

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Dr. William Munk, F.S.A., has published a little book on *Euthanasia* (Longmans, 1887), which contains some interesting facts. It has no more ambitious aim than to give some instructions as to the medical management of the dying, and is not, as the title might seem to imply, a defence of the painless removal of a hopelessly diseased person. The author has collected the opinions of a number of competent authorities as to the usual painlessness of death, and lays especial stress on the evidence of those who have been restored from the state of apparent death by drowning. He points out from many recorded cases that the process of death is pleasant, but that of recovery is often one of great bodily suffering. The point is interesting to me, as I have my own personal experience, already recorded, in the matter. At a meeting of the "Psychological Society of Great Britain," an account of which will be found in the *Spiritualist* newspaper of June 4th, 1875, I recorded my sensations when upset from a boat on the Isis. I was run down by a practising eight, and went as near being drowned as could well be conceived. "A strange peacefulness came over me. I recognised fully that I was drowning, but no sort of fear was present to my mind. I did not even regret the fact. By degrees, as it seemed,—though the process must have been instantaneous—I recollected my life. The link was—Well, I am drowning, and this life is done with. It has not been a very long one, . . . and so the events of it came back to my mind, and seemed to shape themselves in outline and move before me. It was not that I thought, but that objective pictures of events seemed to float before me, as though depicted on the mass of water that weighed upon my eyes. . . . The events were all scenes in which I had been an actor, and no very trivial or unimportant ones were depicted, though they were not all serious, and some even laughable. Nor was my frame of mind particularly solemn. I was an interested spectator, and little more. One incident of which I had no previous knowledge [i.e., no conscious remembrance, as I should now say] was recalled to my mind on that occasion, and has never again left it. My memory of it is now as clear as of other things. The next I remember was the interruption of this peaceful state by a series of most unpleasant sensations which were attendant on resuscitation."

At that same meeting I quoted a case bearing on my own experience from a book called *The Marvellous Country; or, Three Years in Arizona and New Mexico*, by Mr. S. W. Cozzens. A party had ascended one of the Arizona Mountains, and had reached a narrow shelf of rock

below which was a precipice of 800 feet. A careless step on a loose stone precipitated one of the party over the bluff. As he fell, feet foremost, momentum rapidly increasing, he gave himself up for lost. Now, observe what took place. "My mind comprehended in a moment the events of a lifetime. Transactions of the most trivial character . . . stood before me in bold relief: my mind recalled with the rapidity of lightning, and yet retained a distinct impression of every thought. I seemed to be gliding swiftly and surely out of the world, but felt no fear, experienced no regret at the thought: on the contrary, I rejoiced that I was so soon to see with my own eyes the great mystery concealed behind the veil. . . . I thought I heard the sound of many voices in wonderful harmony coming from the far-off distance." I need not detail how a projecting stone threw the writer forward, and interrupted the *dénouement*. "I have always" (he says) "since that day understood perfectly how a drowning man catches at a straw that he sees floating near him."

On a subsequent occasion (*Spiritualist*, May 26th, 1876), I mentioned to the same society a case which I found in Whymper's *Scrambles amongst the Alps*. The writer slipped and fell in ascending the Matterhorn. He pitched on his head, and fell with a series of bounding leaps, striking his head four or five times, each time with increasing force. Fortunately he was brought up on the very edge of a precipice by some projecting piece of rock catching his clothes. He scrambled to a place of safety and fainted from loss of blood. He thus describes his sensations: "I was perfectly conscious of what was happening . . . but, like a patient under chloroform, experienced no pain. Each blow was naturally more severe than that which had preceded it, and I distinctly remember thinking—Well, if the next is harder still, that will be the end. Like persons who have been rescued from drowning I remember that the recollection of a multitude of things rushed through my head, many of them trivialities or absurdities which had been long forgotten."

And now for the narrations of the orthodox man of medicine. He quotes Sir Benjamin Brodie, Dr. William Hunter, and Mr. Savory, amongst others, to show that, in their judgment, the actual process of dying is not usually painful. And then he goes on to give cases of resuscitation which prove that the loss of consciousness is painless and the "process of recovery often one of great bodily suffering." The first case is that of Admiral Beaufort, as described by himself in a letter to Dr. Wollaston in his *Autobiographical Memoir of Sir John Barrow, Bart.* (London, 1847). When a youngster on board one of Her Majesty's ships at Portsmouth he fell into the water and sank. "From the moment that all exertions had ceased" (writes the Admiral) "a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain."

On the contrary, my sensations were now rather of a pleasurable cast, partaking of that dull, but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind: its activity seemed to be invigorated in a ratio which defies all description—for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable. . . . The course of these thoughts I can even now in a great measure retrace; the event that had taken place, the awkwardness that had produced it, the effect it would have on a most affectionate father, and a thousand other circumstances minutely associated with home were the first series of reflections that occurred. They then took a wider range—our last cruise, a former voyage and shipwreck, my school, the progress I had made there and the time I had misspent and even all my boyish pursuits and adventures. Thus travelling backwards every past incident of my life seemed to glance across my recollection in retrograde succession: not, however, in mere outline as here stated, but the picture filled up with every minute and collateral feature: in short the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences: indeed many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity." About two minutes passed before the Admiral was rescued, and his sensations on returning to consciousness were most painful, both in the way of nervous apprehension and dread, "a kind of continuous nightmare," and of actual bodily pain. "I was tortured with pain all over me."

Sir Benjamin Brodie (*Works*, Vol. 1, p. 184) gives a parallel case: "A sailor, who had been snatched from the waves, after lying for some time insensible on the deck of the vessel, proclaimed on his recovery that he had been in Heaven, and complained bitterly of his being restored to life as a great hardship. The man had been regarded as a worthless fellow; but from the time of the accident his moral character was altered, and he became one of the best conducted sailors in the ship." De Quincey gives another case. A near relative of his in her childhood had fallen into a river and was with difficulty rescued. "She saw in a moment her whole life, clothed with forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously; and she had a faculty developed as suddenly for comprehending the whole and every part. . . . Forty-five years had intervened between the first time and the last time of her telling me this anecdote, and not one iota had shifted its ground amongst the incidents, nor had any of the most trivial of the circumstances suffered change."

It is a blessed thing: for death in itself can never be anything but repellent, that the physical terrors of it are more apparent than real. It is a merciful thing that the mind would seem to be more occupied in gathering up the threads of past experience than in speculating on the unknown future. All is beautifully natural and orderly. The body that conditioned the spirit is no longer needed, and it fades and dies as the autumn leaves. That is all.

Massage as a Mode of Treatment, by Dr. William Murrell, of the Westminster Hospital (H. K. Lewis, 136, Gower-street), is a handbook of that now fashionable mode of treatment. How widely spread is the attention this subject receives is evidenced by the fact that two large editions of this work have been exhausted in nine months. This is the third edition of a very timely and useful work, Dr. Murrell gives

a needed warning against the indiscriminate resort to massage, and against its being carried out, as it too often is, by people who know nothing about even its most elementary details." It is not pleasant to hear of an aneurism being ruptured by the efforts of a too zealous masseur." The chapter on the method of performing massage is a model of clearness and simplicity: so, too, is the section on the choice of a masseur. What kind of person should he be? Dr. Murrell tells an amusing story, *à propos* of this question. He had asked a medical friend if he used massage much. "Oh, yes," he replied, "my butler does it." "After that" (says the doctor) "I should not have been at all surprised to hear that electrical treatment was conducted by his footman, and that the kitchenmaid undertook the obstetric cases." There are in the little volume some much-needed warnings as to the abuse of massage and also as to the abuses that have crept into its application in the establishments of certain professors. I remember an article in one of the Society papers which drew attention to this promiscuous application of treatment in a public room. Dr. Murrell says the warning is needed, and emphasises it by some very sensible and apposite remarks.

A LITTLE CHILD'S VISION.

In the *Sunday Magazine* for the year 1874 there is a curious instance of mediumship in a narrative headed, "A Little Child's Vision." The account is supplied by the Rev. Henry Downton, M.A., who was, he says, tutor to "little Charles," to whom this opening up of the spiritual sight was given. Surely Mr. Downton must be a true Spiritualist, although probably not an avowed one, or we may feel sure his interesting paper would never have been admitted into the columns of such an orthodox periodical. He writes:—

Things happen sometimes which seem to bring Heaven very near to us; and if our faith were stronger, we should much oftener catch a glimpse of our future glory. We know much of the Word of God that we are surrounded by invisible beings, both good and bad, and the man of faith will often hear, as it were, the spirits of evil whisper their wicked suggestions, and then he will take up the "Sword of the Spirit, which is the Word of God," as our Lord did in His conflict with Satan in the wilderness. . . . At other times . . . he will be conscious that ministering spirits are around him, as they were visibly present to his Lord; he will almost feel the breath of angels on his brow, and breathe himself the fragrance of the Heavenly clime.

