

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

THE LIFE HEREAFTER.

The *New York Sunday Herald* at the close of last year addressed to a number of representative ministers of all creeds the following question:—"What are the strongest proofs and arguments in support of a belief in the life hereafter?" Responses came from Congregational-Trinitarian, Congregational-Unitarian, and Congregational simple; from Jewish Rabbis, from Episcopalians, from the Bishop of Minnesota, from Baptists, from Universalists, from Roman Catholics, from Swedenborgians, and from Mr. Joseph Cook, of which last name we have heard before. It is obvious that in the midst of many platitudes there must be much that is interesting and good in the course of these various utterances. Almost at random I select some which have impressed me as true, or as suggestive, or as thought-provoking. This is from a pastor of a Methodist Episcopal church.

"There are some truths to which formal logic will never lead. There are truths which cannot be mathematically demonstrated. If I had to depend upon a process of reasoning to believe some things which are indubitably true, I never could believe. There is a great deal of confusion in our talking, if not in our thinking, these days, when we use the words *knowledge* and *belief*. There are just now as many things *believed* as are *known*. The one set of things may be as true as the other.

"There are some things we never would know if we were never told them. We come into this world knowing so little, that if we were never told anything, we would go out of it much as we came into it. I do not believe that 'life hereafter' is a discovery of anybody who is here, or anybody who ever was *here only*."

That is genuine truth: and the assimilation of it would facilitate the progress of some minds in psychical study.

The editor of the *Catholic World* (N.Y.), confining, himself to arguments from reason—and I select such only, because it is clear that any one who accepts the Christian revelation as true and sufficient, needs nothing else—writes thus:—

"Experience and science do not find in nature any such thing as annihilation and extinction of being. Modes and forms resulting from, or dependent on, organic or mechanical arrangements of parts or elements, are destroyed. But this destruction is not an annihilation. It is an alteration or transformation. It is a resolution of the composite into its component parts or elements, which are recombined in new modes of existence. In bodies, the first elements, the something, whatever that may be supposed to be, which is the subject of the action of force, is indestructible. The elemental forces, also, are commonly said by scientists to be indestructible. So, even death is a change in the things which have had life, a dissolution, but not an annihilation. When a picture is burned, a statue is crushed into fragments, a violin is broken to pieces, there is no longer the representation of a landscape, the figure imitating a hero, or the musical instrument, in existence; but all the stuff out of which they were made remains.

What has perished was the resultant simply and solely of the artificial collocation of parts in a certain form. What had existence independently of the art of nature and of man is not deprived of it by the violent force which has undone the work done in and upon its substance. . . .

"The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself. This is proved by the nature of its highest operations. The senses and sensitive cognition cannot go beyond the material phenomena of single bodies. The human intellect pierces through these to their immaterial ratios, and to ideas which are purely spiritual. It apprehends universals, being, genius, substance, intelligence, necessary truths, the first and final cause. This is a super-organic, purely spiritual operation. From the nature of an action we determine the essence of the agent. It follows, therefore, from the nature of human intelligence, that the human intellect is spiritual in its essence. As such, by the force of the preceding argument, it is one of the indestructibles in nature, and the chief among all that exist on this earth."

The pastor of the Church of the Disciples finds a conclusive argument (one amongst many, some of which are selected by other writers), in the fact that even in this life soul is seen to be imperfectly correlated with the body:—

"While they are united here, the body is the organ of the soul, and they are mutually dependent—each affected by the condition of the other. But the soul does not decay with the body. After middle life the body begins to grow weaker, but the soul still makes progress in knowledge, love, and power. In many cases the weakest body is the home of the most advancing soul. So it was with Schiller, Robert Hall, Dr. Channing, and many others. If the soul is simply the result of the body this is inexplicable."

And the pastor of King's Chapel, Boston, thus treats the idea of annihilation:—

"Let man accept the idea of annihilation, and then follow out its relentless logical significance into all departments of personal life. Let him look, with honest mind, at what it says of the nature and significance of what we call duty and love and self-sacrifice; let him accept its stern deliverance touching the extinction by death of everything that gives glory, beauty, and meaning to human character; and then let him try to adapt himself—all his hopes and feelings—to that aspect of personal destiny. Let him do this with sincere determination, unrelieved by adjacent Christian sentiment which so often disguises the real significance of doubt. Let him try to live logically as a believer in annihilation; let it shape his idea of his relation to his friends, his children and humanity at large; let it shape his thoughts about those whom death takes from his side; let him, I say, conform utterly to the idea of annihilation—not in a half-sentimental way, but absolutely; and then, perhaps, when he experiences that devastating creed, clouding every sacred fellowship of life with the idea of speedy termination, and chilling every noble ardour of the soul with the irony of death, he might find in his bleak experience an argument, not, indeed, sufficient to create faith in eternal life, but strong enough to turn him towards the idea of it, with at least a desire that it might be true. And when that desire stirs in the soul, it is, I must think, the beginning of that development of the spiritual nature which grows into the unshaken conviction that there is a life beyond the grave."

If there is a hereafter, says the Rabbi of the Reformed Jewish Church, there must have been some existence antecedent.

"If there is an hereafter, logically there must have been a life heretofore. Our body contains surely material which has been

previously employed in forming the substance of some being ; is that which is possible in regard to matter impossible in regard to mind ? We know nothing of a previous life, it is true, and we care little about it, because it is the future and not the past which stirs our hopes and fears, but is it not as probable that we shall drink from the waters of the River Lethe before entering the hereafter, and become thus unconscious of the conditions in which we have lived here ? ”

And he continues on the broad question of proof and argument (two very different things, very often confounded) with what seems to me very sound sense very clearly expressed.

“ Belief is independent of proof. Independence of proof has ever been one of the essentials of belief. As soon as the identity of sensation with reality is established—that is, as soon as the truth of a thing is proven—we cease to believe. Certainty or proof destroys and does not support belief. The belief in a life hereafter stands, therefore, and must stand, without the support of proof. If an existence of life after death could be proven, we would no longer believe it—it would be certainty.

“ There are no proofs of a life hereafter, and, therefore, we cling to the belief. Past generations knew as little about it as does the present, and I doubt whether the dark veil will ever be lifted. Biblical quotations in support of such a belief are no proofs ; they prove not more, if they prove anything, than that people have yearned for a future existence in the past as they do to-day, and that we have no conception of non-existence. All proofs drawn from Biblical sources are far-fetched, and to the unbiassed reader of the Old Testament it becomes plain as sunlight that its writers imagined the hereafter far different than we do, and that their explanations turned rather around resurrection than around a spiritual kind of existence after death.

“ Neither does science afford us any proofs. Permit me, therefore, to drop the first part of your question, and to turn to the second part.

“ Arguments in support of a belief in a life hereafter are plentiful. . . . I believe that not only is man, but every creature, a dual being : if I may properly use the expression, mind chained to matter, or matter saturated with mind. What their true relations are to each other I can as little tell as anybody else. Nobody has so far as yet demonstrated beyond doubt where the seat of mind is, or by what ties it is held to matter.

“ In the glance of the eye, however, as well as in many other ways, we become conscious of the existence of a something which not only gives vitality to matter, but which is its directing and governing force. We become conscious of it that our individuality is not made up by our body merely, but by something else, for which we shall ever fail to find the right expression. We may as well call it mind or soul or spirit, though none of these names will cover it. Observation has taught us that matter is indestructible ; that death is merely a change of form in so far as matter is concerned. Why, then, should the still finer part of our being be subject to annihilation ? Why should mind not be as indestructible as matter ? Why should furthermore, that indestructible love for existence and that insuppressible fear of non-existence be so strongly intertwined with all our thoughts and actions if there was not some reality behind it ? No, our hopes cannot be disappointed ; mind is as indestructible at death as is matter, and that which thinks, feels, and wills in me will remain, must remain, as do the elements of which my body is composed. So far, but not farther, will arguments carry me.”

This is an argument of a different class that might have commended itself to Darwin :—

“ 1. The universal presence of this which Emerson calls ‘ man’s audacious belief in a future life.’ ‘ In the minds of all men or wherever man appears,’ says Emerson, ‘ this belief appears with him—in the savage savagely, in the pure purely.’

“ 2. The fact that nature never deceives any of her children in the matter of instinct. The mole burrows ; the waterfowl flies south at the approach of winter ; the bull calf butts with smooth and unarmed brow. Safety is found in all animal life by obeying the animal instincts. Yet man is the only creature which has the religious instinct. Therefore, God must be the end to which the religious instinct leads.”

Next comes an argument which probably would not have appealed to Darwin. The writer confuses *belief* with *proof* in a very shocking way to a man so clear as to the meaning of the word *proof* as Darwin was :—

“ Proofs of immortality :—

“ 1. The persistent and universal belief in a hereafter.

“ 2. The consciousness that we are something somehow different and other than the body which we inhabit and which must die.

“ 3. The continuity of our personality. The body continually changes. We remain—the argument is strong that we shall still remain when at last the body altogether ceases.

“ 4. The fact that man does not here reach, manifestly, the full development of his powers.

“ 5. The ethical reason. The balances do not swing evenly here. They must somewhere, or all our sense of right and wrong is a deception.

