

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 348.—VOL. VII. [Registered as a Newspaper.] SATURDAY, SEPTEMBER 3, 1887. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

WEAK AND STRONG POINTS IN SPIRITUALISM.

PART IV.

So much for what Mr. Abbott considers the weak points in Spiritualism that may be supposed capable of hindering its spread. I turn now to the other side of the question. In what does its strength lie? Here I shall not find cause for much disagreement by reason of the character of the arguments set forth. First, Mr. Abbott contends that "Spiritualism is based upon the observation of actual, existing phenomena." "What will you do" (he cries) "with the ever-accumulating testimony of competent witnesses? This is not a question of reasoning, but of evidence." Well, the answer is that the evidence will, in some cases, be denied when it is found; and in some cases it is—for what cause it is not here important to inquire—not available to some investigators. No doubt there is a class of mind, and that the most logical, that accepts the weight of evidence as conclusive, though it has found none for itself. But there is, also, a class of mind that refuses credence to anything that it has not personally proven. And I am far from wondering that this is so. However strong the proof, I cannot be surprised that anyone should have an earnest wish to see these things for himself. But when, unfortunately, this is not possible or practicable, it is not reasonable to put aside all other evidence as worthless. That is the exact point at which we begin legitimately to complain. Another point in respect of evidence where we object is as to the character and nature of the tests applied and the proof demanded by some investigators. All that needs to be said on that head has been said in these columns in notices of the striking volume *The Kernel and the Husk*.^{*} Mr. Abbott puts the argument for the proven reality of the objective phenomena of Spiritualism, such as Psychography, and what are commonly called the physical phenomena, in a way which seems good and sufficient, though it might be much strengthened, *e.g.*, by such arguments as those contained in Mr. C. C. Massey's paper, "On the Value of Evidence in Matters Extraordinary";[†] and in the same writer's "Possibilities of Mal-Observation in Relation to Evidence for the Phenomena of Spiritualism."[‡]

^{*} See "LIGHT," No. 329, p. 180, and No. 333, p. 226.

[†] See Zöllner's *Transcendental Physics* (Ed. of 1881). App. A., p. 197.

[‡] *Proceedings of the Society for Psychical Research*. Part X.

Mr. Abbott makes much of the undoubted fact that the evidence on which we rely is so wide-spread, so consonant with the beliefs of all races and all ages. He refers to the prevalent belief which the curious inquirer will find in modern Greece as well as in the Highlands of Scotland, in Australia, Polynesia, Russia, China, and Egypt. The Zulu equally with the Red Indian has an unquestioning faith in communion with those of his tribe who have been summoned from his side by the Great Spirit. The only people, so far as he can ascertain, who lack this belief are the New Hollanders. I should be surprised to find that further research does not show that they are not a solitary exception. If they be, then their singularity in this respect does but emphasise an otherwise universal consensus of belief. Nor will it avail the critic to object that these are primitive beliefs, early myths which flourish in the savage epochs of the races, and disappear in the presence of education and enlightenment. "The belief is now more firmly held among the educated classes than it has been for two centuries," *i.e.*, since the age voluntarily cut itself off from experimental proof of a future state by destroying the avenues of evidence. The latest civilisation in its highest and most perfect development joins hands in this respect with the primitive beliefs of the childhood of races, and the instinctive intuitive faith of humanity is shown to be unaffected by accidents of environment. Nor is this all. The revived faith held by men of all sorts and conditions, "literary men, lawyers, physicians, men of science, not a few secularists, philosophical sceptics, and pure materialists," has been gained "through the overwhelming logic of the phenomena" which have been observed with rigid scientific accuracy. "But neither science nor philosophy has made a single convert from the ranks of Spiritualism." It is a unique and noteworthy fact that no man who has once proven for himself the truth on which this belief is founded has ever been a deserter from it. It is true, no doubt, that there are some minds so constituted as to be incapable of receiving the evidence for what seems to them so stupendous a claim. They have not ears to hear. Their time is not yet come, and it may be confidently predicted that they will receive in time to come that which at present their inner natures do not need. Not all of us find the same food nutritive; and it is desirable to insist that this matter is not one merely of external evidence of certain phenomena; the facts are not isolated, nor even a mere medley of occurrences with no further significance. It is a very mistaken view so to regard the external presentation of that which alone most men know as Spiritualism. There is below this unattractive exterior what is the soul's necessary food, and those who need it will dig for it and find it. Those who do not will content themselves with superficial sneers at the rugged and ugly exterior.

After a necessary recital of some of the testimony given by the great men of the past to their part in this belief, Mr. Abbott shows how the philosophy of the Spiritualist accounts for the element of the so-called *miraculous* in history on a perfectly natural basis. All through the

annals of the world we find accounts of apparitions, communications with the departed, and other phenomena very familiar to the Spiritualist. Critics have been driven to the necessity of considering these as special interventions of Providence, or of rejecting them as unfounded fictions or figments of a deceased brain. It is no small gain, as Mr. Alfred Russel Wallace forcibly pointed out in his *Defence of Modern Spiritualism*—an essay which each new generation of Spiritualists may be earnestly recommended to study—it is no small gain to us that we are not driven to these straits; that the Dæmon of Socrates is not unintelligible to us, and that we are released from the necessity of regarding that great mind as unhinged, the melancholy sport of a dominant hallucination. We can offer a solution of all these perplexing problems that no other body of persons can venture to propound. No other theory offers any adequate explanation of the world's history :—

“This universality of belief in a future existence results from a universality of phenomena, which are no more coincidences than the falling of unsupported bodies to the ground. For I do not believe any large amount of cumulative evidence of disinterested and sensible men has been, or ever will be, obtained for that which is an absolute and entire delusion. Men will hold to forms of belief after reason for so doing has ceased; but I do not believe the world can be universally deluded or mistaken as to the verity of oft-repeated occurrences. I am not willing to follow any belief because great men have subscribed to it, but I am willing to believe their statements of facts, when I have no reason to question their honesty, and when their statements tally with my own experience.”

When Mr. Abbott turns to consider the reasonableness of the religious teaching given with singular unanimity by spirits, and the blessings which that teaching has already conferred upon the world, his argument has my entire assent. Its absence of dogmatism, its receptivity of new truth, and its recognition of the Divine germ which is to be found in all systems of religion; its disclaimer of all approach to finality, and its statement that all truths are but approximate, adapted in their expression to our existing state and susceptible of infinite elucidation when we shall be able to bear it—all this is to me as beautiful as it is true. I need not pause to say, what I have so often said before, that in *proportion* as these ideas permeate the religious systems of the world these systems are the better, the truer, the more beneficent in their effect on mankind. Nor need I reiterate my belief that this permeation is actively going on to an extent of which we have only a very inadequate idea. “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” It is another instance of the foolish things of the world confounding the mighty; and the mighty, who sometimes condescend to turn a passing glance on what so uncomfortably obtrudes itself on their attention, can aid as little as they can stop its irresistible growth and development.

I have not felt it needful to dwell so long on Mr. Abbott's strong as on his weak points. Not because they are not strong, but because they can stand alone by their inherent strength. Nor have I spent time over the weak points because I deemed them serious, but only because I know that prying eyes will always be searching out the flaws, while they are blind to the glory of the sunbeam in which they seek to detect the mote. Mr. Abbott has done a service to the cause of Spiritualism, to which he is so firm an adherent, in presenting, as he has done, the arguments on both sides as they strike his mind. “For myself,” he writes, “I can say that from phenomena coming within my *own personal observation*, I am convinced in such a manner as to make doubt impossible that life extends beyond the grave.” He shares that knowledge with a vast and increasing number who have substituted it for the faith

which they had found no longer sufficing. These are the strength of Spiritualism. Its phenomena are fugitive; it may be that they will altogether fade away. For the action of Spirit on a particular age bears some resemblance to the operations of agriculture. The barren land is broken up; attention is forced by strange and rare phenomena. The seed is sown in the land thus prepared for it. Then comes the growth, the ripening, and the garnering of the grain. The ploughing and harrowing are no longer needed. But the seed thus sown in a fruitful soil bears its mature fruit; and when this is gathered men find that they have gained so much spiritual food, some thirty-fold, some sixty-fold, some a hundred-fold, which suffices till a future age is ready for a fresh supply.

FATAL ACCIDENT AT ILFRACOMBE.

I much regret to learn that among the victims of the yachting accident at Ilfracombe is Miss Blyton, of 77, Greenwood-road, Hackney, sister of Mr. Thomas Blyton, so well-known to readers of “LIGHT.” At a sitting held at the house of a friend at which two powerful mediums were present Miss Blyton manifested her presence, evidently not yet realising exactly what had taken place, but full of a vague distress on her brother's behalf. (Such little side pieces of evidence, I may say in a parenthesis, for spirit identity seem to me worth any amount of elaborately prepared proof.) I am sure that I shall represent the general feeling of the readers of this journal in offering to Mr. Blyton sympathy and condolence in the heavy sorrow that has been laid upon him. It is fifteen years, and more, since I made Mr. Blyton's acquaintance, and he was then, what he has been ever since, a thorough and consistent Spiritualist, always ready to work for the furtherance of that which he holds not as an empty faith but as an active factor in his life. He will find it his support now.

