

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

With an experience of nearly forty years as a professional practitioner of mesmerism, Mr. Younger now comes forward* to explain his methods of treatment, and especially to show the value of mesmerism as a curative agent. This treatise of some 150 pages is, I imagine, a chapter from Mr. Younger's more important forthcoming work, in which he proposes to set forth a complete system of natural medicine. Mr. Younger is, it is not necessary to say, a believer in the sufficiency of mesmeric and botanic remedy for all forms of disease. I have wondered sometimes why other remedies should be excluded. I am not qualified to pronounce any opinion on the various statements made in books devoted to the exposition of orthodox medicine and on those made in such a book as Mr. Younger's. But I entertain no doubt that there are among the herbs of the field a number of remedies for our diseases which are known to country folk, and which are quite neglected by orthodox practitioners. Nor do I entertain any doubt that outside the herbs of the field there are many valuable remedies which the "Botanic Family Physician" neglects. Why should herbs have a monopoly of saving virtue?

Mr. Younger's treatise deals with many forms and varieties of mesmerism. It gives elaborate instructions to the mesmerist, many of them illustrated by cuts showing the exact methods of treatment. A section is devoted to the now fashionable massage, a method of magnetic treatment which is rapidly eating out others of a similar nature once in vogue. The fact is that all these methods of dealing with disease are useful in their way. Hydropathy gained discredit from the too servile practice of certain methods to the exclusion of other applications. But now that it is more intelligently applied I should be surprised to find any regular practitioner making any objection to its use. Aix-les-Bains has popularised massage, and massage is good and useful. Many a dweller in great cities has cause to be thankful to the Turkish bath for supplying the want of natural exercise, and keeping his skin in acting order. We are all, I think, now-a-days, inclined to simplicity of treatment, and perhaps the best thing we have learnt is to assist Nature, or even to leave her efforts alone.

There is war in heaven. Subba Row is engaged in what he calls "an unpleasant controversy" with Madame Blavatsky on the "Constitution of the Microcosm," and we "petty men . . . peep about," if perchance we may

* *The Magnetic and Botanic Family Physician*. First edition. E. W. Allen, 4, Ave Maria-lane, E.C. Price 2s. 6d.

see the Homeric combat. But we do not take much by our curiosity. A good deal of sound and fury meaning nothing: smoke, and dust, and many polysyllables (chiefly Hindû), and not much else. I am tempted sometimes to wish that all persons who write on occult subjects were compelled to go through a course of study of the writings of those men who deal with, let me say, some exposition of physiology, or with the discoveries of modern science. What a revelation to some of our writers on mysticism and occultism would be an hour of Huxley! I have no special admiration for Tyndall, but I remember one occasion on which I was profoundly impressed with his powers of exposition. In his whole discourse of more than an hour's duration there was but one idea. I could have put the essential part of it all into a paragraph. But the way he beat out his little bit of fine gold,—the delicacy and completeness of his exposition were beyond all praise.

I have read with interest and instruction "Nizida's" plea for a spiritual Spiritualism. When we are asked what Spiritualism is, it is time to reply that if one does not know he had better have nothing to do with the subject. It is very common, as "Nizida" points out, to deal with the spirit-world that lies all round us in such a way as to prostitute the gifts of the spirit, and get from such dealings degradation and mischief. Spirits are of all grades and classes: yet everything and anything that they are alleged to say is greedily swallowed by a class of Spiritualists, and accepted as gospel. Those who find the Bible unacceptable are content with this latter-day revelation. We want discrimination. We want some *via media* between the modern Sadducee, who believes neither in angel nor spirit, and looks to sleight of hand as the explanation of all things, and the credulous wonder-seeker, who greedily devours all the cheap marvels supplied by the impostors who live and thrive upon him.

Turning over an old common-place book which dates back five-and-thirty years, and which came into my possession, as many other curious documents have, in a sort of capacity of mine as literary executor to Occultists and Spiritualists generally, I came across this. Alfred Bunn was, I think, manager of Drury Lane Theatre. The date of the extract is 1853.

Bunn and Spirit-rapping.

"On taking our seats round a respectably-sized table, we were invited to put ourselves, through the influence of the 'medium,' in communication with any departed 'relative or friend, and we accordingly asked leave to indulge in a few interrogations respecting our much-beloved mother, deceased. The medium presented us with a card, on one side of which were the letters of the alphabet, printed at random, and not following in succession; and on the other figures running from No. 1 onwards; and being informed that the spirit of our departed parent was present, we asked the following pertinent questions, being led to understand that when the spirit meant to imply 'yes,' we should hear *three* raps, and when 'no' was to be the word of command, we should only hear *one*. Armed with the card already alluded to in one hand, and with a pencil in the other, we went to work in downright earnest. Mr. Bunn (addressing the spirit): Can you tell me what was my mother's name? Spirit: Yes! (*id est*, three raps.) Mr. Bunn (passing

the pencil slowly over the tops of the letters): When we come to the letters forming the name, rap three times. And accordingly, as we passed the pencil, we heard three distinct rappings on reaching each of the letters M, A, R, T, H, A! (the very name!) Mr. Bunn: Can you tell me where she died and was buried? Spirit: Yes! (three raps more.) Mr. Bunn (passing the pencil as before) heard three as distinct rappings on arriving at each of the following letters, D, U, B, L, I, N (the very place!). Mr. Bunn: How many years has she been dead? And crossing the figures with the pencil, three rappings were very audible when passing over 1, 9 (the very time!). Mr. Bunn: Can you tell me how old she was? Spirit: Yes! (three raps as before!) Mr. Bunn, passing the pencil over the figures, heard the usual three raps over 7, 3 (the very age!). We cannot say whether the reader is astonished; we were! Not a soul in the assembly ever knew our parent, nor could by possibility have the slightest knowledge of her nomenclature; nor are we aware of there being any memorial of her age beyond that recorded over her remains; but certain it is that her first name was Martha, and that she died in Dublin in 1833, at the age of seventy-three, which, at the period of the spirit's communication, was nineteen years since. If this, however, partake of the marvellous, what will the reader say to the *sequitur*? The medium asked us if we should like to hear from our mother; and upon our expressing our wish to that effect she took the pencil from us, and seizing some writing-paper, with a hand shaking as if its owner were in strong convulsions, she traced, beginning at the bottom of the sheet, as we could distinctly read on reversing it, these words: 'My dear Son,—I am happy to meet you in this pleasant circle. I love you much, and guard you carefully, moreover.—M.C.B.' The point of curiosity in this communication is, that although our parent could lay claim to the Christian names of Martha Charlotte, we never mentioned but the first; yet here are the initials of both distinctly written, and the signature is almost a *fac-simile* of hers. To us it was then, as it is now, a matter of downright amazement; but the occurrence actually took place on the 5th of last December, at the house of Colonel Mitchell, in the presence of that popular *artiste*, James Wallack, Colonel Schouler, at that time one of the proprietors of the Boston *Atlas*, and several others, to whom reference can easily be made. We instituted minute inquiries of the medium as to her power of being able to arrive at such strictly true conclusions, and all we could elicit from her was a belief that she was gifted with some magnetic influence, and charged with some electric matter, existent in very few; and she added that, when her hand and arm were in the excited state we have referred to, her husband had frequently, but vainly, tried to arrest it by main force."—*Alfred Bunn's Old England and New England*, 1853.

"Does it not appear from this as if the spirit is eternal, though *not the soul*, in those who die—that is, as it were, the individual spirit, or rather, the individual's spirit; for the spirit itself is impersonal, or not individual, not personal at all. Yet it persists in the shape of the formal and personal experience of the individual, and is to all intents and purposes the spirit of that individual, although as a spirit it be but a drop in the universal ocean of the spirit, or drawn from and again restored to that ocean.

"When the soul or life of the individual expires, it can only be through another living soul that the departed spirit can manifest itself to living souls in general, and he who desires to 'save his soul alive' must 'work out his own salvation' while it is yet day—while he yet lives and has power to give it up voluntarily or to 'present his body a living sacrifice holy and acceptable to God, which is his reasonable service'; for man was designed by his Creator to be a temple merely for the Lord of the body, but he has taken possession of that heritage of the spirit, whom he dispossesses till the temple falls into ruins, instead of restoring or giving up possession of it to its true master when he 'comes of age.'

The comments are written by one who was fond of all forms of occult research. Alchemy, astrology, and all such kindred subjects were his hobby.

A DREAM.—Here is a good dream, published in the *Boston Transcript* (U.S.A.) in the year 1850:—A young lady residing in Hanover-street, Boston, retired to rest at her usual time and in her usual health. After falling asleep, she had a frightful dream or vision. She dreamed that her brother, who was in the western part of New York, was killed, and that his body was horribly mangled in death. The dream was so vivid that she rose and walked about her room, crying in great anguish and distress. Another lady, who was in an adjoining chamber, was aroused by the sound, and went to find out what was the matter. To her the dream was told on the Monday morning—the dream was on Saturday night; then came a telegram announcing that the lady's brother, Mr. Wise, an employé on the Western Railroad, had been run over and instantly killed by one of the luggage trains near East Chatham, New York. The accident happened about 2 a.m. on Sunday, the precise time of the dream.