“ 6. The great reason is the resurrection of the Lord Jesus. That is the impregnable reason.”

(To be continued.)

A MENTAL UPPER STOREY.

By NIZIDA.

In viewing earthly events, whether as regards the individual alone or the whole of humanity, did we always consider them from the standpoint of spiritual progress or evolution from the mere animal condition to the high spiritual—did we view them from the soul or psychic side of nature, instead of the earthly or material side only—we should form far more correct opinions concerning the *causes*, the “ *why it so happens* ” of all that transpires. In seeking for the *cause* of modern Spiritualism—the reason why there occurred an apparently sudden and spontaneous outburst of manifest evidences of another existence in close propinquity to the material, forcing itself, as it were, upon the consciousness of man by oral and ocular demonstration, we shall find it in the progress of humanity, slowly climbing the spiral of psychic growth into higher and fuller conditions of being ; the grand necessity there was that man should consciously experience, know, and rationally view himself upon a superior plane, deriving from that plane all the advantages, the blessings, and fulness of life needful to prepare him for still higher planes to be developed, of which he can, as yet, form no conception. Nature, the divine mother, gave the impetus, and her obedient forces, at the right time, burst their bonds of silence and stillness to rouse the sleeping soul of man ; to stir new psychic currents of life lying latent, and urge the sapless tree, seemingly dead from a long winter season of ignorance, to put forth the first tender green buds and leaves of a dawning spring. In the endless spirals of progress humanity has passed through a season of the sere and yellow leaf, falling into a decrepitude of psychic life, reaching the dark valleys of hopelessness and denial—a species of death for man, from which the electric touch of the soul-world has awakened him. And already he leaps forward with the buoyance of renewed life to ascend the slopes of a new spiral. At first, a few thousands of the great body of humanity respond, and begin the toilsome ascent ; and at length, dragged by an irresistible momentum, the whole body of millions will reach and stand upon the heights beyond.

It is not for individuals alone, it is for the whole of humanity, that this awakening of the soul has taken place, and it is indicated not alone by the public movement we have called “ Spiritualism,” but by everything that is occurring on the earth, or that has occurred during this century. There is a wonderful complex interweaving of events, of changes of thought, of desperate struggle for freedom, from hatred of tyranny, oppression, and injustice ; a gigantic effort being made to throw off the old burthens imposed by governments, civil and ecclesiastical ; a sort of moral seismic convulsion by which the lower stratum of society is violently projected outwards and upwards to stand upon a level of more complete equality with the higher ; impatient of restraints, of being kept down, and shut out from light and air in the dungeons of spiritual and material poverty ; when Nature imperatively demands, for the health of the whole human body, that *all* shall have an equal chance to advance. The whole human body is diseased by a long course of wrong living, and there is a mighty effort being made to reach a state of health. It is SPIRIT gives the impetus, and everything on earth responds ; man, the very elements, all yielding to psychic forces. It is the great Soul of the world—the voice of God decrees, and all Nature replies. But it is not for this one cycle of time alone ; it always has been so, and always will be.

Simultaneously with the progress of earthly events, proceed a series of astral events, and these operate upon the souls of men. Indeed, man is pushing his way upwards into a new mental kingdom, and a different light and atmosphere already affect the tone of his thoughts, of his

feelings and emotions, his judgment and reasoning powers. Behind that material veil, spread between him and his psychic world, beneficent powers, hailing his progress, advance to greet and to aid him. He begins dimly to recognise the new existence that dawns for him, and to acknowledge that his world is greater than he thought, for he finds new inhabitants of whom he never dreamed. They seem new to him, and yet they are only elder brothers who have reached their inheritance in advance of him. Their condition is superior to his—they live in an ethereal world. As yet he can only meet with them when he lifts himself above the clog of earth and the flesh, rising out of the misty plains of fleshly desires, into that superior condition where all *desire* is merged into the one long yearning for the higher spiritual, the divine. In those supreme moments—rare to some of us—he hears the voices of the loved brethren; he may even behold their faces. To him, as yet, these new life-powers are as a blissful dream, which he can scarcely realise, and bring into the closer conceptions of his earthly mind; but from such dreams he returns to earthly scenes and events strengthened, refreshed, spiritualised.

Having, as it were, added a new story to his mental house, wherein the atmosphere is more ethereal, and the veils of matter more diaphanous, he perceives, athwart the veils, existences belonging to the adjacent world of more ethereal matter; that kind of substance which serves for souls who have escaped from the chrysalis of the body, and also for certain entities which have never been imprisoned in bodies: creatures with which Nature's storehouse of life teems, for there is no vacant space in Nature.

As the material world teems with infinitesimal creatures invisible to the unassisted eye, so also does the astral world teem with life which is continually assuming forms, some of them ready for entrance upon the material plane; others never leaving the condition of invisible substance. Our men of science often perceive through the microscope creatures of semi-invisible substance, which may gradually become less and less tenuous before merging upon the plane of dense matter; or which fasten themselves upon human, or animal, or vegetable bodies—a kind of conception—ere they fully work out their missions of disease and decay, or health and renewal of life. There is often a conglomeration of these smaller bodies into larger bodies, endowed with more or less intelligence, and becoming instruments of power lending themselves freely to the behests of Nature as influenced by the Cosmic or Demiurgic mind; or, indeed, yielding obedience to men, who may sway them with the conscious knowledge of the White or Black Magician, or impel them *unconsciously* upon missions of good or evil, weal or woe. The will of man is the grand master to whom even disembodied Nature yields obedience. But this will, *depraved*, calls up demons to work destruction, and turns Nature into hell, blackening out the face of God.

To return to the consideration of that mental upper story the man of the Western Hemisphere has recently discovered he possesses, it is still so new to him that he is at a loss how to use it; and filled with overweening respect and awe for the unsuspected beings he finds there, whom he is always, in his ignorance, inclined to demi-deify, instead of holding himself "master," he bows down and yields obedience to his own servants, or to those with whom he should stand upon a footing of equality. In some instances, as wise a proceeding as Trinculo and Stephano following the lead of Caliban, with the object of becoming the masters over Prospero and his island. This error exposes the ignorant man to the tricks of the malicious creatures, thus put out of place, with a power thrust upon them which, not knowing how to use, they abuse. The consequences which ensue are confusion, dismay, terror, if not torture, and an utter rout, which drives the adventurous material man back into

his lower story, where he remains discomfited, very often closing the door upon the upper regions, and resolving never again to ascend the steps which lead to it. This is the fate of the densely material man, prematurely invading a stratum of life for which he has not grown, or evolved the necessary spiritual endowments. It is different with the man who has partially produced them, or perhaps may possess them largely. Both grow slowly accustomed to the new state of things. The one, responding to influences of an elevated character, with which he has perhaps all his life been in unconscious *rapproch*,—temperate, calm, modest, though aspiring in his attitude, and viewing all things without the exaggeration of religious fanaticism, weighing them rationally, whilst relentlessly suppressing within himself all of *self* and the *flesh*—enters his new abode robed in a white wedding garment. As one standing in an observatory, with good astronomical instruments, he scans the heavens, and gauges the light of distant stars. Phantasmal appearances have no effect upon him, for he understands them; and misleading entities never speak to him, for *they* understand *him*.

The other, still in a spiritual infancy, mistakes shadows for realities. Encumbered by religious teachings which further knowledge will correct, he seeks "communion with the dead"—and the *dead* do indeed speak with him. Not being able, as yet, to ascend above the astral world immediately surrounding our earth, he communicates only with the existences dwelling therein, whom he mistakes for those of the highest character. Unable to detect the mental reflections he himself casts upon the mirror of the astral light—and as he may possess a pure and elevated mind, these reflections may be very beautiful and heavenly—he imagines that he views heavenly scenery and converses with the angels. The whole of this new world which he is yet able to cognise takes its colouring from his own mind, and gives back to him the picture of his own mental world. He sees nought that is ugly, or degrading, because in mind he is pure of such things. But he lives, nevertheless, in a psychic world of illusions, because he has not yet pierced through the lower strata of mental fogs which obscure the true light, wherein he would see all things truly. He holds communion with his dead, but he keeps the dead about him, because he does not fully realise that they must pass onwards to their reward; that they are putting on the high spiritual, which will, after a time, prevent their communicating with him, *except in a subjective manner*, when his spirit will *rise* (if he be good and pure enough) to meet them; not they *descend* to him. That they must utterly put off that *earth*-personality in which he knew them, though retaining the individuality of the soul; because *nothing* of the earth can go up into the region of pure spirit to which they tend.

Now, Spiritualists of high instruction have received this truth, and there are messages constantly given to the effect that: "So-and-so cannot communicate; they have gone up too high!" Yet the bulk of Spiritualists are still intent upon dragging down into the old conditions, which must be exceedingly painful, those whom they should, if they loved them *unselfishly*, desire to know had really followed the laws of nature prevailing for disembodied *human* entities, and had ascended to regions of spiritual bliss.

I will dwell further upon this theme in my next paper.

