same focus and on the same negative, with the result that you have a clear and distinct face, not of anyone's personality, but that actually combines the features of the whole into a new individual unlike any one of the sitters.

That is the very influence we cast upon a sensitive when she sits for us in a miscellaneous circle. We cannot say that any one of us has powerfully affected her, but we know the entire influence has got control and possession, and that influence follows her, too often with irresistible power. Yet whatever the consequences to that medium, if she be a genuine and fully developed sensitive, let us remember we are responsible, and nature permits no plea of ignorance to soften the result.

I believe that the work of spirit-bands who would fain act as guardian angels to mediums is almost entirely to neutralise the injurious effects of our influences on the sensitive. I am aware we might carry this argument too far. I have no wish to exempt any medium from such responsibility as properly belongs to her; but I think if Spiritualists will begin to study these influences with plenty of personal application, they will, for a time at least, grow less eager for tests, and more anxious for self-protection from ignorance. So mote it be.

CHARLES DAWBARN.

A DOG WHOSE SPIRIT SHOULD BE IMMORTAL.

FROM THE *Chicago Tribune*.

The dog story copied from the *New York Sun*, which printed it conspicuously on its editorial page, with names and localities given, and witnesses to verify the statements, is a narrative of the extraordinary conduct and reasoning power of a dog in Brooklyn, New York, at a time of dangerous emergency. The dog Rover, as the story runs, was an inmate of a large fur-dressing establishment of that city, which was destroyed by fire Wednesday night last. Two of the employés, Jacobs and Mendel, were sleeping on the upper floor at the time. The moment the dog discovered the fire he rushed upstairs to their room and tried to awaken them by barking. Not succeeding in this, he pulled the coverings off from Jacobs' bed, and finally succeeded in arousing him. He started for the lower floor in a dazed condition, the dog following him, but the street door was locked, and the man could not find his key. The dog was equal to the emergency, however, and by his prolonged howling attracted the attention of the crowd, who broke open the door and rescued the man. The faithful dog's work was not accomplished yet. He remembered Mendel, and, dashing upstairs through the smoke, found him nearly suffocated and unable to help himself. Rover lost no time, but seizing him by the shoulder dragged him downstairs and out into the street in time to save his life. Both rescues were witnessed by hundreds of people.

The extraordinary performances of this faithful and courageous animal will inevitably suggest speculations which lead a long way from the attributes of the animal world as we generally understand it. It is absurd to say that Rover was guided by instinct as instinct is usually considered. If the situation had been a natural one, if it had involved a matter of food, shelter, or comfort, or anything pertaining to natural dog life, it might have been called instinct. It was a situation outside the natural sphere of the dog. It required the exercise of reason, reflection, memory, and prompt and decisive action. Instinct would have impelled the dog to rush out of the building and save himself. He reasoned as a man would have reasoned and he acted upon his decision better than most men would have done. Now, what is to be the future of this dog who has displayed as much mind, heart, and soul, as most persons possess, and a good deal more than some? If a man by virtue of the possession of reasoning faculties (for without them he is lower than any animal) is going to live for ever why not a dog who has displayed the same intelligence and powers of reason and reflection? If this dog with his reason is doomed to perish, why not a man with his reason also? How is the question of Divine, not to speak of human, justice to be satisfied in any other way? Occasionally there are thinkers, like Joseph Cook, who will admit the possibility of an animal heaven, but most Christians will stand aghast at such an idea.

Of course the subject is purely one of speculation, but it is on the side of reason, of consistency, and of justice that the higher animals should have their reward hereafter. No man ever lived who has performed his work so faithfully, done his duty so patiently and uncomplainingly, and suffered so continuously at the hands of stupid, cruel, brutal drivers, far lower down in the scale of animal creation, than the horse. He works on to the end and drops in his harness, or is shot to relieve him from further suffering. Is there to be no reward for this faithful, pitiful toiler? If not, how is the idea of eternal justice to be satisfied? Of course it is hard to draw the line. There are not only horses and dogs, but elephants and even hogs, who surpass many men in intelligence. There are rats and beavers as proficient in civil engineering as any graduate of a polytechnic school. Even ants and bees in

their community work display more sense than the anti-poverty fanatics of the McGlynn-George school. There is many a crow, jackdaw, and parrot who could give the shrewdest man lessons, and no coquette was ever more artful or ensnaring than the bird of paradise in the spring-time. The world at present seems to be coming round to the idea that eventually all men are to be saved, although in comparison with animals there are some men, and women also, who are not as much entitled to salvation as the animals. If the Hottentots and Digger Indians are all going to Paradise, what kind of justice is it that would exclude dogs and horses? If the two-legged brutes who have infested this earth and made it a hell for their fellows can pass St. Peter unchallenged and enjoy an eternity of felicity, why should the four-legged ones, their superiors in every sense, be shut out? Why should they be doomed to perish utterly, and so much human refuse be awarded indefinite happiness? And what would Paradise be if old Charon never ferried the ghost of horse or dog across the Styx—if never a bird sang on the trees of life, or a butterfly fluttered among the asphodels?

ARE THERE GHOSTS?

FROM THE *Religio-Philosophical Journal*.

There is considerable talk here over a most mysterious manifestation that occurred a short time since, and which has never been explained. Mrs. Robert McLaughlin, an estimable young woman, has been ill for a long time with consumption. During this illness Mr. McLaughlin frequently heard a weird, strange voice calling him. While away from home this strange voice haunted him. It was not an hallucination. As he walked to town after the doctor, or as he strolled along on first one errand and then another, the voice would call from the roadside in a most plaintive appeal, "O, Bob." His invalid wife heard it too, and frequently spoke to her husband of the mystery; but her husband, being a sturdy fellow, lightly laughed it off and treated it only as a passing fancy. One day the mysterious voice was heard, and McLaughlin went out to see, but could not find any one. He returned to the bedside of his wife. "I heard that voice again," she said, "and recognised it. I am sure it was your first wife calling you." The next morning Mrs. McLaughlin died, and sorrowing friends prepared the remains for the tomb. The watchers at night were from among friends of the family. Late in the night, when the hours dragged slowly and solemnly, and the friends to the number of ten or twelve, including the minister, the Rev. Mr. Foulk, were circled about conversing in an undertone, they were almost startled into a frenzy by a strange, weird, and unnatural voice, which called out, "O, Bob." The watchers went to the coffin and looked at the corpse, but the remains showed no signs of life. A physician was called but could not explain the mysterious affair. All the watchers are respectable, truthful people, and the minister joins in the declaration that it was a most unaccountable incident. The husband is mystified, and offers no explanation. The deceased was buried two days later, and there the mysterious affair ends.

