

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

In view of Mr. Cassal's remarks as to the psychological observation of the phenomena that attend the great change which we call Death, I reprint this week a paper communicated by me to the now defunct *Psychological Review* (June, 1879), long enough ago to be forgotten, and of some passing interest in connection with the paper of Mr. Cassal. I am not able to lay my hand just now on the reference to a similar experience which I dimly remember. Nor do I recollect who the seer was—perhaps, Andrew Jackson Davis. I daresay some of my readers may be able to supply my lack of memory. But it is as well to note in this connection that this experience of the actual clairvoyant sight of the separation of soul from body is by no means singular or confined to a few. The idea formed, indeed, the basis of that remarkable story that I reviewed in a recent number, "A Crucial Experiment."

The attendance at the last meeting of the London Spiritualist Alliance was very gratifying. It is not easy to attract a body of people such as attended in St. James's Hall on a sweltering night at the close of June. No special efforts had been made to bring people, but the Banqueting Hall was full, and the interest in Mr. Cassal's able and powerful paper was thoroughly maintained. His address, printed in this number, reads even better than it seemed when spoken. It is an outspoken and straightforward utterance: the work of a man who has a mind, and who has made it up: refreshingly free from that verbal criticism and curious hair-splitting which we have come almost to expect of late in any dealing with Spiritualism. Excellently robust, sound, and true is such a passage as this:—

"We assert then that there is an abundance of objective phenomena which go to prove that man survives the dissolution of his physical body. We are rallied on being the defenders of gyrating tables, floating fiddles, and dancing chairs. We have been represented in the pages of *Punch* decorated with the heads of geese, while Mr. Foxer, a medium, is engaged in deluding us by the grossest fraud. We are told in effect that the trundling of a mop with a sheet round it about a room is sufficient to delude and dismay us. And so forth, and so on. Very good. I am far from denying the existence of fraud and the prevalence of idiots; but I would venture to point out, with all humility, to some of our critics, learned and not learned, that an argument or a fact cannot be disposed of until it is met at its best, and if you were to fill the shelves of the British Museum with records of frauds and the methods of carrying them out, you would burn the whole collection on the occurrence of a single positive irrefutable result on the other side. And I would further venture to congratulate them on assuming the attitude that has always been assumed by official learning towards anything new or strange. Our critics

are the true descendants of those who dubbed Galvani the dancing-master of the frogs; of those who denied the rotation of the earth, the circulation of the blood, the undulation of light, who raised a shout of laughter at the discovery of steamboat navigation, and who demonstrated first that the locomotive could not exist, and then that it could not travel more than twelve miles an hour. I need not proceed; the indictment is a long one and those who figure in it are eminently respectable!

'Most learned don, I know you by these tokens—
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account;
What you can't weigh, can no existence have;
What you've not coined, that must be counterfeit.'

I have received from Mr. Hugh Junor Browne, a name well known to all the readers of the Melbourne *Harbinger of Light*, a little pamphlet of fifty-eight pages, entitled, *Comfort for the Bereaved*. The author has before published a number of books and tractates on the subject of Spiritualism, which have done good service. Mr. Browne has passed through the furnace of affliction, and out of the fulness of his own faith he strives to bring consolation to the mourner. In the cemetery at Melbourne is a tombstone which is inscribed in touching terms to the memory of a child-daughter, an eldest son, and two other sons who were drowned in Port Phillip Bay just before the Christmas of 1884. A man who has been so tried is likely to speak out of the abundance of his heart on subjects such as those with which our author deals. He is at his best when he deals simply with the consolations of Spiritualism. He is sympathetic, kindly, and his words have a genuine ring in them. He will provoke most controversy—for everybody is of one way of thinking in the face and presence of death—when he becomes himself theologically controversial. There are quoted in the course of this little pamphlet some very acceptable and good pieces of verse.

Mr. S. L. MacGregor Mathers is about to publish through Mr. G. Redway (15, York-street, Covent Garden), a translation of the *Kabbala Denudata*. The work is of much interest to the student of occult literature, since it presents to the public for the first time in an English dress three of the most important works of the "Zohar," viz., "The Book of Concealed Mystery," "The Greater Holy Assembly," and "The Lesser Holy Assembly." The translation is made from the Latin version of Knorr von Rosenroth, and the book is dedicated to the authors of *The Perfect Way*. The work is introduced in an elaborate manner to the "non-qabalistical reader." I confess to a shock when I saw that word. I am a "non-qabalistical reader" no doubt, but I have a philological preference to be described as "non-Kabbalistic"; in spite of the fact that the Hebrew root is represented by the letters Q,B,L,H. Dr. Ginsburg tells us in his learned Essay on the Kabbalah that it "was first taught by God Himself to a select company of angels, who formed a theosophic school in Paradise. After the fall these angels communicated this Heavenly doctrine to the disobedient children of earth. From Adam it passed to Noah, then to Abraham, who

emigrated with it to Egypt, when the patriarch allowed a portion of this mysterious doctrine to ooze out." This, I suppose, is what we have in this volume with more or less explication and addition. It does not become one to hazard a conjecture as to the degree of comprehension of these mysteries attained to by the august angelic body to whom they were originally communicated; but I am free to confess that a rather careful perusal of the book has left me in a state of bewilderment which does not permit me to give any very accurate estimate of its contents. In fact I do not think I understand it. No doubt that is my fault, and I can but recommend my readers to try it for themselves. I promise any one who will instruct me in it my best attention. If I cannot comprehend the contents I can appreciate and praise the excellent manner in which Mr. Redway has turned the book out. And I hope I am not wholly singular in my inability to attach an intelligible meaning to, for instance, such sentences as these—"The book of concealed mystery is the book of the equilibrium of balance. For before there was equilibrium, countenance beheld not countenance. . . . This equilibrium hangeth in that region which is negatively existent in the Ancient One. In His form existeth the equilibrium: it is incomprehensible." It is indeed. I give it up, and go away a sadder and not a wiser man.

HOW I INVESTIGATED SPIRITUALISM, AND WHAT I MADE OF IT.

By J. H. M.

PART X.

"But is not a real miracle simply a violation of the Laws of Nature? ask several. Whom I answer by this new question: What are the Laws of Nature? To me perhaps the rising of one from the dead were no violation of these Laws, but a confirmation; were some far deeper Law, now first penetrated into, and by Spiritual Force, even as the rest have all been brought to bear on us with its Material Force."

THOMAS CARLYLE.

Saturday, March 15th, 1884, my wife and I received from my friend, Mr. Duncan, of Beaconsfield-road, Donnington, an invitation to attend a séance for materialisation to be held at 6.45 that evening at his residence. The medium was to be a professional one; by name William Eglinton. On one previous occasion only had I met this gentleman, and it is not without regret I recall the unjustifiable and indefensible prejudices I entertained at the time towards paid mediums. My inherited Quaker-like repugnance to remunerated ministerial agency was intensified towards that victim of popular prejudice, the professional medium; yet is it a prejudice as irrational as unfortunately universal. "We must all toil, or steal (howsoever we call our stealing)," as Thomas of Chelsea says. Even men and women possessing abnormal gifts require material comforts to keep body and soul together, and great psychic power does not exempt its possessor from liability for rates and taxes. The conventional estimation of the public medium current at the present day, is a faithful reflection of the selfish, hypocritical spirit of an age which, while rigorously exacting in the ideal standards it sets up for observance, practises none of the virtues it demands of others.

Our circle comprised Mr. Duncan, Miss Black, Mr. and Mrs. Faithful, Miss Sinclair, my wife and self. Mr. Eglinton arrived by train, and entered the house with nothing but a walking-stick in his hand.

A small benzoline lamp with red-coloured glass, placed in a corner of the room behind the sitters, was kept burning throughout the séance, and its dull red light rendered more or less visible the surrounding objects. One end of the room had been divided off by means of thick curtains thrown across from wall to wall, suspended by hooks from a beam in the ceiling. The house, built in the Queen Anne style of architecture, lent itself to this

arrangement. Into this improvised cabinet we wheeled a sofa for the medium to recline on.

With a view to testing the magnetic affinity of the sitters, we first sat with Mr. Eglinton around a circular table. Our hands had scarcely been placed thereon before it was repeatedly lifted upwards of a foot from the floor, revealing the presence of great magnetic power. By direction of the medium we rose and pushed the table out of the way into a corner against the curtain, placing upon it pencil and paper, and a small hand-bell. We arranged chairs in the shape of a horse-shoe, with our backs to the lamp, and facing the improvised cabinet. My wife sat at one extremity of the semi-circle, and Miss Black at the other. I occupied a seat nearly in the centre, having on my right Miss Sinclair, and on my left Mrs. Faithful. Mr. Eglinton retired behind the curtain. At the expiration of five minutes he returned, evidently in a state of semi-trance, and walking in a shambling, staggering manner, made mesmeric passes alternately over each sitter. After passing his hands down the curtain, causing flashes of electric light to escape from hands and feet as he did so, he again retired, and we heard him, somewhat heavily, throw himself on the sofa.