Mr. Downton goes on to tell about his conversations with his little pupils, which were evidently of a truly spiritual import:—

One morning, Charles, who was, with his brother Henry, in the midst of saying his lessons, suddenly exclaimed—"I had a vision last night, Mr. ———. Oh! I thought I was in Heaven. It was so beautiful. There was such a beautiful light, and it came streaming down upon me. And I was so happy. There I sat, and" . . . "Was I there?" anxiously asked his brother Henry. "No! I did not see you!" "Was Mr. ———" (the tutor) "there?" "No, I did not see him. But papa, and mamma, and Willie" (a cousin), "and L——" (his nurse), "and sister" (one who had passed away some years before), "and grandpapa, and grandmamma, and a great many more. I saw a great ring of people; and in the middle of the ring was a great throne, and somebody sat on it, and I think that must have been Jesus, for all the light there was in Heaven came from the man that sat upon the throne! And the man on the throne had a beautiful crown on, and a white raiment. And Moses and Elias were there. It was like it says about the Transfiguration: and there were a great many angels about the throne, and they had crowns on, and little harps in their hands, and they were making poetry upon their harps. A great many angels were going up and down something like a ladder and bringing up the souls of dead people, that were dying all over the world, every moment." . . .

Mr. Downton adds:—

This was Charlie's vision. I have not added a single thought, nor altered, intentionally, a single expression. I should remark that his mother has since told me that she was sure he had never heard the Book of Revelation read (Charlie could not read well himself), and if this were really so, it makes his vision the more remarkable.

A CHRISTIAN SPIRITUALIST would be glad to hear of some Spiritualists who reside in Brighton. Address, P., care of Manager of "LIGHT."

**DR. HÜBBE-SCHLEIDEN ON THE SANITY OF
PROFESSOR ZÖLLNER.**

In the November number of *Sphinx* Dr. Hübbe-Schleiden reviews at some length the Report of the Seybert Commission, and concludes with the following remarks on Professor Fullerton's attempt to depreciate the value of Zöllner's evidence on the ground of mental incapacity :—

It might be a matter for surprise why these gentlemen if they wished to select an example from the multitude of scientific reports on mediumistic facts, did not prefer to confine themselves to their own fellow countrymen and colleagues; but the dishonourable motive which underlay this behaviour is only too apparent. They preferred to select a deceased person belonging to a distant country, because they thought they could the more easily disparage him with impunity. That this was the motive, whether they were aware of it or not, is evident from the manner in which Zöllner is attacked in this Seybert Report.

It would undoubtedly be an interesting and serviceable work for a person thoroughly acquainted with sleight-of-hand tricks to take up all the reports made by scientific men on mediumistic phenomena and to show where and how they could have been deceived and cheated by the mediums. And to treat Zöllner's reports in this way would be especially meritorious, and might be all the more successful from the circumstance that Zöllner was acknowledged to be wholly unacquainted with sleight-of-hand tricks. But nothing of the sort has been attempted by the Seybert Committee. Its secretary, Professor Fullerton, merely crossed the ocean to Leipzig and interviewed the three Professors who were sometimes present at Zöllner's experiments with the medium, Slade, and were named by him as witnesses, viz., Professor Wilhelm Weber, of Göttingen, and the Professors Gustav Theodor Fechner and Wilhelm Scheibner, of Leipzig. Partly by oral conversation, partly by written inquiry, he elicited communications and opinions from these gentlemen on Zöllner's experiments made ten years before, from which he ingeniously draws the conclusion in the Seybert Report, that Zöllner was, at the time of his experiments, in a state of mind disqualifying him for exact observation and description. In short, Professor Fullerton maintains that Zöllner was out of his mind.

These conclusions, as well as the whole conduct of Professor Fullerton, are, in fact, without justification, and we are glad to be freed from the unpleasant task of entering into them in detail, as that has been done most thoroughly in the English literary world, to which this report itself belongs. Those who would wish to read this Seybert Report ought not to omit also to get the answer published by the eminent English lawyer, C. C. Massey, to Fullerton's attacks on Zöllner's soundness of mind, in which he has most clearly and sagaciously proved the unwarrantable wantonness and frivolity of these attacks.

Under these circumstances, I have considered it my duty to communicate by letter with the three above-mentioned witnesses, and to ask them for their unbiassed and candid judgment as to Zöllner and his mediumistic experiments. The result is that I have been convinced that neither of these gentlemen consents to Professor Fullerton's conclusions. As regards Professor Weber, he acknowledges this himself, and prints his complete defence of Zöllner. Of the eight statements of Professor Weber the following two may be mentioned :—

He could bear witness to the facts described by Zöllner, and could not have described those occurrences better than they are described in Zöllner's works.

Professor Zöllner was, at the time of those experiments, by no means in an abnormal state of mind.

A more recent statement of Professor Weber I have not received, and I could hardly imagine a more direct one.

Professor Fechner wrote to me from Leipzig, on the 29th of August, 1887 :—

DEAR DOCTOR,—If Mr. Fullerton has said that, “ according to my opinion, Zöllner was, during his observation of the mediumistic phenomena with Slade, in a state of mind which disqualified him for scientific and exact observation, and which lessened or even destroyed the authentic value of his reports,” he cannot properly justify such a statement. What I really told him on his inquiry was the truth, namely, that Zöllner had, at the time of his experiments, been in a state of excitement, which afterwards gradually increased until the time of his decease; and now Fullerton attributes to me the conclusion arrived at by himself, although as far as I confidently remember I expressed the contrary as my own opinion, viz., that I had, from my intimate knowledge of Zöllner's condition at the time of those experiments, and of his mode of observation, found no occasion to mistrust his observations, and that I have no doubt as to the reliability of his reports, seeing that they had been controlled by W. Weber and Scheibner. Fullerton, of course, was at liberty to draw that conclusion, being an opponent of Spiritualism, and having no exact knowledge of the matters in question, but he ought not to have given it as my opinion.

As you wish it, I send you the entries which I find in my diary on Slade's experiments.—Yours respectfully,

G. TH. FECHNER.

It is known that Zöllner's mental excitement increased in a lamentable manner until his death; indeed, in consequence of the odious persecution and personal attacks which he suffered from the opponents of his many-sided reformatory endeavours, as well as from a mob of senseless writers for the Press, one might almost say that he at last suffered from mental depression. But in regard to Zöllner there can be no talk of intellectual weakness, nor of a lessening of his ability to observe and report. Those who cannot distinguish between mental depression and intellectual incapacity are unable to judge Zöllner's case. Moreover, it should be added that Zöllner's excessive excitability only commenced after his defence of Slade's mediumistic experiments, since it was in consequence of this proceeding that he had to suffer from personal spite; and that this mental excitement did not increase to a dangerous extent until later. He lived four years after these experiments—until April, 1882.

In accordance with my request, Professor Wilhelm Scheibner also wrote to me on the 30th August, 1887; I regret, however, that I am not allowed to give this letter complete, since it closes with the remark :—

Under these circumstances, I must refrain from publishing my statement in vindication of the memory of the noble departed. I am also unable to admit that, even if we were the victims of a cunning deception, a stain is thereby cast upon Zöllner's character or upon the scientific interest of his speculations in regard to the fourth dimension.

In this I can partly agree with Professor Scheibner. Observing inquirers, however exact, are still only men; and neither can it be denied that such a one might be deceived by a conjurer, and more readily still by a secret impostor, nor can the value of reports of such experiments as Zöllner's be thereby completely destroyed, and that for various reasons.

The principal value of Zöllner's reports I find in the moral courage which they manifest. If, in order to do honour to the truth, a man of exact science, in this age of strife and personal struggle for material existence and other outward interests, to which as a rule all ideas and great aims are sacrificed, has the courage to express unreservedly his conviction of an experience he himself has had, but which the general public opinion in all its shades scoffs at without investigation, such an action deserves to be highly esteemed, if only for its moral worth. But further, should Zöllner really have been deceived by Slade, his accounts may serve science as an instructive example of the imperfection of

even the most exact observations and reports. All in this phenomenal world is imperfect, and only more or less true. In the meantime the possibilities of deception are neither so wide nor so elastic as to prevent the establishment of scientific truths, and here it is where the question of Zöllner's mental capacity is of importance. If his observations and reports have not the recognised amount of scientific exactitude, they are just as worthless as the innumerable reports of well-meaning amateurs, unskilled in scientific observations. But if Zöllner's mediumistic experiments are scientifically exact, Slade may possibly—as is indeed said of him—have assisted with sleight-of-hand tricks. Still, *all* the phenomena observed and reported by Zöllner cannot even then be so explained.

In the meantime I think I may consider Zöllner's observations and reports as scientifically exact. The objections against them which have so far come to my knowledge do not seem to me to be valid. As regards the assumptions, theories, and hypotheses deduced by Zöllner to explain those phenomena, they are quite a different matter. These are, perhaps, erroneous in material points.