MR. J. J. MORSE'S CLASSES IN SAN FRANCISCO.

Mr. W. Emmette Coleman writes thus in the *Religio-Philosophical Journal* :—

“In pleasing contrast to the mass of rubbish, false and demoralising in character, as much of it has been, leading the mind astray in wild chimera and nonsense indescribable—silly being a mild term wherewith to fitly describe it—in pleasing contrast to this festering heap of glibly-taught inanity and verbose nothingness, the course of lectures now being delivered in this city by Mr. J. J. Morse may be referred to; and I am glad to be able to report the success that has crowned his endeavour. At the first session of the class in parlours at the Palace Hotel, the seating accommodation was found insufficient to accommodate the large number in attendance; and in consequence of the increased number that have joined the sessions have been transferred from the hotel to a beautiful hall in the Alcazar building.

“Having attended several of the lectures, I am enabled to speak understandingly of their character. I find them in accord with established scientific facts—based upon demonstrated truths, not on the fleeting fancies of dogmatic visionaries. Their eminent practicality, and the utilitarian character of the instruction imparted, are marked features—this in contrast to the useless and misleading teachings that have been so plentifully served up by others. The course of twelve lectures includes the whole being of man—first, the physical; secondly, the mental; and thirdly, the spiritual. They embrace a sound system of instruction for the conservation of bodily health, the rational exercise and culture of the various mental faculties, and the development of the latest possibilities of the inner spiritual nature—clairvoyances, prescience, intuition, &c. The genuine truths found in what is called mind-cure (under its varied appellations), and in Theosophy and Occultism, as distinguished from the myriad fancies associated with those systems of thought, will be presented—the grains of wheat will be separated from the attendant, incumbering loads of chaff.”

COLERIDGE says: “A religion must consist of ideas and facts both. Not of ideas alone without facts, for then it would be mere philosophy. Nor of facts alone, without ideas of which those facts are the symbols, or out of which they arrive, or upon which they are grounded; for then it would be mere history.”

READY-MADE CLOTHES.

Probably most readers of "LIGHT" have been puzzled at some time or other by the well-known trick of communicating spirits announcing themselves as distinguished people, and have now and then felt, while reading some deeply interesting message from hidden spheres, what the French call a *retour sur soi-même*, when the unseen informant adds that it comes from Confucius, Plato, or Kepler, as the case may be. Indeed, one turns back rather sharply on such occasions to intuitive common-sense, feeling as if willingness to believe had carried one away a little too far. Yet very often communications so suspiciously endorsed seem otherwise to bear the impress of veracity. How is it, one asks, that any gleam of truth can reach us combined with evident or presumable falsehood? Swedenborg's assertion that the habitual mendacity of spirits exceeds all that we are familiar with on our own plane of being, has never given me a satisfying key to the enigma: it only suggests another, *Why* are they so fond of fibs? Among ourselves they are seldom without motive; vanity, malice, or self-interest of some kind prompting untruth; and among the crowds which throng the accessible approaches to minds in the flesh, tricky and malevolent spirits can hardly be so many as the boundlessly false appear to be; what, therefore, can be the temptation? Only a few days ago I chanced on a saying of Swedenborg's, in a book of his not seen before, which gave me a glimpse of a reason. "It is," he says, "a peculiar circumstance in the spiritual world that a spirit thinks himself to be such as is denoted by the garment he wears, because in that world the understanding clothes everyone." Now, it has long been understood that the contents of a medium's mind always more or less modify every utterance given through it; thus the informing spirit uses what he finds there. May there not be *unintentional* assumption of an ideal character found in the mind of a medium? The rule which this great seer tells us obtains in spirit-world is continually exemplified in our own: as regards the clothing of our bodies, the body's mimetic representation of feeling, and the dressing up by imagination of the *conscious* Ego, anyone may prove it by observing what takes place within and without. A soldier in full uniform, a bishop in lawn sleeves and apron, an ill-dressed or well-dressed woman, all feel themselves to be what their garments denote in a much stronger degree than reason alone can justify; and both actors and painters know well that to simulate gestures of passion is to induce emotional excitement; of varying intensity, of course; but invariably attitude and gesture will—in some measure—confirm the state of mind which it interprets externally. A remark of the late Mr. W. Bagehot exemplifies this very neatly. "Lord Chatham was in the habit of kneeling at the bedside of George the Third while transacting business. Now no man can argue on his knees. The same feeling which keeps him in that physical attitude will keep him in a corresponding mental attitude." (*The English Constitution*, p. 86.)

Quite as certain it is that we all live up, or down, to our imaginations of what we are. With two such good authorities as Jean Paul Richter and Novalis to vouch for this fact, it is needless to try and make good the point. The one says, "Whoever remarks to a man, and much more to a woman, 'you are certainly cross or angry,' will find such useless plain speaking verified, even if it be not true at first. One so easily becomes that which we are taken to be." And Novalis still more boldly tells us, "If a man could all at once verily believe he *was* a moral man, he would become such." In each case the ready-made garment of imagination dominates consciousness. Nor would this surprise us if we had any adequate idea of the creative force of imagination. By it, according to Boehme, the eternal and temporal world came into existence: the imagination

of the supreme abyssal Deity in the first case, and that of *spiritus mundi* in the other, *producing* all that is.

But what concerns us more practically is the warning he gives as to its momentous effects in the microcosm. "The soul," he tell us, "must have magic food, viz., by or with the imagination . . . it must draw in substance into itself through its imagination, else it would not subsist."* Can these sayings of his throw any light on the love of personation so common among those who speak behind the veil of our grosser embodiments? Is it that they, having lost material bodies and not attained true enduring substance for the soul's magic food, are like people trying on one suit of clothes after another, when assuming characters, in hope of finding some that can satisfy imagination? I think self-love in the flesh knows something of that process now and then; and what a weariness constant change of its imaginative clothing becomes as time goes on! One day it all seems so poor and trumpery—the next, its tinsel glitters like gold; the inflation of self-importance so occupying! the shrunken squalor of self-contempt causing so much dismay! We have all of us a strong reminder of the risks of desirous imaginations in our present bodies, for it was "the will" of our first progenitor that *did* "imagine into this monstrous property"† of gross flesh and blood, and the worst of the danger is in the reaction of body on the spirit. "The form impregnateth its imagination"‡ as surely as that fashions the form, and as "the essence is in the body even so the spirit doth figure and form itself internally."§ The imagination once established, "the phantasy receiveth nothing into itself, but only a similitude or thing like itself, and that likeness is the power of its life."||

Nor does the danger stop there. Adam's lapse of imagination (I speak as the convinced disciple of Boehme) brought all the race into what he so truly calls "the stage play of the self-hood of nature,"¶ and in every part of that play we have most accomplished prompters behind the scenes in the victims of an antecedent rebellion. "The devil," said Giehtel, "is anxious about our soul's imagination; he understands it better than we." If by any allurements of *other* magic he can famish our souls by hindering them from "imagining a little into the love of God," suitable sorceries for that end will be ever fresh and strong; and by the conventional *he*, I mean a host inimical to man from envy of his potential supremacy. The Father of Spirits knew how this would be, and has in mercy given us a perfect pattern of what man should be, and must be, to become wholly a man and no longer a confused creature, doubtful alike of his origin and his destiny, ready to believe himself the transient outcome of the forces of Nature—a passive irresponsible link in the chain of cosmic evolution. Especially in these days, when society echoes with a multitude of voices decrying old phases of belief, and literature besets us with a tangle of theories only agreeing in the destructiveness of negation; when old habits of thought have been torn to rags, and souls shiver in the comfortless wastes of doubt.

Anyone who has known what it is to feel in a chaotic state of undefined purposes, driven here and there by conflicting impulses, and fruitless agitation of thought, will understand the sort of help which is afforded by a ready-made ideal of what one ought to be,—a firmly settled mould into which thought can at once subside. Roman Catholics well understand it; but we need more than Papal authority can offer; we want clothing for self which death cannot remove, nor sickness discredit. It is just this which the example and counsel of our Divine elder brother supplies. Let us take

* *Incarnation*, Part I., Chap. iv., par. 46, and *Ibid*, Chap. v., par. 88.

† *Mysterium Magnum*, Chap. xxii., par. 19.

‡ *Incarnation*, Part II., Chap. iii., par. 7.

§ *Mysterium Magnum*, Chap. xx., par. 37.

|| *Treatise on Election*, Chap. iv., par. 122.