"UNSPIRITUAL SPIRITUALISM;" OR, BLACK MAGIC IN DISGUISE.

A large majority of that portion of the human race called "Spiritualists" appears to be still more or less undecided as regards the nature of the vast mental movement, or wave, which has swept them, as the fore-runners of a motley crowd, to the higher ground of an inner world of sentience, which can be explored only by man's liberated psychic powers, or faculties. With an egotism natural to human beings, a certain number have displayed a constant tendency to isolate themselves as a sect which holds a certain belief, for which they fight and struggle against those who strenuously oppose them, and who would solidify their belief into a block of dogma, to be accepted in all its crude imperfection as an essential of salvation.

But there is, in fact, no assemblage of individuals in the world bound together by the acceptance of a common ground of belief which presents a form so various, and marked by such continual fluctuations as that of modern Spiritualism; until it would seem to have no concrete shape of its own, but to be destined more especially to adapt itself to the necessities of the rapid progress of humanity. When, in short, there comes into the world such an effluence of new thought as has accompanied the spread of Spiritualism, it is meant for the whole human race, to be as universally diffused as the rays of the sun, which are reflected from each object according to that object's powers of reflection. The Western scientific world, after centuries of spiritual obscurity caused by its rejection of all supernaturalism as superstition, has begun to rouse itself from its long dream of stultifying materialism, and to look around for an explanation of certain novel phenomena which are inexplicable by that science which it worships as an all-sufficing god whose decrees must be deemed final. The superstitious—as by common consent they would be termed by those who eschew all that is not material—seize upon an ostensible confirmation, coming so readily to hand, of all they have long inwardly felt had a *raison d'être* outside themselves. The truly spiritual have found in the external phenomena of Spiritualism a haven of secure rest, as if pre-eminently vouchsafed by a divine interposition to their long suffering faith. The lovers of the marvellous follow the phenomena as a means of supplying a never-ending series of those sensations of wonder which they find gratifying to the greedy appetites they have cultivated. Such are some of the leading characteristics of the motley crew which have been swept into the current of Spiritualism; and their number daily increases, becoming more and more diverse, and rendering the form of Spiritualism more and more indefinable. Nothing can, therefore, more clearly prove that Spiritualism is a knowledge leading to the highest and most momentous destinies of progress, by which it is meant the *whole of humanity* should profit.

We hear from all sides—"What is Spiritualism?" "Are Spiritualists Spiritual?" &c., &c. Let us add to these inquiries, "Who are Spiritualists?" We venture to reply, Indubitably those who in their lives and thoughts continually strive to lift themselves above the body; to subdue all that is of the lower animal self, by which process alone can they hope to attain to the condition of higher psychic insight and knowledge, which is the heritage of every man without exception, and which the "advanced guard," the spiritual pioneers of humanity, in every age, never fail to reach. Who are these? They are not usually of the great, those who occupy a large space in the observation of their fellow-beings; but those whose spiritual humility and wisdom, teaching them the nothingness of human greatness, fame, and distinction, voluntarily seek that peaceful retirement which is more conducive to the growth of the higher,

inner nature. These are to be found in all ranks and classes, whether they believe in the external phenomena of Spiritualism, whether they rightly understand the nature of soul and spirit, or not. You will know them by the even tenor of goodness in their lives; by the "gifts of the Spirit" they unobtrusively, almost unconsciously, display. You will know them by the calm sweetness, and restful feel of the aura they give forth. You will know them by the painful void they leave behind, when they have risen to their reward in the world beyond. These belong to the harvest of souls which Nature is continually gathering in for her realms of life above: these are the *true* "Spiritualists," and the world has never been without them. Even those nations and peoples whom, in the isolating ignorance of our more modern Western theologies, we are in the habit of terming "Pagans," have produced and do produce their "Spiritualists"; those exalted souls who have attained to union with the Atma, the divine Over-soul, the Logos. Nature, the handmaid of spirit, never fails, through the ages, to grow her crops; to produce her divine-spiritual men, who at length form that Heaven from which a saving magnetism, or aura, is continually going forth for the uplifting of mankind. Those necessarily receive the most of this saving "grace," this divine magnetism, who affinitise themselves to it,—the *highest minds*, in a spiritual sense, on earth. If these be intellectually developed on a large scale, all the better. But it is precisely according to the measure of our co-operation with Nature on the side of *good*, that we attain to that exalted state of true spirituality which marks the ascension of souls towards divinity.

We must try to avoid *Separatism*, and seek *Universalism* in our manner of thinking upon psychical subjects. As humanity forms one large body, we should ever bear in mind that whatever comes of true and good comes for all without exception; and it is for the intellect of man, for his intuition, or instinct (for sometimes it is only that in a certain order of minds) to eliminate what is false and evil—the *shadows* of truth and good—the always possible. It is a mistake for Spiritualists to isolate themselves as a body to whom alone has been vouchsafed a "Divine message." It was never meant to be so, and the current events of the day are continually contradicting such an assumption. It is because of the onward march of the human race demanding it as essential to its higher progress, that a knowledge of the veiled side of Nature—suppressed, and trampled out in the West as superstition, but held in the inner hearts of Eastern nations as the *ne plus ultra*, the animating life and energy of religion and science—was sought to be *revived* amongst all nations of the earth, that all might rise to the same level of intellectual and spiritual progress; that error, and real superstition as regards the occult, should receive upon it so strong a light of truth and spiritual science, that it should shrink up, burn to ashes, and disappear forever. This can only be brought about by the efforts of the most intellectually developed minds on the earth; and as the largest number of these are to be found amongst Western nations, the revival of what has been appropriately termed an "old knowledge" has taken place in their midst. This has been called "Modern Spiritualism"—a creed, a mode of thought, a persuasion which has sucked into its current all manner of mental or psychological *débris* floating upon the stream of time, and therefore has not failed to exhibit itself according to the prevailing mental status of the day, whence it has displayed the deformities of superstition, of obsession, of necromancy, of a return to the practices of Black Magic. These form the reverse side of its shield; while on the other it displays those noble characteristics of a search after truth; the struggle against error; the efforts bravely made to rise above the delusive external of mere phenomena into the higher light of the *true* spiritual inculcated by the esoteric

teachings of all religions on the earth, and by the science of ontology.

We speak advisedly when we allude to "a return to the practices of black magic"—to necromancy, &c. Let us courageously face the truth, and give words their right meanings. If we wish to be leaders, or teachers of our fellow-beings, if we would experience the inestimable blessing of aiding in the progress of those more *backward* than we esteem ourselves to be, we must be willing to correct our own mistakes, to admit the piercing light of truth to show up our follies and errors. Man is fallible; a mistake through ignorance is no disgrace, but to shirk correcting an error when pointed out is disgraceful in the extreme.

What is the meaning of the word *necromancy*? Simply, "the art of revealing future events by means of communication with the dead." What is *black magic*? The prostitution of spiritual or occult science to evil practices, by those means and methods of obtaining psychic power for the injury and degradation of mankind; those practices which do not lift a man to the conquest of self, and the lower nature, but keep him down on the material plane, seeking by the additional potencies of occult means, the merely temporal advantages of wealth, success in business speculations, or every social *intrigue* which has to do with the lower man. Remember, we are depicting one side of the possibilities placed within reach of man by occult science—the side which all who desire to be *true* Spiritualists should avoid. We need not dwell upon certain damaging facts which are widely known, which exemplify that condition of degradation and prostitution of psychical knowledge which we have pointed out; and whilst we lament that such things should be, yet we know that, so far, it has been inevitable on account of the moral status of humanity at the present day.

There is then an evil and forbidden side of spiritual science, as well as there is the high, uplifting, purifying, legitimate side, set forth in the lives and daily habits of the greatest human beings the earth has ever known. Holy Writ abounds with examples.

Spiritualism has, therefore, its possible black side, and that black side has to do with all the repudiated practices of black magic—the sorcery, witchcraft, conjurations, and enchantments of the hoary past—which Western education long ago determined to stamp out as superstition arising from ignorance. Considering the diverse *characters* of minds which have accepted Spiritualism from various motives and for various objects, it is not surprising that in many instances it has been degraded to the mental level of those who have taken it up. If we have as yet obtained but a rudimentary acquaintance with the great science which concerns the spiritual existence of man, we have at least learned that there is this possible evil side; and it becomes our bounden duty in upholding these truths which have become a part of our daily lives, to discriminate between the legitimate and the illegitimate, the lawful and forbidden practices by which a knowledge of the occult side of nature may be obtained.