Washington, Ind., furnishes a similar incident. Alexander Daugherty is an old and respectable citizen of this place. A few mornings ago Mr. Daugherty says he was resting in his bedroom in his residence on Flora-street. Suddenly a distinct sound reached his ears as of the soft tread of a woman. He listened intently, when he heard a voice calling him slowly: "Brother Alex, Brother Alex, Brother Alex." Not a sign of a living person was visible, and Mr. Daugherty was mystified. He recognised the voice of his sister whom he had not seen for twenty years, but who lived in Texas. He was very much depressed, and stoutly declares the truth of the visitation. A day or two afterwards Mr. Daugherty received the intelligence of his sister's death. Mr. Daugherty believes firmly in the premonition. It was not a dream.

Broomfield, Ind.

WHETHER, as claimed, the spirits made of Mr. James J. Morse, an English trance-medium, a mouthpiece last evening, or not, the address delivered by him on "The Dead: Their Nature and Destiny" was certainly a remarkably fine one, full of word paintings and weird expressions which might very well have come from the other shore.—*Christian Plaindealer*.

SEANCE WITH DR. SLADE.

On Saturday last, by invitation of Mr. Home, we had, in company with the United States Consul in Brussels, a séance of slate-writing by Dr. Slade. We three were the only persons in the room, in the centre of which was a plain deal table, without drawers—simply a board with four legs, which we were requested to turn up and carefully examine. We then sat round it, our hands touching each other. Soon a manifestation took place—rapping was heard on the back of Dr. Slade's chair and then on the table. Dr. Slade desired that it should again take place on the table, which it did, and also afterwards on the chair. Two slates were now produced, perfectly clean—two common slates in an ordinary frame; these were put on the table, one above the other, with a small piece of slate pencil between them. We sat with our hands together, one of Dr. Slade's being on the upper slate, and in answer to the question whether the spirits would write we found written, "Yes, we will."

Dr. Slade then grasped the ends of the two slates with one hand, and one of us the other ends, the slates being on the table and in our full sight all the time. The scratching was distinctly heard for a considerable time. When the circuit formed by our hands was broken the scratching ceased, and when re-established recommenced. It finally ceased, and upon taking off the top slate we found seven communications in Arabic, Greek, Swedish, German, Italian, French, and English. The writing was apparently not the same in all of them. The lines in Arabic and in Greek were signed, "Henri Chavée," the name of the eminent philologist, Abbé Chavée, whom we remember to have known some forty years ago, when he was professor of the Military College here. The communications in English and French were as follows: "My friends, this is a glorious truth.—H. C." (Clarke.) "Tout ce qu'on en pourrait dire n'approcherait pas de la réalité, c'est inexprimable.—L. de Mun." While we were talking, another table, at a distance of three or four feet, suddenly bolted up against the one at which we were sitting, without there being anybody else in the room, or the possibility of Dr. Slade communicating with it. When we had recovered from the surprise caused by the greeting of the tables, Dr. Slade held one of the slates under the table, and one of us having been told to hold his hand down to receive it, it sprang across into it, but some seconds after Dr. Slade had replaced his hand on the table, and there was a feeling as of some one holding it and drawing it back; so that, to all appearance, it could not have been jerked across by the medium. While waiting for the slate we felt a cool breeze on our hand, how produced was not evident. During the séance Dr. Slade had complained of a painful sensation caused by the action of the spirits. Lastly we each wrote a question on the slate, which was duly covered, and we received an appropriate answer.

Such were the phenomena that we witnessed. Dr. Slade attributes them to the action of the spirits. We cannot account for them in any natural manner. If it was, as some say, sleight-of-hand, it was sleight-of-hand of a very marvellous kind. There was no fourth person in the room, there was no second set of slates, unless they were invisible slates. We heard the writing, we saw the slates, one covering the other, and it would be extraordinary sleight-of-hand that could enable a man holding two slates in one hand while the other hand was on the table, to get rid of one slate, write with a small piece of pencil on the other, then replace the first slate, and all this while two persons were looking on, eagerly watching the medium's every movement. Are we believers in spirit-rapping? One séance is scarcely sufficient to work a conversion. We only relate what we saw, which, we repeat, we can in no wise account for.—*The Belgian (Brussels) News and Continental Advertiser*, May 7th, 1887.

PROFESSOR WALLACE is a fine specimen of a hale and hearty Englishman. He is over six feet in height, aged sixty-five, with a full, white beard, and looks fully equal to the natural emergencies and vicissitudes of the next twenty years. He is one of those robust Saxon minds that has the courage to follow truth wherever it may lead, and the manliness to give his honest convictions to the world, although they may run squarely in the face of Old Conservatism.—*Golden Gate*.

TEMPERANCE means the proper use of force. Intemperance means the improper use of force. An angry man has made an improper use of his force, because the element of angered thought he sends from him to another may as thought hurt the other person, and it certainly does hurt the one who sends it.—*Prentice Mulford*.

"THE MORAL OF IT ALL."