MR. STOPFORD BROOKES, lecturing on the poet-painter, William Blake, in a very sympathetic and appreciative spirit, said that "like a child, Blake always carried about with him a world of his own imagining; and that whatever were his surroundings, he always proved independent of them; however adverse his circumstances, his spiritual buoyancy raised him above them. He had in him the power to wander continually in that Eden of pure delight and fancy to which Shakespeare was able to return at rare intervals for his lyric inspiration; and though he lived and died poor, and comparatively unknown, he had always around him a world peopled with angels and spirits, that haunted and beautified tree and flower and meadow."

GROWTH OF MEDIUMSHIP.

We have received the following letter from a correspondent who dates from Zeerust, Marico, Transvaal, South Africa. It records, in what seem to us plain words, a remarkable story. We have altered the letter only so far as to remedy some defects incidental to the style of one who is not acquainted with our English language. We have slightly curtailed a very long letter in some unimportant points. For the rest we tell the tale as it was told to us :—

"Trusting that a few words from a far away country may be welcome for insertion in your valuable paper, I bring into action my pen, which you will notice is not that of an English scholar, begging you to make such corrections as are needed.

"Having been for years a subscriber to 'LIGHT,' I find that our Continent of Africa is indeed a dark one in regard to Spiritualism, and plays a not very prominent figure in 'LIGHT.' This is one object I have in writing, to show that in this country Spiritualism finds some advocates. The second object is to add one more fraction of truth from my own mediumship to the accumulated evidence for the return of disembodied spirits to our earth.

"Seeing that Spiritualism is continually attacked by those who virtually know nothing of it, or simply deny the fact for the sake of opposition, I feel compelled to say also a few words on the subject, and especially since I have seen the article 'Spiritualism Unveiled' in *St. James's Budget* of October 15th. In that article, the writer says, 'Slade, it may be remembered, became notorious in England through his slate-writing séances, and he has many believers in America. Considerable assistance was given to his imposture by some scientific treatises in which Dr. Zöllner, of Leipzig, asserted that he and three other eminent Leipzig professors had examined his manifestations, and were convinced that they were genuine. Dr. Fullerton, secretary to the Seybert Commission, took the trouble to visit the three professors. He then discovered that, so far from being unanimous in vouching for Dr. Slade, two of them were by no means convinced. Dr. Zöllner, it appeared, was bitten by a mania for demonstrating the possibility of four-dimensional space, and wished to find in Spiritualism some proof of his hobby. His sanity was questionable at the time, and he developed insanity after the séances. Of the three other professors, one had been suffering from incipient cataract, another was very short-sighted, and the third was a very old man. Each had profound faith in the other's powers of observation, none of them had any experience of conjuring tricks, and only two had been convinced.'

"By the same mail I received *Psychische Studien* for October, where on pp. 475, 476 two letters are inserted, namely, of Professor Fechner and Wilhelm Weber; the latter speaks of Professor Scheibner as well. Their statement is contrary to the above extract from the *St. James's Budget*.

"It is quite clear that someone must be wrong, Dr. Fullerton or the *St. James's Budget*, the *Psychische Studien* or the Leipzig professors. In the October number of *Sphinx* I see Mr. W. Eglinton attacked, in an article, p. 200 :—'Die Geisterphotographien des Herrn Eglinton (als Falsifikate bebrachtet)', by Dr. Herrmann J. Klein, of Cologne, in which the Hon. A. Aksakof is very much pitied by Dr. Klein for being so grossly deceived by Mr. W. Eglinton, and his confederates, the gentleman and family in England by whom the transcendental photographs were taken.

"I shall not say much about the statement which Dr. Klein makes in regard to the production of the photos, but shall leave that to a more competent critic.

"A third object I have in writing is that I hope to receive a few hints on the development of my mediumship (which I believe will be of great power as the phenomena are so totally different from most others) from 'M.A. (Oxon.)' whom I really, without flattery, consider one of the soundest advocates of Spiritualism, and whose books, especially *Spirit Teachings*, rank first upon the shelf of my Spiritualistic library.

"I can guarantee that all my experiments and investigations have been carried out without the slightest enthusiasm, but in a calm scientific manner, under strict test conditions, and always by full light.

"In the year 1882 I was first made acquainted with Spiritualism through the paper called *Spiritualistische Blätter*,

by Dr. B. Cyriax, of Leipzig. Previous to this time I, of course, had often heard the subject mentioned, but never felt inclined to express any opinion on the matter, and I often read in newspaper articles, similar to the above, quoted out of *St. James's Budget*, the exposure of pseudo-mediums, which naturally did not strengthen my faith. Moreover, living in Africa, in a small village of the Transvaal, I never had the opportunity of coming into contact with people interested in the subject.

"When I received the above-named papers from Germany, my sister, who sent them, expressed the wish that I should not put them aside, but read them carefully and weigh the contents. Although it was at first a hard nut to crack, I did so. The introduction called 'Die Lehre vom Geist,' written by the editor, Dr. B. Cyriax, was indeed well argued, and I took a far greater interest in it than I had first anticipated I should. Many times I laid the papers aside, wandered about in my room, thinking seriously over the subject. As a great many things were quite new to me, and, personally, I had seen nothing, I could only say to myself that the eminent men mentioned, who had already investigated the phenomena, could not possibly have been led astray for any length of time; and, naturally, I felt a strong desire to see, if possible, for myself. My religious feeling was at the time of a very indifferent character, although I was brought up in a strict Protestant country, had received a college and University education, and, afterwards, had travelled a great deal in many countries.

"Settling later in South Africa, my time was fully occupied with my medical practice, and very little was added to my knowledge of Spiritualism.

"However, I started a circle and we had a series of séances, in which some most striking phenomena occurred through the mediumship of one now long departed; they convinced me and others, and I then really commenced taking a great interest in the subject.

"Time without end I formed new circles but without success; it seemed as if the spirit world was closed for me for ever.

"I invested in all the standard works of Spiritualist literature, *pro* and *contra*, and subscribed to many Spiritualist journals.

"I must confess that no book has ever made such impression on me as *Spirit Teachings*, by 'M. A. (Oxon.)' and I feel myself, indeed, greatly indebted to 'Imperator' and his medium for the alteration it has produced in my religious views.

"I felt convinced that I had no mediumistic power whatsoever, because I tried all possible ways in vain. It was only in April last that I wrote a letter to Mr. W. Eglinton, asking him if it were possible for him, having such power in psychography, to see if he could not obtain communications from the two brothers of my wife, who lost their lives under mysterious circumstances in the far interior of Central Africa.

"Mr. Eglinton very kindly answered my letter, and gave me the reply of his guide, who said, 'There is no such thing as evocation, as you know, and we are no more able to communicate with any desired spirit than you are to do the same thing with any given person in life. If, however, the gentleman asking for the information were here, it is not impossible that the rapport thus established would enable his wife's brothers to reveal themselves if they are in the world of spirits.'

"I fully expected this reply, but I had simply made the request as a test (as I told Mr. Eglinton) to convince others.

"In the commencement of October this year a friend who was staying with me was reading 'LIGHT,' of 1886, and asked me what a psychograph, advertised in that paper, was. I gave him the explanation and suggested making one. For pastime I often work at a fret-machine, and very easily made the instrument as described.

"Once more I tried, armed with this instrument, to see if the gates to the spiritual world would be opened, and made up my mind to devote an hour every day for one month, not dreaming that this attempt should be crowned with a rapid success.

"On the very first evening I noticed a peculiar creaking sound round about the pencil, but paid no particular attention to it, thinking the pencil was not properly fastened. The following day I made such alteration that by no possible pressure could any creaking sound be produced; still the sound was quite audible and rather stronger than the day previous.

"I felt a strange twitching in my left shoulder, running down to the very points of my fingers, over my right hand,

which was placed upon the psychograph. I felt a cold breeze as if ether had been dropped on my hand. I watched all this very minutely, had a lamp burning on the same table at which I sat, and members of my family were present.

"After a little while the psychograph made its first move, and with this a mark 3 on the paper. The following day it moved very freely, always from left to right over the paper; the marks looked very much like German *m*'s and *n*'s; sometimes it looked as if the intelligence meant to draw the back-ground of a landscape.

"I addressed the unknown worker in the usual way familiar to Spiritualists, but there was no reply. I spoke in English, likewise in German; not the slightest notice was taken, but the writing and drawing, as it seemed, went on with great rapidity.

"The next morning, getting rather tired of this illegible scribbling, I addressed the intelligence once more; the psychograph stopped for a little while, and then a strong attempt was made; the initials 'E. W.' were written quite plainly, then 'v . . . A'. As I was not satisfied, I asked that the name should be written in German as well as in Roman characters and the Christian name in full.

"This was done. 'Eduard Wilhelm v . . . A' stood plainly on the paper. I further asked when he was born and when he died. The answer came, slowly written, 'Born 11th April, 1774, in Münden; died on the 14th' (here was a hesitation and stop) and then came the figures 1777. 'I was three years old, and croup was the cause of my death.' All this in German.