Spiritualists may, and perhaps should, take a leading part in these researches after truth, but if they are to deserve the name of *Spiritualists*, they will have to cut off, and sternly repress in their followers, every tendency towards that evil growth of a degraded occultism which engulfed so many thousands of our predecessors along the same path, in the direst sufferings, and loss of immortality of soul. They must narrowly scan their own methods of procedure in the obtaining of psychic knowledge and powers which it would be legitimate to exercise, to see wherein they resemble the incantations, or enchantments, of sorcerers, witches, or magicians of olden times, and of certain still ignorant and degraded nations on the earth. The wise Spiritualist will prefer other and purer methods,

more consonant with enlightened reason and aspiration towards the highest, and a desire to benefit, to uplift, and to spiritualise mankind.

The world—those mentally unwashed and unshriven, as well as those of the purest transparence of mind and *thought well able to reflect the light of Heaven*—stretches forth its hand to pluck the fruits of this tree of knowledge. The majority are amused, or held in a species of uncanny fascination by the glamour of black magic—the unlawful side of this hidden science, whose grandeur and greatness only begins to dawn upon humanity. The literature of the day is principally (we do not say altogether) absorbed in the portrayal of what can only truly be called black magic. The best writers set forth its hideousness, whilst depicting in contrast the loveliness of true spirituality of nature and conduct.* It is all right enough when the intention is to horrify, to repel, and deter human beings from following in the same mistaken path. On the stage we see it represented with a truth to this evil side of nature, which is horribly startling, and which exemplifies to a surprising degree the creative power of man's imagination, and its unconscious faithfulness to truth: it is, in short, a kind of inherent clairvoyance, throwing into actual forms scenes held in the astral light.

But is all this Spiritualism? It is a mistake to confound the two. True *Spiritualism* is, or should be, the highest Theosophy possible to man. Whilst piercing the depths of the invisible world with the eye of an enlightened seer, and gauging the secrets of Nature with the wisdom of a god, the true *Spiritualist*, or Occultist, will understand and co-operate with Nature in her beneficent efforts for the *good of mankind*, and refuse to yield himself a prey to those luring possibilities of a power which would end by degrading and demonising his whole nature.

Is the Western world to drift back again into the diabolical practices of the greatest evil it is possible for man to sink into? Are weapons of malignity and destruction to be again placed in the hands of animal man, by which he can compass this greatest injury not only to his fellow man but to himself—by which he would gradually fall under the malefic influences which mysteriously hover about humanity, and which are drawn into overt action by homogeneous wills? Not if the *enlightened Spiritualist* can prevent it by teachings and by example.

This is a work lying ready cut out to the hand of the *Spiritualist* who works for the good of humanity, and the world daily grows more and more in need of it.

NIZIDA.

A SATISFACTORY TEST.—At a sitting in Lynn, Mass., U.S.A., with Mrs. Cooper, at the house of Christopher Robinson, Mr. Buffum asked mentally the age of his sister, and received the following answer:—"Twenty-three years." The family record made her twenty-four; and such he believed to be the fact till this information was given. By the ladies and gentlemen present this was admitted to be a very satisfactory test, and so the spirits considered it, for they spelled out "That could not have been done with the *Knee-pans*."—Seybert Commission, please note!

THE *Brisbane Telegraph* (July 8th) records the following. The investigation, we believe, resulted in the discharge of the accused, against whom there was no direct evidence: "A constable has just arrived from the Condamine with a Mrs. Granbower, wife of a settler in that district, for the purpose of identifying the prisoner Clayton, now under committal for trial for the murder of Hawkins, manager of Tierybo Station. Mrs. Granbower, it is stated, has several times dreamt that she saw the murder being committed, and so vividly have the incidents of the dream been impressed on her mind that she decided to acquaint the authorities. She went out to the South Brisbane gaol this morning, and when she saw Clayton among fifteen other prisoners she at once recognised him as the man who in the dream she had seen committing the murder. It is stated that the woman never in her life saw Clayton before to-day. We understand that the authorities are now investigating the matter."

* Rider Haggard, and the Author of *Red Spider*, *The Gaverocks*, &c.

THE AVARICIOUS MAN.

THROUGH A PRIVATE MEDIUM, CLAIRVOYANTE AND CLAIRAUDIENTE.

Oh, do not take me further! I cannot endure this journey. I pray you take me back. The atmosphere is foul, and the pressure of unpleasant sensations upon me is more than I can bear.

Is the worst over? For I can go no further. The way is too dark and dreary, and I know not who is guiding me.

There is such a strange creature in front. Going before me, and apparently making the way for me, is a horrible bird—something like an owl, with immense wings. It seems to be leading the way somewhere and to some one, the place and the person being both unknown to me.

I have been wrapped over—head and all—with a dark, heavy mantle, not being permitted to see that which is on either side of me. Just keeping in view the hideous monster bird of which I spoke, we seem to have passed under a long dark archway; but why I have been brought here I know not. Oh! how my head aches; and a giddy, sickly feeling comes over me as I stoop to speak to a wretched man stretched at my feet.

Now that I am in some measure released I look for my guides to ask them what all this means. Ah! here they are, and therefore I know that I am safe. But oh! is it *you* that have dragged me through these horrible states and scenes? Is it *you* that have been urging me forward when I have been almost suffocated with the foulness of the air, and nearly expiring with a sensation of horror? Did *you* cause me to walk through that unwholesome water and place before me for a guide that hideous screeching owl?

Oh! horror of horrors, to be thus introduced into the spirit-world with no power left me to escape. Can I put this down to kindness? Can I call you friends who use me thus—who bring me into the Valley and Shadow of Death? My friends answer not, and have disappeared from my sight!

And now a sense of deep darkness settles upon me, that makes me shiver; and all that is left is this poor wretched man. How I shrink from him! Yet, left alone with him, I suppose I must speak to him. What shall I call him? How shall I battle with my great disgust?

But, by great exertion, I put down the feeling of aversion—it almost amounted to sickness; and, obeying the instincts of my better nature, and prompted by sympathy for his state, I will speak to him, will even come closer to him, take his hand in mine, and call him brother!

Hark! he is speaking to me, and as he speaks the mystery is being solved. I begin to perceive that I have been passing through his dying sensations—taking upon myself the state of this wretched man in his last moments upon earth. Yes! yes! this is a true description, though I am spared half the horror of the death scene of some men—the death of a life ill-spent, worse than useless, full of dark deeds and wrong doings. The life of such a man is like that of a bird of prey—clutching at, and seizing hold by every means, honest or dishonest, of that which will bring gold! He robs the fatherless and widow that his riches may increase, and that he may make himself a name upon earth. He is a robber all his life.

Yes, I will speak to this wretched man. Unwise man—fool!—not to have considered that thou wast robbing thine own soul, and making for thyself fetters that bind thee even now, and keep thee in this horrible state. Lean and hungry thou art, soul-famished, yet still looking greedily after thy gold; stretching out thy withered hand, trying even yet to seize hold of that which thou canst never reach, for between it and thee thy foe that thou always dreaded, even Death, has fixed a great gulf. So why weary thyself with looking? Why torment thyself? Thine earthly gains thou hast left for ever, and if thou art wise thou wilt

give up this fruitless desire. Turn thy back on the earth sphere and ask what thou shalt do that thou mayest be clothed and fed, and helped onward with a higher purpose in thy heart. Ask of thy heavenly teachers how thou shalt become rich in spiritual things, and take thy proper place amongst those who are advancing to higher and holier spheres. I am called away and must leave thee. But let me say that when thou shalt have come to thy right mind and have gained sufficient strength thou wilt be guided and helped to find thy work. And methinks thy work should be—Ah! I tremble for thee, for thy heart must well nigh fail thee—thy work should be as far as possible to confer blessings on those whom thou hast selfishly wronged.

The Control (to the circle): Just a word with you, friends, before we awaken the medium. We have a purpose to serve in introducing the medium to these unpleasant experiences, as there is no other way of so effectually giving the lessons we wish to impart. But no harm will result, and we shall intersperse the higher and more beautiful visions with these painful contrasts.

THE BRITISH ASSOCIATION.

The British Association has just terminated a successful meeting at Manchester. The results of that meeting are interesting as showing how deep is the water into which science is now floating, and how uncertain are the currents therein. There are rocks ahead, and though careful steering has enabled the cautious mariner to avoid these rocks when he could see them—for example, Sir Henry Roscoe, in speaking of Mr. Crookes' "experimental powers," skilfully avoided any reference to the special deductions made by that eminent chemist—yet there is ample evidence that the sea is not very well buoyed or lighted, and that the frail bark of positive knowledge may very easily be wrecked on some unsuspected and dangerous shore.

Perhaps the most remarkable instance of this danger was exhibited in Professor Sayce's paper. We all know the beautiful Aryan story, how it has explained everything connected with the history of Western mankind. The Dorian invasion, the swarming across Europe of the Teutonic hordes, the delightful solar myths common to the enlightened Brahmin, the cultivated Greek, and the wild Norseman, how all these things have charmed us for twenty odd years, how splendid have been the buildings raised on the glorious foundation, how Mr. Freeman and all the shilling primers have revelled in the knowledge. But, alas! it seems that the sun of our historic life has been but a mock sun, deluding us by throwing shadows where those shadows ought not to be, and lighting up the wrong corners of the anthropological fastnesses.