This is the title of the concluding chapter of Mr. Laurence Oliphant's recently published *Episodes in a Life of Adventure*. We extract from it the following remarkable passages, with the hope that we may not, after all, have to wait "many years" for the half-promised record of the life of *spiritual* "adventure," which will illustrate the truest and deepest side of one of the most interesting individualities of the century:—

"Most people are, I suppose, more or less conscious of leading a sort of double life—an outside one and an inside one. The more I raced about the world, and took as active part as I could in its dramatic performances, the more profoundly did the conviction force itself upon me that it was indeed a stage, and all the men and women only players. There must be a real life somewhere. And I was always groping after it in a blind, dumb sort of way, not likely, certainly, to find it in the battle-fields or ball-rooms, but yet the reflection was more likely to force itself upon me when I was among murderers or butterflies than at any other time. Now that I found myself among politicians, I think it forced itself upon me more strongly than ever. . . . My thirst to find something that was not a sham or a contradiction in terms increased. The world, with its bloody wars, its political intrigues, its social evils, its religious cant, its financial frauds, and its glaring anomalies, assumed in my eyes more and more the aspect of a gigantic lunatic asylum. And the question occurred to me whether there might not be latent forces in nature, by the application of which this profound moral malady might be reached. To the existence of such forces we have the testimony of the ages. It was by the invocation of these that Christ founded the religion of which the popular theology has become a travesty, and it appeared to me that it could only be by a re-invocation of these same forces—a belief in which seemed rapidly dying out—that a restoration of that religion in its pristine purity could be hoped for.

"I had long been interested in a class of psychic phenomena which, under the names of magnetism, hypnotism, and Spiritualism, have since been forcing themselves upon public attention, and had even been conscious of these phenomena in my own experiences, and of the existence of forces in my own organism which science was utterly unable to account for, and therefore turned its back upon, and relegated to the domain of the unknowable. Into this region—mis-called mystic—I determined to try and penetrate. Looking back upon the period of my life described in the foregoing pages, it appeared to me distinctly a most insane period. I therefore decided upon retiring from public life" (Mr. Oliphant was then in Parliament) "and the confused turmoil of a mad world into a seclusion where, under the most favourable conditions I could find, I could prosecute my researches into the more hidden laws which govern human action and control events. For more than twenty years I have devoted myself to this pursuit; and though from time to time I have been suddenly forced from retirement into some of the most stirring scenes which have agitated Europe, the reasons which compelled me to participate in them were closely connected with the investigation in which I was engaged, the nature of which is so absorbing, and its results so encouraging, that it would not be possible for me now to abandon it, or to relinquish the hope which it has inspired, that a new moral future is dawning upon the human race—one certainly of which it stands much in need. As, however, this latter conviction has not yet forced itself upon a majority of my fellow-men, who continue to think the world is a very good world as it is, and that the invention of new machines and explosives for the destruction of their fellow-men is a perfectly sane and even laudable pursuit, I will refrain from entering further for the present upon such an unpopular theme. Perhaps the day may come, though it cannot be for many years, when I may take up the thread of my life where I have dropped it here, and narrate some episodes which have occurred since, which I venture to hope that the public of that day will be more ready to appreciate than those to whom, with the warmest feelings of attachment and compassion, I respectfully dedicate these pages."

THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind our readers that the closing soirée of the season will be held by the London Spiritualist Alliance on Thursday next, June 30th. The paper of the evening is to be read by Mr. Chas. E. Cassal on "Death." We hope that a large gathering will meet on the occasion; and we venture to appeal to all Spiritualists to make an effort to crown a successful session with still greater success.

M. AKSAKOW'S REPLY TO DR. VON HARTMANN.

TRANSLATED FROM *Psychische Studien*.

(Continued from page 278.)

FURTHER GYPSUM MOULDING OF MATERIALISED FORMS.

I will now mention the production of the same phenomenon with the same result, that is, the production of moulds, the casts of which exhibit the identical shape of the same limb, but under another very remarkable condition, and especially with another medium, and not only with another female medium, but with a male medium—Dr. Monck; though it is true that the first medium, Mrs. Firman, took part as spectator in the séance, and the same results may be ascribed to the same mediumistic influence, acting at a distance. Another remarkable peculiarity of this séance is that the moulds were presented to the sitters in the circle upon the limbs of the forms themselves, who from time to time appeared outside the curtain behind which the moulds were produced, and that the sitters drew off with their own hands these moulds from the limbs covered by them. Herr Reimers describes this as follows:—

"The force was soon at work, there was splashing in the water: in a few minutes I had to step forward, holding my hands out bent, to help take off the form gently, and I felt the wax shoe in them. I felt the materialised foot drawn away, with lightning speed, and with a peculiar rustling sound, and I had the form in my hand. . . . On the same evening we also got two hands, and these three casts show down to the smallest detail all those lines and markings which I had formerly seen in Bertie's hands and feet when the impressions of them were obtained through the mediumship of Mrs. Firman." (Compare *Psychische Studien*, 1877, p. 549.)

At this same séance there was also obtained the mould of another materialised form, which presented itself under the name of "Lilly," and this afforded quite another remarkable proof of the genuineness of the phenomenon. Mr. Oxley, who was present at this séance, which was on the 11th April, 1876, gave a short report of it in *The Spiritualist* of 21st April, 1876; but soon afterwards he contributed the details in two articles published in *The Spiritualist* of 24th May and 26th July, 1878, with representations of the hand and foot, the mould of which he drew off with his own hand from the materialised limbs.

And as Mr. Oxley has further had the goodness to send me the original casts of these moulds, I here copy the article referring to the mould of Lilly's hand, from the cast of which I here add [in *Psychische Studien*] a phototype (light-impression) from a photograph taken in my presence here in St. Petersburg.

We read the following in *The Spiritualist* of 24th May, 1878:—

"The above is an exact copy* from the photograph of the cast of a hand in plaster of Paris, from a mould made by a materialised spirit-form, calling herself Lilly, on April 11th, 1876, under circumstances in which fraud was simply impossible. Dr. Monck was the medium, who, after a request to be searched (which was complied with), went into a cabinet improvised by myself, and formed by drawing the curtains across the recess of a bay window, the light being on the whole time of the séance. A circular table was pushed close up to the curtains, round which seven of us sat. Soon two feminine figures, known to us as Bertie and Lilly, appeared at the opening in the curtains, and then Dr. Monck, putting his body outside the curtains, the two figures appeared at the top opening, and two other male figures (Mike and Richard) drew the curtains and showed themselves. Thus at the same instant we saw the medium and four spirit-forms, all having special characteristics of their own as distinguishable and well-known as individuals in the flesh.