The circle commenced talking cheerfully on various topics of a non-argumentative character, and there was an entire absence of constraint, excitement, mental tension, or anxious expectation. For my own part, never previously having witnessed the phenomenon of materialisation, I cannot say I anticipated any extraordinary spectacle or seeing anything more definite than a shadowy phosphorescent representation, projected in dim, distant outline, capable by a lively imagination of being construed into the likeness of a human form. When, therefore, an unquestionably objective female figure appeared in front of the curtain clothed in white, shining raiment, and commenced to approach, I was intensely astonished and confess to a feeling of foolish fear, at which I felt ashamed, though I was careful not to allow the sitters to suspect my weakness.* The form was that of a woman, dressed in shining, silvery, flowing drapery, which swayed gracefully with the movements of her limbs. The raiment struck me much, being exceedingly beautiful, of an indescribable material resembling French cambric. She advanced towards the circle a short distance, but at no time was able to get sufficiently far from the medium to enable us to observe distinctly the features. On retiring she appeared to pass through the curtain.

After an interval of perhaps two minutes, a second lady emerged from the cabinet, taller and apparently younger than the previous visitor, with features much more distinct. She was able to advance into the circle, and stopping immediately in front of my wife, and not more distant than three feet from her, several times kissed her hands to her. Her features were strange to us, but we noted that she had a very prominent nose and dark brown hair. She was clothed with drapery of the same white material, but differently arranged on the person. After retiring (we were told by the control) for the purpose of magnetic recuperation, she appeared a second time, and walking up to my wife drew forth a hand from under her drapery, with the intention, we afterwards learnt, of shaking hands.

Although by this time I had overcome my timidity, I must confess our third visitor startled me not a little. I was engaged in conversation with Mrs. Faithful, speculating on the identity of the last form, when the curtains suddenly parted, and with an audible tread a tall white figure sprang forward, and with a rush, made straight for the direction in which I was sitting, traversing the short distance between

* In this I appear to have been unsuccessful. Mrs. Faithful demurs to this description. She maintains that I have toned down my nervousness, and that, in effect, I shook as an aspen leaf.

the curtain and the circle with such rapidity that I thought he must of necessity knock me over.

I was considerably startled, and for the moment experienced a choking sensation, as if my heart had suddenly leaped into my throat. Stopping abruptly immediately before me, and not more distant than a few inches, the whole form and features could be clearly discerned. It was a handsome, dark, Oriental face, shaven chin, rich black moustache, and long silky whiskers. In height, he appeared over six feet, had but one arm, and was clothed in a close-fitting white robe of lovely material, like cambric, and fastened round the waist with a deep band. He bowed to the circle in the Oriental fashion, by salaaming to us with the usual three genuflexions. Elegantly and slenderly built, through the semi-transparent raiment I could trace the outline of his tall and well-shaped limbs.

The doors were locked. It was not possible for any one to gain access to the room. Whence then came this solid human form? It could not be other than an objective magnetic creation, yet was it as palpable to the sense of touch, and cognisable to the sense of sight, as that of any ordinary mortal. The feet and toes were bare, and the appearance, though brief, occupying in all probably not more than two or three minutes, left on the minds of the sitters an impression as real and permanent as that of any ordinary form of flesh and blood. Before finally retiring, he came forward a second time, and, in reply to inquiry, the control acquainted us that his name was *Abdullah*.

Had any lingering suspicion as to the possibility of deception by personation on the part of the medium remained on my mind, the next appearance must have completely dispelled it. It was that of a little boy, apparently about eight years of age, who for a few minutes remained standing in front of the curtain. As the form was unable to approach nearer the sitters the imperfect light did not admit of recognition.

Our fifth visitor was no other than *Elizabeth Lovejoy*, one of the controls of Mrs. Faithful. Although, for a woman, not short in stature, she stooped somewhat, and being able to come well forward into the circle we had an opportunity of observing her features. After passing in front of each sitter, she went to the table and hung over it as if looking for something. Anticipating her intention, I exclaimed aloud, "You will find pencil and paper there." Feeling around in the dim light, her hand knocked against the bell we had placed on the table, and the sound vibrated through the room. We then saw her take a sheet of paper and pencil, and witnessed the motion of her hand while writing, at the same time distinctly hearing the scratching sound of the pencil. On her departure we examined the paper and found written:—"God bless you all.—*Elizabeth Lovejoy*."

The last appearance was a male form, very tall, and miserably thin. The white garment worn loosely round the figure exposed the flesh of his arms and legs. The body was so emaciated in appearance that, through the thin gauzy raiment, the ribs could be seen to stand out in relief. He had a fair complexion, black whiskers and beard, and piercing black eyes. After several unsuccessful efforts to come close to Mr. and Mrs. Faithful, to whom the form paid particular attention, he, like the others, retired by stepping backwards, keeping his face to the circle. *Elizabeth Lovejoy*, alone of all the appearances, turned her back to the sitters. This occurred as she walked to the table for the purpose of writing.

By this time we were so deeply interested in these astounding phenomena that not only was all fear forgotten, but a sense of disappointment experienced on receiving an intimation that no more were to be expected. The control left the medium, and shortly afterwards Mr. Eglinton came out of his trance, looking ghastly pale, and evidently painfully exhausted. As the circle broke up, Miss Sinclair was

controlled, and seizing pencil and paper sat down, and wrote as follows:—

"*Jane Ramsay* is sorry she could not show herself. *Margaret Fortescue* came here, and came close to Mrs. M. Little Harry (Mrs. F.'s nephew) came, but could not come forward. The second man was Miss Sinclair's uncle Charles, but he was not distinct enough for anyone to recognise him. I am glad to see you were not afraid. You have been very good.

"*Jane R.*"

We asked *Jane Ramsay* to write through Miss Sinclair the names of our visitors in the order in which they appeared; she wrote:—

"*Mrs. Lawrence.*

"*Margaret Fortescue.*

"*Abdullah.*

"*Harry.*

"*Elizabeth Lovejoy.*

"*Charles Faithful.*

"I think that was all, but it was very good indeed. There was a great deal of power to-night. We are all pleased at the success. With much love to you all,

"*Jane Ramsay.*"

Thus concluded this marvellous exhibition of psychical phenomena. Truly, things seen are greater than things heard. The whole of the six materialised forms—from the child of eight years to the abnormally tall, upright figure of *Abdullah*—were as different in individual external mould as those of any living persons. Nor is it conceivable by any jugglery or clever imposture, for a short, thick-set, broad-shouldered man like the medium to have personated a child of three feet stature and a tall man over six, to say nothing of many other equally insuperable difficulties attending explanation by recognised natural causes. No description of *supramundane* phenomena, however truthfully observed and graphically embodied by the eye-witness in an affidavit, would be worth the paper on which it is written for carrying conviction to minds ignorant of psychical possibilities. Only those who, after investigation and study and under reliable conditions, have themselves witnessed the phenomenon of materialisation of the full form, can realise the sublimity, reality, and magnitude of the metaphysical revelation we were privileged to behold at this séance.

"*Parcus Deorum cultor, et infrequens
Insanientis dum sapientiae
Consultus erro: nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos.*"

Or, as Pope renders these lines of Horace:—

"A fugitive from Heaven and prayer,
I mock'd at all religious fear,
Deep scienc'd in the mazy lore
Of mad philosophy; but now,
Hoist sail, and back my voyage plow
To that blest harbour which I left before."

(*To be continued.*)

DR. PEEBLES' address, till the 18th or 20th of this month, will be "care of Mr. James Robinson, 19, Carlton-place, Glasgow."

MESMERISM.—At the invitation of the President and Council of the Athenæum Society, Mr. W. R. Price will read a paper on "Mesmerism; its Use and Abuse" (followed by demonstrations), on Wednesday evening next, 13th inst., at 8 p.m., at 3, Hanover-square, W. Admission free on entry of name in visitors' book.

KENTISH AND CAMDEN TOWN SOCIETY, 88, Fortess-road, Kentish Town.—Monday, July 11th, Mr. Swatridge, Trance Address, &c.; Thursday, July 14th, Mrs. Cannon, Test, &c.

SOUTH LONDON SPIRITUAL INSTITUTE, Winchester Hall, 33, High-street, Peckham.—On Sunday last, Mr. Robson and Mr. W. Walker spoke to good audiences, morning and evening respectively. Despite the oppressive weather, we are having excellent attendances at our Sunday services. We commenced work here in January last with fourteen members. We have now over seventy. A building fund has been started, and we shall be very thankful for any contributions towards obtaining a hall of our own in the near future. Next Sunday, at seven, Miss E. Young, Trance Address.—W. E. LONG, 9, Pasley-road, Walworth.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

A Lecture delivered by Mr. Alfred R. Wallace at the Metropolitan Temple, San Francisco, June 5th, 1887.