Instead of our grandfathers of the dim past talking Sanscrit and tilling the shores of the Jaxartes, they were the "fair-haired, blue-eyed, light-complexioned, dolichocephalic race, which is still found in its greatest purity in Scandinavia." They came from the North and not from the East. So, if Professor Sayce is right, under the influence of great names and mighty professions we have all been going wrong in one branch of science for the last quarter of a century.

Referring to this and other utterances of Professor Sayce, the *Times* says: "These are some of the instances which show how science advances and changes. What was thought to be demonstrated in 1861 is now known to have been little more than brilliant guesswork. Facts accumulate and old theories are proved by them to be untenable. Meantime the world takes up new positions; but it is just as well that it should admit that they, too, are only provisionally occupied." But that is exactly what the world does not do.

The facts accumulate, and the old theories become untenable in every direction. In the Mathematical Section

space of four dimensions seemed to be the trouble underlying Sir R. Ball's elaborate fun. Protoplasm, which only a few years ago appeared to be the end, or rather the beginning of all things, is being split up, and plastogen is needed for its explanation. Geography, which in our childhood was mainly a pleasant string of names, is now by some scientists asserted to be a branch of geology; by others geology is considered to be a part of geography. Everywhere the "old order changeth."

But, if what was thought to be demonstrated in 1861 is now known to have been little more than brilliant guesswork, in the case of a subject where the material was entirely within the purview of the investigators, and where the scientific mind had full play, what shall be said of the demonstrations of such bodies as Seybert Commissions in the case of a subject where the common methods of investigation do not apply!

"Brilliant guesswork" has laughed at Crookes, and denied reason to Zöllner, has pooh-poohed Wallace, and discredited Weber, but the time of this "brilliant guesswork" is passing away. The facts are accumulating, and forcing the world, it may be a reluctant world, to take up new positions. The phenomena of Hypnotism which but a short while ago were considered to be part of the stock-in-trade of the professional conjurer, are now recognised as established facts. Leading reviews, which but the other day would have trembled for their existence had they admitted such "nonsense," now do not hesitate to treat us to articles on such subjects as "Multiplex Personality."

But while the doubts and contradictions of the scientific world point to the shoals and quicksands among which the investigator will now have to steer, and while out of those doubts and contradictions there grows the hope of less positive assertion and of less assumption of absolute knowledge on the part of scientific men, it behoves Spiritualists to take care that they, too, do not err through a similar tendency to finality of judgment. We must ever bear in mind that the interpretations of phenomena which hold good to-day may have to be modified to-morrow.

Along the dim and intricate corridors which join matter to spirit, the wrong turning may easily be taken, and wandering from matter back to matter we may think indeed we have found the spirit where no spirit is. But if, arrogating to ourselves no finality of knowledge, we steadfastly work on, thankfully accepting any and every ray of light that falls on the dark and arduous road, we shall leave the regions of guesswork, and reach the land of a clearer and purer day.

A GREAT TRUTH.—What we have learned of physical forces and the method of their application is also the rule in turning spiritual forces to their highest use. We cannot change them nor turn them out of their way to fulfil our small and selfish ends. If we use steam or water or electricity, we must respect the law of steam and water and electricity. Thus is it with spiritual forces; it is ours to obey their law, and not try to shape their law to suit our whim. If we would utilize the divine trade winds and gulf streams, we must trim sail and set helm the way they are going. If we would have divine company we must take the divine direction. We receive by yielding; we command by obedience.—*Golden Gate*.

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Light :

SATURDAY, SEPTEMBER 17th, 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.

ON THE PALL MALL GAZETTE.

The fact that the *Pall Mall* of the 6th contains a flippant article on Spiritualism has caused us to receive a number of copies, and to devote some attention to this specimen of the newest journalism. We did not expect much from the taste which apparently still plumes itself on the "Modern Babylon" articles. They were, decent people will probably agree in thinking, the greatest outrage on public morals, and the grossest affront to public decency, ever perpetrated in our times. The mind that could conceive that vast and filthy sensation would not stick at trifles. It is not surprising, therefore, to find that the editor of the *Pall Mall* still writes "in praise of sensationalism," nor that the journal is daily living up to the high standard set up in the adventures of the Minotaur. (We have no right to assume any acquaintance on the part of our readers with articles which we hope they have never seen. It is necessary to say only that they dealt in a sickening manner with the most nauseous forms of vice that defile all great cities.)

We should obviously not have entered upon any notice of matter of this description—our concern is with something of a very different nature—were it not that the character of this which sensation-mongering seeks to palm off upon the public as the latest and best form of journalism concerns us both as journalists and also as members of the reading public. We may, therefore, see how this specimen number which deals with our subject is made up.

With the politics we have nothing to do. We *have* no politics, and do not object to any man setting forth any views that he honestly holds, provided he does it decently. Some political opinions we hold to be of high importance; most political talk we regard as infinitely unimportant, flat, very stale, and wholly unprofitable. Be that as it may, this is not the place for such deliverances. So we pass by "Retribution," an article of the usual *Pall Mall* political type, to another more characteristic still on "The Ladies and the Babies on the Rail." Great heavens! what have we come to? The newest journalism begins of course with "another outrage," and having offered incense to its fetish, goes on to "interviews with station-masters" on ladies and babies. We are told, as the result of these interviews, that "Women are more partial to smoking carriages than to the compartments specially set apart for their use." "Ladies seem never able to agree whether the windows should be open or shut." "Most of 'em, 'specially the young 'uns, 'ud rather go in any other part of the train than in a ladies' carriage,

even in a 'smoker.'" "Two days out of three the ladies' carriage goes away empty." This is the kind of stuff that the highest journalism provides for its readers; then, with a glimpse at a truly typical head-line, "Morality, the Metropolitan, and the Male Pest," we read no further. An ounce of civet, good apothecary, to sweeten our imagination!

Then comes our article on "Spiritualism Extraordinary." It would be impossible, in any space at our command, or with any regard for the forbearance of our readers, to give a fair idea of the flippant vulgarity, stupidity, and general 'Arryism of this most offensive article. The material on which it professes to be founded is Part XI. of the *Proceedings* of the Society for Psychical Research, and Mr. Theobald's *Spirit Workers in the Home Circle*. And the column and a-half that somebody has been allowed to write on these publications is, we should think, unique in journalism. "The Society for Psychical Research has been at it again. It was founded, whatever it may pretend to the contrary in its prospectus, to prove the existence of ghosts and all sorts of supernatural phenomena. Yet it does nothing all the time but knock the supernatural to pieces." What chaste and delightful language; what a pure and perfect style!

Then we have an allusion, displaying true knowledge, to Mdme. Blavatsky, "with her bright army of gurus, Theosophists, and chelas," and afterwards this delicious bit, which, it should be explained, is fun, pure childish merriment:—

"Nobody asked the Psychical Society to interfere. But they did, and spoiled the fun, too, in no time. Actually sent a man named Hodgson—a man who called himself a gentleman—who reckoned up Mdme. Blavatsky as if he were a detective and she a common card-cutter and fortune-teller. He found out a lot of things which he might as well have kept to himself; and the end was that Mdme. Blavatsky was exposed by the very society that might have been expected to shield her."

Is it necessary to quote more trash of such a nature, or to spend any pains in noticing it? We have, of course, Mr. Eglinton, and equally of course now, Mr. Davey, who is replacing Mr. Maskelyne in the part that he once played—a kind of Egyptian Hall understudy—and last we get some occult references to Mr. M. Theobald's book, references so occult as to be unintelligible. The reviewer realises "how intensely interesting it would be to know some of the members of his household, *were it even a discharged housemaid*." There comes in the touch of nature, and we know where we are, and the sort of person we have to deal with.

We had intended to refer to the subject matter which, after this excursion into Spiritualism (by "One who Knows Nothing about It"), adorns the remainder of this remarkable specimen of journalism. The pictures, so pretty: the earthquake at Drury Lane, for all the world like a child's box of bricks after an accident: the battle of flowers, and so on. But we find the ruling passion too dominant in our newest journalism. "A Girl's Escapade in Male Attire," "Another Assault in a Railway Carriage," "The Prince, the Pendant, and the Publican" (an apology for a paragraph, "which, we regret to learn, was wholly inaccurate"), and "Unfortunate Heiresses at Saratoga" (which begins, "At a hop in the United States . . ."), have proved too trying for our patience.

It is, perhaps, as well to leave what we have lightly skimmed to tell its own story. The moral is obvious, the offence is rank. We do not desire to stir unduly what is best left at rest; if only we could hope that it would be allowed to rest, and then to die.