"This seemed so very strange to me, and I at once said: 'How can you write now? a child of three years has no knowledge of writing.' The answer came: 'I am learning writing from your mother.' 'Why can she not write?' I asked. The answer came: 'I don't know.' An Eduard Wilhelm was not known to me in my family, and even the times of my mother's birth and death I did not remember, but was in possession of a photograph of her grave in Italy and could easily refer to it. At once I asked that the times of my mother's birth and death should be given, which came without hesitation, and were, when referred to the inscription upon the gravestone, found to be quite correct.

"Continuing the conversation, I asked what the long lines were intended for. The answer came. "A picture by Zürich." Never having heard of such a person, I wanted to know who he was. The answer came "Herrmann Zürich, born in Berlin, 1777, died 13th June, 1843, landscape painter."

"The controlling spirit further stated, that another spirit was influencing me, Johann Mepomuc Hummel, a composer and musician, and that he would play the piano through me.

"I neither believed nor disbelieved all the statements, but still I felt a certain amount of doubt and suspicion, which I suppose was natural.

"It would be tedious to state my daily progress, therefore I will only mention how far I have at present reached with the automatic and independent writing, drawing and painting, music, and other manifestations.

"My guide, as I will now call him, has, through my hand, filled a good ream of foolscap with writing, which, strange to say, consists only of German and English letters mixed; there are no distinct sentences, unless I think of something, then he writes it down with the greatest ease.

"I do not write with the psychograph any longer, but use instead, pencil, or pen and ink. Though I have not yet received any long messages, my guide promises me he will write volumes by-and-bye, when his schooling is accomplished. The psychograph also moves *without my touching it*, and writes letters if I sit away from the table.

"The drawings were commenced in a somewhat similar manner, first lines, then shading; now they assume the form of landscapes. My hand was moved over the paper with the greatest rapidity, sometimes with much pressure, at other times very gently. I must here remark that I know utterly nothing of drawing and painting. I generally smoke and converse with others whilst the drawings are executed, so that my attention may not be too clearly fixed upon what is going on. As I had to send to Capetown for the paints I have not yet commenced with them. On their arrival, my guide expressed great delight, saying that his teacher preferred painting and would produce through me some very large oil paintings.

"With regard to the music, though I have a very good ear for it, I can play but very little. I know the notes, and that is

about all. I sat down at the closed piano, wishing to see if the promise would be kept. Scarcely had I placed my hands on the lid when they were taken off, and a most extraordinary and rather monotonous performance was gone through. My hands were rubbed on my knees for a long time, as though some power were being extracted; they were then thrown down close to my side, and my guide, making use of my hands, pointed to the right of me, and intimated that that was where the master stood. Then, taking both my hands, it seemed as though he were transmitting power from the master to me; I do not know how else to explain it. This went on for about an hour; then the piano was opened, and the key-board, as it were, sprinkled; my hands moved up and down, rubbing the keys, crossing over each other; and several notes were sounded.

"There was even a sign made to have the piano tuned—it was really very much in need of it, and when I said I would try my best to get somebody to do it, great satisfaction was expressed. I suppose it was painful to the master to hear such discordance; at all events, it was to me.

"After a good deal more of the above-mentioned phase was gone through, some notes were struck in the bass; then a simple, but rather pretty air, was played. When a wrong key was touched, the rubbing and fanning pantomime (as I may call it) was repeated. Even now my hands very often touch my knees before notes are struck. The pieces that are played are mostly extracts out of operas, very prettily put together for this purpose. Everybody acknowledges that the touch is that of a great pianist, and the time kept in playing is faultless. It is astonishing to me that my fingers, so unaccustomed to it, can do the work so well.

"Independent playing is also promised, but so far, whenever I place my hands upon the closed lid, there is only a sort of murmuring sound audible in the whole of the instrument.

"The test of altering weight I have also tried with several balance scales, with and without my contact.

"The fire test spoken of so much in the presence of the late D. D. Home when in trance, I have tried with success. My fingers are simply rubbed on the table, and then pressed against the hot lamp glass, when the feeling is that of intense cold, not of heat.

"All my manifestations occur in daytime, or with a full light in the evening. I always remain in a perfectly normal state, and freely converse with anybody in the room. My feeling, if I sit for manifestations, is as if some power had entered me, and could make use of all my limbs freely, but still I can check the power at will.

"Weather has no influence on the manifestations, as I have proved during the present rainy season.

"I am certainly not clairvoyant; I do not see more than others do, but if any one thinks of a word or sentence, and I touch his hand, I can write at once what the person has thought of. Even if I only stand close to a person or enter the room this phenomenon occurs.

"I am afraid that I have already trespassed too much on your valuable time, and can, therefore, say only once more that if my contribution is of any value, I shall only be too glad to report further progress. As I am just now not justified in publishing the names of those who have witnessed all this, I can only give you my word of honour that it is true.

"C. v. A. (M.D.)"

TO CORRESPONDENTS.

J. B. S. (Toowoomba).—Thanks for remittance duly to hand; also for kind words and wishes.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. J. Hopcroft occupied the platform at both services, delivering in the evening an excellent address on "Mediumship as a Means of Removing Mental Disease." The hall was crowded by an attentive audience.—W. E. LONG, 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening we had a very interesting lecture on "Dreams," by Mr. Dales, to a full audience. Next Sunday, at seven, Mr. C.C. Dupree will deliver a lecture on "Vegetarianism." This is the first lecture we have had during the present course on this subject, and we hope our friends will not miss it. There will be sacred solos during the evening.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

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

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Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, FEBRUARY 4th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. 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.

RESPONSIBILITY.

Most men in looking back along their lives, especially of those lives have been marked by events out of the ordinary run of things, find it difficult to say exactly why they acted as they did in certain circumstances. To say that they were urged by their affections, interest, or what not, is to give no explanation at all, for, why were they urged by their affections or by their interest? Nay, more, why did the events occur which brought about this urging of affection or of interest?

The Necessitarians get out of the difficulty by denying the existence of free-will. Conscious or unconscious automatism must be the outcome of this theory. An over-ruling Providence is assumed for the pleasant slipping out of the tangle, by such as are equally afraid of materialism and of a belief in freedom of action. Yet we are all conscious, more or less, that we *are* responsible. As evidence this consciousness must, of course, be taken for what it is worth. And it is probable that it is worth something.

As an illustration of this lingering belief, even in quarters where it might be least expected, we will cite Dr. Bastian. At the end of his book on *The Brain as an Organ of Mind*, the eminent physician says: "That every higher intellectual and moral process—just as much as every lower sensorial and perceptive process—involves the activity of certain cell-and-fibre networks in the cerebral cortex, and is absolutely dependent upon the functional activity of such networks, the writer firmly believes. He, however, as decidedly rejects the notion which some would associate with such a doctrine, viz., the supposition that human beings are mere conscious automata." A little farther on Dr. Bastian continues, "Consciousness or feeling must be a phenomenon having a natural origin, or else it must be a non-natural, non-material entity. For reasons which have been set forth in various parts of the present volume, the writer adopts the former of these views." And having thus delivered himself, the learned author finishes with a somewhat contemptuous allusion to the apparently more consistent evolutionists of whom he speaks. For, says he, they "have found themselves forced to hold a doctrine of thoroughgoing 'automatism'—one in which all notions of free-will, duty, and moral obligation would seem to be alike consigned to a common grave, together with the under-

lying powers of self education and self-control." Frankenstein over again!

Discarding as untenable the doctrine of automatism, and assuming that of conscious responsibility, it is proposed in this article to make certain suggestions which may lead, perhaps, to a clearer understanding of the position.

The condition of things in this planet, and generally in the universe, as we know it, is that which has been brought about by central forces of which gravitation is the type.

Allowing, and we surely must allow it, that the world, as a world, had some origin, that origin seems to have been produced by condensation in some form or other. We who have to live here must therefore be constrained more or less by the limitations that this concentrative force imposes upon us. *The persistence of force* is the fundamental principle which underlies the existent state of things.

Now, if this persistence of force be the fundamental principle, it does not seem easy to predicate the existence of freedom of action for any individual absolutely subject to the force. As far as this persistence of force goes, there can be no freedom of action. Nature is inexorable.

Let us now suppose the existence of individuals outside this state, and not amenable to this force, but who by some means, at present by the phenomena of physical birth, are to a certain extent driven within its influence. Again, let us suppose, that what we call good and evil, not for a moment asserting why good and why evil, are the outcome of resistance to or accordance with this force,—then although over all that depends upon the force necessity holds sway, freedom of action still remains for the resisting of the force, and this is for good, and herein lies our responsibility.

Though it may be esteemed only as "circumstantial evidence," so to speak, and as such of only moderate weight, the teaching of Christianity and of all religions points to this as the solution. What else is the conquest of the world? What otherwise is the meaning of such expressions as "of the earth, earthy"? Why the constant inculcation of the necessity of self-abnegation?

The struggle *for* existence becomes, from this point of view, the struggle *in* existence. We have to fight our way onwards against the opposing force or forces. And when this is done successfully we have overcome the world. Whether a man be rich or poor, have to rule or to serve, his responsibility consists in his having to overcome the forces which in his particular position tend to bring him towards the earth.