MATERIALISATION.

Those critics who are on the hunt for exposures of fraud make much of the fact that many American public mediums have been detected in what bears the obvious appearance of fraud. They do not, however, quote from the same source the abundant evidence of reality in these manifestations. We supply the omission from time to time. Here is a narrative of Mr. Wetherbee's extracted from *The Better Way*. Mr. Wetherbee is a well-known writer on these subjects, as we need not tell our readers.

I heard a man that I had known for over a quarter of a century, that I highly respected, say, "Only think, Shadows, that fraud has gulled Senator Morrill;" referring to Mrs. Fairchild.

I had known the Senator intimately for many years as a careful observer, and I thought I would go and see whether she could gull me. I had had the impression that she was a fraud, and had given her a wide berth; she had been giving séances for eight months, but I had never seen her, thinking the friend to whom I had referred had reasons for his opinion, and when I did go it was at the request or desire of Senator Morrill. When I got there I had a good seat, and the séance had commenced; I saw that Mrs. Fairchild, the medium, stayed outside of the cabinet, the entrance to which was at the folding doors, so that the cabinet stood wholly in the other room with its front flush with the séance-room.

A great many forms appeared, often five and six at a time. They were not the medium transfigured, that was certain, for she, as I have said, was outside and in sight all the time, so they must have been either spirits or confederates, and I was very sure they were of the latter, for all these forms are very human looking. One came out in the room for me; I went up to it; it was a middle-aged woman in white, rather attractive and disposed to be affectionate. I had my left arm around her waist and my right hand near my left one, so I nearly encircled her, and she was so close that I felt her bosom heave as she breathed. She said she was my aunt Mary. Almost everybody has an aunt Mary, but I had none. I was as sure, as I stood holding her close to me in the middle of the vacant space in that séance-room, that I had a living human being in my arms, and of course a confederate, as I am that I am a human being myself, and I concluded to be chronic in my position, that is, the situation was pleasant, and though I would not grab a spirit, my impression was to hold the fort, when instantly this solid-appearing form vanished; neither down nor up; it disappeared as a bubble would, and my extended arms were empty.

No one stood near me. Several persons present that I knew well saw the operation, and said, "Where is it?" It was indeed mysterious. I knew that was not a confederate, nor was it the medium. When the séance was over I said to Mrs. Fairchild that I thought better of her manifestations than I did when I came. She said to me, "I will make you satisfied if you will let me; I will submit to any tests that you want me

to." I thought she appeared as though she wished me to test her; it was so unusual for a medium to be so accommodating that I said, "Do you mean business?" She said, "Yes; what do you want me to do?" I said, "Put up a curtain in the corner of the room and show forms." I did not like the cabinet, as the rear room was a suspicious adjunct, but I did not say so. I went again, we had the curtain in the corner, and the corner was intact, no entrance to it but through the curtain, which was the hypotenuse of the triangular space made by it. It was a remarkable success; many forms came out, sometimes two at a time. She had these corner manifestations a great many times and they threw a lustre of honesty in my mind on those more numerous ones at the cabinet.

She said to me after that, "What else do you want to satisfy you?" I said I was now pretty well satisfied, but I would like to sit in the back parlour during a séance. "You may do that," said she. I did so, and so did Mr. Morrill at another time. When I sat in the back room I had a friend in the circle observing that, while I was enjoying alone the room in the rear. The cabinet stood wholly in the back parlour, the sliding doors plump against it. I could walk all round the three sides. I know there were no confederates in that room, and no connection with it and the cabinet; it was under my surveillance all the time. There were fifty or sixty forms that appeared in the séance-room, and as the cabinet was empty and no possible connection with the rear or aisles, the forms must have been materialised out of the circumambient air.

Mrs. Fairchild said after that experience, "What would you like now?" There is nothing but to sit in the cabinet myself, and I suppose then nothing would occur. "Probably not," said she, "but she had no objection if I wished to," she said; during a materialisation she would let me follow a spirit in. I said that would be satisfactory. During the séance, while two forms were out, and had been interviewed by one of the circle, and were just going in, the medium told me to follow them and see where they went to, and I did so as quick as I could, and I was not half a second behind them, and found an empty cabinet, and with no outlet, it being a solid wooden institution. As I came out I stated the fact, and Mrs. Fairchild said, "Let us both go in together," and we did so. She lighted a parlour match while we were inside, and while there, hearing a movement outside, I said "I wonder what is happening now?" By this time the match was about going out, and she said "I guess there is a spirit out there." I opened the curtain and looked out, and there was a spirit with a white dress moving about, and we came out and took our seats after the form had retired. I asked where it came from, and several of the sitters said, "Out of the cabinet." I said "No; I was in there standing back to the curtain, and would have known it." They said then, it seemed to come out from there. It probably materialised just at the entrance, and would thus appear as if it came out.

As strangers always felt suspicious at the situation of the cabinet, she concluded to have it stand wholly in the séance-room, so that one could walk all round it in the same way that the Berry Sisters did. On one occasion, at the close of a very good séance, she said from the cabinet into which she had retired, "Mr. Shadows, won't you come in here with a match?" and I did so, lighted it, and there was nobody in there but the medium, who had on a dark dress, and on coming out I stated the fact that I was sure it was empty, and expected to find it so. The members of the circle seemed to be amused at what I said—more than my assurance required—and turning round, I saw standing at the cabinet opening and near enough for me to touch, a female form clothed in white, which was not the medium; it was a mute way of contradicting my positive statement that there was no one in the cabinet.

I have in my statements to the Press said a great deal about an old spirit calling himself Ralph Huntington, who has repeatedly appeared to rise into form as if coming out of the parlour floor, and after walking about, disappearing in the same way, so I will not extend this article to speak further about this apparition, except to say Mrs. Fairchild gave me a private séance just before she left for Cincinnati, during which she turned up the gas to its full height, making the darkened room very light, when slowly appeared rising out of the centre of the parlour floor my old friend, Ralph Huntington. This was twenty feet from the cabinet, and we walked and talked for five or ten minutes about the room. I printed an account of this in the *Boston Herald*, which was copied into *The Better Way* and other papers, so will not extend this article by going further into particulars.

I could mention other test conditions and experiences with this medium. I have also, during these examinations, employed a detective inside and outside of the house, so as to compare notes. I have secretly offered one of these forms a large sum of money to meet me at any time, and that it should be no damage to him to thus prove himself a confederate, and the sum was 100dol. The form did not entertain the proposition, though it was much more than one could earn as a fraud. This I did many times. As many know, I have no surplus money, but I was authorised to make such offers by some who had. Many more things of like tenor I could relate, but if these are not enough, then one would not believe though an angel from Heaven appeared to them. "Yes, they would," said my friend, "but experience and testimony are two very different things, as you have already said."

I added at the close of this colloquy that I did not know of any stronger sensuous proof than what I had had in this matter, of anything under the sun. If I had not had positive evidence for what I have stated then the ocular and tangible evidence of the senses are of no value. My friend said, "Yes, Mr. Shadows, you have had evidence sufficient to justify your strong statements, both in the genuine mediumship of Mrs. Fairchild and your firm belief in the fact itself, and all the more from the fact I notice, that you are not blind to the disabilities, and have been free to criticise the shortcomings of the apparitions." My friend was glad to hear my experience, and I think he felt like saying with Felix, "Almost thou persuadest me to be a Christian." I am sure I interested him; lifted the phase some in his estimation. He thought my experience ought to be known, and that is one of the reasons for writing this article.

JOHN WETHERBEE.

THE STEWART GHOST STORY,

As told below, if not true, is very *vraisemblable*.—

Many have been the hints and queer stories given out about the Alexander T. Stewart mansion, or rather palace, situated at the corner of Fifth-avenue and Thirty-fourth-street. It has the name of uncanny associations, but beyond that the real story of its ghostly occupants has been successfully kept quiet. A servant of the late Mrs. Stewart tells the following story, which is so remarkable that your correspondent, to whom it was told with bated breath, feeling it will prove of interest to the *Globe Democrat* readers, here gives it for what it, as coming from a servant, is worth. The servant is a respectable person, whose veracity may be relied on. She says she saw some of the events spoken of with her own eyes.