But that is too much to hope for. The very next issue of the paper contains a prominent article on what it calls "The Glory Hole at Brighton," to which we refer only for the purpose of contrasting its treatment of a sect of obscure and senseless fanatics with that which it pleases to use in writing of Spiritualism. These poor creatures, of

whom we have no desire to speak harshly, are of the type of the champion fanatic and sensationalist who now edits the journal written by gentlemen for gentlemen, as it used to be described in its early and palmy days. The article, of some two columns in length, describes, not without a spice of the same pronounced rank flavour that pervades the whole paper, how "an interviewer" went to some services of these poor people, saw and reported a good deal of fanatical and most stupid absurdities, and was present at a celebration of the Lord's Supper, a parody on the most sacred ordinance of the Church. Then we have, without any suggestion of scoff, what, if it had been written in respect of Spiritualism, would have been very different in tone. Some possessed girl is affected as many are in such assemblies. The whole thing is as familiar to Spiritualists as a working acquaintance with the history of such phenomena can render it.

"After prayer and silence, and the usual rapping of toes [we quote verbatim] on the floor which precedes a performance, one of the girls commenced to dance, and a few minutes later on she began to laugh. 'What do you see, sister?' asked one. 'I see what you can't,' was the reply, 'I see the Lord Jesus walking round the table with the angel Gabriel.' A dead silence reigned for a few minutes, during which the girl repeated what she was supposed to be told by the Lord Himself while in this ecstatic state."

And this is the stuff which the *Pall Mall* treats at length, and advertises with all its adjuncts of "Glory Hole" sensationalism, while it jeers and sneers at the beliefs, held on evidence enough to establish any fact, of men of trained scientific intellect, of unquestioned probity, of prominent social position, of established life-long reputation.

Could the newest journalism more conspicuously write itself down for what it is?

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. J. Hoperoft spoke morning and evening to good audiences, closing with some clairvoyant descriptions, and sound practical advice as to our work in the future. Mr. J. A. Butcher will give a trance address on Sunday next.—W. E. LONG, Hon. Sec.

We have received a prospectus of a journal to be entitled *The Two Worlds*, which it is proposed to publish at Manchester. It will be brought out by a limited liability company with a projected capital of £1,500. It is hoped that Mrs. Hardinge Britten may be secured as editor. And it is wisely judged necessary to secure a guarantee fund of £600 before any action is taken.

BIGOTRY.—"In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked upon with suspicion, and is persecuted by opinion if not injured by penalty. One of the greatest pains to human nature is the pain of a new idea. It is, as common people say, so 'upsetting'; it makes you think that after all your favourite notions may be wrong, your firmest beliefs ill-founded; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant, and now that it has conquered an entrance you do not at once see which of your old ideas it will or will not turn out, with which of them it can be reconciled, and with which it is at essential enmity. Naturally, therefore, common men hate a new idea, and are disposed, more or less, to illtreat the original man who brought it."—WALTER BAGEHOT, *Physics and Politics*, p. 164.

PSYCHICAL EXPERIENCE.—"While psychical experience is giving man success, psychological science is receiving with contempt all it asserts as truth. The wings the psychically experienced man has received, the scientific psychologist is attempting to clip. The psychically experienced man has to wage war with psychological science, that it may not altogether block up his course. All the phenomena the scientific psychologist looks upon as beyond the comprehension of the intellect, the divinely-experienced psychist feels to be already within his grasp. He is what the other cannot believe possible. The psychist may feel painfully the psychologist's assertion that any effort on his part to reduce psychical experiences to consistent theory will prove futile, yet he continues his attempts at arranging them, and doubts not the success promised."—J. PIERREFONT GREAVES, *Gems from the Moral East*.

REVIEW.

"THUS SAITH THE LORD."*

Mr. Page Hopps describes his pamphlet as "An unconventional inquiry into the origin, structure, contents, and authority of the Old Testament." We have commented from time to time on some of his criticisms as they came out in the *Truthseeker*. The thirty-seven pages in which they are contained in their collected form include as much matter that is fitly described as "unconventional," and as well calculated to disturb conventional people, as anything we ever saw. We by no means consider this as any reproach to Mr. Page Hopps. He is doing now very much the same kind of work as the "Prophet of the Lord" did in days of old. He is assisting in the growth and development of truth as against the prevalence of error.

Very cogent and incisive are his criticisms; very beautiful sometimes the inner glimpses of a higher aspiration; always present the ring of truth in what he writes. No man can read what Mr. Hopps has written without feeling himself in the presence of a sincere, truth-loving mind. But these qualities are not confined to any one class of thought. A man may be sincere in the most misguided opinion; a lover of what he regards as truth, though it be but a plain lie. Mr. Page Hopps adds to his other qualities the power of throwing himself into the times described in these ancient records, of translating them into terms of modern thought, and of subjecting them to a perfectly reverent and yet rigidly critical analysis. Most people in days now happily gone by have counted a man blessed in proportion to the mere magnitude of his belief. We have our lot in times more reasonable. We seek now to know what we ought to believe and on what grounds. With reference to the subject that Mr. Page Hopps here deals with he will be found a perfectly logical and safe guide. And it may, perhaps, be a commendation of his criticism if we say once more that it is never offensive. It is drastic; it demolishes beliefs that many of us may have cherished. But the beliefs are shown to be unworthy, and the glimpses of sublimer truth always come to relieve the gloom with which even the most progressive of us always part with an ideal. "All this will, of course, be regarded as profane; but the real question is, Is it true?"

There the writer strikes the key-note. It is not, it cannot be, profane to throw the light of reason on what all men regard as infinitely important. It is profane—unthinkably dishonouring to any idea of God that a pious man can frame—to attribute to Him such thoughts, and words, and deeds, as Mr. Page Hopps thus worthily designates.

Mr. Hopps shows with conclusive force the light that Spiritualism throws on the interpretation of the Bible. There will be found in this too brief tractate much that is brought out in the *Spirit Teachings* and *Higher Aspects of Spiritualism* of "M.A. (Oxon)."

A HIGH COMPLIMENT AND A HOPEFUL AUGURY.—"On the evening of the anniversary of their silver wedding Mr. and Mrs. Bundy entertained at their residence about 150 guests, who gathered to congratulate them upon their past, present, and prospective happiness. The cosmopolitan, unsectarian character of the *Journal's* work was well illustrated by this assemblage of friends. While Spiritualists predominated in numbers, there was to be seen in this company, and heartily entering into the spirit of the hour, Episcopalians, Roman Catholics, Materialists, Methodists, Theosophists, Unitarians, Baptists, Universalists, Agnostics, and Presbyterians. For the time being the company stood as one homogeneous mass of harmony, with no thought of any differences of opinion. The scene seemed to suggest that good time coming when sectarian bars shall no longer separate people of congenial tastes, noble aspirations, and high purposes."

* Williams and Norgate. Price Sixpence.

JOTTINGS.

A. Major has sent us *A Few Objections to Spiritualism, whether it be True or False*, and has repeated the dose when the first exhibition of it had no effect. We do not find in the pamphlet anything worth attention, unless, perhaps, we should make exception in favour of a lengthy extract from a sermon by Mr. Voysey. Some of the statements made by the writer are in the teeth of facts, and can be excused only on the plea of ignorance.

* * *

In the Transactions of the London Lodge of the Theosophical Society, No. 12, Mr. Sinnett has some words on Buddha's teaching. He shows what is very needful for a Western interpreter to bear in mind, that the Eastern sacred books are written as the occult mediæval works were, "in a style which is rather a disguise than an expression of the meaning they are intended to convey."

* * *

Mr. Sinnett makes especial hash of the stupid notion that Buddhism does not recognise any future conscious life of the individual man beyond the grave; and that "all conscious life must be misery." Why cannot the Western mind grasp the notion of Nirvana?

* * *

No future: annihilation in Nirvana. These two propositions represent to most of us the central conceptions of Buddhism.

* * *

Dr. Rhys Davids, according to Mr. Sinnett, has evolved a theory that "Karma does not follow an individual soul from one incarnation to another, but causes the birth of an entirely new individuality, which becomes the independent heir, for good or evil, of its predecessor." A highly uncomfortable and unsatisfactory notion in all ways.

* * *

Mr. Page Hopps on the dignity of work. There is a full supply of gospel in what he writes: "a wholesome doctrine necessary for these times." Idleness is the only real disgrace till we reach crime:—

"Much of the misery of modern work is its merely mercenary character. Of course people must work for money, but the degradation is in working only for money. The truly bright side of work is working for the sake of the thing done; and unless the thing done is essentially base (because useless or dishonest) all work may be done for its own sake. I have seen in London the very crossing-sweeper take a pride in his crossing—doing real love-work with his broom, which he used, in his way, as a true artist—putting into his method and style his own fancy, feeling, and humour. No one could help feeling that the man had raised himself and his work far above any taint of degradation. Here Ruskin shall again help us. He says that our gentlemen must learn, not only that there is no degradation in humble manual labour, but that they have no right to live on other people's toil, unless they toil themselves, and that there is real degradation 'in extravagance, in bribery, in indolence, in pride.' 'It does not disgrace a gentleman,' he says, 'to become an errand boy or a day labourer; but it disgraces him much to become a knave or a thief,'—or for the matter of that an utterly unproductive idler."