At first sight the connection between such things as universal gravitation, cohesion, and so forth, and man's salvation, may seem remote, but such remoteness vanishes when we remember that our lives here are at present almost absolutely dependent on these things. And, further, unless we are prepared to believe that our being here is an accident, which seems unlikely, or the result of a caprice, which is still less likely, there must have been some reason for our being placed in conditions such as now hold. If, then, we are placed in these conditions for some purpose, that purpose must be connected with the conditions. And the conditions are those brought about by forces of aggregation.

The principle of dualism which pervades everything comes in here as elsewhere. Human existence is made up of two sets of conditions, one of which has been brought about by aggregation, which we call material, and in which will, and therefore responsibility, has no place, and another where there is will and all the attributes of personality. Intelligent beings being brought into contact with the first set of conditions become human and are in the presence of antagonistic forces, which they must overcome; they may give way, and gain the whole world, but they will lose their own souls.

No attempt is made to do more than suggest. The assumption of earthly attraction tending to evil, and its

conquest tending to good, is not given as an explanation of the absolute meaning of the terms *good* and *evil*. All that is intended is that they are opposite terms, and whatever good and evil may be in themselves that earthiness is evil, and non-earthiness good.

But this responsibility once admitted, the difficulties of living become seriously apparent. Often, the individual dimly recognising it, and being unbalanced or irresolute, accepts some form of doctrine which offers salvation, and which is only another form of earthiness. At other times with a perhaps deeper sense of the responsibility, men retire from the world instead of conquering it; this courage of isolation, however, is but the cowardice of fear. It is only evading the responsibility, not accepting it. What it lands man in at last is well shown by Mr. Cotter Morison in his book, *The Service of Man*. To be in the world, but not of it, is to accept and to fulfil the duties prescribed by responsibility.

That this earthiness, or obedience to concentrative force, is what we call evil, is also illustrated by its reflex action on communities. Socialism is banned by all churches and systems founded on that form of aggregation which is called property. Yet Socialism is nothing but the revolt of the community against the obedience to the forces of aggregation. That it is unreasonable and unreasoning is the fault of those who have failed to recognise their own responsibility, while pretending to guide and teach.

We conclude then that both Necessitarians and the believers in the freedom of the will are right. Man's responsibility consists in not letting himself be overcome by the events which follow in the wake of necessity.

MR. ARTHUR LILLIE ON ELIPHAS LEVI AND THE KABBALAH.

It has become the fashion lately among certain would-be occultists to abuse Eliphas Lévi, and throw discredit upon his teachings, and I am sorry to see by "LIGHT" of the 21st ult., that Mr. Arthur Lillie has joined the ranks of the critics of the great French Magus. For Eliphas Lévi was indeed an Initiate of the Kabbalah, a member of the Fraternity of the Rosy Cross, and of other kindred orders, and was acknowledged as a Brother by those who know.* To him, then, and to them, attacks are of small moment; but it is necessary that his teachings should be vindicated from any misrepresentation.

Let me answer Mr. Lillie's assertions *seriatim*.

Firstly he says, "In his own view the Abbé was more than a 'Magician,' he was 'Magist.' A Magician works marvels, a Magist is above anything of the sort." Now the passage is, "Moreover Magic must not be confounded with Magism. Magic is an occult force, and Magism is a doctrine which changes this force into a power. A Magician without Magism is only a sorcerer. A Magist without Magic is only one who knows. The author of this work is a Magist who does not practise Magic. . . . and he does not claim to be either a Magician or a Magi." I fail to see that in this quoted passage Eliphas Lévi places Magist above Magician; rather he seems to imply that the two should be united together in order to produce a proper result.†

Mr. Lillie next takes exception to Eliphas Lévi's writings in *Clef des Mystères*, concerning the destiny of the soul, and proceeds to charge Eliphas Lévi with having invented all this, and then affirming that it was in the Kabbalah. Surely when so grave an assertion as this is made it requires to be supported by evidence! Let me now, then, as Mr. Lillie has advanced nothing in support of his statement, ask him:—

(1st.) To give his authority for stating that these teachings are *not* in the Kabbalah.

(2nd.) To prove his assertion that Eliphas Lévi puts them there.

The fact is that Mr. Lillie, though considering himself a sufficiently competent Kabbalist to correct Eliphas Lévi, can never have seriously read or studied the *Sepher Beth Elohim*, the *Book of the Revolutions of Souls*, or, the *Treatise of the Soul*, of Rabbi Moses; all important portions of the Zohar, which contain the essence of the Kabbalistical Pneumatology. He is evidently ignorant of the great Kabbalistic whirl of the Seven within the Seven, and the Four within the Four. Let him read that part of the "Beschallach Section" of the Zohar which is quoted in the seventh chapter of the *Beth Elohim*, beginning, "And each heaven in its circuit hath two hundred years, and its altitude is for five hundred years, &c." Let him read *The Perfect Way*, Lectures 3 and 5 (2nd edition), and Appendix 2, (p. 316) where he will find precisely the same doctrines affirmed by Mrs. Kingsford and Mr. Maitland on the strength of knowledges obtained, I understand, by themselves at first hand, independently of the Kabbalah or any other book, and prior to their enunciation by the Theosophists, thus confirming both the Kabbalah and Eliphas Lévi. Let him look in the preface to my *Kabbalah Unveiled*, where (p. 37) he will again find the same quoted from Lévi, which I should certainly not have done had I considered Lévi an impostor. Furthermore, the doctrine of the "Shells," so far from having been invented by the Abbé Constant, will be found in the ancient authorities already cited.

Again, Mr. Lillie utterly fails to understand the Kabbalistic divisions of the Soul into *Neschamah*, *Ruach*, and *Nephesch*; or he would never have fallen into such an error as to say that the *Neschamah* of the Prophet Elias must have been only a "Shell," i.e., his *Nephesch*, and to assert that the "Just from the Garden of Eden," in my *Kabbalah Unveiled* (p. 262), were only "Shells," *Nephesch*; seeing that *Nephesch* whirls in *Malkuth* and does not enter the Supernal Eden. As well might one identify the mind with the body as thus, like Mr. Lillie, to confound the true soul with its fluidic and perishable envelope!

S. L. MACGREGOR MATHERS, Fra. Ros. Cru.

(Author of *The Kabbalah Unveiled*.)

Decease of Mrs. Howitt.

On the eve of going to press we learn, with much regret, that Mrs. Howitt has just passed away at Rome. The venerable lady succumbed to an attack of acute bronchitis.

MIND AND SOUL.—The difference in the two is—mind is another word for a human spirit, and soul is its ethereal body; called by some ghost body, by others apparitional body, indwelling in the physical body with the spirit, and both disengaged from it at the time we call—Death.—J. E. J.—*Echo*.

SWEDENBORG ON SPIRIT WRITING.—"I have already said and shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether men; and if they were permitted they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and indeed, in a manner so manifest that they could communicate their thoughts by words through another man; and even by letters, for they have sometimes, and indeed often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves who were writing,—which is so true that I can declare it with certainty; and if they were permitted, they would write in their own peculiar style, which I know from some little experience,—but this is not permitted."—Swedenborg's *Spiritual Diary*, No. 557, January 26th, 1748.

* What is the proof?—[Ed.]

† See *Paradoxes*, by Eliphas Lévi, p. 67 et seq.

JOTTINGS.

La Bandera Catolica of Barcelona is a lively and progressive periodical. It has been rejoicing over the "burning of a large number of Gospels, by order of the Government" . . . as "destined to pervert the tender heart of our children." . . . "There is but a step between this and the setting up of the Holy Inquisition. . . . The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it, will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Freethinkers, and Anti-clericals writhing in the flames of the Inquisition."

Our authority for this citation is the *Protestant Echo*—a paper of no weight, we admit. But it is not likely that any publication would commit itself to such words without substantial authority for them. If, then, we are to believe that there is in Barcelona a paper conducted on these principles and animated by these sentiments near the end of the nineteenth century, what a very progressive and liberal place that city must be! Such notions only provoke a smile, unless we must spare from more serious occupations a moment for pity, that they should still linger in any corner of our earth.

Dr. Elliott Coues is reported in the *Washington Evening Star* as discoursing on the recent Society for Psychical Research Report on Theosophy. He makes very little account of it. He denies that Theosophy was "created, discovered, or invented by Madame Blavatsky": and he considers that that lady "has been hounded and maligned in an outrageous manner."

This is Dr. Coues's statement as to Theosophy:—

"Theosophy is a study of the finer forces of nature that are more or less covered up and difficult of access. I have never heard of a Theosophist believing in anything supernatural or pretending that he applied to any unnatural agency. His object is to discover the purely natural causes of things that appear strange and miraculous. I do not believe in miracles—I know of no Theosophist who does. I do not think a miracle was ever performed or ever will be."

Dr. Coues records, in the course of the same interview with the *Star* reporter, the following personal experience. Remarkable as it undoubtedly is, it is by no means unique:—

PROJECTING THE ASTRAL FORM.