"It is needless to say that all proper precautions were taken, and that we were quite able to detect imposition, if such had been attempted; but the mould and the cast from the mould speak for themselves, as the fine cuticle marks are distinctly delineated, and the curves of the fingers show that they could not be drawn out by ordinary means without rupturing the mould, as the wrist is only 2in. by 1½in., while the width from outside of the thumb to little finger is 3½in. I took the mould to a modeller, who cast the hand himself.

"I had prepared the paraffin wax and placed it in the cabinet. First, Bertie gave Mr. Reimers a mould of her hand, and one of her foot to myself, after which Lilly asked if I would like one of her hand, to which I replied in the affirmative; she then placed her hand in the paraffin (judging from the sound of splashing in the cold water which we heard), and in about one minute she projected her arm through the curtains, with the mould upon her hand, and asked me to take it from her. I

* This refers to a woodcut at the head of the article in *The Spiritualist*, but it is here to be referred to a light-impression of "Lilly's" hand, which is appended (in *Psychische Studien*, Plate III.).

reached across the table; in a moment her hand was withdrawn, and the mould left in my hand.

"The evidence as to the genuineness of the phenomenon in this case is beyond all question, as the medium before going into the cabinet had been searched, and the table (a large circular one) was placed close up to the curtains, the sitters forming a semi-circle which compassed the cabinet, so that ingress or egress was impossible without being seen, as the light was sufficient for us to see every object in the room quite distinctly."

"In the present instance the hand which moulded the glove (or wax covering) was certainly not the medium's, and equally certain is it that it was not owned by any of the sitters, and as we may dismiss any suggestion of mortal confederacy, the question remains—Whose hand made the mould?"

"We did see a feminine figure which to all appearance was human, and who projected her arm from the cabinet with the mould upon it, and which, upon the hand being withdrawn, was left in my own hand.

"If human testimony is of any value (and all the seven witnesses will, if need be, corroborate the truth of this narrative), the evidence as to the action and exercise of energy, not the medium's or the sitter's, is conclusive, and the fact of individualised life in a sphere of existence not mundane is established beyond all controversy."*

As far as I understand, the curving of the fingers represented by the cast of this hand is such that ordinary withdrawal from the corresponding mould seems to me impossible; and thus this cast, on the fingers of which no trace of severance or putting together is discoverable, testifies sufficiently to their abnormal and extraordinary origin.

As regards the original cast of the foot of "Bertie," which Mr. Oxley has been so good as to send me, it likewise affords remarkable tests: the hollows formed by the toes must necessarily fill with paraffin, forming upright partition walls which must be broken off on a natural withdrawal of the foot, and nevertheless the form of all the toes is perfectly unimpaired, showing that they were withdrawn from the paraffin mould without the soft substance of the partition walls being in the least injured; and not only is the form of the hollows between the toes perfect, but there are also further clearly apparent "the curvilinear skin-marks (about fifty to each inch) on the toes and the soles of the feet exactly up to the point of their division," as observed by Mr. Oxley. It is another remarkable peculiarity of this same foot, that the second toe is laid over the other, and at its root, according to my own measurement, shows fourteen millimetres breadth, and at the nail nineteen millimetres breadth, and, notwithstanding that, the form of the toe and the small lines at the root of the toe are perfect, all which must have disappeared and the thickness of the toe must have been equal along its whole length if the toe had been withdrawn in the ordinary way from the mould.

To complete the picture of the personage manifesting under the name *Bertie* I here add also the light-impression of the cast of the foot in question. (Plate IV. in *Psychische Studien*). Moreover, Mr. Oxley has given a detailed description of it with drawing and outline sketch in *The Spiritualist* of July 26th, 1878, as also Mrs. Hardinge-Britten in her work, *Nineteenth Century Miracles* (Manchester, 1884, p. 204).

I must add another detail which is wanting in this description. Besides my correspondence with Mr. Reimers and Mr. Oxley at the time of the production of these moulds, Mr. Oxley has been so good as to send me a sketch of the first cast which was obtained of *Bertie's* foot, together with the sketch of the medium's foot, taken by himself. When I now placed the original cast of this *Bertie* foot on the first sketch, I found that it perfectly agreed with the length of *Bertie's* foot, which is 19·8 centimetres, certainly not more than twenty centimetres. As regards the medium's foot, I proved its length to exceed that of *Bertie's* by three centimetres!

To complete all relevant details of the results obtained at this remarkable séance, I addressed several more letters to Mr. Oxley with various questions, and I here publish the replies received from him, which contain very interesting particulars:—

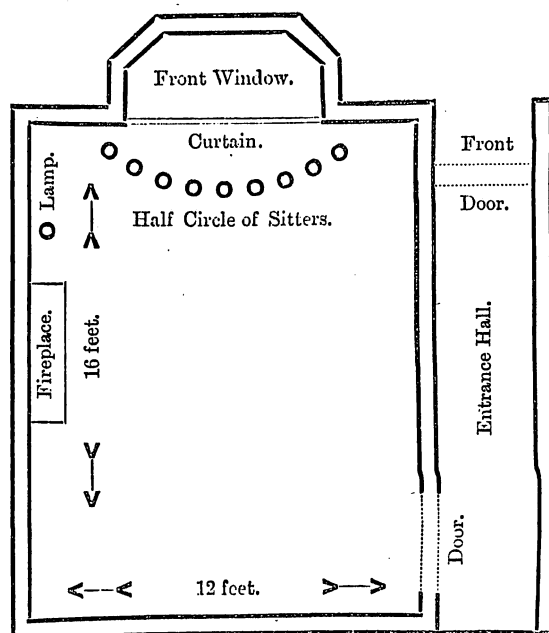
"65, Bury New-road, Higher Broughton,
Manchester.
24th March, 1886.

"DEAR SIR,—Appended is the sketch of the room—with only one door, the key of which was always taken out when

the séance began, and was kept either by Mr. Reimers or by myself. The room was on the ground floor, the view-window (*Schaufenster*) looking out upon the street. But I made myself all arrangements for converting this recess into the cabinet. They were (1) the Venetian blinds let down; (2) the inside shutters were closed and barred; but that did not sufficiently exclude the street lamp-lights. We had hung up a black cloth, which I always myself, on a step ladder, nailed firmly above.