Several years ago, a few nights before the body of A. T. Stewart was taken from its grave, Mrs. Stewart was sitting alone in her boudoir. It was late at night. She was awaiting the return of her niece, Miss Smith, who was paying her a visit at the time. She had dismissed her attendants, and was prepared to retire as soon as her niece should return from an evening entertainment. The light was turned low, as Mrs. Stewart was always economical, and was saving gas. In a large upholstered chair, looking into the shadows that played about the elaborate furnishing of the apartment, sat Mrs. Stewart. She was indulging in one of those reveries, evidently, that are common to all aged persons. Suddenly a creaking like the movement of a door, and afterwards several firm footfalls, attracted her attention. She did not arise to look around at once, as she was expecting her niece, and thought the person who had entered certainly must be that young lady. A few minutes passed, and, as there was no further sound, Mrs. Stewart arose from her chair and looked around toward the door. A few steps from the door stood a man, rather tall, but so in the shadow that she could not see his features plainly. She at once thought he must be one of her servants, and was about to reprove him for intruding, when he moved toward her. Then she appreciated that he was no earthly visitant, for, as he passed a mirror, she could distinctly see the reflection of herself and the light through his body. When within a few feet of her he stood still, pointed several times with his arm toward the south, and seemed to be trying by signs to communicate something. Then he folded his arms and looked at her. She dropped on a sofa utterly terrified and unconscious. Meanwhile her niece entered and found her in this condition, the ghostly visitant having disappeared without being observed by Miss Smith, who, when she heard the story, was inclined to think of robbers. Some of the servants were called and told about the

matter. Diligent search was made of the whole house, but no trace of the intruder discovered. When a few days after this occurrence the grave of Mr. Stewart was robbed, Mrs. Stewart though not a superstitious woman, naturally felt that the ghostly visitor had come to warn her of the coming event.

Since that time queer noises have constantly been heard within the walls of the Stewart palace. Footsteps in the splendid art gallery, clanking as of trowels and chisels, as though a gang of masons were at work at the grand marble walls, were amongst the most noticeable sounds. At first Mrs. Stewart became very nervous from the occurrence of these sounds so persistently, but at length became accustomed to them. Great pains were taken to keep the matter silent, as it was feared that the value of the house would be compromised by a ghostly reputation, but in select circles people looked knowingly at each other when the Stewart mansion was mentioned.

After Mrs. Stewart's death none of the heirs were willing to live in the white marble palace, not even Judge Hilton, whose nerves can scarcely be affected easily. The executors tried to sell the property to the New York Club, and were willing to take far less than its value, but for some reason negotiations were suddenly broken off, and nothing has since been done in regard to the most splendid private mansion on earth. Perhaps the clubmen had heard the ghost story. The servant who narrated the above story said that the Stewart family, or Mrs. Stewart at least, were aware who the ghost was.

The following facts pointed to the individuality of the person: Mr. Stewart, as is well-known, made a contract for the material of which the house is built just before the war. The contract was based on the prices prevailing at the time. When the war came the price of labour rose, and it was impossible for the contractor to fill his contract without ruin to himself and family. He went to Mr. Stewart, stated these facts, and asked to have the contract annulled and a new one substituted. Mr. Stewart refused to show him any mercy, and the house was therefore built at the contractor's ruin. Soon after its completion the poor fellow died, leaving his family destitute. In this dilemma his wife went to Mr. Stewart and asked a small return for money her husband had lost in building his house. She wanted 5,000dol., it is said, or less than one hour's value of Mr. Stewart's income, but the latter refused, saying, "Your husband made the contract and he had to fulfil it." After this she is said to have appealed to Mrs. Stewart, who referred her back to Mr. Stewart. She once more called on the latter, but with a like result. Then she cursed him, and swore she would haunt his house when she died, and that he never should have any health while in it. Strangely enough her prophecy proved true; he never had any good health from that day until his death, and was always ailing while living in the marble palace. The ghost seen by Mrs. Stewart is said to be that of the contractor.—*St. Louis Globe Democrat*.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. J. Humphries spoke in the morning on "Inspiration," and in the evening Mr. Iver MacDonnell on "Cant." Both addresses were well received. In the evening several questions were put and were ably answered by the speaker.—W. E. LONG, 99, Hill-street, Peckham.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Next Sunday, at seven, I shall read a Spiritual poem, entitled "The Spirit of Love," after which Mr. Keightley, the secretary of the Theosophical Society, will deliver a lecture on "The Inner and the Outer Life." We hope that the readers of "LIGHT" will attend this most important lecture.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

ANNA EVA FAY.—We have received from an American correspondent, who thinks that English people should be warned as to the real character of the woman Anna Eva Fay, a handbill of one of her performances on October 10th, 1886, at New Bedford, Mass., U.S.A. In this bill she describes herself as "of London, England"; she states that she is assisted by "Professors Hearne and Williams, the celebrated mediums." She characterises her performance as a "religious illustrated lecture on Spiritualism." She uses Mr. Crookes' name, and mendaciously states that "at the solicitation of her Majesty, she filled the Queen's Concert Rooms, Hanover-square, for eight consecutive weeks." "The great Press admits her greatness"! And then we have among other notices, "Incomprehensible (London, England, *Times*) Electricity (Royal Scientific Society, England)." It is well that any person within reach of us who may be disposed to be taken in by such stuff should be advertised of Miss Fay's pretensions. She has been over and over again exposed, but her impudence is unassailable.

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

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NOTICE TO THE PUBLIC.

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Light :

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

SATURDAY, NOVEMBER 19th, 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.

AN ASTROLOGICAL BOOK.

Astrology Theologised; The Spiritual Hermeneutics of Astrology and Holy Writ, is a curious book, two-fifths of which are devoted by Dr. Anna Kingsford to the development of her views as to the mystic and astrological interpretation of the Bible, while the other three-fifths of the book consist of a reprint of *A Treatise upon the Influence of the Stars on Man, and on the Art of Ruling them by the Law of Grace*, written by Valentine Weigelius and published in 1649.

The interdependence of the microcosm and the macrocosm seems to be the main idea both of Dr. Anna Kingsford and of the seventeenth century writer. Allowing for the moment that this interdependence is a fact, one naturally asks what is the macrocosm and what the microcosm? To this for answer Dr. Kingsford says:—

It is plain to all that our author, in common with other hermetic and interpretative writers of the mystic school, distributes the microcosm and macrocosm alike into seven progressive and mutually interdependent states or stages. Of these the outermost is, in both cases, chaotic and indiscriminate—void and formless—the mere darkened sense-body, expressing the boundary or limit of the earthy nature, and hence, under the dominion of Saturn, the angel of the outermost circuit, whose distinguishing appanage is the girdle or zone emblematic of binding—Saturn's belt.

This is the commencement of the description of the macrocosm, and as Dr. Kingsford seems to accept it we may fairly take it that she as well as her author agree in the general account of the macrocosm which follows:—

Next, then, we get Jupiter, lord of the Middle Air, whose peculiar province was expressed by the control of the electric force [our old friend, electricity, again, this time called electric force. Alas! when will people begin to use words with their right meaning], and who would preside over the vital force [another force] resident in the nervous fluid of the organism.

This is pretty fair even for a macrocosm. Then comes Mars, who, like Jupiter, seems to be rather the god than the planet, and who has to do, of course, with strife, the struggle for existence, and so on.

"Fourth in the series is the stage of astrological influence," says Dr. Kingsford, as representing the author, "the plane of the astral man, open to and controlled by the starry or magnetic operations of nature, the passionate, mundane, unstable consciousness over which Venus naturally presides." Surely the Hermetic philosophy is gradually losing itself in a labyrinth of words. It is possible,

indeed, to get some idea of the magnetic operations of nature, though perhaps a little difficult to do so, but what are the *starry* operations which appear in some strange way to be the same as the *magnetic*?

Passing inward and upward to the stage next in order, we find ourselves in the presence of the mercurial kingdom, the winged and the fluidic nature, of which one part is subtle, and aspiring as the bird, and the other occult and profound as the fish of the deep.

This, it is to be hoped, is rhetoric, for an "occult fish" would be something portentous even in Theologised Astrology, but it is difficult in works of this kind to find out where rhetoric leaves off and words begin to have their true meaning. After this we get—

Our author, following hermetic usage, places under the dominion of the moon the province of the intellect or brain, the distinctively human property of the microcosm, not yet made divine by the sanctification of the heart.

Here by a curious change Dr. Kingsford brings in the work of the sixth day, the creation of Man; the whole series of six, presumably days, but whether days or planets it is not easy to see, being sanctified by the Sabbath rest of the seventh day.

What one gathers from Dr. Kingsford's introduction is that she accepts the astrological idea of the seven Rulers, Saturn, Jupiter, Mars, Venus, Mercury, the Moon and the Sun, and that she finds in the story of the six days' Creation, as told in the first chapter of Genesis, the counterpart of the developments which the several and successive kingdoms of those rulers are held to represent. Now, if these successive stages of development are *typified* by the characteristics of the gods and goddesses whose names they bear, there can be no more objection to such names than to any others that might be used, and if the successive six days of the Creation represent for each day the same kind of work as that typified by the names of the Rulers, then this is only another reason for calling the various stages or days the Martian stage or day, and so on. But if, as it appears more from Dr. Kingsford's introduction than from the author's own treatise, the planets themselves are in some way involved in the actual influences, one is forced to ask the reason for using the ancient planetary series, which *includes* the moon, and necessarily *excludes* Uranus, Neptune and the whole series of planetoids.