[From the "GOLDEN GATE."]

(Continued from page 297.)

Now here we have a series of twelve distinct classes of phenomena,—twelve great roots of phenomena, each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys as well as grown women and men. In every one of these classes the phenomena have been submitted to the most critical examination by thousands of clever and sceptical persons for the last thirty years, and every one of these classes of phenomena has been as thoroughly demonstrated as any of the great facts of physical science. In view of the numerous eminent men who have investigated this matter and given us their decision, we many entirely throw aside the idea that imposture, except only in a slight measure, has produced these various phenomena.

We will now pass on to consider what are the great striking characteristics of these phenomena. Looked at as a whole what do they teach? In the first place, they seem to me to have the striking characteristics of natural phenomena as opposed to artificial phenomena; they have the character of general uniformity of type coupled with variety of detail. In every country of the world, whether in America or Europe or Australia, whether in England or France, or Spain, or Russia, we find the phenomena of the same general type, while the individual differences among them show that they are not servilely copied one from the other. Whether the mediums are men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether even they are civilised or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena; that they were produced under the action of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature.

In the next place—and this is perhaps the most important characteristic of these phenomena—they are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humour and pathos, that we can all appreciate and enjoy; the communications vary in character as those of human beings; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we find them human in character, not those of any other kind of being. The photographs are always the photographs of our fellow creatures; never those of demons or angels and animals. When hands, feet or faces, are produced in paraffin moulds they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike.

In the face of this overwhelming mass of evidence, what are we to think of the sense or the logic of those who tell us we are all deceived, and that almost all these communications and these phenomena come from what they term elemental spirits, or rather low spirits who have never been human? Evidence for this belief I can find none whatever that is not of the most flimsy description. It might be illustrated by our receiving a letter from Central Africa written in good English writing, on American or European paper, written with a steel pen, good chemical ink, and simply because it was signed Satan or Elemental we should jump to the conclusion that all that region was inhabited by devils or elemental spirits.

Passing now from the general view of the essentially human character of spirit manifestations, we find a mass of evidence of the identity of the spirits who communicate with us, actual men and women who have lived upon the earth.

First, we have a general proof of this in the fact of the special languages used in these communications. In any country where English, French, German, or any other language is

spoken, the bulk of the communications are in those languages respectively. The Indian spirits, who so often, in this their native country, act as the controls of mediums, usually speak in broken English, or some mixture of Indian. Written communications come in many languages, usually intelligible to the recipient, but sometimes, as I have said, not so, and given as tests of spirit power, but they are always some known human languages. To suppose that any lower class of beings should have developed all the forms of human civilised speech seems grossly absurd.

Coming to the special points of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case or two illustrative of this point, taken from my own personal experience, or from the experience of personal friends from whom I have had them direct.

One of the most interesting demonstrations of personal identity was given to me by a gentleman in Washington,—perhaps he may be known to some of you,—Mr. Bland, a well-known friend of the Indians. He had frequent sittings with a lady medium who was not professional, not paid, but a personal friend of his own. Through this lady medium he obtained frequent communications from his own mother. He knew nothing of spirit photographs, but on one occasion his mother, through this medium, told him that if he would go to a photographer in Cincinnati (I think in Cincinnati he was then living) she would try and appear upon the plate with him. No photographer's name was mentioned—merely a photographer. He asked the medium if she would go with him. They went out together and went into the first photograph gallery they came to, and asked to have a sitting. They both sat down together and the photographer took the picture of the two, and when he developed the picture said there was something wrong about it because there were three faces instead of two. They said they knew it and it was all right, but to Mr. Bland's astonishment the third face was not the face of his mother. This is very important from what follows. He went home and inquired how it was that the face of somebody else came upon the plate. The spirit of his mother then told him that this was a friend who had gone with her who was more experienced in this matter than she was and had tried the experiment first, but if he would go a second time she would then appear herself. They did so, and on the second occasion the portrait of his mother appeared. Then a friend of his suggested, to avoid all possibility of doubt of the photographer having got hold of a picture of his mother, that he should ask her to appear again upon the plate with some slight change in her dress, which would serve to show it was not a trick of any kind. They went the third time. On this occasion there was another picture, very much like the first, but with this slight difference that she wore a different brooch. These three pictures he showed to me, and I had the account of them from his own mouth. Assuming that he has told the truth, I see hardly any possibility of arriving at any other conclusion than that there was a real communication between himself and his deceased mother.

Another clear and striking test case was given me by a friend in Washington, a gentleman of the United States army. He has been studying Spiritualism for nearly thirty years. He has had frequent communications from a daughter who died many years ago. On one occasion there came to him in the real visible form a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and said she was a friend of his daughter's. The next day his daughter came and he asked her who Nellie Morrison was, and she told her father that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about him, and that he died in Philadelphia. He then made inquiries and ascertained that there was an officer of that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these spirits came he asked for further information. He was told that this young lady died also in Philadelphia, the place where she died, what was her age, and the address of her mother-in-law with whom she had lived several years previously. My friend went to Philadelphia, first of all called at the place where she was said to have died, and found the information perfectly correct; then called upon the mother-in-law, and found that which respected her correct also.

Then, on another occasion, this figure appeared again. She was remarkable for having most beautiful golden hair, and he asked whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still, and showed it

to me. He went again to call upon the mother-in-law, and simply showed this hair—very remarkable in colour. The moment she saw it she said, "Why, that is Nellie's hair."

There was still one more test on another occasion. When his daughter appeared to him, his daughter spoke of this young lady as Ella. He asked if her real name was Ella, and she answered that they used to call her Ella. He therefore wrote to the mother-in-law to ask whether her daughter-in-law's name was called Ella, and found it was correct.

But what makes this series of tests most marvellous and most wonderful, is that they were all obtained, not from one medium, but from different mediums, at different times, and in three cities. Here is an accumulation of tests one upon the other that it seems to me impossible to explain in any other way than that of genuine spirit manifestation.

As a personal case is better than any second hand, I will also give you one which happened to myself in America, though not so marvellous as those I have just stated. I had a brother with whom I spent seven years of my early life. He died more than forty years ago. This brother before I was with him had a friend in London whose name was William Martin; my brother's name was William Wallace. I did not know his friend's name was William, because he always spoke of him as Martin; I knew nothing more. But my brother has been dead forty-four years, and I may say that the name of Martin has never occurred to my mind, probably, at all during the last twenty years. The other day when I was in Washington attending some séances there where people receive messages on paper, I received to my great astonishment a message to this effect: "I am William Martin; I write for my old friend William Wallace to tell you that he will on another occasion, when he can, communicate with you." I am perfectly certain that only one other person in America knew my brother's name or knew of the relation between my brother and Martin, and that was my brother here in California. I am perfectly certain that no person in the East could possibly have known either one name or the other. Therefore it seems to me this was a most remarkable proof of identity.

A volume could be filled with similar and even far more startling facts, proving personal identity.

Yet there are many people who have had only the smallest glimpse of the subject who say, "O yes, the facts may all be true, but these things are certainly not produced by spirits of dead men, for that is absurd." I ask, "Why absurd?" I have never received any rational answer whatever; I have never been able to find out why it is absurd.

I will now briefly call your attention to a few of the historical and moral teachings of Spiritualism, supposing it to be true. It seems to me to be no small thing that the Spiritualist is able to accept as history much that the scientist is obliged to reject as imposture or delusion. The Spiritualist can look upon the great Grecian philosopher, Socrates, as a sane man, and his demon as an intelligent spiritual being or guardian angel. The non-Spiritualist is obliged to believe that one of the noblest and purest and wisest of men was not only subject all his life to a mental delusion, but was so weak or foolish or very superstitious during his whole life as not to discover that it was a delusion. They are obliged to hold that this noble man, this subtle reasoner who was looked up to, loved, and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great relief not to have to think thus of Socrates.

In the next place, Spiritualism allows us to believe that the oracles of antiquity were not, from beginning to end, impostures, and that the most intellectual and acute people that ever lived upon the globe were not all deceived. We are told by the historian Plutarch that the prophecies of certain oracles never proved false or incorrect. Would such positive statements be made by such a writer if these oracles were all guesses and imposture? The recorded experiences and demonstrated facts of modern Spiritualism alone enable us to understand these more ancient recorded facts.