"From the above you will see that it was *simply impossible* for the medium, even if so disposed, to remove these several fastenings, as, if such an attempt had been made, it would have made such a noise that we should have heard it, sitting, as we did, close round the curtain, as is indicated in the sketch. And more than all, the medium could not reach to the upper margin, even standing on the chair, to drive the nails into the cloth. I can, therefore, see no flaw. The house was taken by Mr. Reimers, Mrs. Firman being too poor to do it.

"Furthermore, we heard *continually* the sound of splashing behind the curtain. To assure ourselves of this, we in many cases weighed the paraffin wax before the melting, and after we had obtained the moulds from it we weighed the forms with the remnants, and found both together *perfectly correct*, a proof that the mould was made behind the curtain. *To crown all*, the cast speaks for itself, and tells its own tale, and let those who say it could be made by any known methods *without a joint*, do it!



SKETCH OF THE ROOM
in which the Séances at Manchester were held when we got
the wax moulds.

"As regards the overlapping toe, there it is, and the form producing it must have had the like. The medium had assuredly (*ganz zuverlässig*) none such on her feet, and Mrs. Firman's toes are very much longer and almost as *dissimilar* as they could be. Bear in mind also that the figure projected its foot, with the mould upon it, outside the curtain, and as soon as I had got firm hold the foot was *immediately withdrawn*, and the mould left in my hand.

"These special circumstances will, I believe, obviate all objections.—Yours, &c.,

"WILLIAM OXLEY.

"65, Bury New-road, Higher Broughton,
Manchester.

"17th May, 1886.

"DEAR SIR,—I have been travelling for five weeks, and am but just returned, which explains why your letter has not been sooner answered.

"As regards your questions, both hand and foot-moulds were on the limbs of the figures when they projected the same from the curtain, and I saw the limbs sufficiently to make sure of this fact. The figures spoke to me and said: 'Take hold'! and *at once*, as I did so, the bodies of the limbs were in a moment withdrawn or *dematerialised*, the moulds of them remaining in my hands. Enough of the limb was extended towards me to enable me to seize it across the table.

"The most singular thing occurred in relation to the *size* of the hand itself. I have seen what I always recognised as 'Lillie' in many different sizes, sometimes not stouter than a vigorous child, at other times as a young woman; in fact, I do not believe that even any two apparitions were exactly the same; but I always knew who it was, and never confounded 'Lillie' with the other forms. I knew from long experience that the size and make-up (*Habitus*) of the form depended on the conditions provided by the circle. When, for instance, a stranger was present, I could always point out a difference. Sometimes the forms were partly deficient, as the head and bust,

* The rest of Mr. Oxley's article is of a speculative character, but it seems to me eminently worth perusal. I have transcribed all that M. Aksakow quotes, but those who can refer to the original may be advised to read the whole.—TR.

at other times they were perfect down to the feet—all depended on the conditions. The hand itself is a strange mixture of youth and age, and proved to me that these materialised forms *must* partake more or less of the characteristics of the medium. The medium's is just as different from those you possess as two could possibly be.

"I have frequently seen the figure, which I recognised as 'Lillie,' in two other houses—those of my friends, each time through Mrs. Firman and Dr. Monck. In the house of my friend Mrs. Gaskell, I once saw this same form materialise and dematerialise itself *by good light*, and they stood high *in mid-air*, not with their feet on the floor, but as it were floating, and I touched them with my hand and felt their form and clothing. That was through Dr. Monck. She was about 3ft. high on this occasion. But these things do not affect the *genuineness* of the phenomena, of which we all had overpowering proof.—I am, dear sir, yours very truly,
"WM. OXLEY."*

(To be continued.)

WAS IT PREVISION?
FROM *Rare Bits*.

A correspondent who is well known to us sends the following incident. It would form an admirable nut for the Psychical Society to crack; but unfortunately we are prevented by the tragic character of the sequel, which came under our own personal observation, from giving the names and particulars which would be necessary in order to identify the occurrence. The writer says:—

"I am not a believer in spiritual manifestations or ghosts, but a few nights back I was witness of an apparition which I can in no way account for. My little boy being ill, my wife determined to sleep with him; thus I went to bed alone, and could not sleep for some hours. However, at last I dropped off into a sort of dog sleep, but was gradually awakened by a light which appeared at my bedside, and I turned over to put the candle out, thinking I had left it alight. The light vanished, however, and I again saw it on the other side of the bed, but it disappeared again. I was confused and would have called out, but as I gazed towards the end of the bed a light appeared, that I might almost describe as a halo, which lighted up that part of the room, and in the centre of the light I distinctly saw my child alone. This disappeared, and a little to the side where he had been, I saw two forms, those of a man and woman, the man standing and the woman bending down as if in supplication or grief. They became quite distinct, but I could not recognise the persons, as they were muffled up. I tried hard to speak or even attract their attention, but my tongue clove to the roof of my mouth and my limbs refused to obey their office, and I sat up in bed for a minute or more when the light gradually faded away, and the figures also, exactly as one sees the pictures fade away in the dissolving views, and I was once more able to move, which I did, getting out of bed and lighting the candle, but I was so overcome that for a time I could not realise where I was, and lit up my pipe to calm my nerves. Now, this was not a dream, as I can never recollect them by the time the morning comes, and there is not the slightest doubt but that I was wide awake. The picture is still before me, and so vivid that I made a sketch from memory.

"Does this foretel some trouble to myself," I asked, "or can it be suggested how it was caused?"

"The above was written two months ago, and my first question has been answered in the affirmative. The vision was actually what has since occurred."

As we have already said, we are precluded by the delicate nature of the event from giving minute particulars or affording the slightest clue to our correspondent's identity; but we have in our possession the separate letter in which he first narrates the vision and then details its disastrous fulfilment.

ERRATUM.—In the translation of M. Aksakow's reply to Dr. von Hartmann, "LIGHT," p. 278, in the passage "This is a detail which philosophy would not reproduce," for "philosophy" read "photography."