The circuit of Saturn is *not* the outermost circuit, and between the earth and Mars there exist a multitude of small planets, possibly and very probably the outcome of some breaking up of a larger planet, which should have, if occult meanings can be attributed to the planets, a significance infinitely surpassing that of any of the others.

But, as if modern astronomy did not exist, we get all through this essay such expressions as the "Saturnian boundary":—"In the macrocosm, the Ego or point of consciousness, represented by the earth, is placed midway between Saturn and the sun, between the first and the seventh planes," and the moon is treated as one of the planets, in the face of the knowledge of some centuries.

That Dr. Anna Kingsford really treats the planets as influencing the lives of men is evident, for on p. 24 she says:—

And the soul is enchained by these pre-natal influences and by them irresistibly forced into a new nativity at the time of such conjunction of planets and signs as oblige it into certain courses, or incline it strongly thereunto.

Possibly, but then by all means let us have the right planets, and do not let us make use of an incomplete solar system.

When the planets are left and we get to that aspiration for higher developments of life which is so characteristic of Dr. Kingsford, then we can all agree with her. Nor can we wonder at one, the purity of whose aims we all appreciate and admire, taking the trouble to edit a treatise

which contains the following as the gist of its meaning and purpose :—

The exercise of the Sabbath, or Theologisation of Astrology, is to die to thyself and the whole creature ; to offer thyself wholly to God, with all things which are within and without.

And this, speaking of two opposing principles in man :—

Man is placed between these two, to be exercised in this world in a perpetual war, whether of these should overcome ; hence shall man have his reward, for God will render to every one—all crafty excuse and imbecility being laid aside—according to his works, whether they be good or evil.

All this is excellent, though perhaps it does not very much matter whether it be arrived at by the way of astrology or any other way. But if the astrology of the macrocosm be asserted as a fact, that the planets and other heavenly bodies exercise influences over men which they may have to conquer or not, as the case may be, then that astrology must be founded on a surer knowledge than is assumed in this book. Not only should the solar system be extended to include all that is known of it, but in such questions as conjunctions, oppositions, &c., allowances must be made for the aberration, and time of travel of light, and so on, which do not appear to be so made. For example, it would be interesting to know the influence of a star which happened to be occulted by Mars, at the instant of a person's birth, if that star had gone out 1,000 years previously.

π.

ARTIFICIAL HAPPINESS.

We lately gave some particulars as to the formation of a Haschisch Club for the production of artificial happiness among its members by the consumption of Indian hemp. Opium dens are always with us here in London, and in far Cathay. The injection of morphia as a means of intoxication has injured multitudes. Here is a new departure in the same direction :—

An American contemporary announces the fact that a chemist in Boston has discovered that nitrous-oxide gas, hitherto used by dentists, is a "producer of artificial happiness." Being accustomed to manufacture "laughing" gas in quantities for medicinal purposes, the discoverer was led by scientific enthusiasm to conduct with it a series of experiments upon himself. Having obtained, by careful decomposition of nitrate of ammonia, a very superior quality of nitrous oxide, he placed himself upon a regular allowance of so many cubic feet per day. At first he found the sweetish taste of the gas far from agreeable, but this impression diminished with custom. When taken until insensibility was induced the after effects were apt to be unpleasant. In small doses, administered at frequent intervals, it was delightfully exhilarating. By an ingenious arrangement of the reservoir containing the fluid, and of the tube attached, the investigator was enabled to take a whiff occasionally, as often as was necessary to keep him under the intoxicating influence. During these spells, which sometimes lasted for hours, he would experience the most enjoyable sensations. Lapsing at once into a semi-conscious condition, his whole being was permeated with a feeling of ecstatic contentment. Upon taking a fresh breath from the rubber pipe he became aware of a delicious thrill which, beginning at the extremities, seemed to steal through his entire body.

This stage was succeeded by one of dreaming. The imagination spread its wings and took flight into the regions of the marvellous. The wondrous landscape of fairyland was extended to view, and fabulous monstrosities walked the earth again. But there was nothing fear-inspiring about these visions, which were always beautiful and pleasurable. So entrancing were they, in fact, that the worthy chemist spent half his time in pursuit of them. In short, he became a nitrous-oxide maniac. The vice grew upon him, until he was no longer able to continue business. He even begrudged the few minutes required for making the gas to get drunk with. He perceived that the passion was enslaving him. He knew that it was reducing him to poverty and robbing him of his friends. He subsequently went mad.

He who seldom thinks of Heaven is not likely to get there ; as the way to hit a mark is to keep the eye fixed upon it.—
BISHOP HORNE.

JOTTINGS.

Mr. *Punch* has been setting an examination paper on Christmas Ghost subjects. Among other things, he wants his candidates to tell him "What is a 'spook' ? Have you ever met one in society ? Define Telepathy ? Can you send a 'telepathigram' ? If so, do you think it would cost more than a halfpenny a word ?"

* * *

"Write a short biographical notice of Messrs. Myers and Gurney. State which of the two you would rather be ; and give, if you can, your reasons for your answer." "Furnish a brief abstract, that must not exceed 300 pages, of their joint work, *Phantasms of the Living*. What would be the present price of the two volumes on Mudie's second-hand list ?"

* * *

"Solve the following problem :—At Bansbury House, Bucks, a phantom omnibus full inside and out of headless passengers drives three times round the central grass plot on the eve of the day on which the heir orders a new dress-coat. [Query. Is he a member of the London Spiritualist Alliance ? —Ed. "LIGHT."] Account for this, if you can, and compare it with the reported apparition of the famous luminous elephant said to be visible to the Lairds of Glenhuish whenever the amount of their butcher's book reaches the sum of £20."

* * *

Very good fooling. If we had the *Editor of Punch* under examination we might begin on him with a series of simple queries adapted to the meanest capacity. "What is a jokelet ? Did you ever meet with one in *Punch* ? If so, describe the sensation caused thereby, and state whether it can be telepathically communicated to a Scotchman. Or would an operation be required ? Illustrate on some members (not more than six) of your staff."

* * *

Or, for an advanced pupil, such as he might become :— "What is the exact difference between a spook and a shell ? Which would you rather be, and why ? Differentiate between an Elemental and an Elementary. Are these spirits ever found in bottles, or in casks, or only in caskets or coffins ? What is the average selling price of an Elementary ?"

* * *

Or, another way ; as the cookery books put it. "Compare the Astral with the Electric Light. What developments do you anticipate from the efforts of a future Astral Edison ? Is the illuminant likely to shed any sufficient light on the scientific or pseudo-scientific mind ? Or is the Astral Light of the nature of the Will-o'-the-wisp, or mere Moonshine ?"

* * *

By Palmistry or Otherwise.—"Shall I tell you your Fortune, My Pretty Maid ?" is a brochure by Mrs. John White, published by Howard and Jones, Cullum-street and Bury-street, E.C., and sold by W. H. Smith and Co. ; price 6d. ; pp. 36. What has Mr. Smith to do with Palmistry ? We thought he eschewed the devil and all his [spiritual] works. A popular and smartly-written exposition of divination by the hand.

* * *

Wit and Wisdom (November 12th) contains an account of a psychographic séance, at which the editor was present, which reads suspiciously like another performance of Mr. Davey. If so, and we have only internal evidence to guide us, it is one more instance of the way in which experts are avoided by this performer. He prefers to mystify people whose opinion is very valueless in comparison with that of trained observers. The account is of the usual character, and if the conjurer cheated the editor by natural means, then the editor had better get some spectacles, for his eyes are good for nothing. But we regard the account and explanations (which are not printed) as equally devoid of value.

* * *

We have received a pamphlet consisting of extracts from Oahspe. It is called *The Faithists with the Book of Gratiyus*. We are told that some people derive instruction and even pleasure from such writing. We have wrestled with it, but in vain. It conveys to our benighted minds not the ghost of an idea. What, for instance, have we done that we should be told (p. 11) :—

"Now, therefore, let us divide ourselves into groups of tens, And each group shall select its wisest man as speaker, and his title shall be Chief. And let the Chiefs be a group also, and they shall elect a speaker, whose title shall be C'chief."

It may, perchance, be that there is an occult meaning not

discernible by the ordinary man in this medley, but that is rather a reason against publication. We make nothing of it.

Mr. Percy Ross's *Professor of Alchemy* (Redway) is, we imagine, not so much a novel as a study of character in the early part of the sixteenth century. Denis Zachaire was one of the old Alchemists, the precursors of the Crookeses and Roscoes of to-day, "a mediæval who believed in God and in himself, and in whom we of the later time most assuredly do not believe."

The idea of soul-communion "through unity in aspiration and co-operation of thought to seek higher truths and secure universal peace" makes headway. It is a diversion of the Spiritualist idea to a good end. May it prosper.