* * *

The Hidden Way Across the Threshold, by J. Commodore Street, comes in for very severe handling in our American contemporaries. "Whatever in it is new is not true: and whatever is true is not new." We somehow think that there are other books to which that epigram would apply.

* * *

This must have been a surprise. Such phenomena are by no means strange. We remember to have read of a perfect photograph of an adjacent tree when a man was "struck by lightning." The tree was near him, and the representation of the tree was perfect on his side.

A curious electric phenomenon is reported by telegraph from Fayette Township, Hillsdale County, Mich., U.S.A. One Thursday evening lately a lively thunder shower passed over that region, during which the play of lightning was peculiarly frequent and vivid. Just before the storm broke, Amos J. Biggs, a farmer living midway between Hillsdale and Jonesville, who is quite bald, his head being smooth and shiny, went into his back yard to frighten away some cats that were fighting in the woodpile. At the same instant there was a great crash, and the electric bolt struck the woodpile, scattering it and stiffening the cats in an intense rigor mortis. Aside from a prickly sensation and sudden contraction of the muscles, Mr. Briggs experienced no unpleasant effects. The fluid passed

down his body, tore the works of his watch to pieces, breaking the cover, ripped his left trousers leg from top to bottom, and burst his left boot, tearing the upper clear from the soul. When he entered the house his wife fainted. Unconscious of the cause the farmer hastened to bring her to. The first words she uttered, 'O, Amos, the devil has set his mark on you,' excited his curiosity, and he looked in the glass and found the image of a black cat photographed in silhouette on his bald front. The picture was perfect. It was about five inches from tip to tip and in perfect proportion. The cat's 'whiskers,' teeth, and even the hairs on its tail were reproduced with exquisite minuteness. Curiosity being satisfied, they tried to remove the obnoxious marking, using such homely remedies as soapsuds and scouringbrick, vinegar and ashes, &c., but to no purpose. However, in the morning the picture was much faded, and by noon it had quite disappeared."

* * *

The Psychical Society has acquired a real testimonial. *Wit and Wisdom*—a penny and poor imitation of *Tit Bits*—has been trying to achieve an extended circulation by inviting contributions on Spiritualism. The effort was a failure, and now the matter is summed up in an editorial of amusing and portentous gravity. As the conclusion of the whole matter, the editor "believes that the Psychical Society is doing a useful work, although it is easy to understand that the weird predominates in the inclination of its members." As a sample of accurate information and exact criticism this italicised remark is probably unique.

* * *

But what is to be expected from a paper of the type? The only reason for caring what it says is that some people believe all they see in print. And though the First Lord of the Treasury will not sell "LIGHT," he will sell *Wit and Wisdom*. What a jest it is!

* * *

The Duc de Pomar contributes to Lady Caitness's *L'Aurore* a "Narrative of Occult Science in the Sixteenth Century," which is translated and republished in the August *Theosophist* under the title of "Suggestion."

* * *

In the same number there is republished a curious and most elaborate curse directed, or rather fulminated, by Pio Nono against Victor Emmanuel.

"Never was heard such a terrible curse,
But what gave rise to no little surprise,
Nobody seemed a penny the worse."

What a waste of breath, what a scarring of one's own spirit it is, to go about cursing people! Curses, like chickens, come home to roost. The Pope's curse must have been to him a veritable boomerang. In spite of it we have a united Italy, and a prisoner in the Vatican.

* * *

The subjoined subject, which we have frequently alluded to, is of great importance. It is in the direction of a greater knowledge of the powers and hidden forces in man to which we have referred more than once:—

"Dr. Luys has," says the *Paris Morning News*, "just read to the Academy of Medicine a curious paper on some of the latest developments in hypnotism. M. Luys made experiments with eighty-six substances in order to test the effect of various drugs, &c., on hypnotised persons by mere proximity. It was found that a tube full of sulphate of strychnine applied to the left side of the neck produced contraction of the face and rigidity of the body with a kind of convulsive shuddering. When the tube was removed to the other side of the neck all the distressing phenomena disappeared, and the face became animated and even joyful. Experiments were tried with ardent spirits placed in tubes and applied in the same manner. A tube would in eight or ten minutes produce intoxication, but the effect passed away when the tube was removed. A tube filled with valerian was found to produce excessive sadness. The subjects thought they were in cemeteries engaged in either digging up or burying their friends, sad offices which they accomplished in pantomime with many sighs and groans. Haschisch, on the contrary, raised those exposed to pressure from a tube of it to the most extraordinary height of gaiety; and so on through the whole round of drugs, the most serious feature of the matter being that some substances were found perfectly efficacious in awakening criminal instincts, and leading perfectly innocent persons to reveal midnight murders, which they believed they had committed, and to enter into elaborate details concerning the burying of victims and the dividing of booty. The Academy has appointed a committee of five to investigate these curious phenomena."

NATURE is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.—*Emerson*.

THE NATIVITY OF THE CHIEF SECRETARY FOR IRELAND.

In "Notes by the Way" of this date, "M.A. (Oxon.*)" says that he has heard, or read, or dreamed that Mr. Balfour's horoscope is a very remarkable one. The horoscope properly speaking, we cannot get, the hour of birth being unknown. But the zodiacal positions on the day of birth* are certainly most remarkable. The astrologer must not be a partizan, but it is not necessary to interpret the indications in Mr. Balfour's nativity (so far as we have the data for judgment), of an illustrious and prosperous career, as applicable to the administration of the office he at present holds. Nay, the astrological omens seem to me to point the other way; but the expert may judge for himself from the following facts. A more happy and promising combination than the close conjunction, at birth, of the sun, Jupiter, and Venus, and the zodiacal relation of the moon to them, or (if the birth was early in the day), to Mercury, the trine of Saturn to Mercury, and his sextile to the moon, could not be desired for a statesman and man of letters. I have seen no other nativity in which the sun, significator of life and eminence, was so splendidly fortified by the benefics, and he is here also in his own sign, in the 3rd degree of Leo. He is, however, near the nebulous star Præsepe, which position (say my authorities), gives "a proneness to violent deeds, and liability to a violent death." But the conjunction with Jupiter and Venus should protect from such a consequence, and directs us to the circumstances of public life, rather than to any arbitrary disposition, for the fulfilment of the influence of Præsepe upon the actions. Nevertheless, the square of Mars to the moon, which at noon of the birthday was nearly exact, involves the life in sharp controversy, and, if the aspect was close at the hour of birth, will prove unfortunate, according to the position of the moon and Mars in the figure. The significations for the present time, as far as they can be calculated without reference to the hour of birth, are anything but favourable in my astrological judgment, which I carefully dissociate from any political bias. The sun by secondary direction has arrived at the declination of Uranus, and Mars to the opposition of Saturn. At the annual "revolution" we see Uranus and Mars in exact square aspect to each other, and the moon (though this direction is only approximate, for want of the hour of birth) cannot have been far from the conjunction with the former malefic, nor, consequently, from the square to Mars. On the 29th ult. Saturn and Mars were conjoined in nearly the degree of the sun at birth. On the 17th inst. the new moon falls on the exact place of Mars at the direction, in opposition to the place of Saturn at birth. If the primary directions (which we have not got) denoted danger, this position might be ominous. I have already called attention in "LIGHT" to coincidences of this sort, and the three† cases of sudden fatality since reported in the newspapers—those of Mr. Thistlethwaite, Earl Compton, and Lord Lovat—are all similarly significant in regard to the position of the moon at her change or quadrature last preceding the event. An astrological friend might view with some apprehension a visit of Mr. Balfour to Ireland during the rule of the forthcoming lunation, the degree of Mars at the last solar "revolution" of the nativity being exactly that of the cusp of the 8th house at the new moon at Dublin, the sun at the birth and revolution being also very close to the same place. But, as already said, lunations are only significant when primary directions concur, and we do not know if that is so in this case. Speaking astrologically, I should say that Mr. Balfour's nativity is too happily guarded for him to fall a victim to perilous circumstances. But it may well be that an accumulation of political trouble is denoted, and I would recommend to students of astrology particular attention to lunations with reference to Irish affairs, as also to the actual time of critical events. I have myself carefully noted such times, in the case of all important divisions in Parliament, elections, and other critical occurrences, with results of a remarkable character.

September 10th, 1887.

C. C. M.

POSTSCRIPT.—Another case of sudden death is just reported in the newspapers, that of Sir Charles Young, on the 11th inst.

* 25th July, 1848.

† There is a fourth—Lord Doneraile's case. But in that we do not know the date of the accident, which is what we want for this purpose rather than that of the death some months later. Or rather, since I am informed that Lord Doneraile was bitten through a glove, and would in all probability never have suffered from hydrophobia had he been let alone, the date really wanted may be that of the inoculation by Pasteur, which was probably the cause of death.

Here again, the moon at the last preceding quadrature—on the 10th—gives testimony, by her opposition to the place of Mars at birth (31st October, 1839) and her square to that of Uranus. I shall be much obliged by communication of any unpublished cases of sudden fatality or dangerous accident, with years and days of birth and event (hour unnecessary for this purpose).—Address, "C.C.M., care of Editor of 'LIGHT.'"