Then, again, both the Old and the New Testament are full of Spiritualism, and Spiritualism alone can reconcile the Bible with an intelligent belief. The hand that wrote on the wall at Belshazzar's feast and the three men unhurt in the fiery furnace are to Spiritualists actual facts which they need not explain away. St. Paul's statements in regard to spiritual gifts are to them perfectly intelligible. When we are told that

Christ cast out evil spirits we can believe that He really did so. We can believe He turned water into wine, and that the bread and fishes were renewed so that 5,000 were fed, as extreme manifestations of a power which is still daily at work among us. Then, again, the miracles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight, recorded by eye-witnesses, before thousands of spectators.

Then, again, witchcraft is intelligible to the Spiritualist. Many of the characteristics and phenomena of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with superstition and regarded it as diabolism, which false interpretation resulted in all the horrors of the witchcraft times.

Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganised or destroyed. It further demonstrates, by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications, removing all questionings as to a future existence. A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me, "I am now full of confidence and cheerfulness; I am a changed man." This is the effect of modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, "What is the use of it?" Yet many still ask this question, still seek for what they term some practical good, some effect on their material being. Let us consider for a moment what would be the answer of a missionary who was asked by a Zulu or a Chinaman, "What good will Christianity do me? Will it make me live longer? Will it cure me when sick? Will it save my crops from blight? Will it give me good luck in gambling? Will it make me able to conquer my enemies?" Would not the missionary have to reply that it would do none of these things? And yet many who ask this question believe in and pride themselves on their Christianity and civilisation and again and again ask the very things of Spiritualism, as if these were the only result which, in their opinion, would make it worth having. To such I can only say that I pity their ideas of spiritual truth.

The essential teaching of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state.

Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness and charity, could not possibly be exercised and trained except in a world where wrong, and oppression, misery and pain and crime called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.

I have now, my friends, to the best of my ability, given you an outline of the facts and teachings of the philosophy of Spiritualism. If I shall have induced even one or two of you to inquire for yourselves earnestly and persistently into this momentous question, I shall be fully rewarded. I now wish you farewell.

MISS LOTTIE FOWLER.—We have the pleasure of acknowledging the receipt of £1 from "A Sympathiser," in response to the appeal on behalf of Miss Lottie Fowler.

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Light:

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

SATURDAY, JULY 9th, 1887.

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

A VISION OF DEATH.

By "M.A. (OXON.);"

FROM THE *Psychological Review*, JUNE, 1879.

There is something inexpressibly saddening in the change called Death. One does not need to analyse the emotions that it calls forth. They are very complex: and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary senses; the rupture of old associations; the launching out into the unknown; the "journey into a far country," of which few possess chart or description; the final struggle, and the hideous accompaniments of dissolution;—all these account readily for the mingled memories that cluster round death.

Some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The *body dies*; the *soul is born* into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable "burying of my dead out of my sight" which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a very needful lesson by so doing. Surely it is not well so to abolish the "old landmarks"? When all is said, we know little of the state of the individual soul: and those who pretend to know most are often but sciolists

or enthusiasts, who prate glibly of what they fancy, rather than of what they really *know*.

It can hardly be esteemed a blessing that we should slur over that which, rightly treated, is a most solemnising experience. We know, indeed, that the soul newly enfranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilised, and how much wasted—or of the reasons which have influenced its character, and, therefore, its future state. We only know that law works in this as in all else, and that "as a man sows, so will he also reap."

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some *do* cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a delusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favour with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained that I sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This "egotism of the affections" (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us: but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be wrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this nether world, and labour for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honour and respect them for it. These women who adorn a humanity that sadly needs ornament, go where none but themselves dare venture. So I believe good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or to flatter my vanity, or to satisfy an idle whim. "Onward and upward" I would have all to go; and I do not know enough of the laws of progress to risk impeding anyone by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to teach, we shall not need to dwell on them. At present we are "infants crying for the light," and our inarticulate cry has more of emotion than of reason in its voice.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirits, that we cannot afford to pass by any means of learning what we are and how this marvellous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves. But in abnormal states, in disease, and still more at death, much may be learned. The spirit then acts less normally, and as the physician learns the Body in disease, so we may learn something of the Soul.

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before Death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight-and-thirty hours. During that time I believe it would have been

possible, under favouring conditions, to bring back the spirit had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution: and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable *miracle*.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over: and, for good or ill, the new-birth was accomplished.

Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society? Do we arrive at the plane of Incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigour, and decay, to be followed by Death, and subsequent change of Life and State?

There is, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what strikes me as entirely analogous to what I see Death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the dross purged away, less material (to use a familiar expression), and perhaps less individualised or self-centred.

We know of this world of ours only through our senses: and they are constructed only to take cognisance of molecular structures. Of the ultimate atom—of atomic bodies in any way, and of other structures among the myriads that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. "The glory that shall be revealed" is not for mortal eye to witness. As the dull body of earth is cast off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its subtleties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the eye sees what the mind brings: a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own home, our own pleasures, and our own progress. Creatures in some sense of circumstances, we make our own circumstances too; and even at the worst, we know so little of the vast cycle of existence that we may not presume to say what loss or gain may in any case arise.

Only we know that we must labour for ourselves: and that each Death is only the casting up of the Account that has been running since the last Birth.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A conversazione of the members and friends of the London Spiritualist Alliance was held on Thursday evening, June 30th, in the Banqueting Hall, St. James's Hall, and was very numerous attended, the company comprising:—

Mr. W. Stainton Moses (President of the Alliance), Mr. C. E. Cassal (who had been announced to deliver an address on "Death"), Judge V. S. Anderson, Mr. G. P. Allan, and Mrs. and Miss Allan, Mr. T. A. Amos, Mrs. Bradley, Mr. T. Blyton, Mr. and Mrs. W. R. Betteley, Mr. F. Berkeley, Mr. W. W. Baggally, Mr. Bertram, Mr. H. Butterworth, Miss O'Brien, Dr. and Mrs. Pullen Burry, Mr. J. A. Braik, Mrs. Otto von Booth, Mr. and Mrs. J. F. Collingwood, Mr. Edward Crosland, Mr. J. S. Crisp, Madame Cassal, Colonel A. Currie, the Misses Coates, the Misses Comer, Professor J. H. McChesney, Mr. A. R. W. Churchill, Mrs. Cottelle, Mr. R. J. Davidson, Mr. and Mrs. Duncan, Mr. and Mrs. W. Eglinton, Major-General Earle, Mr. and Mrs. T. Everitt, Mr. F. Everitt and Miss Everitt, Elder F. Evans, Mrs. FitzGerald, Mr. Desmond FitzGerald, Miss Lottie Fowler, Mr. B. H. Gerrans, jun., Mr. B. D. Godfrey, Mr. E. Ernest Graves, Mr. and Mrs. J. Hoperoff, Mr. G. D. Houghton, Mr. E. Hall, Mr. W. S. Hill, Mrs. Hedges, Mr. J. Humphries, Mrs. E. M. James, Major Jebb, Mr. T. Kreuger and Mrs. Kreuger, Mrs. Knight, Mr. and Mrs. Leopold Loewenthal, Mr. A. G. Leonard, Miss Leslie, Mrs. A. M. Lewis, Mr. Mitchiner, Mrs. Maltby, Mrs. Gerald Massey and the Misses Massey, Mr. and Mrs. Mackay, Mrs. L. Chandler Moulton, Mr. and Mrs. Macrae, Miss Major, Mr. Paul Preysse, Mr. and Mrs. R. Pearce and the Misses Pearce, Dr. Peebles, Mr. C. C. Pearson, Mr. F. Podmore, Mr. and Mrs. F. W. Percival, The Viscountess de Panama, Mrs. Sarah Parker, Mrs. Peppercorn, Mr. W. R. Price, Mr. St. John Ross, Mrs. Richardson, Mr. H. Ridgway, Mrs. Roth, Mrs. A. M. Rolland, Mr. Mecheleu Rogers, Mr., Mrs. and the Misses Dawson Rogers, the Misses Snee, Mr. G. Milner Stephen and Mrs. Smith, Mrs. Sainsbury, Mr. L. Sainsbury, Mr. F. Sainsbury and Miss Sainsbury, Dr. and Mrs. Stanhope Speer, Miss Snell, Mr. and Mrs. Stack, Dr. and Mrs. Von Swartwout, Mr. T. S. Swatridge, Capt. Wm. Eldon Serjeant, Rev. A. H. Smith, Mr. P. and Miss Thomsen, Mrs. and Miss Tebb, Mr. and Mrs. W. Theobald, Miss F. J. Theobald, Major Taylor, Miss Viel, Mr. and Miss J. C. Ward, Mrs. and Miss Wingfield, Mr. Percy Wells, Mr. Whitaker, Mr. A. A. Watts, Mrs. Western, Miss E. Wright, Mr. C. N. Williamson, Mr. H. and the Misses Withall, &c., &c.