But these notions, good in themselves when reasonably worked, get done to death. Here now in *The Advance Thought* is one Plato E. Draculi who wants "to exchange thoughts on Inter-Planetary Soul-Communion"!

This is an age which sometimes is a little puzzling. It is so manifestly an age of transition that one should not be surprised at what floats on its surface. Nevertheless, *The Star and the Cradle*, and sometimes *The World's Advance Thought*, does create in us some mild astonishment. The effort to keep a level head amid much disturbing influence is a little difficult, and shows itself in this way.

Nevertheless, it is of vital importance to possess one's soul in patience. For those who meddle with occult matters are exposed to such disturbing influences in a way that those who are not do not always accurately estimate. And it is very desirable that all who are publicly concerned with Spiritualism should recognise a definite responsibility, and see that nothing they may say or profess should injure the cause that they desire to advance.

Yet Spiritualism has great cause to pray to be defended from friends who, being Spiritualists, desire to import into their Spiritualism certain pious beliefs of their own which are usually of a nature that the world calls "cranky." That of itself is no condemnation, for most new movements have started in that way. But one crank at a time is enough; and Mr. Bright's remark about the difficulty of driving a number of omnibuses abreast through Temple Bar was a homely embodiment of true wisdom.

If we may judge from a table of contents sent to us in advance, Captain Eldon Serjeant's new book *Spirit Revealed: the Book for the Age: a Revelation of the Latter Days*, will be of a type that *The Star and the Cradle* will welcome. We hope that Captain Serjeant does not go the length of Mr. Pember, and that we shall not have so much diabolism and Second Adventism from him; but "The Woman Clothed with the Sun," "The last Politician, now in existence, who shall give way to the coming man," some references to a near Millennium, "a warning addressed to the Authorities of Europe, who are apparently in power," and the like, give us an uncomfortable qualm.

A fact from *The Golden Gate* :—

John Wallace, a brother of Mr. Alfred R. Wallace, a sceptic of the hardest kind concerning all spiritual matters, and who, for years, boasted of his ability to prove all mediums cheats and frauds, took to Fred Evans, a few months ago, a pair of folding slates, which never for a moment left his hands or sight, as the writer, who was present, personally knows. He received, within these slates, two written messages, one signed by the name of his father, and the other by that of a sister. He certified to this fact in our columns.

The Golden Gate (October 15th) gives full particulars of the psychical development of two children, one of eleven, the other of thirteen. Babies and sucklings are turning "conjurers," it seems, in these latter days, as some would say; or are being possessed of the devil, as Mr. Pember has it?

Miss Caroline Corner has a short poem entitled "The Voice Within," in *The World's Advance Thought*.

The same lady is appealing in the *Vienna Weekly News* for "aid to the poor children of Gonobitz in Styria." The proceeds of her last book, *Beyond the Ken*, are devoted to that object.

She also contributes to the same journal the first part of a story called "One of Life's Dramas."

The *Religio-Philosophical Journal* reproduces Nizida's article on "Spiritualism and Black Magic" with due acknowledgment and approval.

Excellent sense Mr. Kiddle writes on hearing of the decease of Allen Putnam :—

I see no reason for sorrow at the translation of our friend and co-worker, Allen Putnam, except that a very earnest and faithful advocate of spiritual truth has been taken away. Under the circumstances he cannot but rejoice at the transition, and feel satisfaction in the retrospection of so long and useful a life. I thought when I saw and heard him on the platform in Boston, at the 31st of March anniversary, that he could not long be with us in this world of trouble and trial.

Yes, the old workers have passed, or are passing, away; but I doubt not that others will be found to take up the work in the new phases which it necessarily must assume. The real guardians of truth and progress will not die, but will find other mortal instruments. God's will must at last be done, however long it be resisted. His agents know neither death nor defeat, so I am not anxious.

The older generation of workers in the field of Spiritualism are going home rapidly. We cannot find a place for A. E. Newton's excellent letter to the *Banner* on the same subject.

We have received Miss Shelhamer's new book, *Outside the Gates*, which shall have our attention as soon as we can find time. The authorship of the book rests with the spirit-world, and several of the stories originally appeared in the *Banner of Light*.

The *Religio-Philosophical Journal* (October 29th) has another and further account of materialisation phenomena recorded by Dr. Wolfe, which are in the highest degree remarkable and beyond all experience. The *Journal*, in commenting on the narrative, pays a just tribute to Dr. Wolfe's ability, sincerity, and unflinching bravery.

The Editor also notes that some investigators possess in a marked degree the power of stimulating and evoking a medium's powers. Dr. Wolfe is apparently one of these. In the same way some perfectly sincere persons are unable to witness any of the phenomena of Spiritualism, because they obstinately refuse to occur in their presence.

The gipsies apparently have been prophesying to Von Moltke as well as to his Imperial master. The *Echo* is responsible for the following :—

A new anecdote is going the rounds about Moltke. It is related that the other day the old Field Marshal said, "I have a presentiment that my life will not, as I should wish, close in peace. In my youth it was foretold to me that I should take part in three great wars. Whatever may happen, let us all be ready to give our lives for the German Fatherland."

We observe that provincial papers continue to dwell on the possibilities of hypnotic suggestion. It seems to us that there are two sides to be considered. The first is the desperate risks incurred if the thing is real. Given the claims of Dr. Luys and his friends, he and they have at command an influence which no man ought to exercise over any other man, still less over any woman. If the thing is not real, on the contrary, and it is not so hard to simulate the hypnotic trance, then the doctors are on a false scent.

They will probably find, as we have done, that the true and false are inextricably mixed up. But in these early days no care is too great to prevent this power being misused.

Sense and Seance, by one Gordon Scott, purports to be a confutation of Modern Spiritualism, and is (naturally) published by the author at 8, John-street, South Shields. No publisher would be so foolish as to incur the risk of publishing such rubbish. There is a qualification necessary for any profitable dealing with every subject, and that is knowledge. This the writer does not possess in any, even the smallest, degree. Mr. Rowe figures as "a prominent Spiritualist," and the *Spiritual Pioneer* as the journal of Spiritualism! The writer talks of "clairvoyanceism," and a certain "breath-infested temple of breathism" belonging to "a leading Spiritualist" in the Fop-stone-road. The rest of the stuff is on a similar level of merit.

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 Illness of the Crown Prince of Germany.

To the Editor of "LIGHT."

SIR,—Will you kindly give publicity to the following letter which I have addressed to the editor of the *Times*?—Yours obediently,

F. OMERIN.

To the Editor of the "*Times*."

SIR,—It being impossible for me to answer separately all the letters with which I have been favoured, requesting me to proffer my services to His Imperial Highness the Crown Prince of Germany for the cure of the throat malady with which he is afflicted, I beg you kindly to allow me, through the medium of your valuable paper, to reply to them collectively.

But first of all I may be permitted to associate myself with the many thousand persons of German, English, and other nationalities, who follow with the greatest possible interest and anxiety the course of the disease and its treatment, for they, like me, undoubtedly see in the august patient the man upon whom in years to come will rest in very great measure the equilibrium, the tranquillity, and consequently the progress of Europe, and even of the world.

What I cannot agree with is the species of censure which some people, yielding to the influence of an excusable impatience and from imperfect knowledge of the difficulties surrounding a case like this, attach to those in whose charge the illustrious Prince has been, because they have not yet been able to effect the desired cure.

It would seem that those who judge thus are not acquainted with the true character of medicine, and, as a consequence, of what may and should be expected from it. Medicine is an art depending on all, or almost all, forms of knowledge, especially scientific. It follows from this fact that it can advance only as knowledge increases. The medical man, like the statesman, needs to know perfectly the essential conditions of human nature, the laws by the observance of which the multiplex and varied relations of man indispensable for the maintenance of his life are kept intact, what can effect a disturbance in these relations, and how the disturbance may be allayed. In respect to these conditions and laws the knowledge of humanity is still in its infancy, and it cannot be expected to emerge from this state for a very long time to come. And even then, it is to be feared that a great number of the objects of investigation will remain involved in mystery.

It would be insane to deny that much progress has been made in cosmological sciences, but the field which has yet to be explored before the investigations can be completed, is so immense, that the mind is lost in contemplating it. And if this is so with regard to inferior or less complicated sciences, how much the more will it be with respect to biological and social sciences, where the complication increases in proportion as the scientific scale is ascended? The discoveries which were first made a century ago in what was called animal magnetism, and now continued under the name hypnotism, give an idea, although an imperfect one, of the profound mysteries which oppose themselves to human effort in such investigations.

These indications may serve to show that medicine, like other arts which are applications of science (and medicine more so than other arts except, perhaps, politics), has a rational, positive part, small though it be, on the one hand and a very extensive conjectural part on the other. It results from this consideration that medicine is necessarily in a great measure empirical, and its success depends more upon the discernment, perceptive capacity and experience of the professional man, and on circumstances independent of him, than upon real formulated knowledge.