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,—As Mr. Fawcett objects to the practice of *videntem dicere verum*, of lightly introducing weighty objections, I must try to be as serious as my perception of the absurdity of his position will permit in dealing with his defence.

I am surprised that he does not yet admit that, when the ultimate cause of things has once been designated as *unknowable*, *nothing else at all* can be any longer asserted concerning it. (Strictly speaking, it is a mistake even to spell it with a capital U, since this is to hypostasise it, and to attribute existence to what is only a denial of knowledge.) More specifically, if "Parabrahm" can be called *consciousness* at all (no matter whether "absolute" or not), it cannot be unknowable; and if it is unknowable, it cannot be called consciousness any more than pumpkin pie. To call it consciousness is to assert its essential likeness to our own consciousness and so to make it *knowable* in the same sense as the latter; while the addition of the adjective "absolute" does indeed make an "absolute consciousness" "inscrutable," but only in the sense of *unmeaning*; for consciousness consists in the very distinction of Self and Not-self, which "absolute consciousness" is supposed to transcend.

But though it is clear that Mr. Fawcett has no business to call his "Parabrahm" unknowable, I am sorry that I cannot enter into the question of how far Spencer succeeds in avoiding the difficulties I have indicated, as I have no copy of his works with me by which to test Mr. Fawcett's interpretation of him, or to establish my own. But though I am thus forced to rely on my memory, I must decline to accept as conclusive Mr. Fawcett's disproof of my interpretation. For though Spencer does resolve the universe into Force, it is into force exercised by the Unknowable, and this phrase simply re-states the proposition that the cause of phenomena is unknowable. Mr. Fawcett's second proof, that "the first cause *may be* of the same nature as our consciousness," to say *nothing of its* being quoted out of its context, hardly strikes one as a "very positive assertion."

Even, however, if Mr. Fawcett could prove that Spencer had occasionally uttered statements contrary to the whole tenor of his system, I should not be shocked, but rather subscribe to the admiration expressed by a not inconsiderable band of his critics, who wonder at the amount of information about the Unknowable with which he contrives incidentally to furnish us.

As to Mr. Fawcett's first paragraph, I have only a couple of questions to put. The first is, *What he means* by "objects as they exist *per se* being unknowable with our present sense-apparatus"? So far as I can see, if we suppose things to be different from what they *appear*, their "noumenal" nature must be *for ever* unknowable, just as much to people with fifty or 500 senses as to those with five.

Secondly, if things *as they are* are unknowable, what right has he to call them anything else than Kantian "Noumena," "indescribable somethings," and why should the cause of Mr. Fawcett's penwiper be itself a transcendental penwiper? Surely so gratuitous and improbable an assumption should be rejected as soon as it proves for any other reason inconvenient.

Lastly, I am astonished that Mr. Fawcett expects me to be appalled by the practical difficulties of the application of my doctrine of the Deity as the sole substratum of our material universe to the seamy side of things.

I freely admit the existence of evil, and it is certainly true that, for purposes we can as yet but imperfectly apprehend, He allows much rubbish, both literal and literary, to be carted around in the world, but I have already shown that on any

supposition the Deity is responsible for it, and I really fail to see what difference it makes whether it is directly or indirectly caused by Him. But though, therefore, my theory would in any case be no worse than Mr. Fawcett's, I have reserved to myself the possibility of a *real* explanation of the existence of evil, in the limitation of the Deity. If the Author of our universe is *not* co-extensive with the totality of things, our world must be regarded as the *joint product* of the action and reaction of *two* factors, and it is possible that the evil in it is due to *us* and not to the Deity. This is a supposition which cannot boast of an immemorial occult tradition, or the patronage of mythical Mahatmas, but will compare favourably with Mr. Fawcett's, both for intelligibility and capacity to bear investigation.—I am, sir, &c.,

B. A.

Prevost-Paradol and Haunting.
To the Editor of "LIGHT."

SIR,—I take the full responsibility of the expression, "without any apparent reason," in connection with the suicide of Prévost-Paradol. Whether the expression was used or not by M. Noel, I cannot say, for having but just arrived in town I cannot put my hand on all my papers. But I should have said the same whether M. Noel had used the words or not. I was living in Paris in 1870, and I was so impressed by the spirit of falsehood that animated all parties, that I did not believe the story of remorse. The exaggerations and misstatements of the English newspapers as to the events of the time were almost as bad as those of the French journals, and so I hope Mr. Haughton will forgive me if I got gradually to lose faith in all of them. As an instance, I remember being in the Grand Hotel one evening while some of the earlier disturbances of 1870 were going on. On that particular night all that occurred was that some eighty or a hundred young men marched along the boulevards singing the "Marseillaise"; they were making no more noise than many London young men do when returning after a Bank Holiday outing. When I saw the sensational account of this in a leading London paper, I could hardly believe that the same circumstance was meant, but it was. I knew the cause of Paradol's suicide was asserted to be what Mr. Haughton says it really was, but I never fully accepted that doctrine. However, I trust Mr. Haughton will let me thank him for setting me right, for of course he has access to more accurate information than I have myself.

That I was not altogether wrong in not accepting the version of the moment is, I think, borne out by some of the stories in Mr. Lawrence Oliphant's delightful *Moss from a Rolling Stone*. Some episodes of a period not far distant hardly look the same as they did, now that they are explained by an eye-witness of, and participator in, the events themselves.

But while accepting Mr. Haughton's statement as to the circumstances of Paradol's death, I submit that that statement in no way controverts M. Noel's theory, with which theory I entirely agree. I will go further. Mr. Haughton has given an excellent illustration of the theory itself.

The "noble soul" of Paradol, who, as having a "noble soul," went to the United States rather, as I should prefer to believe, because he thought it would be good for France that he should do so than because of the "gilded bait," which could only have been swallowed by the possessor of a very abject soul indeed—the "noble soul" of Paradol, the "soul" of a man of genius, that is, of a man more or less subject to constant spiritual impression, was, owing to sur-excitation, in a state exactly suited to invite the attack of the enemy. The attack was made, and poor Paradol succumbed.

It will be observed that in Mr. Haughton's contribution to history no reference is made to M. Noel's assertion as to the suicides that had occurred in the same house before Paradol's suicide. Nor does Mr. Haughton say anything about the story of the sentinels at the Invalides. In fact, Mr. Haughton uses no argument whatever, and concludes by asserting that the theory of haunting as given in *Le Spiritisme* is "shallow, depressing, and base." It would be well if Mr. Haughton would point out clearly why the theory is shallow, and why it is base. The depression I will allow.

Mr. Haughton might at the same time tell us what he means by the "Nemesis of his [Paradol's] fatal submission." This *Nemesis* must be a real thing, or the whole phrase is nonsense. Mr. Haughton does not, of course, write nonsense. Therefore this *Nemesis* is a real thing. But if it is a real thing what is it?

I have always thought that the investigations of Spiritualists

had clearly established this fact at least, that we wrestle "not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It may be depressing that we have to fight against these rulers of the *darkness* of this world, rulers who have their sentinels watching every opportunity for destruction, but I fear it is true nevertheless, and the "noble soul," unless it knows that the fight has to be made, falls an easy prey to these powers of darkness, which Mr. Haughton calls the "influence of our surroundings." II

"Strange Tracts"—"Automatic Writing."
To the Editor of "LIGHT."

SIR,—My attention has been directed to a notice of No. I. (entitled "Automatic Writing") of the *Strange Tracts*, which I am editing, in your issue of July 30th. The notice is by "M.A. (Oxon.)," and is, on the whole, sympathetic, and of course presents the purport of the "Tract" with ability and perspicacity. There are one or two places, however, where the "Tract" has perhaps given him an incorrect impression, or his language does not make the case clear. "We are not expressly told," he writes, "how long this gift of automatic writing continued, but, at any rate, for two years or more; but, as in my case, it faded out after a time, giving place to what the writer calls the power of 'hearing interiorly.' That, too, was my own case, though with me the power of writing remained for (I think) five years or more without intermission." I do not know what "M.A. (Oxon.);" would mean by "clairaudience," but in the case of the writer of the tract this is only another method of *writing*. Thus (p. 18), "From August, 1855, to September, 1867 or 1868, I continued to write on a variety of subjects." Possibly the reason why no exact date is given for the cessation of the "automatic" method and the commencement of the "clairaudient" is that one overlaps the other. Among the papers are some partly in a strange hand (automatic), partly in the writer's hand (clairaudient).