The President, having remarked on the fact that this was the closing meeting before the members separated for the summer recess, went on to say that if the country that had no history were blessed, how much more so must be a society that concluded an uneventful year of progress in dealing with a subject so vexed and perplexed as Spiritualism. It was a subject that acted as the proverbial red rag to the average John Bull, and the Alliance might fairly congratulate itself on the fact that it had nothing beyond steady progress to record. Turning to the immediate subject of the evening, he continued:—It is my good fortune to introduce to you to-night one who stands to me in various relations. First of all he is his father's son, and Professor Cassal was a very valued friend of mine. No one could have come into close contact with that impressive personality without being the better for it. No one could have called him friend without being proud of the honour that that title conveyed. We were associated together at the college of which he was a distinguished ornament. But the tie that knit us together was Spiritualism. He was, I need not tell this assembly, an ardent and uncompromising Spiritualist. I never knew among a very large acquaintance any man more outspoken, more ready to give a reason for the faith that was in him, or with a better reason to give. "If, then," as Shakespeare says of Cæsar—what a mind was that which inspired those plays!—"If, then, his spirit can look upon us now,"

it must be to him, I will reverently say, a consolation and a gratification to find his son treading worthily in his footsteps. But that is not all. I claim my friend as an old pupil, in the moulding of whose mind I had some small share. It is a sincere gratification to me to think that among my boys, as I like to think of them, are many who (not by any proselytising influence of mine) are numbered among those who interest themselves in the problems that we here deal with, and among them there is none who has found his way by force of brain and keenness of perception more directly to the truth than Mr. Charles E. Cassal. He will tell us, I have no doubt, that he has looked into these things for himself. He is no mere fancy critic, no retailer of other men's thoughts. He is competent to tell us from personal investigation that the faith which we profess is founded on a firm basis, and that the hypothesis of the Spiritualist is the only one that will cover the facts. With these few remarks I request Mr. Cassal to deliver his address. (Applause.)

Death.

Mr. Cassal then delivered an address on "Death," as follows:—

It will no doubt be generally admitted, even in the camps of fashionable agnosticism and of smug scientific respectability, that the great change which man passes through during the closing hour of his existence here is of especial interest and importance; but more particularly must the study of this subject be of supreme interest to us, with whom it is a cardinal point that the death of his physical body does not involve the annihilation of the moral and intellectual side of a man, but is a change and an advance in his form of perception. I take it that the majority of us, and of those who have been with us on about the same lines, and of those who have been impelled to the investigation of the phenomena with which we are concerned, are persons to whom the questions, "What are we?" "Why are we here?" "Whither do we go?" have addressed themselves with more than ordinary pertinacity. Will these questions ever be answered? Certainly I am very far from thinking that we have solved or are about to solve these problems of the ages, but I venture to think that we may justifiably and profitably discuss them in some of their bearings, and perhaps it may be a little more profitably and justifiably than many who have discussed them and who do. I have always thought that the papers read at our meetings might with advantage be prepared with a view of initiating a discussion upon the subject treated, and when I accepted the invitation with which the Council honoured me, I did so with the idea and desire of opening a short debate. Should I be so fortunate as to succeed in this, one of my principal objects will have been attained.

The most intense and touching of man's yearnings is that which looks for a conscious existence beyond the grave. The dread of the unknown and the horror of death are powerfully implanted in the heart of every man, I care not who he is. In his panegyric of Claude Bernard, Renan has put it well: "Like that hero of an ancient Celtic story, who having seen a glorious beauty in a dream, spends his lifetime vainly wandering over the earth to find her, the man who has one day sat down to reflect upon his destiny, bears in his heart a wound which never heals. Invincibly impelled to believe in the existence of justice, and thrown into a world which is and which must ever be the incarnation of injustice; feeling as it were that eternity itself is necessary to give him compensation for his frightful suffering and his bitter sorrow, and finding himself violently checked by the ditch of death, what would you have him do?" Whatever we may be told by so-called positive philosophers or by amiable agnostics about the desirability and advantages of eternal oblivion and nothingness; however eloquent they wax over the "earth, that tender mother, who, when the day's work is done, bids us lie down to rest"; when they think, if they ever do, of anything but themselves and the maintenance of their somewhat fragile systems before the world, I believe that this, the fear of death, will necessarily obtrude. Coming by sudden, unexpected starts, the horror of annihilation must sometimes strike even them, not so much, it may be, on account of self-oblivion, as on account of the absolute disappearance of others. To those who believe that all is ended by death, its chief terror does not lie in the idea of extinction for themselves, but in the conviction that

with the dissolution of the physical body those whom they have loved are lost to them for ever. I say that, in spite of their brave words, in spite of scoff and gibe, they are no more free than the rest of us from the feeling of fear induced by the commonly-accepted notions about death; and it may be noted with satisfaction that the feelings of awe in its presence are with them too. That this fear is a slavish one cannot be denied—produced partly by ignorance, partly, no doubt, by the physiological and pathological processes going on in the body, with their obvious and inevitable end, and the knowledge that the same trials await the observer and those near and dear to him, sooner or later—

“O God, it is a fearful thing
To see the human soul take wing
In any shape, in any mood.
I’ve seen it rushing forth in blood;
I’ve seen it on the breaking ocean
Strive with a swol’n convulsive motion.
I’ve seen the sick and ghastly bed
Of sin, delirious with its dread.”

But the feeling of awe is to be distinguished, of course, from that of fear; awe at contact with the unknown, at the manifestation of a mysterious change; awe from the conviction, latent or developed, that the soul is going forth to live the life that it has prepared for itself by its action and life here.

The faith in an after life is the soul of every religious system that has ever brought consolation to man. In these latter days of restless inquiry men have been led to look into these systems, to examine their foundations, and to ask whether at the stage at which we have arrived they can help us on towards the solution of the problem of life; whether they can justifiably satisfy the present aspirations of man, and emancipate him from his fear of death. The faith induced by them, the power derived from their inspired sources, will enable them still for long to satisfy the demands of countless minds. We, at least, should be the last to undervalue them, or to doubt for a moment the help and strength that they have given, and the boundless good that they have done and do still. It cannot, however, be denied that the old religious systems are fast losing their influence upon an enormous proportion of the cultivated section of society. The time having come, the spiritual evolution being sufficient, science, shaking herself free from the shackles with which it was sought to bind her down, has cleared the ground and produced a new condition of things, and it is with this that we have to deal. The position assumed by those who give the tone to modern science is due to a reaction against theology and theological methods. The mantle of the priest of theology has fallen on to the shoulders of the priest of science, and, strange to say, second-hand garment though it is, it fits him remarkably well, albeit, that as with the cloak of Diogenes, one can see his vanity through its holes. Either the possibility of an existence after death for man is roundly denied, or it is placed in the limbo of the unknowable. One knows all about it, and the other takes refuge in intellectual impotence. Respecting the unknowable, there is the so-called “scientific agnostic,” who endeavours to obtain a cheap character for philosophic calm by asserting and repeating to an extent which has become tedious that he is prepared to accept anything as true when it has been demonstrated irrefutably to his superior mind. Patted on the back in drawing-rooms, looked up to by the feeble as a strong-minded person, he has taken himself *au sérieux*, and he will, no doubt, continue to be regarded as infallible by the ignorant until he is demonstrated to be ridiculous.

But first catch your agnostic and then cook him. When the “scientific agnostic” is caught and put into a corner he becomes singularly uncomfortable, for he is nothing if not complete. He cannot afford to split up things into the knowable and unknowable without at once losing his character. He would make positive assertions, which he has no right to do, his position being one of utter negation; the very utmost that he has the right to assert being the *cogito ergo sum*, and to be quite logical he ought not to do even that.

As to the materialistic positivist, what he says practically comes to this: In the universe there is nothing but matter in motion, the human mind does not and cannot know anything beyond. Life has been produced by a fortuitous combination of atoms. The phenomena of mind are produced by the action of the brain and spinal cord, which secrete volition, memory, and thought, just as the liver secretes bile; and accordingly, when the brain from any cause ceases its functions, the cessation

of thought and consciousness are absolute and complete, and with the death of his body, man as a sentient, conscious being is for ever extinguished. The two positions shortly stated are therefore: Death terminates human consciousness, and there is no vital principle in man which can survive; or, We do not and cannot know whether death does this or not. These statements I traverse. I assert that they are not in accordance with any admitted scientific principle whatever, and that they are not in accordance with known facts. And I contend further that they are opposed to the two great laws of modern science—the law of the conservation of energy and the law of evolution, if these laws are rightly understood, and not restricted in their application, which should be universal and should, therefore, include the world of mind, as well as the world of matter.