¶ *Ibid*, Chap. iv., par. 60.

it direct from Him in its simplest principle of filial obedience and the humility which is the *sine quâ non* of all persistent love—"the throne of love is humility"—for verily all the disguising modifications given to the character of the Lord Christ by scores of small-minded zealots have done much to disfigure it in modern views. The habits of that brother are ready for our ideal outfit at any moment, and are such as all of us can adopt; for He having worn the rough wrappings of our flesh knew what is in man in that condition, and exactly measured our need,—need of peace, and motive force that cannot fail of its object. That "*the life of man is a form of the Divine will*"* was the great truth to which His whole life gave witness. Surely it would go far towards helping us to maintain cheerfulness and fortitude, at all times, if we would accept all that is unchosen and inevitable in our lot as a manifestation of the *permissive* will of God, as the place in life's battle where we are to hold the ground for Him, and conquer by patience and meekness of wisdom. Volition can reach this much of the garment of the Christ; at any time by exerting the *magic fire* of the soul it can compel itself to be dumb under insult and wrong, and refrain from accusation and threats while suffering. And if Boehme was not mistaken there is no time to lose in trying thus to clothe ourselves with humility—(the most comfortable and becoming wear if people would but try it!)—for he says: "In whatsoever essence and will the soul's-fire liveth and burneth, according to that essence is also the *fiat* in the will-spirit, and it imageth such an image: so now when the outward body deceaseth, then standeth that image thus in such a source and quality. In the time of the earthly life it may *alter its will* and then also its *fiat* altereth the figure; but after the dying of the body it hath nothing more wherein it can alter its will."† Why not after the outer body's death? Because, as he and Swedenborg both assure us, with the body we lose the power of restricting our thoughts, wills, and opinions to ourselves; we become a part, so to speak, of a common-stock mind, that of a society unseen here, to which we have belonged—but unconsciously by virtue of our most interior life—while believing our spirits alone. I entreat attention to the inferential meaning of those words, "in such a source or quality." Quality, according to Boehme, is an equivalent to the German word *Quell*, a spring or source. The outcome of every *source* is not confined to present time, is not limited, is not easily exhausted. If we carry with us into another world a *source* of misery in any vicious quality not transmuted as in this life, it may be, we must expect copious floods of anguish. If it is well now, it will be unimaginably, blissfully well beyond the short road across which we pass on earth, to have accepted the durable, close-fitting simplicity of the raiment of Christ. "*God's substance*," said Boehme, "*is humility*."‡ This explains a little how it was that while He Who came to rescue us from the masquerade of evil powers truly described Himself as *being meek and lowly*; He could announce, when quit of coarse flesh and blood disguise, that to Him was given "*all power both in Heaven and earth*."

A. J. PENNY.

MRS. DUNCAN'S HOME.—We desire to call attention to the advertisement which appears on our first page, of Mrs. Duncan's Home for Crippled Children, Mansfield-villas, Church-road, Willesden. The self-denying work done by Mrs. Duncan deserves more recognition than it has received, more support than it has yet obtained. She has spent herself without reserve on a most worthy object: and therein she has her reward, but people should see that she is properly and adequately supported.

* *Divine Vision*, Chap. ii., par. 2.

† *First Apology*, Part II., par. 266.

‡ *Treatise on Election*, Chap. vii., par. 152.

TOLERANCE.

Spiritism has for its object, or rather principle, the same tenet as was upheld by the Reformation, but to which the Reformers were unfaithful. This principle was "to respect the belief of every man's convictions." But at that time the religious community were too much leavened with the dogmas of Rome for that text to be acted up to with consistency. Freedom of thought and opinion were too foreign to the prevailing trust in priestly exposition and teaching for the public to be able to do without the dicta of authority. And it is only by the growth of that freedom, gradually working its way down through the 300 years that have since passed by, that a time has arrived when religious freedom has become sufficiently developed to permit of the Reformers' tenet receiving additional help towards completion. Thus Spiritism is but a completion of the Reformation. It teaches us to inquire into religious matters, each man for himself. It preaches a God of perfect, absolutely perfect, love and justice. And it counsels men to reject every idea of God that is incompatible with these two characteristics, no matter the source from whence it comes, no matter the authority by whom promulgated, as dishonouring to His perfection. Hence, every man has a perfect right, and further, it is his definite duty, to contemplate his God, and to form his own religion according to the results of that contemplation.

Spiritism has no dogmas, no beliefs, but it has knowledge. It, by multiplicity of testimony, knows that God's love is perfect; that His love extends to all His creatures; that there is happiness in store for them all—but it depends on them alone how soon they will attain that happiness, or how long they will defer it. It knows that God's justice is also perfect, and therefore every act, every thought, will receive its exact equivalent in reward or punishment in this life or in another state of existence; but that there is no eternal damnation, for that is incompatible with His love and power. The worst of sinners will at some time repent and see the folly of their ways. But how long it may be before their wickednesses are worked out in sorrow, remorse, and suffering, none but God and His highest spirits can know. These two faculties are the chief ones that are taught by spirits, Love and Justice. Man is permitted to believe anything he likes. His belief is of no consequence in the spirit-world. No mere form of faith can advance him one iota nearer to the perfect state which he is destined to arrive at. He may, with reason, believe what he pleases so long as it is compatible with the perfect love and justice of the Almighty.

This earth is not the place where the human soul attains a perfect religiosity. The macrocosmic progress of the earth leads us to think that a time may come when the sense of religion may be perfect in its inhabitants; but that is many ages distant; and the microcosmic development of units now living in this world ought to far outstrip in speed the development of the whole. In the past the idea of God has gradually changed, and at the present moment vast efforts are being made to give to man a higher and nobler view, than has ever before been held by the masses, of His magnificent qualities. It is not until intelligence and morality have advanced sufficiently to result in virtue and wisdom that man's soul is in a fit state to develop religiosity to its fullest extent. It is a sense that is but budding in us, and we are assured that in better worlds it will blossom forth in all its beauty, in worlds whose inhabitants have for the motives of their acts nothing but the honour and glory of God. Spiritism ought to bring this sense of religion to a state in which religious tolerance should be perfect. It will do away ultimately with all sects, every man becoming his own priest, every conscience becoming the religious instructor of its owner. There will, therefore, be as many sects as

there are men, for no two persons who dare to think for themselves, and who dare to reject the dogmas of priestcraft and superstition as follies and unworthy of attention, are ever found to be in perfect agreement on all points. That will be a happy time when party bigotry, sectarian hatred, and religious animosity are buried in the limbo of the never-to-return past.

1ST M.B., LONDON.

DR. PEEBLES IN LONDON.

We quote the following extracts from a letter written by Dr. Peebles, while in London, to the editor of the *Banner of Light*:—

Seance with Eglinton.

As per agreement I was at Mr. Eglinton's residence, Nottingham-place, promptly at eleven o'clock. Mr. Eglinton had just returned from St. Petersburg, where he had given séances to the Czar and Czarina, Grand Dukes and Duchesses, princes, barons, counts, ambassadors, and university professors.

Think of it! University professors, Czar, princes, scholars, Gladstone, and notables near the throne, whose names I am not permitted to mention, attending Mr. Eglinton's séances—and yet there's a class of materialistic scientists and sectarian zealots who pronounce the whole matter fraud and fable! Are not such individuals mental monstrosities? The facts of conscious intercourse between this and the invisible world are well established. What will the harvest be? is a matter for the future to decide.

But to the séance: It was in broad daylight: The slates were washed before my eyes. I wrote my questions in a way that rendered it impossible for Mr. Eglinton to have seen them had he desired to. Putting a bit of pencil upon the slate and holding it nearly under the table by his thumb and first two fingers, his other hand in mine, the slate was nearly filled with straightforward answers to my questions in an almost incredibly short space of time. And while they were being answered the table was floating in the air, nearly a foot from the floor.

The following communication was received while both slates, carefully cleaned, were lying upon the top of the table, a bit of a pencil between them, and our joined hands over them; the table, in the meantime, rising and swinging in the air:

DEAR EARTH-BROTHER,—From the realms of the infinite we stretch forth our hands and grasp yours with the warmth created by respect. Nobly you have fought the great battle for truth's sake. Your books will live to yield their spiritual fruit long after your body has perished; and now in the declining years of your life do we come to you with a fervent greeting, full of appreciation for what you have done for the cause of humanity. Sorrows and trials may have been yours, may be yours still, but you will have the recollection of having served your God and your fellow-men faithfully, all of which will make your way smoother and prepare you for the life immortal. It is before such men as you that bigotry and false theology have had to give way, and the higher and more perfect way shown to the people of earth. Lovingly, therefore, do we group around you, tendering you our thanks and imploring the blessings of the Father upon your future career, and his care of you when your labours shall be o'er.

ERNEST.