"On the 23rd of June I was in Chicago at a reception given in my honour by my sister, Mrs. J. M. Flower, wife of Judge Flower, of Chicago. On that occasion I projected my double and called on and talked with a very accomplished lady in Washington, who possesses great psychic powers. This is her own account of the visit:—

* * * "You have paid me three astral visits during the past six months. I will state the circumstances now. There may be something in them which will be further proof of your power to project your double. On the evening of June 23rd I was sitting at my window * * * when I distinctly heard you say "No." Naturally I turned to see from whence the voice came, and to my surprise saw you (your double rather) standing by my side. "Why not?" I asked. "Because I have gone," was the reply. "I am in Chicago visiting my sister, Mrs. J. M. Flower [whether such a person exists or not I do not know], and looking into Theosophical matters a little." Just then I seemed to see you in the midst of a gathering of people. I asked what it meant. The reply was: "Oh, only a little reception my sister is giving in honour of me." I then asked for the names of one or two persons present, as a proof. These names were given: Professor Rodney Welch and Dr. Sarah Hackett Stevenson. With this you disappeared. I immediately got up, noticed the time—10.20—and then noted the above down, as you once requested me to do, so I could give it you as it happened."

"On the evening of November 2nd, and the morning of the 5th, you again appeared." * * *

"At the time my astral form appeared to her," said Dr. Coues, "I was talking to about forty people, among whom were the two named in this note."

We were not aware, till Mr. Wetherbee sent us a copy, that there was in Boston, U.S.A., a newspaper called *The True Messenger*, "published weekly in advocacy of Spiritualism and the elevation of the human family." The human family just now wants here in our midst not so much elevation as adaptation to its environment by some wholesome food, and some honest work. *The True Messenger* is well edited and readable throughout.

We have received a copy (price 1s.) of *The Gods have not vanished from earth, but are still with us: Their place and that of Jesus of Nazareth in the Religion of the Ages*. The publisher is John Heywood, of Manchester. We have read the author's argument on the tendency of the religion of the future with an interest that survived eccentricities of diction and type, which were often very marked. He thinks all Spiritualists "should go in a body and seek admission into the Roman Church, which believes in the invocation of Saints who once lived on earth." Not exactly.

"Agents, Gods, Goddesses, and Spirits, in this book, when not applied to man, are convertible terms, and in almost every instance mean the same thing!" "All truth originally existed in God; and untold blessings for thousands of years lay concealed, unknown to man, in the earth, and in the air, and in the waters thereof!" These, divested of superfluous capitals, are two of the author's sentiments.

There are, none the less, scattered up and down in this curious little book, some excellent thoughts. "Can we suppose that man is the only and highest order of Beings possessing kindred qualities to what we believe exist in God Himself? and that no orders of intelligence have work to do for God in the infinite world of life which lies concealed from man? Are the souls of our ancestors . . . the only ones that people the immortal spheres of life? If it be so, and when we consider what some of these were in the flesh, the immortal life must be a tame, sorry, uninviting life to waken up to after death."

Mrs. W. B. Lewis sends us "An address given at a Band of Mercy entertainment, at Weybridge Heath." Its direct simplicity and sincerity are beyond all praise. We congratulate the children who heard it, and all who act up to it.

Dr. F. L. H. Willis has been recently delivering some lectures in New York, which have attracted considerable attention. His matter is good, and his style eloquent.

There is a Society for Theosophical Research, at San Francisco, which meets every Saturday, and at which Mr. Colville is the chief speaker. He has given a "Theosophical Lesson" on "Karma; or, the Law of Sequence Simply Explained," at the opening of the New Year. If he can get his people to act on that old spiritual truth, which Spiritualists have known long before they heard of Theosophy, he will do them good.

Astrologers please note:—

"Will 1888 be a year of war?" queries the *Philadelphia Inquirer*, and it makes in this connection the following interesting chronological statement:—

"The present year is the fifth year of modern times in which the aggregate of the figures is twenty-five, and there will be but five more years in which such a combination is possible prior to the year 2599. Probably but few have ever heard of the old prophecy, which runs as follows:—

"In every future year of our Lord,
When the sum of the figures is twenty-five,
Some warlike kingdom will draw the sword,
But peaceful nations in peace shall thrive."

"Students of modern history will readily recall how faithfully this prophecy has been fulfilled in the four previous years to which it applied.

"In 1699, Russia, Denmark, and Poland formed the coalition against Sweden, which inaugurated the great war that ended in the disastrous defeat of Charles XII., at Pultowa.

"The year 1789 will ever be memorable on account of the breaking out of the French Revolution.

"1798 witnessed the campaign of Bonaparte in Egypt, and the formation of the second European coalition against France.

"In 1879 war broke out between England and Afghanistan, followed by the invasion of the latter country by British troops.

"In what manner the prediction is to be verified in 1888 remains yet to be seen, but the present condition of Europe seems to promise an abundant fulfilment of the prophecy."

Also anybody who knows anything about it.

Neat. From the *Golden Gate*:—

"Nobody could do us any better favour than to emphasise the fact, and keep it before the people continually, that we are diametrically opposed on every point to the theories advocated by Spiritualists."—*Signs of the Times*.

"Two of the 'theories advocated by Spiritualists' are that a manly, upright life leads to happiness here and hereafter; and that the evil-doer cannot escape the consequences of his deeds. We are sorry that our friends across the bay should think differently."

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 Descent of the Spirit.

To the Editor of "LIGHT."

SIR,—In amplification of "Nizida's" excellent remarks on this subject, I would suggest the following illustration from the analogy of flame, between which and spirit there subsists a close correspondence. On holding a suitable substance—such as a splinter of dry wood like the stem of a match—over a lighted candle, ignition occurs, not immediately in the wood or from the flame beneath it, but in the gas generated by the heat and at a distance above the wood; and only by means of the descent upon it of the flame along the current of ascending gas, does the wood take fire, being thus ignited from above and not from below.

It seems to me that we have herein a parallel to the spiritual phenomenon in question; and that there is both an ascent of the individual and a descent of the spirit by which he is vivified and illumined. And also that although the two must co-operate to accomplish the process, the initiative may be taken by either of them. This is to say, the individual may in virtue of his own spiritual fervour so polarise himself to the highest as to kindle the Divine fire within him; or the spirit may take him even unawares, and when otherwise engrossed, and, lighting upon him, itself kindle the fire. Of course, for either to be possible the individual must have previously attained a high degree of spiritual development. For if he had not already so "ascended," the spirit could not descend upon him. He would not be responsive to its influence.

Whether or not this illustration meets the case contemplated by "Nizida," it meets, I believe, that of Divine inspiration and illumination.

E.M.

Transmission of Light.

To the Editor of "LIGHT."

SIR,—"Nizida" has my truest thanks for her kindly patient reply. That she and many other helpful thinkers contribute to "LIGHT" surely proves that the spiritual Kinder-garten has been left behind. As fellow-learners—too busy for dispute—we may explain how and why our translations of facts differ, without any risk of dogmatism. I quite assent to all she says of the need of intellectual progress towards higher levels of light; for the axiom, "If any man will not work, neither shall he eat," is wholly true as regards mental sustenance. All my objection amounted to is held in another brief saying, "*Action and reaction are equal.*" "Nizida" will not say that reaction precedes action from on high, or, as she would probably prefer putting it, from truth absolute in response to the action of beings, on planes of conditional truth; and she will not, I think, refuse assent to the Biblical truism, "without all contradiction the less is blessed of the better." (Heb. vii. 7.) As a matter of fact until sun's light or sun's warmth reaches the enearthed seed it cannot germinate, much less arise and grow. In Swedenborg's *Angelic Wisdom concerning the Divine Love*, if she would read from par. 299 to 304, Part 4, I venture to believe she would find justification for my opposing thought. This one paragraph contains it by implication. The Lord "cannot present Himself to any angel or man as He is in Himself, and in His own sun, therefore, He presents Himself by such things as can be received—as to love by heat, as to wisdom by light, and as to use by the atmosphere." . . . "The light and heat that proceed from the Divine sun cannot proceed in nothing, consequently not in a vacuum, but in some continent which is their subject; and this continent we call the atmosphere, which surrounds the sun, and receives him in his bosom, and conveys him to the Heaven where angels dwell, and thence to the world, the dwelling of men, and thus presents the Lord everywhere." (Par. 299.)