DR. VON SWARTWOUT, President of Columbia University, U.S.A., is delivering a series of lectures on "Truthology" at Bloomsbury (late Neumeyer) Hall at 8 p.m. The next lecture will be given on Sunday, 26th inst. Admission free.

We regret to learn that Mr. Arthur Savage, of Old Ford, a medium who has been ready to help others when in need, is now himself in want of assistance. Worry and anxiety, caused by the illness of his wife and pecuniary matters, are breaking down his mediumship. We trust our readers will, at any rate, help him with some funds. Mr. Fred. Simpkin, St. Anne's-road, South Hackney, brings the case to our notice, and will, no doubt, receive and acknowledge subscriptions.

* It will be understood that I am re-translating from the German what is probably a German translation of an English letter, and the letter is not likely to have been identically the same in expression as the above.—TR.

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.]

The Philosophy of Occultism.
To the Editor of "LIGHT."

SIR,—I must preface my remarks on Mr. Fawcett's reply to my criticisms by an explanation of a personal character. I deeply regret to have given occasion for the accusation of arrogance. But Mr. Fawcett should remember that he himself gave the first provocation when he drove his triumphal chariot roughshod over the prostrate corpses of all the other religions and philosophies. But it was not so much because I considered Occultism to need refutation, or myself to be a particularly competent critic, that I originally embarked upon this controversy, as that I was surprised that so "competent" a person as himself, with the wide acquaintance with philosophic thought which he evidently possesses, should be unable to perceive the philosophic hollowness of occultist "philosophy." I was conscious also of a much greater fundamental agreement with Mr. Fawcett than might appear from the differences we have been discussing. Hence I thought it worth while, in an idle hour, to try the effect upon him of a little negative criticism from a philosophic point of view.

This purely critical attitude has evidently perplexed Mr. Fawcett not a little, and was perhaps a mistake, for it appears to give the disputant who adopts it a somewhat unfair advantage, especially as it is perhaps true, as Kant says, that in the sphere of metaphysics each party can refute the arguments of its opponents without being able to establish its own. And it is perhaps this feeling which makes Mr. Fawcett so anxious to get at my views instead of defending his own against my objections. It may have been unfair to enter upon the lists *incognito*, but it certainly makes matters worse, and is anything but conducive to a good fight, if the other combatant, instead of defending himself against the blows of the unknown knight, persists in trying to get a peep beneath the vizor of his antagonist. But there was this further justification for a critical attitude, that in putting forward constructive doctrines of my own, I could no longer claim for them, as for the merely critical objections, a consensus of philosophic thought. For it is, I take it, true that modern philosophy is mainly critical, and that to its inability to construct, vast constructive systems like Occultism owe much of their attraction.

But it is just this claim to constructiveness which justifies one in asking Occultism to solve problems which "Western" philosophy avows itself unable to deal with. For instance, it may be quite true that to Theism the origin of evil or imperfection of any kind is inscrutable so long as the Deity is supposed to be both beneficent and omnipotent: but then it hardly pretends to solve the difficulty. When, however, there arrives upon the scene a "Theosophy" with pretensions to explain everything, it is quite pertinent to show that it is *just as incapable* of explaining the matter, and fails, if anything, more completely and ignominiously. Theism has at least the resource of limiting the power of the Deity, in order to give meaning to the distinction of good and bad and to account for the existence of evil; but since to Pantheism the Deity is the totality of things and there is nothing outside it to limit it, this distinction must be for it ever and entirely unmeaning. When, therefore, it is alleged, as one of the chief recommendations of "Theosophy" that it alone explains the existence of evil, it is seeking support on false pretences, and we may fairly rejoin (1) that it does not do so any better than any other system; (2) that as it is Pantheism, we might have known this beforehand. And Mr. Fawcett's attempt to elude the difficulty by a sort of duplication of the objective reality behind phenomena is altogether illusory. He apparently assumes (1) an Absolute from which emanates somehow (2) a sort of secondary creator or Demiourgos, with the Mulaprakriti for his material. The Absolute Unconscious, thereupon, solemnly disavows all responsibility for its offspring, the Mule, &c., and all their works (apparently without foregoing any of its absoluteness!), and gracefully retires into its own sphere, caring as little for the world as the gods of Epicurus. The Mule, &c., thus left to their own devices, soon get into a mess and, plunging into (phenomenal) matter, produce our own very inferior universe. When they have muddled along

sufficiently long, for a whole "manvantaric period," the Unconscious suddenly awakes to the facts of the situation and to the reality of its responsibility, and in the twinkling of an eye the Mule, &c., and the whole universe vanish. This is surely grotesque, even as mythology, and if Mr. Fawcett regards it as a "beautiful feature," I can only attribute it to its Oriental haziness and the enchantment of distance. However, I will only ask him this one question: After originating the Mule, &c., does the Absolute retain its power to destroy them and their world? If it does, how is it *not* responsible for the evil in the world? And if it does not, what becomes of its absoluteness and omnipotence?

I must repeat then my objections to "Theosophy," (1) that it is even more unable than other systems to explain evil; (2) that it would not on its own principles require the doctrine of Karma to do so. For the Unconscious, even if, in view of its omnipotence, *any existing thing* could be evil, could not possibly be under *any obligation* to act *justly* by that thing, which is merely a part of itself, any more than Mr. Fawcett could be said to be *wronging* his nails in cutting them.