The questions I asked I design to use at another time, with their answers. Mr. Eglinton will probably visit Australia. I can assure Mr. Terry of the *Harbinger of Light*, and others, that he is both a genuine medium and a trustworthy man.

London Spiritualist Alliance.

Cordially invited by the Council, I attended, June 30th, the Alliance Conversazione. At the appointed time, W. Stainton Moses "M.A.(Oxon.)", the President, took the chair, and introduced C. E. Cassal, Esq., who read an able and most masterly address upon "Death." It was listened to with deep and profound attention. By request of the President and Council, I moved a vote of thanks, accompanied with such criticisms and off-hand remarks as I saw fit to make. There were between two and three hundred present, and I never met a more genial, social, and at the same time cultured assemblage of people. The order was perfect, the music excellent, the refreshments inviting, and the cordial handshaking universal. All felt fraternal and happy. The evening's theme of conversation was Spiritual Manifestations, Spiritualism in its Religious Aspects, and the never-ending Jubilees that are to be in that Better, Brighter Land of Immortality. Not a jarring word of discord was thought or breathed during the evening. Elder F.

W. Evans, from America, and strangers from the Continent, were at once made to feel perfectly at home. The very atmosphere of the hall was indicative of refinement, good taste, and a real soul-felt spirituality. This London Spiritualist Alliance is certainly a centre of power—a power that radiates over the Kingdom and the adjoining Continent. And further, during the whole evening there was manifest not a particle of that strained stiffness, that assumed superiority and pompous littleness so characteristic of uncultured, uneducated, jealous, pessimistic grumblers.

THE GOLDEN RULE.

The "Golden Rule" seems to have been revealed to a considerable number of people up to the commencement of the Christian Era. Here is a number of more or less eminent names of men who have struck the same note. We are not able to continue the list to the present date. It seems that the "Golden Rule" is now a little out of date.

Golden Rule by Pittacus, 650 B.C.: "Do not to your neighbour what you would take ill from him."

Golden Rule by Confucius, 500 B.C.: "Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest."

Golden Rule by Thales, 464 B.C.: "Avoid doing what you would blame others for doing."

Golden Rule by Sextus, a Pythagorean, 406 B.C.: "What you wish your neighbours to be to you, such be also to them."

Golden Rule by Aristotle, 385 B.C.: "We should conduct ourselves toward others as we would have others act toward us."

Golden Rule by Aristippus, 365 B.C.: "Cherish reciprocal benevolence, which will make you as anxious for another's welfare as your own."

Golden Rule by Isocrates, 338 B.C.: "Act toward others as you desire them to act toward you."

Golden Rule by Hillel, 50 B.C.: "Do not to others what you would not like others do to you."

THE MUSICIAN WEBER.

The following account of the musician Carl Maria von Weber's method of composition, is taken from the last issued part of *The Dictionary of Music and Musicians*, edited by Sir George Grove. It is from the pen of Dr. Philipp Spitta, of Berlin, and seems well to exemplify how what we call the external world may have a signification which differs according to the phase of spiritual condition in which the percipient of that external world happens to be:—

"As he sat in his travelling carriage, the scenery through which he passed would present itself to his inner ear as a piece of music, melodies welling up with every hill or valley, every fluttering bush, every waving field of corn. While, too, the forms of visible objects supplied him with melodies, any accidental sound would suggest the accompanying harmonies. These walks and drives remained fixed in his mind as pieces of music by means of which he was in the habit of recalling the events and experiences of his life. Other composers, as we know, have been occasionally incited to production by external impressions, but while with them it was exceptional, with Weber it appears to have been the rule. With him any external impression at once clothed itself in musical form, and this peculiarity of mental constitution undoubtedly contributed to give his music its individual character."

The Harbinger of Light.—Mr. W. H. Terry announces in the July number of *The Harbinger of Light* that he is about to hand over the publishing and bookselling business which he has conducted for eighteen years to his nephew, Mr. Charles H. Bamford. Mr. Terry has published *The Harbinger of Light* for seventeen years, and it goes without saying that he has done so at much personal sacrifice of time, pains, and funds. We wish every success to Mr. Bamford, and to Mr. Terry. His paper has always been honourably distinguished by its straightforwardness and purity of intent and execution. No better record than Mr. Terry's.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light:

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

SATURDAY, SEPTEMBER 3rd, 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.

HAUNTING.

Of all occult phenomena, that of "haunting," either of buildings or of particular places, is one which has been the least controverted. Of course rats, the wind, and moonlight have been credited with being the cause of the noises and appearances; nevertheless, that undercurrent of conservatism which throws a glamour round the peerage in the eyes of even the most demonstrative republican has held in a kind of covert honour the belief in haunting. For haunting is so much more common in the *west wing* than anywhere else, and the west wing means a fair sized mansion, and the haunting means that that mansion is old. Spirit-rapping, table-turning, and so on, are new and idiotic fads, bogus American things; but though "I don't believe in ghosts, yet I remember my father telling me about old Sir George," &c., &c.; and we know what is coming.

Perhaps the best collection of hauntings we have yet had is to be found in the various publications of the Society for Psychical Research, a mine in which the "West Wing" people may dig for many a long day to come. But what village, what old terrace or square, is there without some story of uncanny lights or noises?

In the current number of *Le Spiritisme* M. Louis Noel recurs to the subject, one or two stories of a most uncomfortable nature being recorded, but the point which the writer insists on is the effect of these hauntings, even when unrecognised, on the inhabitants of the haunted places. M. Noel recalls the fact, asserted by the Marquis de Mirville, that under the first Empire there existed a sentinel's box in the courtyard of the Invalides, in which eight soldiers hanged themselves one after another in less than a year. The practical Emperor very properly had that hut burnt.

The writer also refers to the suicide of the brilliant Prévost Paradol, who killed himself without any apparent reason soon after his arrival in the United States as French Ambassador. Many will remember how this sad termination of a distinguished literary career was attributed by some to remorse at Paradol's becoming the servant of Napoleon III. M. Noel, however, asserts that the house in which the suicide took place had been distinguished by four similar events within two years.

"There are houses," proceeds M. Noel, "places which one or more spirits choose for their residence. Their sympathy is for some of the persons who have a wish to

communicate with them; their antipathy is for others. Evil spirits can exercise a baleful influence, a vengeance on certain individuals who have been inimical to them." He then goes on to point out how these spirits "have as intimate auxiliaries, remorse, regrets, sorrow of heart, physical pain, and passion which they know how to present in the most terrible colours, so as to bring about a subjugation of reason which has all the appearance of madness, but which is nothing else than an obsession, and as such would be recognised by all intelligent Spiritualists."

This, which all Spiritualists will know to be true, is a matter of the gravest import. It is not simply suicide we have to consider, but that degradation of character which comes but too frequently into the lives of men hitherto to all seeming noble and pure, and which appears as unaccountable as it is unfortunately true. Indeed, the more sensitive a man is, the more he lies open to these dire influences, for the cardboard fortifications of a faith only half realised in the life offer no safeguard, but rather invite attack. "Get thee behind me, Satan," is an utterance that depends for its potency on the robustness of the faith with which it is spoken. There is no charm in the words: and he who would put on another the responsibility for sins that he himself should bear, is not likely to be robust enough to make his exorcism efficacious.

That these vile agencies are about everywhere is sure enough, but that they are very often concentrated in certain places, houses, or districts, seems also to be just as sure. And while the fight goes on everywhere with them, being part as it would seem of our education, yet one may well avoid such homes of concentrated evil. Have the ghastly stories that come constantly from Monte Carlo no meaning? What unimagined devilry hovers round that green table! What corruption steepens the spiritual atmosphere there! And in a less degree for the community, but in an equal degree for the family or individual, should houses and districts be avoided where it is known that evil has run riot! The purer and better the personality the graver the danger, for average respectability appears to have as little to do with the devil as it has to do with God.

II.

IMITATIONS OF SPIRITUAL PHENOMENA.

In an article with the above heading, in *The Spiritualist* of June 4th, 1880, Mr. Frank Podmore, B.A. (Oxon.), F.C.S., made the following remarks:—

"I have read your account of a 'Mystery at the Royal Aquarium,' in this week's *Spiritualist*, with great interest, and do not venture to hazard a guess 'How it's done.' In all these performances it is extremely difficult to draw the line at which legitimate legerdemain stops, and on the further side of which an abnormal force may come into play. That such abnormal force is occasionally used by ordinary conjurers for the production of their illusions seems highly probable. I have had as satisfactory evidence of the clairvoyant powers of Dr. Lynn in reading the names inscribed on closed pellets, which had never passed through his hands or within his vision, as I have ever had from an avowed clairvoyant medium."