"M.A. (Oxon.);" also comments somewhat severely on the following passage:—"After the doctrine of the Blessed Trinity was taught to me I was never allowed to commune with spirits. I was reproved if I asked a question using the word Spiritualism. I was taught to regard the subject as worse than profane, unlawful and wholly evil." On this I should remark that, from the evidence of the papers, it is the automatic writing that appears to have "taught" the Trinitarian doctrine and given the "reproof," &c., and that while the writer discards "Spiritualism," some kind of abnormal writing nevertheless professes to continue. It is only that the writer refuses to recognise this as due to any action by the spirits of deceased friends, and has another theory on the subject which is indeed "taught" also in the "communications" themselves. I think "M.A. (Oxon.);" had not gathered this from the "Tract" when he wrote, respecting the above quotation, "it seems to me a very lame and impotent conclusion on the part of the writer's instructors." I do not address you with the object merely of correcting a mistake in a review, but because I think any information as to the production of the papers in my hands will be of interest, and I am perhaps answering inquiries I have received about them. Meanwhile my own position, I should say, remains a perfectly independent one. The papers are to me interesting in themselves. I do not adopt any theory as to how they were produced.—I am, your obedient servant,

43, Cathcart-road,

J. HERRBERT WILLIAMS.

South Kensington.

[I beg to assure Mr. Williams that my notice of the "Tract" was not intended to be otherwise than wholly friendly. I regarded it as a most interesting narrative of experience, and I wish there were more such published. I am further obliged to Mr. Williams for his present communication, for it is above all things desirable that the facts respecting these abnormal occurrences should be accurately stated. Controversy as to the interpretation of them may very fitly be postponed. I do not, therefore, enter into any such matter. But it is well to make one or two points clear. "Clairaudience," or "the power of hearing interiorly," as the writer of the "Tract" described his faculty, is a term very familiar to Spiritualists. It should not, of course, be applied to any "method of writing." The writer means, it would seem, that a purely mechanical method (automatic) of writing gave place to a method in which he consciously transcribed what he heard "interiorly," or, as I call it, "clairaudiently." On the doctrinal question of the Trinity I do not enter, nor on the vexed question of the source of these and similar communications. In my case they were certainly and demonstrably external to my own consciousness. I had not

entirely gathered the meaning of the writer to be that his automatic writings taught him a theory of their origin which excluded the action of spirits. If I am right in inferring this from Mr. Williams's present letter it would be both interesting and valuable to have the theory held by the writer of the "Tract" fully set forth. It would be useful, too, to bear in mind that any theory intended to cover the ground must account for the unconscious writing of communications containing facts that were not in the mind of the writer.—"M. A. (Oxon.)"]

London Occult Lodge.
To the Editor of "LIGHT."

SIR,—I wish to announce to your readers that the London Occult Lodge and Association for Spiritual Inquiry will commence their next course of lectures on Sunday evening, September 25th. I shall give a short address on the "Religion of Spiritualism," after which Mrs. Wilkinson will give a trance address (subject to be chosen by the audience), after which she will give clairvoyant descriptions of spirits.

We intend during this course to introduce music into the services, and we trust that the readers of "LIGHT" will assist us either by becoming members of our society for occult study, or by attending some of the meetings. We intend that our lectures during the course shall, as far as possible, cover the whole field of occult research. We intend also to hold meetings on Sunday mornings for the study of occult and Spiritualistic phenomena. If any of your readers would like to join our society, or help us in any way, I will ask them to address me by letter as below.—Trusting you will help us by inserting this, I am, yours in the cause,

A. F. TINDALL, A. MUS. T.C.L.,
President.

30, Wyndham-street, Bayswater-square, W.

Successful Treatment of Blindness.
To the Editor of "LIGHT."

SIR,—Although I have become averse to publicity, and covet the rest that is desired, as a necessity, by old age, a circumstance has occurred that once again impels me to communicate through the public Press.

Recently, I made the acquaintance of a lady—an author who enjoys much merited popularity; her published books are many—the best known are perhaps *Molly Carew*, a novel in three volumes, and *Illustrious Irishwomen*, two volumes.

I found that she was partially blind; from one eye the sight had entirely gone, so long ago as twenty years, and she has been all that time in perpetual dread of losing the sight of the other.

I therefore introduced her to the Australian healer, Milner Stephen. He readily undertook "the case"; and Miss Owens Blackburne has visited him twice. There has been no fee; indeed she could not have paid any. She is an Irish lady, of good family and respectability, *owning* Irish "property," such as Irish landlords "enjoy" at the close of the nineteenth century.

She called upon me during the last week twice. The sight of the eye is almost (not quite) restored. I placed a book in her hand. All the headings of all the chapters she was able to read, and *did read*.

The text she cannot yet read, but feels sure she will soon do so; she had power to point out with a pin every capital letter and read them.

She tells me when first she saw Mr. Stephen he made passes over her eyes. He asked her if she felt any influence. "Yes," she said, "I can distinguish the brighter from the darker parts of the room."

It is needless to say that when I examined her (thrice) I carefully covered the eye that had no ailment—*no blindness*. I could not have tested the matter otherwise. I did so not only by placing cloth over it, but by pressing my fingers on that eye.

Now, any person who, for obvious reasons, desires to obtain further information concerning this interesting fact, shall receive from me the address of Miss Owens Blackburne—see her, question her, and judge for himself or herself.

At present, I will say no more; it is not improbable, however, that it may be my duty to recur to the subject.—Faithfully yours,

24, Stanford-road, Kensington.

August 31st.

Since the above was written, Miss Owens Blackburne has been with me. A single sentence will suffice for what I wish to add. *She can now see to write a letter*, the strong eye being carefully closed by pressure; she has not been able to do that for

more than twenty years. Surely some one will bring this case under the notice of the Right Hon. Sir Michael Hicks-Beach, whose valuable services are in a great measure lost to his country. I believe (without being over-sanguine) that his sight may be restored after consultations with the Australian healer, Mr. Milner Stephen. At all events, such consultations involve very little trouble and no conceivable danger. There would be no operation, no suffering therefore; *only* the assurance that the sufferer from blindness *may* obtain sight. I pray God he may be induced to try the experiment. It is nothing more. I am sure Miss Owens Blackburne would gladly wait upon him, and tell her story. It is probable that you will receive a communication from Mr. Milner Stephen. I have not seen him since I made him acquainted with Miss Owens Blackburne.

S. C. H.

September 8th.

Seance with Mr. Husk.
To the Editor of "LIGHT."

SIR,—Being in London for two or three weeks I wished to have a seance with Mr. Husk. For some years I have never come to town without seizing the opportunity to meet Mr. Husk at a seance. Accordingly, last Monday, September 5th, I had a very successful one, and, I think, remarkable. There were present only Mr. and Mrs. Husk, my son and I. On the table was a very heavy musical box, so heavy that my son could barely move it; yet, after the seance, the box was found on the floor of the room. We joined hands round the table, and no one else was in the room. After the musical box had been played and various different voices had spoken, a spirit whom we know as Ebenezer, said: "Do you like the Cape or England best, Mr. Glanville?" "England," replied my son. "You saw more there than you wished?" "Yes; I was the first man who saw the Prince Imperial after he was killed." "I was leading up to that," said Ebenezer, "for the Prince Imperial is here." (I may say that my son was a correspondent to one of the London papers during the Zulu War, and saw much of the Prince.) "Partant pour la Syrie" was played on the musical box; then a luminous slate, which had been lying face downward on the table, was taken up, and I saw the head and shoulders of a figure covered with white drapery on the table just before me. I saw first a delicate clear profile, with small, dark moustache; the figure bowed to my son, and then turned to me. I saw a beautiful face and exclaimed involuntarily, "Oh, how like the Empress," for, indeed, it seemed to me the same face. "Yes," said Ebenezer, "that is the Prince." All was dark now, and I asked my son if he recognised the face. "It was *like* the Prince," he said. Immediately the slate was taken up again and held by the side of the face, and over the forehead. "Yes," exclaimed my son, with conviction, "that is the Prince." He told me afterwards that he recognised the face directly he saw "his grey eyes." Ebenezer said, "The Prince was glad Mr. Glanville knew him; he recognised him. He said that when they came up he was standing by his body. He says that he does not blame those others for running away, but he doubted two—thought they were treacherous." My son asked if the Prince knew what became of the black man who disappeared, but Ebenezer said, "The Prince is gone, it is what he said to me."

I went again yesterday afternoon with my two daughters, and John King said, "We thought that perhaps your son would accompany you, and the Prince would have materialised;" and, therefore, I was surprised and much gratified to see that the first figure who appeared as before on the table was the Prince, who gravely bowed to each of us. There were five others, but we did not recognise any, only one lady's face was very much like a dear friend of mine whom I left very ill, and of whom I am very anxious to hear.

I shall be at this address until next Wednesday, and shall be happy to answer any questions if I have not been sufficiently explicit.—Yours very truly,

25, Endymion-road, Brixton, S.W.

W. GLANVILLE.

TO CORRESPONDENTS.

W.C.L.—Next week.

THE *Banner of Light* (September 3rd) reproduces "the most essential points" of Mr. C. C. Massey's "open letter to Professor Fullerton," the length of which enforced curtailment.

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 Medalist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Hebert Mayo, F.R.S., &c., &c.

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that 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 unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

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

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

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