Now, as the light of our visible sun can only reach our eyes by means of infinitesimals of diffused substance, and, by radiating thus, through varying densities of atmosphere, penetrates and modifies that which surrounds our globe, so may successive emanations of myriad spirits in varying degrees of intelligence bring down spiritual light. The sun does not move, but its vibrations of light do. Thus, as I believe,

the great spiritual sun tempers for our weakness the intolerable purity of light and truth absolute, enabling us to rise from grade to grade of intelligence and life, till far purer atmospheres are attained. Will not "Nizida" allow that Light is the output of Love? and both give themselves most freely. If we were not loved by parents while almost unconscious, we could never have loved! Now, in this life both our hearts and minds are partially numbed, hardly able to perceive Divine Love aright. It *must* descend; and all love brings its own light with it, even to lowest depths. Because love is both the humblest and the most omnipotent force, I feel as sure that it will, at last, descend still lower than our present state of existence and loosen the bonds of captives in grosser darkness than ours: by the same process of intermediates. As man's spiritual atmosphere becomes more pure, a way is opened for conquering vibrations from the great spiritual sun. "There is," says old Van Helmont, "a certain term or period wherein the light obtains a full victory over the darkness, against which it hath maintained a war; for the light doth not set upon all the deeps of darkness at once, neither are they called forth to fight with the light at the same time, but only those darknesses which are in seeds already sown, or in the way to ripeness or maturation, which they no sooner arrive to but all the darknesses which before had carried on the wars are overcome and baffled. And this is the consummation and finishing of the great age (which the Latins call *Ævum*, the Greeks *Æon*), when the light has overcome his enemies, and the angels of darkness are become a footstool for the feet of the glory of the Lord. Whereupon, then the course of another Age begins. They are, therefore, much mistaken, and have too mean and narrow thoughts of the Divine order and dispensation of things, who think that all things will be consummated in one period or in few; the plurality of *Æons* being confirmed by reason and Scripture."*

From the one point at issue, whether spiritual light comes down to us, or our minds rise to it, I have thus far diverged in order to put in the clearest light the *necessity*—as it seems to me—of the Source of all life originating every stage of its advance. If I have made my thought as persuasively lucid as "Nizida's," and as forcible in its truth as I find hers to be when it bears upon what is essential on *our* part for growing enlightenment, it will be an unexpected success.—Yours faithfully,

A. J. PENNY.

January 28th.

Astronomical Theories.

To the Editor of "LIGHT."

SIR,—May I point out that the interesting paper communicated to the last number of "LIGHT" by A. J. Penny does a certain degree of injustice to Mr. Norman Lockyer? His peculiar merit does not lie in the invention of the theory of the meteoric origin of the heavenly bodies, but in the fact that he has established that theory upon a very firm and wide basis of laboratory experiment. The theory itself has been before the world for several years. Mr. Lockyer, however, has now supported it by a very long and very elaborate series of experiments, which have enabled him to securely interpret important portions of the results of astronomical spectroscopic research.

From the spirit communications given in the rest of the article it is very difficult to extract any meaning whatever. The technical terms are in common use in the physical sciences; but if they be interpreted according to ordinary scientific usage, the communications then give no intelligible results. Yet there is no other system of interpreting these terms known to any one, outside, at least, the circles of the occultists. One is driven to inquire why spirits deliver teachings on physical science in terms which render it impossible for any one, who has tried to make himself acquainted with the meaning and use of these terms, to understand in any degree the theories they are trying to explain. If the knowledge of the physical universe contained in these communications is to be made available, sufficient explanation must be given of the scientific terms employed, such terms, for example, as "vibrating light," "rotatory light," "magnetic electric fluid," "fire," "fire-rings," "force," and the like. Perhaps your correspondent will kindly enter upon this matter, and bring this hidden knowledge to light, for the all-importance of such knowledge is confessed on all hands.

January 27th, 1888.

X.

* Van Helmont's *Thoughts upon the Four First Chapters of Genesis*, p. 42.

Sudden Decease of Mr. John Rouse.

To the Editor of "LIGHT."

SIR,—With deep regret I announce to you the sudden passing away from among our midst of our dear friend and faithful worker, John Rouse, of Croydon, on Wednesday, January the 23rd.

He left his office apparently hale and healthy at ten a.m. in pursuance of his worldly duties, but by eleven o'clock his lifeless body was carried home; a fit of apoplexy had suddenly terminated his life on earth.

His sudden removal from one scene of activity into another, although a matter of satisfaction to himself because of the absence of any pain, has struck deep wounds into the hearts of all who knew him, for with a kindly, sympathetic, and tenderly genial disposition and upright, honest character he combined an unusual force of will, and a refreshing boldness of opinion, which he was always ready to defend in public.

The cause of Spiritualism loses by his removal from this sphere a strong support, for he was truly a pioneer in the Croydon and Selhurst District, and it was owing to his personal influence and endeavours, but particularly to his exemplary life, in conjunction with the efforts of Mr. Donaldson, now in New Zealand, that Spiritualism has spread so widely and rapidly, and that the number of circles for the investigation of this grand truth of the immortality of the soul have multiplied so marvellously since he first entered the field.

We know that his influence will not altogether be lost to us, and that he will work with increased powers from his higher sphere of being; yet his friends, and particularly his loving family, feel the loss greatly.

I am sure that those who had the pleasure of his acquaintance, or who have been even more fortunate in having heard from his lips the remarkable experiences of his eventful life, will extend their deep sympathy to his widow and daughters.

May his life shine as a beacon-light and a healthful example to all who will yet flock to the standard of truth; may his influence be felt more than ever among his friends and admirers as one of which I have the honour to sign myself.

Sydenham, January 28th, 1888.

P. PREYSS.

Go Forward—When?

To the Editor of "LIGHT."

SIR,—“Go forward” is the advice of a writer in the *Religio-Philosophical Journal* of Chicago, and the advice is commended in “LIGHT,” on the 28th of January. I have read the same cuckoo note for the past twenty years from almost every writer, who desires us to adopt his hobby, Spiritualism surmisings, which are ever padded with false assertions that orthodoxy is “effete”—“dying out,” and that in the face of the published statistics, that orthodoxy in 1886 and 1887 was stronger in the multitude of its adherents than it has been since the thin edge of the wedge was driven through Miracles into the paganism of Rome and Athens.

The advisers of “Go forward” in ethics, speak, write, and act as if they were the leaders of the angel workers, instead of the reverse: The Go forwards in imaginings advise that we Spiritualists, who toil to prove that each human spirit now in the flesh, has to live on after the death of the physical body, are to cease receiving from the angel workers evidences of their life and power. Cease being their co-workers in destroying the un-scientific materialism that so pervades society in general, and produces so much reckless public and private wrongs. Cease, because “the world waits for the master builder who shall lay the corner-stone of the new Temple of Spiritual Philosophy, and a religious faith” (creed). Cease with an If at the end of the pen: “If Spiritualism is true (wait) there is a David who, with sling and pebble, can slay the giant.” Where is the lad? in Chicago, or London, or Paris, or Peking, or Constantinople?

In the meantime “Go Forward,” on his division of ethics, tells a pathetic tale:—that the teachings through mediums, of Shakespeare, Plato, and other nobles of past time, are sadly inferior to their teachings when embodied with our ancestors as companions. As the spiritual teachings of so many writers in “LIGHT” and elsewhere, not mediums, are as queer, common-sense appears to point to the desirability of ceasing to trifle away our lives, in trying to understand “vain philosophies” in print, and returning to our true work as co-workers with angels, in the way they discern the best for our race as at present yoked.

I earnestly advise the Go Forward writers, to first get rid of

their “If,” and, when strong in the strength of correct knowledge and perceptions of inner principles through that knowledge, attempt to create a system of ethics which may then be called their spiritual temple in which to worship. In the meantime, let us be thankful that we have the ethics of Christianity—remembering that if in the mighty crowd of church and chapel men there are some queer thinkers, in the not mighty crowd of Spiritualists there are also as queer thinkers; and that it is wrong to saddle either with the ideas of a few, as if they were the faiths and practices of all.

J. ENMORE JONES.

[Our correspondent is perverse. Surely we have never published anything that could lead him to think that we desire any other than to prove (as “we Spiritualists” do—we claim a partnership in that firm—) the survival of the spirit of man after physical death. But we do think, therein differing apparently from Mr. Jones, that the faith that is in us should take effect in works. It should bear fruit, and we are of opinion that Spiritualism does not produce fruit enough: nor do we see how Mr. Jones’s “Go backward” to phenomena, in place of “Go forward” to what they mean, is going to help us. There will always be “queer thinkers” in all subjects to the end of time.—ED.]

Experiences in Direct Writing.

To the Editor of "LIGHT."

SIR,—That phase of spirit-manifestation known as direct writing is, perhaps, the most important, and as conclusive as any, and was so regarded by Mr. Epes Sargent, who dwells a good deal on it in his last work, *The Scientific Basis of Spiritualism*. It occurred to me that some of my own experiences might be of interest to your readers, and I therefore briefly record some of them.

The first evidence I had of this phase of spirit power was at the late Mrs. Marshall’s, her niece, Mary, being present at the time. At the time I refer to they were the only public mediums for physical manifestations in London, and I was in the habit of paying them a visit whenever I went to town. On one occasion, after communications had been made by raps, as if the table were struck with the knuckle, a sheet of notepaper was put underneath the table, and in a few moments my mother’s Christian names, Harriet Sarah, were found written in a free, flourishing hand, in a style similar to that done as specimens of artistic penmanship. On another occasion I accompanied Mr. Moncure Conway, one Sunday afternoon, to Mrs. Marshall’s, when she alone acted as medium. Among the things that occurred was the name of Mr. Conway’s brother, “John,” written on paper under the table in full sunlight. On leaving the house, Mr. Conway remarked, “I shall tell my people I have seen something very wonderful”; but the impressions were not of a very permanent character. About this time I went to Paris and called upon Baron Guldenstübbe, who showed me a great number of specimens of direct writing which he kept in a large tin box. He afterwards came to London and gave me his book, which contained several fac-similes of the originals I had seen in Paris. The puzzle to my mind, in this case, was how they could have been done, as they were alleged to have been, without a pencil or any writing material being provided. But this was demonstrated to be a fact by personal observation afterwards, in America.