—a statement which obviously cuts both ways, though, read in connection with what precedes it, Mr. Podmore's meaning evidently is that the professed conjurer was a clairvoyant, not that the avowed clairvoyant was a conjurer. Mr. Podmore proceeds to enforce a principle from which no one would dissent—that we should exhaust the "natural" explanations before resorting to others. Then follows an account of a very interesting experience of the writer at a "performance" of a Miss Nella Davenport, called an "*exposé*" of Spiritualism.

"I went on the platform with three or four others, most of them personally known to me, and we tied a piece of black tape tightly round each of the young lady's wrists. We then fastened her hands, thus braceleted, behind her back, with another piece

of tape, handcuff-wise, leaving about six inches between the wrists. To the centre of this connecting piece of tape we affixed another piece, five inches long, the other end of which was fastened to an iron ring, three inches in diameter, fitting into a staple in the wall of the cabinet. The cabinet itself was a roofless box about seven feet high, raised ten inches from the floor, with a curtain in front. The curtain would be drawn for a period of some thirty seconds, during which we members of the platform committee watched all round the cabinet, and Miss Nella Davenport drank a glass of water, played a fiddle, drove a nail through a two inch board, threw a chair at the heads of the committee, together with other things of that description.

"I was fairly nonplussed, until at last, when one of us had already been admitted blindfold during the performance of the mystery, and had retired baffled, and when another was actually trussed and bandaged for the same ceremony, I put in a petition to be initiated as well. My fellow committeeman was placed on the medium's right, I, by special favour, on her left. Now, I found that by lifting my eyebrows I could see with perfect distinctness below my bandage, and I kept my eyes fixed on the medium's hands. The curtain was drawn for less than half a minute, and in that brief interval I saw her advance both her hands with a perfectly easy and rapid motion, all bound as they were, take a heavy wooden bucket from her knees, and fasten it firmly on her head. That she did this, I know; that she had the spinal column known to anatomists, I believe; but how these two facts are compatible I do not understand. For Miss Nella Davenport was by no means a small woman, her height being decidedly above the feminine average."

But having thus said that he is unable to reconcile the action witnessed with the existence of Miss Nella Davenport's spinal column, Mr. Podmore immediately proceeds to offer an explanation, which shall be here added, on the chance that someone besides himself may find satisfaction in it.

"I had noticed, however, on her first entrance, her extreme narrowness between the shoulders, and still more extreme depth from breast to back. She might have been the original young lady from Norway, who expressed a more than Promethean contempt for the Nemesis by whose agency she was squeezed flat in a doorway. And I have no doubt that this abnormal physical conformation held the secret of her abnormal power."

One might almost be tempted to save Mr. Podmore's consistency by the bold supposition that he here uses the term "abnormal power" in the *bond fide* sense in which the term "abnormal force" is used earlier in the article, and that he had discovered a connection between narrow shoulders and deep chests, and the powers of genuine "mediums." But as he goes on to suggest that "a good many performances even more striking than the one narrated above could be explained by some physical peculiarity of the performer," the above supposition is inadmissible, and the explanation remains at least as bewildering as the exhibition itself. It is doubtless requisite to exhaust known possibilities before resorting to occult causation, but physical processes are definite, and should admit of some approach to definite elucidation. They are not adequately represented by hints which can only satisfy those who find it necessary to say something, without caring to reduce words to a faithful correspondence with definitely imaginable facts.

But apart from this curious case, it is a consolation to those whose judgment has been lately exposed to some politely inferred discredit, on account of their having entertained the opinion that "abnormal force is occasionally used by ordinary conjurers for the production of their illusions," to find that in the view of one of the inner circle of the Society for Psychical Research, that opinion once seemed "highly probable." Perhaps some further justification may be derivable from the explicit admission of Mr. John Nevil Maskelyne, that "genuine phenomena" have been produced at his own public performances.*

* See the correspondence between Mr. Maskelyne and Mr. Algernon Joy, reprinted in Appendix O of *Transcendental Physics*.

MR. MONCURE CONWAY.

Mrs. E. Hardinge Britten has addressed to the *Manchester Guardian* a letter in reply to Mr. Moncure Conway's remarks on Spiritualism *apropos* of the Seybert Commission's Preliminary Report. She has little difficulty in exposing the exposé; but the fact remains that any stuff is good enough to be accepted against an unpopular belief, while the most conclusive facts are ignored and passed by as worthless. The more the Report is studied the more worthless and flimsy does it appear. We do not allege conscious misrepresentation. But we do say that persons of the mental type that compose the Seybert Commission are unfit to pronounce an opinion on Spiritualism by reason of their lack of elementary acquaintance with the subject. They know nothing about it, and should decline to stultify themselves by meddling with it. There is too much cause to say, in the case of the Seybert Commission, that the members have qualified themselves in a way that is decidedly questionable to claim the money left by Mr. Seybert. Here is a portion of Mrs. Britten's forcible criticism. We are sorry that we have not space for the whole: and we should be more sorry if we did not feel that such notice is in place in the paper that printed the comments on the Report more appropriately than in these already overtaxed columns.

It is not only that whatever facts did accrue in these investigations are reported in the spirit of "prejudice, hatred, and contempt," but there are some reasons to show why it must have been most difficult to procure any spiritual manifestations at all before such a Commission. Whatever that force may be which constitutes the difference between a "medium" and a non-medium, it is certainly of a mental and magnetic character, that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical character. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnetism, and mental states of those who surround them. Investigators have again and again proved that the presence of some individuals promotes and aids the manifestations of spiritual power, while that of others absolutely quenches or nullifies it, and that in hundreds of well-proved cases in which human agency or fraud was utterly impossible. The most philosophical writers on occult subjects all testify that while honest scepticism is not obnoxious or injurious to medium power, determined antagonism, ill-will, "hatred, and contempt" are, and hence it is that strong prejudice, bigotry, and, above all, the proud self-sufficient assumption of associative bodies have invariably been found to quench and destroy the power they pretend to investigate. If other reasons are wanting to show why committees of specialists, self-styled scientists, or determined opponents rarely succeed in evolving spiritual manifestations, we have but to add that the appliance of physical formulæ to psychical conditions cannot be otherwise than a failure. For corroboration of these facts we have but to refer to the recent French experiments with "hypnotism," *i.e.*, animal magnetism, as evidence that the whole subject of occult force is at present entirely beyond the domain of physical science, and requires a thorough and candid research into psychical phenomena to master the laws of its production. Without further dilating on a subject to which physical science affords no clue, we submit that the most ordinary experience will show that materialistic writers and physical scientists imbued with hatred and contempt of any subject involving subtle psychological conditions may be fairly distrusted when they assume to pronounce the verdict of failure which they had evidently determined to ensure.

The following letter from Mr. C. C. Massey appeared in the *Manchester Guardian* for August 25th:—

THE LATE PROFESSOR ZÖLLNER.

"To the Editor of the '*Manchester Guardian*.'"

"SIR,—In your paper of the 19th instant there is a letter from Mrs. Hardinge Britten on 'Spiritualism,' from which I gather that Mr. Moncure Conway has been re-stating in your

columns the absurd myth of Zöllner's insanity. Now, although Mrs. Britten's kind description of me as an 'eminent' barrister is one to which I have no sort of claim, and I have retired from the very small practice I ever had at the Bar, I have been a student of the principles of evidence and of their practical application for some five-and-twenty years, and I confidently declare that if Mr. Conway is satisfied with the so-called evidence of Zöllner's insanity, he is singularly ill qualified to preach against credulity, superstition, or myth of any kind. For if he can believe that upon the grounds alleged by his American authority, he ought to be able to believe anything, and his belief or disbelief can only be determined by his prejudices. My justification for this judgment of Mr. Conway's critical faculty is to be found in my published reply to Professor Fullerton, of the University of Pennsylvania, which I should be glad that Mr. Conway should see, and which I beg to send you in pamphlet form.—I am, &c.,

"1, Albert-mansions, London, S.W.

"C. C. MASSEY.

"August 23rd."

THE WHITE CROSS LIBRARY.

The August number of the "White Cross Library" is entitled "The God in Yourself." The key-note is struck in an opening passage which we quote. We are getting to realise that this life is not the beginning of our career, any more than it is the end of it. As Tennyson puts it:—

"Out of the deep, my child, out of the deep.
Where all that was to be, in all that was,
Whirled for a million æons thro' the vast
Waste dawn of multitudinous eddying light—
Out of the deep, my child, out of the deep,
Thro' all this changing world of changeless law,
And every phase of ever heightening life,
And nine long months of ante-natal gloom,
Thou comest."

Or as Shelley in the song of the spirits in "Prometheus Unbound" pictures vividly the human soul's descent into the gloom of the material world:—

"To the deep, to the deep,
Down, down!
Through the shade of sleep,
Through the cloudy strife
Of Death and of Life,
Through the veil and the bar
Of things which seem and are
Even to the steps of the remotest throne,
Down, down!