This explains the difficulties which occur in making the diagnosis or accurate determination of diseases, and in selecting aright the remedies to be adopted; points upon which professional men are seldom able to agree. Were it not already well known that difficulty in making the diagnosis does necessarily exist, a consideration of what has occurred in the case of the exalted patient would suffice to show it; for according to the ever-varying accounts published in the Press,

the disease has not till lately been determined. It may be here remarked that when the cauterisation was performed it was thought that a period of six months must elapse before the nature of the complaint could be ascertained. This delay would have exposed the patient to the risk of increase in the alterations of the functions and tissues. Such effect seems lately to have taken place, as I foresaw it would, and early in July last made known to an august personage. But the medical man appreciating the immense responsibility that, in a case such as this, rests upon him, observes and thoroughly investigates before adopting a definite treatment; in the meantime leaving nature free to act, in the problematic confidence that by her calling into play the secret resources of the organism, she will supply what art lacks, notwithstanding that experience in many cases has made patent the insufficiency of this resource.

What has been above said shows how loose is the estimation in which the public hold the medical profession on account of their often failing to attain a satisfactory result when called upon to exercise their functions. But when the state of medical practice before the time of Bichat is considered, and taken in comparison with its progress since it has been based upon science, we must be fairly content, and be grateful for the great benefits it has conferred upon humanity.

In now acknowledging the suggestion contained in the letters to which I have the honour to reply, and conveying to the authors of them my most sincere thanks for the favourable professional opinion of me which they express, I must state to them that circumstances of a special character, and others which cannot fail to occur to them, prevent me offering my services at present to the exalted sufferer, although I am perfectly persuaded, from what experience in throat complaints has already taught me, that should it be that the case in point has not a malignant character, the oedematous swelling of the larynx could not resist the effect of a few hours of my attention, nor the illness two months of my treatment; and even were it of a malignant character, the success of my efforts would depend upon the degree of malignancy.

The malady under consideration, as indeed all others, is the result of the loss of a part of that vital force conferred upon each being, the loss of which, from whatever cause it may arise, normal or abnormal, always first shows itself in the weakest organs. Therefore, by imparting force of a like nature from another being, it is possible to re-establish the healthy state of the organism.—Begging you to excuse the trouble thus given, I am, sir, your obedient servant,

3, Bulstrode-street, Cavendish-square.

F. OMERIN.

November 16th, 1887.

The Arch-Natural Body,

To the Editor of "LIGHT."

SIR,—The doctrine of the elaboration of an Arch-natural body is very ancient. It is contained in the Arcana of the Jewish Tabernacle, and of Solomon's Temple. It is contained in the secret of the Egyptian Pyramids. It was taught by Hermes Trismegistus—by Jacob Böhme, by Swedenborg, by St. Paul, and in our day by T. L. Harris. It is the secret of secrets connected with the mystery of Freemasonry, and Rosicrucianism. It was taught by St. Paul in his Epistles, and it seems an amazing thing that it is so little known at the present day, even amongst Spiritualists. It is a secret that will give an orderly law of communication, so that the hidden knowledges of each degree of Nature may be explored in a systematic manner. It is the substantial fact of the Sacrament of the Lord's Supper. The reason why the Romish Mass is a mockery is not because there is no reality in it; it is because Rome's priesthood has not elaborated the Arch-natural form in its individual life—that it cannot consecrate the elements of bread and wine in the way of the hidden law. A man clothed upon with the Arch-natural body is not a medium in the ordinary acceptance of the term: he is a positive medium, or adept. He is not controlled, but controls. If he sees and hears spiritually, it is not because he is magnetised—but he does so in his own inherent right. His seeing and hearing proceed from a law flowing from the inward, and are not the result of mesmeric action from without. Bear in mind, I am not condemning the magnetic science of Spiritualism. That is but a very small part of Spiritualism proper. If the Romish priest, or Church of England priest, were clothed upon with his Arch-natural form (the body of Christ)—his house from Heaven—he would through that form be enabled to ultimate into physical nature, the creative (positive) fire of God (the Holy Ghost), and so transmute

the elements of bread and wine that the neophytes partaking of them would actually partake of the Arch-natural form, the Body of Christ. This clothing is called Regeneration. This secret is lost in the Churches; Masonry preserves its dry bones. If the Mason could go through his mystic triangle and cross, and pass really beneath the Royal Arch; if he were clothed with the real Masonic garment—the Arch-natural body—aye, if England's Grand Master Mason, the Prince of Wales, only knew the real secrets of his craft, England would be ruled by the inspiration of the Living God, and its woe, and sorrow, and agony, and drunkenness, and vice would soon become things of the past. This Arch-natural body is not composed of magnetic substance, like the forms that show themselves in séances for materialisation. It is not a *negative*, but a *positive* form—and a *permanent* one when elaborated. I would say more, but the space kindly permitted me by the editor is full. Next week, by permission, I shall give brief extracts from the authors above-named to prove my statements, but the reader will see how vast is the subject. It is the key to all the mysteries of the past.

Lo! Mercurius Trismegistus
Breathes it from the ancient past,
And the mystic Mycerinus*
Speaks it from its building vast.
Posedonia speaks from spirit—
Loud her voice is inly heard.
Lo the lost Atlantis joins her—
"Hearken" to their ancient WORD.
Saint, apostle, poet, mystic,
All in one accord unite;
Creeds to them are but fierce discords,
Each one seeks true spirit LIGHT.
Heathen rite and Jewish Temple—
All in one great voice proclaim,
Clothed on earth, with form of Heaven:
Bears THE SECRET of the FLAME.†

Crosby, Isle of Man.

W. C. LOCKERBY.

Dr. Hübbe-Schleiden.

To the Editor of "LIGHT."

SIR,—Having read Dr. Hübbe-Schleiden's letter in "LIGHT" of November 12th, I think I ought to explain how it was I came to write the article on the Eglinton-Aksakow spirit photographs, which has given him so much umbrage; so that your readers may not think I am inclined to be, as he says, "down very hard upon him." Indeed it is quite contrary to my disposition to be "hard upon," or to attack anyone, though I hope I shall never be ashamed of standing up in defence of an innocent man or of the cause of truth.

First, I must say that I was very much amused at the Doctor's advising me to seek the guidance of some Oriental scholar "to explain to her" (for he will have it I am of the weaker sex) "at least so much of Vedanta philosophy as she is asking for." I thank him, however, for I am sure he means kindly. It only shows how accurately your correspondent, "G. Zielesch" gauged his character, when he wrote on October 16th, "I fear he will take 'V.'s' remarks quite *bond fide*, he is so thoroughly convinced of his superiority and profundity."

I think it was the day following that on which I read the article in the *Sphinx*, which so greatly excited my indignation and my surprise that it *could* have been published by Dr. Hübbe-Schleiden, that I received a note from one of the Editors of "LIGHT," saying that he had been applied to by the Editor of the *Sphinx* to send him some authentic spirit-photographs for reproduction in that journal, and asking whether I would permit him to send one of mine. Small wonder that I refused very decidedly! (giving my reasons, which I need not recapitulate here), after doing which I mentioned the aforesaid article in the *Sphinx*, which I recommended to the Editor's notice. A few days later on I had another note from him, in which he said he regretted not being able to read the article in the original, and that it was very important the contents should be made known; he said he did not like to trouble me to translate it, but if I could not do so myself perhaps I could suggest some one who would undertake it. It was this that made me think of writing the article in the first place, and I translated as much as I thought was necessary—a very unpalatable task—adding some comments of my own.

With regard to the article Dr. Hübbe-Schleiden alludes to

on the same subject in the August number of the *Sphinx*, I simply never read it; for I thought by the diagrams it was only another version of the account given by M. Aksakow, a translation of which appeared in "LIGHT," and of which I was somewhat tired.—Yours truly,
"V."

Theosophical Leaders.

To the Editor of "LIGHT."

SIR,—Will you kindly permit me, through your columns, to thank Mr. Sinnett heartily for giving me the opportunity to explain further what was very painful for me to say about some of the leaders of the Theosophical movement? I did not doubt for a moment that no reader of "LIGHT" was so ignorant of what has passed and what was discussed in your journal during these last years, that there could be one single person who did not fully understand what I was referring to at the end of p. 512 (No. 358, October 29th). If, nevertheless, anyone has not understood what I meant, he can only be enlightened by being told the history of the Theosophical movement, which can, of course, not be here related again. For such uninformed persons I might say, though, what everybody else knows, that I was not referring to Mr. Sinnett nor to any one of the regular members of the London Lodge, and I am quite ready to give full credit to the able and upright manner in which this body was guided through the late excruciating crisis.

But I must now further say that I also do not feel at all uncharitable, or even unfriendly, towards any person who may have practised deception;—I say that I do not withdraw my sympathy from such a person, but, at the same time, conscientiousness prompts me to declare firmly that I detest such an unscrupulous mode of procedure, and that I regret it all the more where it blights a movement which I consider to be the very highest desideratum of the age.