Mr. Balfour Stewart, in his last address as President of the Society for Psychical Research, has stated our position on the whole fairly, although not fully. “Those who are known as Spiritualists,” he says, “maintain two things. They assert, in the first place, the existence of certain phenomena, while in the second place they maintain that the simplest and most natural, if not indeed the only, legitimate explanation of these involves the existence of spirits which are permitted on certain occasions to hold intercourse with man.”

“I need not say,” continues Professor Stewart, “that many of us believe in the existence of other intelligent beings besides man, unseen by us as a rule, and in all probability superior to us in mental rank. Many, too, believe, that the denizens of the spiritual world are not indifferent to our welfare, and that we frequently receive aid from them in important crises of our mortal life.”

The gist of my present contention is that if the materialistic theory of life is destroyed, the existence of the unseen intelligences referred to by Professor Stewart may be admitted, and practically the whole position of the philosophical Spiritualist may at once be granted to be, not merely possibly, but probably true. We are told by some, as an excuse for declining to enter into a consideration of our facts and theories, that they have settled the whole question for themselves on *a priori* grounds. They are philosophers of the experimental school, too, who tell us this! Surely it is in that region labelled by these very philosophers as “unknowable” that these *a priori* grounds exist, unless they know and can prove that life and thought are products of the aggregation of matter. Grant that life—a vital principle—can exist apart from protoplasm, that life is not a property and product of protoplasm, and as it seems to me you have not far to go to grant the contention of the Spiritualist when he says that intelligence, and thought can and do exist outside and apart from a brain and spinal cord, and that life, intelligence and thought can exist apart from matter, *as we know it*, or think we know it. If life, intelligence, and thought can thus exist, all analogy would point to the possibility and, indeed, likelihood of their manifesting their existence; and who, then, is to prescribe limits and lay down laws as to the scope and nature of the phenomena to be produced? It may be well, therefore, in this connection, to examine the grounds upon which the proposition “that life is a product of the aggregation of matter” must rest. It is, after all, nothing else than the old theory of spontaneous generation which modern science energetically rejects as untrue.

Matter is regarded as built up of minute particles called atoms, in the present state of our knowledge, indivisible; these atoms unite together to build up molecules. Atoms are separated from atoms and molecules from molecules by distances very great as compared with their own magnitudes. Atoms and molecules are in a state of continuous violent and complicated motion among themselves, invisible since they are themselves invisible. Protoplasm is the name given to a form of matter in which the first signs of life are observed. Chemically, protoplasm is an albuminous substance. So far as can be ascertained it is structureless. These facts being stated the question may be asked—What is the difference between a piece of protoplasm living and the same piece dead? So far as chemistry can ascertain, the same atoms and the same molecules are present in both. It cannot prove the contrary, and it cannot be proved that the molecular movements are not the same in both. Professor Elliott Coues, the distinguished author of *Biogen*, puts the question thus: “What is the difference between a live amoeba and a dead amoeba? What is the difference between a protoplasmic individual living, and the same individual dead? What is the chemico-physical difference

between a living human being and his dead body? If there be no chemical or physical difference, in what does the great difference consist, and if this difference is not due to the presence or absence of the soul to what is it more likely to be due?" To these questions the advocates of the chemico-physical theory of life may be safely defied to return an intelligible answer.

Granting that protoplasm is necessary for the manifestation of life, it does not follow that it is the *cause* of life. Granting that a brain is necessary to the manifestation of thought, it does not follow that it is the cause of thought. For all that is known to the contrary, it is at least quite as justifiable to assert that intelligence is the cause of organisation and physical life as to say that intelligence is produced by fortuitous blind mechanical forces, and it must be seen on the *a priori* grounds of which our friends are so fond, that it is rather more likely that the former contention is the true one, the evidence for the existence of mind in nature being as strong as any evidence we can get.

Since, then, modern materialistic science cannot help us, and has moved the previous question, having perhaps lost a few fine feathers and slightly burnt the fingers of its votaries, what is it that we on our side have got to offer? In the first place there is the discovery of a new "force" which bears upon the question. This it is simply idle to deny. The consensus of evidence is considerably too strong for denial, although it must of course be admitted that a person possessed of obstinate asinine characteristics can easily deny a great deal more than the best of philosophers can prove. Whether the "force" or "cause" is new or not is a matter which we are not able to deal with. At any rate its effects undoubtedly are, in so far as modern investigators are concerned. We contend that this force can be and is directed by intelligence, and that there is often to be obtained overwhelming evidence that the intelligence in question is that of some individual or individuals who have lived on this earth and passed away from it through the change called Death. There being nothing *a priori* to be urged against the existence of other intelligences than our own, and nothing *a priori* to urge against those other intelligences manifesting by the action of the souls of those who have passed away, I fail to see that the Spiritualist hypothesis is so "ponderously difficult" as it is alleged to be, and that it is necessary to fly to the excessively *outré* theories to which our opponents of every shade resort in common, except for the purpose of escaping from conclusions for reasons of a more or less obvious kind which are distasteful to them.

We assert then that there is an abundance of objective phenomena which go to prove that man survives the dissolution of his physical body. We are rallied on being the defenders of gyrating tables, floating fiddles, and dancing chairs. We have been represented in the pages of *Punch* decorated with the heads of geese, while Mr. Foxer, a medium, is engaged in deluding us by the grossest fraud. We are told in effect that the trundling of a mop with a sheet round it about a room is sufficient to delude and dismay us. And so forth, and so on. Very good. I am far from denying the existence of fraud and the prevalence of idiots; but I would venture to point out, with all humility, to some of our critics, learned and not learned, that an argument or a fact cannot be disposed of until it is met at its best, and if you were to fill the shelves of the British Museum with records of frauds and the methods of carrying them out, you would burn the whole collection on the occurrence of a single positive irrefutable result on the other side. And I would further venture to congratulate them on assuming the attitude that has always been assumed by official learning towards anything new or strange. Our critics are the true descendants of those who dubbed Galvani the dancing-master of the frogs; of those who denied the rotation of the earth, the circulation of the blood, the undulation of light, who raised a shout of laughter at the discovery of steamboat navigation, and who demonstrated first that the locomotive could not exist, and then that it could not travel more than twelve miles an hour. I need not proceed; the indictment is a long one and those who figure in it are eminently respectable!

"Most learned don, I know you by these tokens—
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account;
What you can't weigh, can no existence have;
What you've not coined, that must be counterfeit."

It may very well be pointed out that if the existence of out-

side intelligences is granted there are practically no other ways than those referred to for these to communicate with us.

It is remarkable that the phenomena accompanying death, both before and after its occurrence, have not been more fully observed and studied. There is not much information to be obtained from the physiologist. There is distinction between *somatic* death, that which is essentially constituted by the permanent and complete cessation of the circulating current, and *molecular* death, or the slow disintegration of the various cells of which the body is made up and the passage of their vital energy into the bodies of other organisms. The only satisfactory proof of death, final and complete, accepted by physiologists is the commencement of putrefaction. After the cessation of the circulating current—after what may be called the catastrophe of death—there still undoubtedly remains a considerable amount of vital force in the body. What then is the catastrophe of death? It is idle to say that death occurs because of the cessation of circulation. That is like the statement so dear to physiologists that the heart contracts because it is composed of contractile fibres. What causes the cessation of circulation? To me the only intelligible answer is that it is due to the departure of the spirit and the soul. Listen to the conclusion of Carpenter's *Physiology*: "With the final restoration of the components of the human organism to the inorganic universe, in those very forms, or nearly so, in which they were first withdrawn from it, the corporeal life of man comes to a final close. But the death of the body is but the commencement of a new life of the soul, in which, as the religious physiologist delights to believe, all that is pure and noble in man's nature will be refined, elevated, and progressively advanced towards perfection; whilst all that is carnal, selfish, and degrading will be eliminated." And this is the profession of faith of the author of *Unconscious Cerebration*!

But on our side, too, we know but little concerning the process of death. Comparing it with the phenomena labelled sleep and trance, we find that there are occurrences observed in each case which are not referable to the action of the physical body. The Society for Psychical Research, whose most valuable work we all gladly recognise, has invented a theory, or rather a word, in its endeavours to account for abnormal appearances presented to certain persons, and has published a large work, entitled *Phantasms of the Living*. It is strange to observe how, in order to satisfy the mind, scientific and non-scientific men spin theories from insufficient data and coin big words to ticket them with. "Telepathy" is a big word. "Unconscious cerebration" is a ponderous expression. What do they mean? Telepathy simply asserts the transference of thought, but tells us nothing about the *modus operandi*. How is it done? By brain-waves. What is a brain-wave? A brain-wave is an impulse projected by the brain of a living person, "generally unconscious," into space, and by means of the subtle, imponderable, insensible and unknowable fluid termed the *ether*, has the property of so waving in all directions that it can flood the brain of a percipient situated 100 miles off, and cause him to see a subjective apparition of the brain-waver. I fail to see that this is more satisfactory than the explanation that would be given by a Spiritualist; I think it is considerably less so.