While the sound whirls around
Down, down!
As the fawn draws the hound,
As the lightning the vapour,
As a weak moth, the taper;
Death, despair; love, sorrow;
Time both; to-day, to-morrow;
As steel obeys the spirit of the stone
Down, down!

In the depth of the deep
Down, down!
Like the veiled lightning asleep,
Like the spark nursed in embers,
The last look Love remembers,
Like a diamond which shines
On the dark wealth of mines
A spell is treasured but for thee alone,
Down, down!"

A very blessed thing it would assuredly be if the world could come to believe that men are here 'what they have made themselves, and that they will be after death just what they have made themselves by their lives, that and nothing else. We have frequently commended the "White Cross Library," and we have no reason to change our opinion. Here is a sample of the contents of the present number.

"As a spirit, you are a part of God or the Infinite Force or Spirit of good. As such part, you are an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of

your mind has been growing to its present quality and clearness through many more physical lives than the one you are now living. Through each past life you have unconsciously added to its power. Every struggle of the mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing of any thing, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defects—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself,—and with such completion, happiness. For the aim of living is happiness.

"There is to-day more of you, and more of every desirable mental quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this.

* * * * *

"The spirit of man becomes the stronger for all it struggles against. It becomes the stronger for struggling against your censorious, uncharitable thought, until at last it carries a man or woman to a point where they may in thought say to others, 'I would rather have your approbation than your censure. But I am *not* dependent on your approbation or censure, for my most rigid judge and surest punishment for all the evil I do comes of my own mind,—the god or goddess in myself from whose judgment, from whose displeasure, there is no escaping.' Yet as the spirit grows clearer and clearer in sight, so does that judge in ourselves become more and more merciful for its own errors; for it knows that, in a sense, as we refine from cruder to finer expression, there must be just so much evil to be contended against, fought against, and finally and inevitably overcome. Every man and woman is predestined to a certain amount of defect, until the spirit overcomes such defect; and overcome it must, for it is the nature of spirit to struggle against defect. It is the one thing impossible for man to take this quality out of his own spirit,—the quality of ever rising toward more power and happiness."

THE HISTORICAL CHRIST.

There is much sober truth in the subjoined remarks on the question of the historical Christ which we quote from the *Spiritual Reformer*. It seems to us that to deny the existence of a being known to the world as Jesus the Christ is merely absurd:—

"We maintain that underneath the Solar Myth, the Gnostic fables, the dogmas of priestly Christianity, which Mr. Massey is right in saying have been a curse to the world—underneath all this, we who are Spiritualists can discern a spiritual character; and though many of His teachings are contradictory and mistaken, and though opponents allege that He taught nothing new (which we believe to be because all spiritual teachers have taught in essence the same), yet we maintain that underneath all this, there came in with Christianity a doctrine of love, exemplified in the teaching of the Fatherhood of God and the Brotherhood of man. There came in a *Something* which was not in the world before, and which is shining out the brighter the more the priestly dogmas fall off. This was the essence of the spiritual manifestations of that age which attained their culmination in Jesus. No mere progress of civilisation or education would produce this, for without spiritual illumination they only tend to reach an apex, and then go down to oblivion amidst recurring barbarism. Let us consider the rapid advance of Christianity. To what can this be attributed—to a myth, to a system of mere fanciful doctrines, such as Gnosticism, to a priestly plot to force a lie on the world? No! The only real adequate explanation is that it was promulgated by a band of spiritual-minded men, convinced themselves of the reality of their Founder, of His wonderful powers; and themselves possessing something of the same. Christianity in these times was not promulgated by the sword. It won its way in the first two centuries by its own inherent spiritual power. Think what a world it was that it had to combat—the Roman world with its fearful tyranny, the Pagan world with its hoary philosophies, the world of luxury, of scepticism, of arrogance and selfishness inconceivable. Yet it transformed the whole. Afterwards came the politician and the priestly plotters. But in these first centuries there was something more than these. Would men plot to forge a lie which would not bring them anything but torture in this world? It has been said, with truth, that it would be as great a miracle to invent such a character as Jesus, as any of the miracles ascribed to Him."

THE POLTERGEIST WITH MARTIN LUTHER IN THE WARTBURG.

From Dr. Bayne's *Martin Luther: His Life and Work*. (Cassell and Co., London. 1887.)

"He had been presented with a sack of hazel-nuts, of which he ate some, and locked away the remainder in a chest. At night, having extinguished the candle, and laid himself on his bed, he became aware of an immense commotion being made among the nuts. They seemed to be flung at the rafters overhead, and rattled about him as he lay on his couch. Nevertheless he fell asleep. Presently he was awakened by a loud noise outside the door, as if scores of dishes were being flung downstairs. He knew that the entrance below was guarded with bolts and chains of iron, and that no human being could be there. He rose, and went to see what was the matter. All was silent. The entrance to the stairs was secure. He now perceived that it was Satan, and in pursuance of his usual method of contempt, exclaimed, 'Oh, it is you! Well, who cares?' Having then committed himself to Christ, he returned to bed, and slept undisturbed until morning." [Afterwards the wife of the governor of the castle, returning, occupied the room in which Luther had formerly slept.] "During the night such a noise and disturbance arose in her chamber that it seemed to be peopled by a thousand devils."—Vol. II., p. 151.

Dr. Bayne, of course, in accordance with the modern spirit, proceeds to explain by the usual suppositions.

"It is no extravagant hypothesis that some persons about the Wartburg, in 1521, may have had reasons of their own for wishing to make the place too hot for Martin Luther" (who was there by no will of his own, and could not have left, however "hot" the place had been made for him). "That the governor's wife was subjected to the same kind of nightly annoyance as the Doctor may possibly mean that the eye of the lady, as well as that of an austere prophet, was unpleasant for some inmates of the Wartburg."

Similar suppositions, usually in the teeth of the evidence, are made for each case as it arises. Their value can only be tested by a *comparative* study of like phenomena, both past and contemporary. C. C. M.

A SPIRIT GUARDIAN.

I think that through the dismal night
A spirit robed in purest white
Is walking, veiled from mortal sight,

A figure, which I cannot see,
And yet its hand all tenderly
Is in my own, and leadeth me.

I cannot see it, yet I know
The spirit by my side; and lo,
Its light is with me as I go!

An inward light of love and peace
That follows me, and will not cease,
But strengthens with a fond increase;

A light that sometimes, when my fears
Are blinding me with mist and tears,
Like an unclouded east appears.

And though I stray in lands unknown,
That spirit-hand within my own
Will never let me feel alone.

For, when the way is dark and long,
And spectre forms around me throng,
To still my laugh and hush my song;

When through a weary desert land
I falter, and can scarcely stand,
I feel the comfort of that hand.

What though there spreads a mist to hide
The figure walking at my side,
The gulf is neither deep nor wide;

And when at last my journey done,
Shall bring the setting of the sun,
And end of labours now begun,

I think the close of life will be
A sundered veil, when I may see
The spirit-guardian leading me.

ARTHUR L. SALMON.

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

TRANSLATED FROM *Psychische Studien*.

FURTHER MOULDING OF MATERIALISED FORMS BY GYPSUM-CASTING.

(Continued from page 401.)

In order perfectly to elucidate the production of the moulds just spoken of, and their difference, I addressed a request to Mr. Adshead to let me have the photographs of them, if he had them still in their complete integrity. He was so good as to comply at once with my request, and he sent me two photographs taken by Mr. Smith, of Belper, showing the moulds in two positions, from the side and from above. A glance at these photographs sufficed to see the remarkable difference between the two moulds. But in order to be able to judge with greater exactitude, I asked Mr. Adshead to consent to sacrifice his moulds by taking from them plaster casts, and to send me the photographs of the casts, and also their exact measure, which he again very kindly agreed to do. The photographs of the casts, placed one on the other, easily allow the difference of form and size of the feet to be seen, and the following are the measurements of the casts, communicated to me by Mr. Adshead: "Meggie's" foot, circumference of the sole, $19\frac{1}{2}$ inches, length 8 inches, circumference in the breadth at the basis of the little toe, $7\frac{1}{2}$ inches. The corresponding dimensions of *Benny's* foot were $21\frac{1}{2}$ inches, 9 inches, and $9\frac{1}{2}$ inches.

We come finally to the last head: *Form and medium simultaneously before the eyes of the circle*. The following is an extract from a lecture by Mr. Thomas Ashton, at Newcastle-on-Tyne, on the 19th September, 1877, copied into *The Medium* of the 5th October, 1877, p. 626:—

"I have witnessed very remarkable phenomena through the mediumship of Miss Fairlamb, and if not trespassing too much on your patience, I will relate what I observed at a séance in these rooms on Sunday morning, 8th April last. There were present, exclusive of the medium, one lady and seven gentlemen. I will just state here that on the Thursday evening previous to that date, I made one of a party hurriedly drawn together to hold a séance with Miss Fairlamb for a special experimental test, which, through some cause or other unexplained, resulted in failure. We were, however, told by 'Cissy,' one of Miss Fairlamb's controls, that if we would promise to attend the rooms on the Sunday morning following, and have some paraffin wax prepared, 'Minnie,' another of Miss Fairlamb's controls, would bring a friend who would materialise and sit outside the cabinet in view of the sitters and take a mould of one of his feet. We, of course, promised, and with one exception (a gentleman residing at Darlington) were all present at the séance in question.