As to Matter and Spirit, Mr. Fawcett is, of course, perfectly at liberty to use or abuse the word spirit in any meaning he sees fit, so long as he gives due notice. I can only hope that, like Humpty Dumpty, he perceives the *justice* of giving them extra pay when he makes his words do extra duty in a new sense. And seeing that the wretched word *subject* is already used in a great number of senses, Mr. Fawcett's proposal savours of cruelty, and it seems preferable, to me at least, to maintain its distinction from "spirit." For, as Mr. Fawcett should know quite well, subject and object are merely *logical distinctions* within the unity of the consciousness of a spirit, and they do not exist in any consciousness that we know of except as implying each other. "Spirit," in short, is a much wider term than "subject," while "object" is more extensive than "matter." Until, then, Mr. Fawcett can introduce me to Parabrahm, and show me (1) a "pure subject" without an object; (2) an "objective reality" existing outside of a spirit's mind; I shall persist in thinking that a "pure subject" is pure nonsense, *ipso facto* of being "pure" (for a Thought that thinks nothing does not think at all and is not Thought); (2) that all the talk about "science proving the existence of the world before the evolution of percipient beings," is entirely beside the point. Of course this is not in the least incompatible with my idealism, and I should never think of denying it or any other scientific truth, so long as the ultimately ideal character of this knowledge is not forgotten. Being interpreted ideally, it would mean to me that to us involved in the process of evolution, it does, and perhaps must, appear, at a certain stage of that process, that that process was proceeding without the existence of beings in that stage of the process which constitutes our present world. And this concession, as no doubt Mr. Fawcett will perceive, does not amount to much, certainly to nothing inconsistent with the doctrine that the only reality behind phenomena is the Divine Spirit.

Such being the results of Mr. Fawcett's attempt to identify spirit with subject, let us see what follows from his parallel doctrine of the identity of object of consciousness with matter. And here Mr. Fawcett himself feels that he has got into a mess, and talks about a confusion and logomachy. If we consider what happened this will perhaps appear a mild euphemy. What Mr. Fawcett said (p. 243) was that "nothing was spirit which could be an object of *consciousness*:" what, apparently, he meant was something very different, viz., an object of *perception*: even this he admits to be false unless the terrestrial term "matter" is applied to the very different natures of "astral bodies" and spiritual apparitions; and how, if our modes of perception changed, as is quite conceivable, would Mr. Fawcett be warranted in assuming the continuance of anything resembling our present perception of matter? What is *true* in his contention is that the consciousness of two spirits cannot be mutually co-extensive (else they would be *one*); but this is surely pretty far removed from his original assertion.

Mr. Fawcett's retort upon me of the charge of Pantheism equals in absurdity his incidental definition (at least in its European forms) of Pantheism, as being the assertion of "the fundamental identity of spirit and matter." My position is surely a simple one, merely that of Berkeley, postulating the existence of spirits alone. It is not I, but Mr. Fawcett, who stands in need of the warning against confounding the Persons and dividing the Substance. For he merges all individual personalities in the *Monism* of the One Absolute, while

he is yet compelled to separate the one nature of the Universe into an irreconcilable *dualistic* antithesis of spirit and matter.—
I am, sir, &c.,
B. A.

The Popular Conception of the Devil.

To the Editor of "LIGHT."

SIR,—I rejoice to see that the qualities of Beelzebub are being investigated by studious and competent inquirers in your pages. Europe in general, in these days, unlike the students of ancient days, gives to one particular demon attributes that can belong to God alone—those of omniscience and omnipresence. For how else can be described those faculties attributed to one particular evil spirit by the people who at the same time allege that God is the *Maker* and *Preserver* of all things visible and invisible, Beelzebub included? Are they not giving to a product powers that alone belong to the great First Cause? Are they not awarding to the finite that which alone belongs to the infinite? We doubt if any spirit, save God alone, can be in two places at once; and believe that God can be in two places at once only because He is everywhere. If, then, one particular demon cannot be omnipresent, how can he be personally and omnisciently tempting each individual? We allow that demons may have a generalissimo, but he must give his orders from one spot, orders which may be quickly indeed imparted to his soldiers, with a thoroughness and a velocity and a widespread diffusion which we well know can be alone attained by the spirit world in its perfection, though spirits, we doubt not, do a good deal of private work also on their own account alone. In an article which you did me the favour to print in your Journal of September 12th, 1885, there are a few words on the subject before us that, if you will allow me to quote them on the present occasion, will comprise all else that I would now wish to say:—"Now, what or where the writer means by 'out of the void' is problematical; for 'the void' is, like the air, somewhat of a 'chartered libertine,' as Shakespeare tells us; and may be here or there or anywhere, like the flies, of which the ancients called one Beelzebub the chief; for Beelzebub, etymologically considered, has that signification, not prince of lies, but prince of flies (though he may be both), notifying omnipresence only by numbers, not certainly in his own person or omniscience either. Indeed there is satire and contempt in the very term, 'prince of flies,' quite different from the conception of some moderns; though vexatiousness and pain, brought on by numbers, are strongly expressed by the term itself." We must not find fault with the source when a great and logical truth is uttered. And I do not believe a more profound verity was ever promulgated, or in terms more appropriate than this: "My name is Legion, for we are many."

T. W.

[The popular conception of the devil is not worth serious argument, and the popular idea of God is undergoing development.—Eds.]

The Decay of Races.

To the Editor of "LIGHT."

SIR,—I trust that Mr. Phelps' interesting letter may be the means of evoking some comments on the part of your correspondents. The intimate bearing of all questions of Population on the doctrine of Reincarnation is too obvious to call for comment. While it is certain that no thinker who has not passed the portals of the highest initiations will ever be in a position to solve *all* such problems, the researches of political economists, coupled with our existing knowledge of the occult, may be the means of shedding some light on the momentous questions of that nature which confront us to-day at home as well as abroad. Dealing with the subject of sterility among the lower races—a phenomenon, however, which is at least a questionable "mischief"—it has to be borne in mind that we have to deal with what the logicians call a "Plurality of Causes." It is very rarely that we are able to trace any given effect of this sort to one single agency, but almost invariably to a combination of the most intricate nature. Probably in the majority of cases a purely physical explanation may be found to suffice. There are others where a more obscure Karnic agency—for the physical causes are themselves *one side* of the race-Karma—has to be invoked.

The *present* status of a race is clearly not always the main factor in the equation. It is said that the number of possible births in the case of any human stock is strictly pre-destined. That is to say, there is a limit, rarely approached indeed, but on arriving at which sterility sets in. It is unusual, however, for this

cause to be called into active operation, as the law of the survival of the fittest among races, coupled with the abuses attendant on the immigration of colonists into a new country, forestalls it. It is possible that Esoteric Ethnology, when more fully given out, may shed more light on the subject. For instance, it is a law of nature that one great continent should be the main secure *habitat* of undeveloped races. Consequently, while the incursions of colonists have largely aided the extinction of minor low races, Central Africa is still to all intents and purposes a *terra incognita* to the European. It is impossible, however, to estimate accurately the annual increase or decrease in the numbers of those rude tribes who inhabit the "Dark Continent," so that we are left to conjecture.