Much of value would no doubt be recorded if more observation of the spiritual phenomena, taking place at or about the time of Death, could be made; whether the activity manifested at the time of the severance, the activity with which many of us are familiar, occurs in every case, and why; whether this activity invariably precedes a period of repose; and a more scientific study in so far as it can be made of the remarkable objective and subjective phenomena by which this energy manifests itself. Although so many of us are adverse, and no doubt rightly so in some respects, to the encouragement of so-called physical phenomena, it is absolutely essential that a more careful study of the conditions requisite to produce them should be made. If under conditions satisfactory to myself I obtain upon a slate or paper the writing and the signature of a person who is dead, I am justified in supposing that that person has had something to do with their production. I say, advisedly, *under conditions satisfactory to myself*. I am not concerned with other people. If, again, I obtain specific detailed information in this manner, or by means of sounds or tilts, relating to matters known only to myself and to that dead person, I am again justified in my conclusion. If, lastly, upon a photographic plate an impression of the features of a person dead is obtained again under conditions satisfactory to the observer, he has a right to take the phenomenon as a basis and support for his

opinions. These things, as we know, have been and are done times out of number. No doubt it is better and more satisfactory if they are obtained within the precincts of the private circle than otherwise; and we know well that this is the case.

If, outside of the private circle, the explanation of such phenomena is to be sought in fraud, then I say, on the one hand, that a great number are of such a nature as to make the theory of fraud ridiculous, and, on the other, that there has been plenty of time for the demonstration of fraud to be obtained and published in regard to those occurrences which might be susceptible of that explanation. This has not been done.

But there are forms of spiritual communion, different far from these to which I have alluded. Many of you whom I see around me will know well what I mean. I may be accused of vagueness, but my answer is that it is the essential character of the communion to which I allude that it cannot be placed before the public; that it cannot be proven by committees, however eminent, that it must be experienced by each man for himself. Probably most of us who have been privileged to gain a glimpse of the interior life and to renew thereby, though it may and must be but occasionally, a communion with our dead, have thus obtained our deepest conviction of the life after death. For we then know it in such a way that, compared with it, all other knowledge is no knowledge, reaching to it either by the successive accumulation of fact upon fact, or by the incidence, at a given time, of a proof so powerful that all doubt is swept away like dust before the storm. By such communion, and by it alone, we become able, in some degree, to understand the powerful force of sympathy and love, the unbreakable links by which we are united to those who have passed on before. And to some extent we become able to understand the great human benefits that are potentially contained in the intellectual and moral movement called Spiritualism. Thus what Victor Hugo said has been said by many men before, but by few more eloquently:

"Ce qui rend l'homme fort, à la fois humble et grand, humble dans le bonheur, grand dans l'adversité, c'est d'avoir devant lui la vision perpétuelle d'un monde meilleur, où justice sera faite et où justice sera rendue rayonnant à travers les ténèbres de cette vie."

"In the most cloudless skies of scepticism," said Brougham, "I see a rain-cloud, if it be no bigger than a man's hand—it is modern Spiritualism." If it be true that man needs help and strength, consolation and hope, during his struggle here; if it be true that he fails to find them with the dry light, the light without heat, of narrowed modern science; and if the old faiths fail to satisfy the yearnings of his soul, then, indeed, is Spiritualism a power for good: for through it he can be emancipated from the fear and the horror of Death, he can realise that it is but an evolutionary change; and he can know that the Spiritual power that moved the world eighteen centuries ago is still alive to say to him, "Come all ye that labour and are heavy laden, and I will give you rest."

A cordial vote of thanks having been passed to Mr. Cassal, on the motion of Dr. Peebles, seconded by Mr. A. A. Watts, the meeting then became of an informal character, devoted to music and conversation, the music being under the direction of the Misses Withall, ably assisted by Miss Ward, Miss Alice Everitt, Miss Alice Rogers, and Mr. Ward. Messrs. Brinsmead kindly lent one of their grand pianofortes for the occasion.

A GHOSTLY LEGEND.—A beautiful legend of Durham Cathedral is thus related by Reginald of Durham. "A monk of Durham, keeping nightly vigil in the minster, sat down in the stalls and thought. He raised his eyes; he beheld in the misty distance three forms descend, and with slow steps come from the east towards the choir steps; each had a bishop's habit, each was comely, venerable, and glorious to behold; and, as they paused, they sang Alleluia with the verse, with the sweetest strains of melody. Then, towards the south, where the great crucifix stands, was heard a choir of many voices singing in their several parts the prose, and it seemed as though clerks in their ministries were serving a bishop-celebrant, for there the clear shining of the tapers was brightest, and thence the rich, delicious perfume of the incense breathed around. Then the three bishops sang their part, and the choir made answer with chanting wondrous sweet, while one celebrated as befits a bishop. Then all was done; once more the solemn procession passed on its way, and disappeared like faint images behind the altar; and they say that they who were at that service lie asleep, revered, in that ancient church, Aidan, Cuthbert, Eadbert, and Ædelwold."—*All the Year Round*.

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

To the Editor of "LIGHT."

SIR,—In my first letter, in which I alluded to the remarks of several London journals on the hypnotic experiments made at the Salpêtrière, I cautioned the reader against all premature theories on hypnotism, and quoted the following words of Dr. Bernheim: "If I have not accepted the three phases of hysterical hypnotism just as Charcot has described them, that is, lethargy, catalepsy, and somnambulism, it is because I have been unable to confirm by personal observation the existence of these diverse conditions as *distinct* phases." Mr. Oliphant, at the same time that he said in his first letter: "I agree with your correspondent" (that is, with me) "in thinking that it is premature to formulate theories in regard to them" (the hypnotic phenomena), wrote the following in support of the so-called Charcot theory: "I witnessed some experiments a few days ago at the Salpêtrière, conducted by Dr. Babinski on Charcot's theory, in which the three conditions were *distinctly* manifested." Thus then, to defend as he contrived to do, a theory he does not accept, either with a view to support the author of it, or for whatever ends, at the same time that he put himself in opposition to Dr. Bernheim and myself, he contributed, without being conscious of the fact, to strengthen the views of the *clique* by whom the ridiculous farce exhibited here, in London, was prepared, and for which the case of the "sleeping man" of Soho-square offered a fitting opportunity.

But Mr. Oliphant wrote under the delusion of what he thought he had seen, or what they had induced him, by suggestion, to believe. Neither Mr. Oliphant nor anyone else could see the three *distinct* phases, for hypnosis is in reality nothing more than a cataleptic state or condition which pursues its course, giving rise to the different grades of the series, according to the susceptibility of the persons under treatment, and which varies in its manifestations according to these grades. For this reason, and for no other, it has been impossible for the eminent operators at Nancy, and several other places, to discover the three distinct phases of Dr. Charcot's theory. If they have not formulated the reason for this impossibility, it is, perhaps, because of the prejudice with which they look, from professional bias, upon what is called mesmerism, and which has caused them to lose in some measure for this class of ideas the continuity indispensable to the progress of every branch of human knowledge.

In another part of Mr. Oliphant's first letter, he says: "The difference which has arisen between Drs. Charcot and Bernheim is simply this, that they each have their theories, and the patient, being *merely* a reflection of those theories, acts according to Dr. Bernheim's theory when under his treatment, and under Dr. Charcot's when under his"; and in his last letter, these ideas are confirmed, he expressing himself thus: "And I still venture to maintain that if Dr. Bernheim was as convinced as Dr. Charcot seems to be that the latter was right, he would be able to obtain Dr. Charcot's results," that is, the three distinct phases. But Mr. Oliphant deceives himself, and this is due to the fact that, notwithstanding the "over twenty years" that he says he has "been in close contact with this subject," he has not yet succeeded in gauging the difference existing between the production of hypnotic grades, and that of the phenomena manifested in these grades by those submitting to hypnotic treatment. The hypnotic grades, like the mesmeric or magnetic, depend not on the ideas, nor, as a consequence, on the theories of the operators, but on the susceptibility of the persons hypnotised; so much so, that all the forces of all the operators have not resulted, nor can result, in the advancement of the grade of hypnosis beyond that of which the subject is susceptible. This is the true doctrine, acknowledged as such from the earliest periods of mesmerism down to the present hypnotic time. There is another thing with respect to the phenomena manifested by the hypnotics in the grades of hypnosis; for as these phenomena are *almost always* due to suggestion, and as this proceeds from the operator, they necessarily correspond, almost always also, to his ideas or

theories.* Mr. Oliphant speaks at the end of his last letter of a theory of his own. It surely is an omission on his part to withhold such a contribution from the student or inquirer.