I am well aware of the spiritual law that no bad proclivities of the human character can be simply suppressed with any advantage. The only possibility of real improvement lies in the changing of such lower qualities into higher and better ones by directing and employing one's faculties as much as possible towards the highest aims, and in the raising of one's inner nature by aspiring towards the highest ethical and spiritual ideal one is able to imagine. I am not saddened so much by seeing that human beings show moral defects, as by the feeling that persons were not chosen as leaders of the Theosophical movement who were real sages, theoretically and practically.

November 7th, 1887.

HÜBBE-SCHLEIDEN.

Seance in Boston, U.S.A.

To the Editor of "LIGHT."

SIR,—I have been impressed that the following account would be of interest to some of your readers. On Wednesday evening, 26th inst., Mr. Ayers, the proprietor of the First Spiritual Temple, in this city, gave a free public materialisation séance with Mrs. Bliss as medium, and at which I had the privilege of being present. There were over 200 persons in the hall, and the influence was most harmonious. The doors were open at 6.30, and the cabinet was erected in the presence of all early comers. It was placed on the platform, which is raised about two feet above the floor. The cabinet consisted of four upright and four crosswise wooden poles, and a dark woollen curtain was nailed therefrom, while another was spread over the top, thus forming quite a tent. A large rug, which covered nearly the whole of the platform, was extended under the cabinet, inside which a chair, jug of water, and glass were then placed. At eight p.m. the doors were closed, and Mrs. Bliss, after a few words to the audience from Mrs. Clough, entered the cabinet. A shaded gas-burner was alight at the further end of the room. After a few verses of singing by the audience, a form, that of a man, was seen to emerge from between the curtains. Several gentlemen among the audience were called upon to approach the platform and to shake hands with the spirit-form, which was recognised by them all as that of Allen J. Putnam, a veteran Spiritualist, well-known in Boston, who had passed on to the higher life on the previous Friday. Before his transition he had promised some friends that he would, if possible, materialise at their public séance, and he was able to keep his word. He repeatedly appeared and joined with the audience in clapping hands. Several forms appeared afterwards, amongst others a negress, with face as black as coal; she was recognised by a lady as her old nurse. The spirit-form of Captain Hodges,

* The Pyramid of Mycerinus.

† See Holy Ghost above.

standing some six feet high, also appeared, waving his handkerchief to the tune of "The Star Spangled Banner." My sister also came to the edge of the platform, extending her hand to me. I went up and kissed her, introducing her to the sitters. She said "Good night," and retired. Many others came and were recognised, but I fear to intrude unduly upon your space if I prolong my descriptions. The meeting was an undoubted success, and made me long for the time when we could have its counterpart in London and other cities in England.

Boston, U.S.A.

EXCELSIOR.

October 30th, 1887.

Writing Mediumship.

To the Editor of "LIGHT."

SIR,—Perhaps a short account of my experience in automatic writing may be useful to "M." I took the pencil in my hand one afternoon as a mere idle experiment, not believing in the slightest degree in Spiritualism. It began to move in a few minutes. At first it wrote commonplace answers to commonplace questions, which I put down to "unconscious cerebration." Then the pencil formed the following question: "Will you remember one who loved you very much?" This it repeated over and over again. I thought of different people who had died, but could only suppose that the message came from an old aunt. I was anxious for information about living friends, and was rather bored by the question being repeated so persistently. I asked the name of the person communicating, and received it at once in the *writing* of a young man whom I had known years ago, and almost forgotten.

From that day I constantly obtained messages from "F.," my spirit friend. They were often of an extremely exalted and sublime character. I need not, however, dwell upon this part of my experience, as it doubtless coincides with that of other writing mediums. I was enjoying my new gift very much, and confidently looking forward to the time when I should receive communications in direct writing, when my pleasure was completely spoilt by the manifestations of certain "unemployed" inhabitants of the unseen world. Having some time ago satisfactorily settled in my own mind that the "old gentleman" existed only in the brains of mediæval and modern fanatics, it was rather disconcerting to be confronted with beings announcing themselves as his emissaries. If they had confined themselves to words only, I should not have minded so much, but to be awakened in the middle of the night by a heavy blow from an invisible enemy was rather too much of a good thing! Space will not permit me to enlarge on the rappings, tickings, and moving of furniture, which were the consequences of "sitting alone" to become a writing medium. One of the greatest annoyances of this period was the incessant stroking and twitching of my face by spirit hands. The *dénouement* was a temporary breakdown of health. I am now determined to encourage no more manifestations, and am contented to remain, yours faithfully,

ONE OF THE COMMON HERD.

Advice Wanted.

To the Editor of "LIGHT."

SIR,—I see in "LIGHT," for November 5th, a letter from a correspondent who wishes to have the experience of anyone acquainted with psychography.

I may say that I am in the same position as your correspondent, "M.," and should like a little advice from anyone who has had any experience on the subject. I have been sitting since January this year, and am to all appearances as far off as ever from getting any writing.

I have been told, repeatedly, that if I would sit for automatic writing I should get it. I am aware that it will take much patience and perseverance to obtain such results, and I am fully prepared for a long course of training.

I am also aware that before any persons can give me advice, they must know how far I have got in my investigation. To this end I will endeavour, as briefly as possible, to give my experience. I have been sitting at the table with my hands resting on an ordinary slate one hour each night for several weeks. At the end of that time I heard a few raps on the table, but to any question I might ask I could get no answer. In time the raps ceased, and a sliding motion of the slates took place. In this way I went on until I had sat a hundred hours.

About this time I had a séance with a slate-writing medium, and obtained very good results. I had the following message

written on the slates on which I sat all the time: "My dear friend,—There is a great work before you: you will not be long before you will be developed if you will give the subject proper conditions. This can be done by frequent sittings."

The medium told me that the power to write the message came through me, and that I ought to sit for slate-writing. Since then I have continued to sit, and have completed my second hundred hours, and still no writing.

If any of your readers can give me any advice that will help me on, I shall feel obliged.

W. H.

THOU WILT NEVER GROW OLD.

Thou wilt never grow old,
Nor weary nor sad, in the home of thy birth:
My beautiful lily, thy leaves will unfold
In a clime that is purer and brighter than earth.
O holy and fair, I rejoice thou art there,
In that kingdom of light, with its cities of gold;
Where the air thrills with angel hosannas, and where
Thou wilt never grow old, sweet,
Never grow old!

I am a pilgrim, with sorrow and sin
Haunting my footsteps wherever I go;
Life is a warfare my title to win,—
Well will it be if it end not in woe.
Pray for me, sweet; I am laden with care;
Dark are my garments with mildew and mould;
Thou, my bright angel, art sinless and fair,
And wilt never grow old, sweet,
Never grow old!

Now, canst thou hear from thy home in the skies,
All the fond words I am whispering to thee?
Dost thou look down on me with the soft eyes
Greeting me oft ere thy spirit was free?
So I believe, though the shadows of Time
Hide the bright spirit I yet shall behold;
Thou wilt still love me, and, pleasure sublime,
Thou wilt never grow old, sweet,
Never grow old!

Thus wilt thou be when the pilgrim, grown gray,
Weeps when the vines from the hearth-stone are riven;
Faith shall behold thee, as pure as the day
Thou wert torn from the earth and transplanted to
Heaven.
O holy and fair, I rejoice thou art there,
In the kingdom of light, with its cities of gold,
Where the air thrills with angel hosannas, and where
Thou wilt never grow old, sweet,
Never grow old!

ELLEN CLEMENTINE HOWARTH.

TO CORRESPONDENTS.

JOHN H. THOMSON (New Bedford, U. S. A.)—Thank you. The woman Fay is not likely to impose on any one here by such stuff as you send us. But we have warned our readers of her real character.

"DIVINE truth is the coming of God to man, pathless and traceless; theologic thought is the retrogressive search of man after God, not by His ways which are 'past finding out,' and invisible as night, but necessarily by such travels as the age has opened, and another age may close or change."—JAMES MARTINEAU.

THE PRESIDENT AND COUNCIL

OF THE

LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT A

CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL

(REGENT STREET ENTRANCE),

ON

TUESDAY, NOVEMBER 29th, at 7.30 p.m.

An Address will be delivered by the President. Subject:—

"WHAT I DO KNOW OF SPIRITUALISM, AND WHAT I DO NOT KNOW."

W. STANTON MOSES, M.A.,

President.

[ADDRESS AT 8.30.] [MUSIC AND REFRESHMENTS DURING THE EVENING.]
Tickets of Admission may be obtained from MR. B. D. GODFREY,
Librarian, 16, CRAVEN-STREET, CHARING CROSS, W.C.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

contrivance of any kind, or adequate exertion of muscular force 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 everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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