"On the arrival of Miss Fairlamb, two foot-baths, one containing the melted wax, the other clean cold water, were brought into the séance-room and placed about two feet distant from, and immediately in front of, the cabinet. The cabinet is formed by green baize curtains, suspended from a point in the wall of the room, which fall over a semi-circular rod of iron, also secured to the wall, and thereby forming something approaching a tent. After the cabinet and bath containing the cold water had been examined, and the necessary arrangements completed to the entire satisfaction of the sitters, Miss Fairlamb was requested to take her seat in the cabinet. To her credit, seeing a stranger present, she requested to be put under test conditions; but to the majority of sitters the ordinary tests generally applied, such as tying up in bags secured by cords or tape, knots, &c., sealed, locking up in cages, nailing to the floor, &c., are not considered absolute tests at all, after what they have witnessed of the power the spirits manifesting at physical séances appear to have over matter, and having full confidence both in Miss Fairlamb and her guides, test conditions on this occasion were not considered at all necessary, and well were we repaid for our confidence and goodwill towards both spirits and medium.*

"After singing two or three hymns, the curtain of the cabinet gradually separated, and there appeared the head and shoulders of a man of dark complexion, dark eyes, black or very dark brown eyes, and moustache (medium fair, light brown eyes). He exhibited and withdrew his head and shoulders several times, as if testing his power to stand the light; after which he suddenly separated the curtains, and stepped into our midst fully materialised. He wore an ordinary dark striped flannel shirt, a pair of white calico drawers, and for head-covering, something resembling a handkerchief or shawl tied round his head; this completed his costume. His shirt was buttoned at the neck and wrists. He appeared to me to stand about five feet six inches in height, of slight, but wiry build, and, to take him as a whole, of most excellent proportions—a smart, active little fellow. He threw his arms smartly round—a complete circle—as if to supple his joints, then retired to the cabinet to adjust the light—the light is so arranged that it

* Printed (apparently by mistake) "mediums" in the original.—Tr.

can be regulated both from within and outside the cabinet. He again appeared, performed another gymnastic movement, retired again, turned on more light, and then walked boldly outside the cabinet full of life and vigour, and as active and nimble as a deer. He performed a few more gymnastics, then began preparations for taking a mould of his foot. He stooped and lifted the foot-baths containing the wax and cold water further from the cabinet, and nearer the sitters.

“ He (‘Sam’) then took up a chair which was standing near Mr. Armstrong, carried it to the front of the cabinet, set it down, stooped, pulled up his drawers to the knees, then placed his right foot upon the seat of the chair, raised his right hand above his head, and dealt himself a tremendous blow with the flat part of his hand upon the thigh, proving beyond all doubt its substantiality. He then placed the chair so that the back part of it opened a space in the front of the cabinet of about twenty inches, exposing the medium to the view of three of the sitters—sat down upon the chair, and began the process of taking a mould of his foot, and thus, for a period of about fifteen minutes, sat the materialised spirit, and the medium under observation in a most extraordinary good light.”—*The Medium*, 5th October, 1887, p. 626.

As far as I can conceive, the assemblage of facts which I have collected under this head prove absolutely the true objectivity of the phenomenon of materialisation, and as I have to refute Herr von Hartmann, I insist, above all, upon the principle on which this proof is founded, namely, that if there is adduced a genuine fact of the production of a mould by a materialised form, this fact is also an absolute proof that the phenomenon of materialisation is no hallucination. If Herr von Hartmann will not concede that, we will listen to his objections with the greatest interest. It is not a given experiment, but the principle itself, which must be contravened.

(To be continued.)

JEFFERIES' WAYSIDE CONVERSATION.

The late Richard Jefferies has been spoken of chiefly as a poetical prose writer and delineator of the open page of nature; but there was another side to his character, another facet of his cut and polished mind. He delighted in metaphysics. He was not a brilliant talker in ordinary society. Thoughts and ideas decked with the rich imagery suggested by the fair face of nature when the season and opportunity were fitting flowed easily enough from his pen's point, but these did not rise to his lips in the course of conventional conversation. It had to be out in the open fields, in the shadow of some great forest, on the breezy uplands, or on the salt-vapourised brink of the sea, or perhaps amidst the hum and rattle of a crowded thoroughfare, where isolation might be intensely felt, that his mental powers experienced the greatest freedom and the highest exaltation. In listening to a recital of some of his peculiar views—though startling and novel, yet not devoid of sublimity—one involuntarily found an awakened interest. It was one of his theories that, the Cavemen having wrested from the unknown three ideas—the existence of the soul, immortality, and deity—the mind had for thousands of years worked round and round inside the circle of these ideas, and had not troubled to seek further; whereas there might be a fourth idea—a soul entity; and even a fifth and sixth as yet unrecognised. He used to aver that he saw other and higher conditions of existence, something more wonderful than immortality—in short, that an illimitable cosmos of thought might possibly present itself, since the mind of man was infinite. A favourite argument of his was that we are apt to acknowledge nothing beyond cause and effect; but might there not be, he would urge, an alternative? We might find, for instance, that origin is not always due to what is called cause. It was because the material universe ministered to his soul's craving that he loved it. The immensity and unfathomableness of the sea appeared to him to be more nearly commensurate with the largeness of his soul's aspirations; while the colour of the sea, its variability, and the exhilaration imparted by its breath seemed to feed his physical desires. He was always enraptured with the sun as emblematic of the perfect light which signifies perfect knowledge; and also for the reason that the sun gives life and colour to the flower, sparkle to the dashing brook, and ruddiness to the cheek of man. Beauty in its concrete and abstract forms, acted as very Will o' the Wisp on his sensitive nature, and led him in mad pursuit. “Without beauty there is no life for me,” was one of his frequent remarks.

Such thoughts as above described seem in direct opposition to the “breezy” mind which inspired his books on country life. But we all know that the minds of most thinking men have

moments of abstraction. Mr. Jefferies' constitutional restlessness was ever goading him to change his place of abode, so that he seldom rented a house for longer than a year, and he appeared to despise the treasuring of the usual *lares* and *penates* which accumulate unconsciously in a settled home. Of pictures he was no lover, considering them flat surfaces, and only those depicting humanity could he at all tolerate. But with regard to statuary he expressed much admiration, for the contemplation of only a mutilated torso in the British Museum gave him a “sighing sense of rest.” And this remark of his recalls his expressed wish that when death should overtake him he might be cremated on a pyre of pine-wood, open to the air, and placed on the summit of a hill. “Then let my ashes be scattered abroad, not collected in an urn, for this is man's natural interment—interment among the elements; but I fear,” he would add, “that I shall not be able to afford it.”—*Pall Mall Gazette*.

SILVER WEDDING OF COLONEL AND MRS. BUNDY.

FROM THE “*Religio-Philosophical Journal*.”

Twenty-five years ago the nineteenth of this month the present editor of the *Journal* did the wisest and best act of his life, he got married. He didn't stop then to consider the wisdom of the step; but now after a quarter of a century has elapsed, he can speak out of the fulness of his experience. Then he was only a boy, but a few months past his twenty-first birthday, with soul and energies bound up in duty to his country. The year before, he had kissed his sweetheart farewell and gone off to aid in suppressing the slaveholders' rebellion. With no knowledge of the art of war, nor much physical strength, but possessed by the same spirit that inspired hundreds of thousands of comrades, he went forth to do battle as best he could. In sickness and in danger, in camp and on the battlefield, the spirit of the girl he left behind was an ever-present support and inspiration.

When, a year after the first leave-taking, he was sent home with a short leave of absence to regain health lost in the field, he felt it was better, in view of the exigencies of war, to give this heart-companion, this *alter ego*, a right which would be recognised in case she should be called upon to nurse him in hospital or mourn him as one of the silent army. She felt so too. He returned to his command in a few days, feeling that this brave, strong friend had become a part of himself, and that come what might all would be well—and it ever has been! In prosperity and adversity, in joy and in sorrow, she has always been at his side, a devoted wife, affectionate mother, wise counsellor, and firm support. And now after twenty-five years, though threads of silver glisten in her golden hair, her heart is as warm, her devotion as great, her courage as undaunted as on that day when in the glory of young womanhood she stood beside the blue-coated, bronzed faced young fellow and heard the preacher pronounce them “man and wife.”