Mr. Oliphant denies that three explanations were given by him as to the difference between Dr. Bernheim and Dr. Charcot, and disputes that the second of them deserves the qualification which I gave it of being as severe as unfounded; but it is not surprising that he should think so, and try to persuade others to the same opinion, after omitting in the reproduction, as he has done, the word which produces the severest result. I consider it, therefore, very desirable to restate the explanations alluded to:—

1st. "It is *only natural* that such differences should arise in dealing with phenomena which are so little understood as those now occurring."

2nd. "When Dr. Bernheim says that he is unable to confirm the distinct phases of lethargy, catalepsy, and somnambulism by personal observation, I account for it by the fact that he has not first formulated Dr. Charcot's theory."

[The word *first* is that omitted by Mr. Oliphant in reproducing this explanation.]

3rd. "My explanation of the difference which has arisen between Drs. Charcot and Bernheim is simply this, that they each have their theories, and the patient, being merely a reflection of those theories, acts according to Dr. Bernheim's theory when under his treatment, and under Dr. Charcot's when under his."

Mr. Oliphant seems to think that two of them are not explanations because he has not so designated them; but in his last letter, speaking of the second, he says: "But I venture to suggest, as an explanation of the difference which arises between them . . ."; and as he has already named the third an explanation, we may set aside the first, contenting ourselves with two only.

In another paragraph of his last letter Mr. Oliphant says: "I quoted Dr. Bernheim's words" (the quotation was taken from my first letter, and consequently appears as it was translated by me) "to the effect 'that in order to put a limb into a state of catalepsy it is not necessary to open the eyes of the hypnotics, as they do in the Salpêtrière,' &c., because I witnessed an experiment in which it was necessary." Mr. Omerin, in an answer to this, states that Dr. Bernheim does not refer to all hypnotics in speaking of them in the terms quoted, which, of course, disposes of the question; only it is a pity he did not say so." Mr. Oliphant having left out the part of the quotation expressing the ideas to which I referred, it follows from so strange an omission that my words become associated with those with which the writer is pleased to identify them. The part omitted is this: "it suffices to lift the limb, hold it raised, and in case of necessity, declare that the hypnotic cannot lower it, and the limb remains in suggestive catalepsy," on which Mr. Oliphant commented in these terms: "He" (Dr. Bernheim) "seems to ignore the fact that a condition of hypnotism may exist . . . in which the process he describes is not possible," to which I reply: "The concluding lines of this paragraph seem to confirm the fact that Mr. Oliphant has not read the works of Dr. Bernheim. Dr. Bernheim does not refer to all hypnotics in speaking of them in the terms quoted, but only to those who possess an aptitude for manifesting the phenomena in question" (those of suggestive catalepsy). In support of this I added a quotation from Dr. Bernheim, which ends thus: "In such state, the patient has an aptitude for manifesting the phenomena of catalepsy or of somnambulism, without it being necessary to submit him to any manipulation whatever" (that is to say, to the several manipulations adopted in the Salpêtrière, and among them the opening of the eyes of the hypnotics). It is difficult to understand how Mr. Oliphant could make any mistake about the idea to which I referred, and yet more, how he could have written with such form of candid sincerity the following sentence: "Only it is a pity he" (referring to myself) "did not say so" (that Dr. Bernheim alludes to what Mr. Oliphant has attempted to establish, and for which purpose the omission suits very well). Mr. Oliphant does not fully understand that in this manner he is also really working against himself; for by declaring it necessary that I should say what Dr. Bernheim thinks upon the point mentioned, he, in fact, confesses that he has not yet seen the works of the learned Doctor, and as a consequence, he evidences the inexcusably loose manner with which he spoke of him, endeavouring to prove him ignorant of certain hypnotic phenomena.

Mr. Oliphant writes subsequently: "I did not say that in every case the mind of the operator is responded to by that of

* M. Binet says that "in a vast number of cases the subject preserves his intellectual and moral identity," and that "when he receives a suggestion to act, he may resist if the act is in contradiction with his character, and he may examine the order, and even absolutely refuse to obey." But according to the most competent mesmerists and hypnotists, this only occurs in rare and exceptional cases. It is conceivable that M. Binet may have casually met with more of these exceptional cases than others, or that the subjects of his treatment alluded to may not have been in the grade of hypnosis necessary for at once receiving the suggestion, and for submitting themselves to it. We should do well to bear in mind, in considering this question, that the greater number who are not obedient to the suggestion on the first occasion of being hypnotised, are obedient on the second, third, or later attempt, by a species of hypnotic education.

the patient," forgetting that he had said in his first letter: "The patient, being merely a reflection of those theories" (the theories of the operator), "acts according to Dr. Bernheim's theory when under his treatment, and under Dr. Charcot's when under his." He afterwards adds: "When I say that hypnotic suggestion need not be verbal, the very phrase used implies that there are cases where it must be verbal." But Mr. Oliphant again forgets, in this instance, that his proposition was intended to combat the following from Dr. Bernheim, which I gave in my first letter: "It suffices to lift the limb, hold it raised, and in case of necessity (that is, when 'it must be verbal') declare that the hypnotic cannot lower it."

Trusting you will excuse my trespassing on you to this extent,—Believe me, sir, yours obediently,
3, Bulstrode-street, Welbeck-street, F. OMERIN.
Cavendish-square.

June 21st, 1887.

"Undeveloped Spirits."

To the Editor of "LIGHT."

SIR,—Without wishing to detract in any way from the merit of "J.H.M.'s" very interesting papers on "How I Investigated Spiritualism," I feel compelled to take exception to some remarks in your issue of the 18th ult. While most cordially agreeing with the objections to phenomena hunting and dark séances, as they frequently give a license to influences of a low order to exercise their worst intentions unchecked, I am decidedly not in accord with the suggestion of the control named "Alice Owen," that undeveloped spirits should never be allowed to take possession of a medium. Boisterous ones will certainly do serious harm if not properly dealt with, therefore extreme caution is absolutely necessary. But I look upon it as an act of unkindness to close our hearts to all such who would approach our circles. The usual harsh challenge, and then the peremptory order to depart, must often come as a crushing blow to many a poor distressed one requiring light and comfort. I am firmly of opinion that none are so depraved as to be beyond redemption—they do wrong because they know no better; if the spark of divine good implanted within them were completely extinguished they would cease to exist, a spiritual impossibility. Good must ultimately prevail; its essence can never be utterly destroyed in any of God's creatures. I maintain most emphatically that if we can by any means (means which are happily known to some) assist in the development of misguided beings who have passed away at enmity with God and man, and as outcasts of society, we should make an effort to do so.

There must be vast numbers of helpless ones hungering after human sympathy, which must be extended to them before they can make the slightest advance. They shun all that is bright and good on their side, feeling that it is not for them to enjoy. It is our pity and counsel alone that can free them from their earthly chains, place them on the first rung of the ladder of progress, and direct them to those who are waiting to guide them in their heavenward course. The fact of their being earth-bound is a strong proof that mortal aid is required to release them, and I consider that we are wanting in charity if we refuse to give that encouragement which has been such a blessing to ourselves. To me it is a valued privilege to be permitted to assist in this noble work and labour of love. It has been thought by many that any contact with inferior influences must necessarily injure sensitive mediums and unfit them as instruments for higher controls. This, in my experience, is a mistake, provided the sole object is to lend a helping hand to the apparently lost and degraded. If a medium is well developed, carefully guarded by an experienced mesmerist, and supported by harmonious conditions, no danger can arise. It does not follow on this account that we should relax our efforts to relieve and elevate the poor and distressed in our own sphere; but we shall find that as we give consolation to any who may be brought within our reach, we shall be compensated beyond our most sanguine expectations, and lifted up to higher and brighter spheres of development.—Yours faithfully,

15, Upper Baker-street, N.W.
June 28th, 1887.

W. R. PRICE.

Arthur Savage.

To the Editor of "LIGHT."

SIR,—Will you kindly mention in your next issue that Mr. and Mrs. Herne intend giving a séance at my house, 8, Annis-road, Cassland-road, South Hackney, for the benefit of Mr. Savage? As, however, it is desired to keep the séance select, any friends wishing to be present will please send me word and I will let them know the day and time. I am within three minutes of Victoria Park and Homerton Stations (N.L.R.), and five minutes of 'bus to Bank.

A concert has been suggested at Goswell Hall, and one or two friends have offered their services. If a few others will volunteer I will try to arrange for the hall.—Yours,
July 5th, 1887. FRED. SIMPKIN.

TO CORRESPONDENTS.

Several communications are deferred on account of the pressure on our space.

GNOSTICUS.—We do not think your query susceptible of an answer, nor of profitable discussion, in our present state of knowledge.