With regard to the alleged decrease of Australians *previous* to the European immigration, it is impossible, again, to speak with absolute certainty. But a friend of mine who has devoted much time to the investigation of such matters, and who has long lived among the aborigines, states that this is the prevailing opinion amongst them. It is also a belief common to many ethnologists, but the direct evidence is necessarily weak. With regard to the food question as accounting for the problem, it is, of course, an obvious one to serve as a working hypothesis. Darwin, who discusses the case of the *Tasmanians* in his *Descent of Man*, considers it along with others, but is unable to come to any definite conclusion. The fact that sterility, in some cases, appears to have set in with the arrival of Europeans might well = a Karmic co-incidence. I should feel inclined to question from home experience the statement that sterility and obesity are correlated.

There is certainly no sign of the Chinese or Hindus dying out. They are both important branches of the great fourth and fifth root-races respectively. A writer in last week's *Secular Review* was not wrong in asserting that the Chinese would be the future masters of the world. Their upward cycle of progress has already recommenced. I am afraid, however, we shall not be alive to verify the accuracy of the occultist prophecy.

As to the Hawaiians it would be interesting to elicit more information. It seems, however, quite untenable that the solution proposed by Mr. Phelps is all-sufficient. I do not think he himself will maintain that position. The "diet" explanation is, moreover, not generally adopted by theorists on these subjects. He may assign a *vera causa*, but in any case it cannot be considered as sufficiently comprehensive to embrace all the facts.—Yours truly,

Teignmouth.

E. D. FAWCETT.

"Spirit-workers in the Home Circle."

To the Editor of "LIGHT."

SIR,—Will you allow me a corner in your paper, which circulates so widely among Spiritualists, to acknowledge the kind letters I am daily receiving from friends whom I have never seen, and to say how impossible it is for me to reply personally to all.

I will endeavour, however, to reply personally in cases which call for more than this public acknowledgment; but I beg in one word to tell all how much I value their appreciation of my contribution to a now growing literature, and to assure those to whom my work appears to have been the source of so much comfort, and to have resolved many difficulties, that their appreciation alone is sufficient reward to me and my household for all "averted glances," and the difficulties connected with the disclosure of so much private life.—To them I remain, gratefully,

THE AUTHOR OF "SPIRIT-WORKERS
IN THE HOME CIRCLE."

Haslemere.

June 18th, 1887.

A Word for Mr. Husk.

To the Editor of "LIGHT."

SIR,—I remark that you say, in your issue of this week, that Mr. Eglinton is the only available public medium of note. If the public would give Mr. Husk a fairer chance they would find as I have, that he is a most extraordinarily good medium for the materialisation of departed spirits. I positively declare that both relatives and friends (most of whom he has never heard of) come to my séances, and not only show themselves, but speak of events which happened long ago, to say nothing of certain personages of note known (by name) at all events to the whole civilised world. I write this, as thinking it but fair to an honest and good medium, and I hope you will

oblige me by giving these few lines insertion in your next issue, if space admits.

Of course I cannot answer for phenomena under Mr. Husk's mediumship being so good in the houses of other persons. I am only speaking of what I am certain of; for upwards of two and a half years we have had the advantage of regular weekly séances with him, and we have the benefit of the long personal acquaintance and friendship of that great spirit "John King," who without doubt does all he can for us.—I remain, yours sincerely,

Argyll House,

AGNES MARY CAMPBELL.

Highland-road, Upper Norwood.

June 17th, 1887.

THE DEATH BED.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers,
To eke her living out.

Our very hopes belied our fears,
Our fears our hopes belied:
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed. She had
Another morn than ours.

THOS. HOOD.

THE Postmaster-General refuses to re-address letters addressed to "Neptune," 12, Grenville-street, Brunswick-square, W.C., to the Bristol address. Kindly note present address, "Neptune," 11, Bridge-street, Bristol.

MR. CHARLES DAVIESON, writing from 8, Bolton-gardens West, S.W., informs us that he has received great benefit from the mesmeric treatment of Mr. Price. He was suffering from pleurisy, and the treatment was entirely efficacious in removing the symptoms.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—MR. J. Hopcroft gave an able exposition of the "Use of Spiritualism to Humanity," on Sunday evening last to a large audience. Some remarkable clairvoyant descriptions followed. A general meeting of the members and friends will be held on Thursday, 30th, at 8 p.m., for the election of officers for the ensuing half-year, &c.—W. E. LONG, Hon. Secretary, 9, Pasley-road, Walworth.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—Monday, June 27th, Mr. Swatridge, trance address, &c.; Thursday, 30th, Mrs. Canon, test, &c., at eight prompt; July 7th, social tea meeting: tea, 6.30 to 7.30; anniversary of Mr. Swatridge's mediumship. Will some of our musical friends, who may be willing to help us, kindly communicate with me next week in time to arrange our programme? We hope to have a large gathering of friends on this special occasion. Tickets, 1s., on sale at the Office of "LIGHT," 16, Craven-street, and other centres.—T. S. SWATRIDGE.

Death, darkness, danger are our natural lot,
And evil spirits may our walk attend
For aught the wisest know, or comprehend;
Then, be good spirits, free to breathe a note of elevation.

WORDSWORTH.

THE PRESIDENT AND COUNCIL
OF THE

LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT A

CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL

(REGENT STREET ENTRANCE),

ON

THURSDAY, JUNE 30th, at 7.30 p.m.

A Paper will be read by C. E. CASSAL, Esq., on "DEATH."

W. STANTON MOSES, M.A.,
President.

[PAPER AT 8.30.]

[MUSIC AND REFRESHMENTS DURING THE EVENING.

Tickets of Admission may be obtained from MR. B. D. GODFREY, 16, CRAVEN-STREET, CHARING CROSS, W.C.

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. Zollner, 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, revolutionize 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 contemporaneous, 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.”—*Aftonblad* (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, Homeopathy, 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.”