On my arrival at New York I called on Dr. Slade, who volunteered a sitting. He and I sat alone in full light, and direct writing was produced on a slate three or four times. The last time the slate was placed on the table, at the furthest corner from us, nobody touching it, and after oscillating a little, was quiet, when writing was heard, which, on examination, proved to be a sentence of three lines, signed by the name of my deceased wife, whose name had not been mentioned. Several other things occurred at this sitting; an accordion was played as I held it in my hand, and was ultimately pulled with so much force that I was obliged to hold it with both hands. A pamphlet was taken from my pocket and held up at the further side of the table. I then felt something touch my knees; my coat was then unbuttoned, and, to my surprise, up came a hand right in front of my face. All this occurred in full light, whilst Dr. Slade sat sideways to the table, one arm resting on it, and both hands and feet fully in view. Whilst staying with Dr. Beals, the president of the Lake Pleasant Camp Meeting, Henry Allen, formerly known as the “Allen boy,” came to Greenfield and gave séances. Psychography is not a usual

phase of his mediumship, but on one occasion, not at a regular séance, a sheet of foolscap paper was placed with a pencil underneath a sofa upon which the medium lay, and it was forthwith covered with writing.

I have already given an account of my experiences with Charles Watkins in "LIGHT"—how I called upon him to ascertain whether his reputed powers were genuine, when a name of an Eastbourne friend was written on a slate as it lay upon the table, and how, on the following day, I accompanied him to the residence of the Rev. J. Minot Savage, when writing came upon a slate whilst held by Mr. Savage and the medium, which was recognised as the handwriting of Mr. Savage's brother. Mr. Powell was another medium I had experience with. His phase of mediumship differed from the rest, in that he wrote with his finger on which was no substance to produce a mark. He would also write with another person's finger. Thus, he took my hand in his own, and, using my finger as a pencil, bold letters were produced as if made by a blunt slate-pencil, and whilst this was being done a second line underneath was formed without any contact, thus solving the enigma of Baron Guldenstübbe's writing without pencil, at any rate duplicating the phenomenon.

I also witnessed something still more wonderful and conclusive at the homestead of the celebrated Eddy family at Chittenden, Vermont, where I spent a fortnight. After the materialisation séance, which nightly took place, William Eddy acting as medium, Horatio would hold a light séance, which he asserted never failed to convince the sceptics.

Across a shallow recess in one corner of the room a shawl was suspended, in front of which the medium sat with another person at his side, whose hands or arms were in contact, both being covered with a shawl, when from the recess would protrude long naked arms, reaching beyond the faces of the two sitters. On one occasion I sat with the medium, holding his hands, when the hands appeared from behind, reaching out between our heads, and plainly seen by all, a lamp standing on a table a little way in front. Cards were now placed upon a book with a pencil, and the spirit-hand took up the pencil, and wrote on the cards just in front of my face, and as it did so threw them, one by one, to the person intended for. I have some of the cards by me now, proving that it was not hallucination. A solid iron ring was next handed to the spirit, who took it into the recess, and the next minute I felt a sort of galvanic shock, and the ring encircled my arm, although my hands were both in direct contact with the medium. In the light of such facts, the record of the handwriting on the wall at Belshazzar's feast is no longer a myth but becomes a stern and marvellous reality. After my experience in this matter, I often feel inclined to smile at the quibbling of Psychical Researchers and other sceptics, and to pity their incredulity, and wonder how it is that intelligent people—sensible on other points—should be so unwise as to reject the testimony of thousands of competent observers, or will not take the trouble to solve the problem for themselves by devoting the necessary time and "continuous observation" to so important and interesting a subject.—I remain, yours faithfully,

Eastbourne.

ROBERT COOPER.

January 22nd, 1888.

[We thank our correspondent. If we are not mistaken, he had with the Eddy mediums some opportunity for observing the formation by a materialised form of fabric like lace, such as Dr. Wolfe has lately described with another medium. As there is some doubt thrown on this record, it might be opportune if Mr. Cooper would recall his experience.—ED.]

"John King" as a Healer.

To the Editor of "LIGHT."

SIR,—I am not aware if this well-known spirit-friend has been noted for the power above named, but I thought it might interest your readers to place on record a case which seems to me to contain the necessary elements of a "test." My wife (who is comparatively a novice in Spiritualism) had attended two or three séances with a well-known professional medium. On the last occasion, about a fortnight since, she was, and had been for some time, suffering from severe dyspepsia and loss of appetite. While sitting in the circle a thought struck her and she made a mental (not audible) request to any good spirit who might be present to endeavour to relieve her, as ordinary medical aid had failed. The thought had no sooner been conceived than "John King,"

who was in full form as usual, crossed to her chair and made a few passes on the back of her chest. From that time to the present she has enjoyed the most decided improvement in health, and both appetite and digestion are as they should be in a young woman of twenty-six years. I am an old Spiritualist, and such cases I could report by scores, from twenty years' intimate association with the invisibles, but I trust you will kindly admit this statement as the only manner in which we can express our gratitude to them in this most recent matter of their beneficence.—Yours truly,

HY. HOLMES, Chemist

69, Wharfedale-road, King's Cross, N.

Illness of the Crown Prince of Germany.

To the Editor of "LIGHT."

SIR,—May I beg you kindly to insert in your well-known paper the following letter that (translated into German) has been addressed to the *Londoner Zeitung Hermann?*—Yours obediently,

T. W. PHILLIPS.

"11, Wigmore-street,

"January 31st, 1888.

"SIR,—A telegram from San Remo, published by the *Standard*, alluding to H.I.H. the Crown Prince of Germany, said that his 'rare physical strength and his mental calmness have enabled him to become fully master of his disease.' In thus wording his telegram the author of this despatch was desirous, perhaps, of indicating what the illustrious patient considers to be the only true ground of hope for his recovery. It was said some time ago, as is well known, that he had expressed himself as being *more confident in his strong constitution than in all remedies and knives of the doctors*. That the exalted personage should believe his mind to have such effect on his body is a fact perfectly reasonable, and easily understood by everybody who knows that the nervous system, as the organ of the mind, has so great an influence on the whole organism as to regulate the composition and form of beings.

"The august patient cannot but come to this conclusion, considering what has occurred during the whole time of his illness, and particularly within the last year, when the most eminent professional men of Europe have been unable even to determine the nature of the disease, or, in other words, to make the diagnosis of it. The principal of them, as appears from the public Press, lately announced that it 'cannot be finally determined for some time (months) to come.' But as it is the fact that only 'by accurate determination of the nature of the disease, . . . we are able to anticipate its course and to employ the right kind of remedies in its treatment' . . . and, therefore, that 'when the nature of a disease is mistaken we are led to employ improper and unsuitable remedies,' the professional men in attendance on the Imperial Prince, who cannot ignore this universally accepted doctrine, could not, without incurring serious moral and other responsibilities, employ any positive remedy, and so have been compelled to limit themselves to making only experiments, and these merely of a negative character, leaving it meantime to nature to 'supply what art lacks.' Fortunately, it appears that nature is acting wonderfully well in this instance.

"This case, as was to be expected, having attracted attention throughout the civilised world, some impatient people have ventured to say that the Prince was in no need of consulting eminent doctors to learn that *his illness cannot be determined, and that he must expect his recovery only from his own constitutional energy*. Others, whose animosity against those in attendance on His Imperial Highness has culminated in a direct hostility, pronounce them to be professionally incompetent, but those who express themselves in such a manner do not consider that, as Mr. Omerin says in his memorable letter on the same subject, 'Medicine is an art depending on all, or almost all, forms of knowledge, especially scientific,' and that 'it follows from this fact, that it can advance only as knowledge increases,' for it cannot construct but with the materials it has at its disposal, in the same manner, for instance, as an architect cannot build a palace of marble when he has only bricks. Unfortunately, the sciences, and particularly the biological and social, although constantly advancing, are yet in their infancy; consequently medicine must also be in this period of development; but it progresses in the same proportion as every kind of knowledge, and the time will arrive when it will be able to confront even greater difficulties than these, and will succeed in overcoming them.

"It is, therefore, to be regretted that it should have lately been put to so severe, so important and solemn, a trial, in which, necessarily, it could not be equal to the occasion; but why has it not profited, at least as an auxiliary element, by the great resources offered by what is called 'animal magnetism,' or 'vital force,' the effect of which is really wonderful, as evidenced by the many marvellous cures made by several in time past, and now by Mr. Omerin? There can be no doubt that had the august patient tried, at the beginning of his illness, this system of treatment, he would months ago have been free from suffering, and, consequently, from the anxiety and trouble, as well as from the enormous expenses which are now being incurred, and would, moreover, be now in the full exercise of his high and extremely important functions.

"Begging you to kindly excuse the liberty I have taken in addressing you, and that you will insert this letter in your valuable paper.—I am, sir, your obedient servant,

"11, Wigmore-street, W.

"31st January, 1888."

"T. W. PHILLIPS,

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. Herber* 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 Guld nstübbe, &c., &c.

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 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 any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, 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.”