Though now not without the courage of his youth the editor does not dare to show this writing at home until after publication. His old friend Robert Collyer has a habit of taking a congregation into his confidence and telling them in his unique warm-hearted way all about what a comfort and aid his wife has ever been. So with this precedent the *Journal* editor ventures to share with his readers just this once, that which the wife might shrink from allowing.

He wishes it were possible to assemble at this anniversary the host of staunch friends whose interest in the *Journal* and personal friendship have been well tried; between whom and himself has grown a bond not less strong than the tie of consanguinity. Thousands of these good people he has never seen and never will in this life, yet they are as close to him as though daily met on the street or in the home.

Sometime, beyond the river of Death, such a gathering may be practicable. Probably when twenty-five years more have passed and the golden wedding is to be celebrated, we shall from our home in spirit life summon to the feast many of those who read these lines, and a host of other friends already “gone before” and now aiding to fit the denizens of earth for their next-world career.

THE meaning of “Thus Saith the Lord”: An Unconventional Inquiry into the Origin, Structure, Contents, and Authority of the Old Testament. Seven Lectures by John Page Hopps. Price sixpence. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London, or direct from the author (Leicester) on receipt of the price named.—[ADVT.]

CORRESPONDENCE.

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

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

SIR,—Allow me to condense into a nutshell my final observations on "B.A.'s" dialectical campaign against the advancing cohorts of occultism. I was anxious to spare your readers the infliction of a desultory metaphysical skirmish, but the fact that "B.A." has touched on some new points, seemingly desirous of embodying a "Parthian shot" or two in his concluding retort, compels me to add a few words. I regret that "B.A.'s" somewhat flippant controversial style is so calculated to obscure the real issues as stated by occultists, but that mode of literary warfare happily tends to counteract its own object.

I. My position with regard to the subject of the external world—that "battleground of metaphysics," as Mill termed it—is very simple. Objects exist *per se*, but *as such* are unknowable by beings furnished with our present sense-apparatus. We do not know them as they exist out of consciousness, but only mediately as *symbolised* in the field of sensitive cognition. This is that phase of transfigured realism which admits not only the reality of a "substratum" behind the veil of appearances, but also that of the transcendental object. The sense-object is thus a symbol in consciousness of a real object which is perceived "as through a glass darkly." The substratum of things, or, as it has been called, the "occult cause of our sensations," is not a mere "indescribable something" (Kant)—which Berkeley by positing God as the Noumenon makes it—but a substantial basis *differentiated* into actual *somethings* or "transcendental objects," which we perceive clad in a veil of illusion woven by the senses. Is this statement clear enough to satisfy "B.A."? It is scarcely candid on his part to impute to me a belief in "half-a-dozen Unknowables," &c., as the Noumenon. As I have previously said, we conceive of Parabrahm as the only Absolute Reality. This "All-Upholder" manifests at the inauguration of a Manvantara as the "Logos" and (so-called) Mulaprakriti—the former the source of all manifestations of individual consciousness, the latter the basis of all objective cosmogony. Parabrahm, the Logos, and Mulaprakriti (= the primary undifferentiated world-substance) constitute a *Grand Trinity*. The Christian* dogma is thus shown to veil one of the highest philosophical truths. These two poles of *manifested* being, the Logos (*Spirit*, von Hartmann's "Unconscious," the "Universal Mind" of Pantheism), and Mulaprakriti (*Matter*) bound the whole realm of cosmic phenomena—subjective and objective. That *polarity* is the law of evolution, even in its subordinate phases, seems to be once and for all established in Samuel Laing's *Modern Zoroastrian*. But that is a minor point.

II. Parabrahm is utterly unknowable, *simply because consciousness out of relation to organism is so*. Our empirical consciousness is rooted in the contrast of self and not-self. Granted. But it is obviously perfectly consistent to maintain that, because we only know consciousness *in relation*, and Parabrahm is the "field of *absolute* consciousness," the latter is unknowable. It is to state that the first cause is inscrutable, because consciousness in the abstract is inscrutable.

III. "B.A." is in error in stating that Spencer makes no attempt to meddle with the question of the nature of the Noumenon. He (Spencer), like von Hartmann, resolves *matter as a thing-in-itself into Force*! He has, also, stated in the course of an article on "Religion; a retrospect and a prospect," that the first cause may be *essentially of the same nature as the consciousness which wells up within us*. These two very positive assertions about the nature of the Noumenon—no occultist would attempt verbally to go much farther—decidedly upset "B.A.'s" estimate of the Spencerian philosophy as "a denial of the possibility of metaphysics [*ontology*, I presume] and of our ability to assert anything as to the ultimate nature of things"!!! Or will "B.A." in self-defence tax Mr. Spencer with inconsistency? He is, certainly, in a strange dilemma.

* I say "Christian," but it is strictly speaking an appropriation from anterior sources. Christian writers appear to have borrowed it from the Neo-Platonists without understanding its meaning.

IV. I wish to draw "B.A.'s" attention to the fact that if his "Divine Spirit"—the *working hypothesis* he admits I may be right in thinking unsatisfactory—is the Noumenon, every refuse-heap or unpleasant object must be regarded as a manifestation of God in our consciousness! Remember we have not always the fair side of Nature to deal with. *Verb. Sap.*—Yours truly,

Ryde, Isle of Wight.

E. D. FAWCETT.

Spiritualistic Manifestations at the Tomb of Scipio.
To the Editor of "LIGHT."

SIR,—To any one conversant with the Italian language it will prove highly interesting to study a small volume by the Count Alessandro Verri, entitled *Notti Romane*, being an account published in the year 1792—second edition in 1804, and the *twentieth* edition, by Baudry, of Paris, in 1834—of a series of "Nights" spent at the tomb of Scipio, when Spiritualistic form-manifestations took place. The descriptions given of these correspond exactly with what is witnessed at sésances of the present day.

The "Colloquies" teach exactly the same doctrine as that given through the best inspirational writers and speakers of this day. The "Colloquy" with "A Parricide" teaches the truth so well set forth by "M. A. (Oxon.)," that we cannot escape the consequences of our own actions.

A book like the above is an indication of the continuous flow of spirit in communication with humanity, and the assertion is hardly justified by facts, that a new beginning was made in 1848, as so often repeated in modern Spiritualistic literature, this being merely an incident when special notice has been taken of manifestations like those with Kate Fox (as mentioned at p. 406 in your issue of "LIGHT" for August 27th), an epoch to be marked with a white stone, but not in any sense to be regarded as a new beginning. Many pre-Rochester beginnings, or rather continuations, when this century was young, may be noted by the students of literature, in the writings of other countries, as in Germany E. T. A. Hoffmann, 1822, and Jung-Stilling, 1817; and does not everyone know Beethoven's great C minor Symphony, the 5th—founded on "raps"? H.

Arthur Savage.
To the Editor of "LIGHT."

SIR,—Kindly allow me to inform your readers that arrangements have been made for an entertainment to take place on Thursday, September 15th next, for the benefit of this medium. The following have volunteered their services:—Miss Davis, Miss Podbury, Miss Parsons, the Misses Williams, Mrs. Herne, Mr. Epps, Mr. J. D. Fitz Gerald, and Mr. Dalziel. Any friend anxious to help in a good cause will please communicate at once with Mr. S. Williams, 159, Dalston-lane, N.; or, yours truly,

8, Annis-road, South Hackney.

F. SIMPKIN.

August 17th, 1887.

P.S.—I shall be glad if mediums will hold sésances for this fund. It is indeed a deserving case, and Mr. Savage has been a hard-working medium for ten years.

TO CORRESPONDENTS.

S. A. P.—Declined with thanks; not suitable.

F. S.—Not quite up to the required standard.

B. A. (Cantab).—Perhaps enough has been said.

T. H. D. (Brazil).—Your letter shall be placed in Mr. Eglinton's hands.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH STREET, PECKHAM.—On Sunday last, Dr. Chadwick delivered a good address on "Humanity's Redeemers." There was a large and appreciative audience.—W. E. LONG, 9, Pasley-road, Walworth.

NEWCASTLE-ON-TYNE.—Mr. Alderman Barker will give a lecture in the Cordwainers' Hall, Nelson-street, on Sunday evening next, on "Additional Psychological Facts Confirmatory of the Reality of a Future Life for Mankind." The lecturer will describe the mode in which the conversations were conducted; will read the questions and replies from the original MSS.; and will make suggestive remarks on the nature of the replies to the questions he asked. He will also reply to ten written relevant questions asked by the audience. Mrs. Hardinge Britten is announced to lecture in the same place on Sunday and Monday, September 11th and 12th, and also on Sunday and Monday, September 18th and 19th.

We have multitudes of spectators on all our actions when we think ourselves most alone.—ADDISON.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1868), “had more striking evidences of that agency than those given in the work in question.”

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

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

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

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

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

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

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

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

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

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

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

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