

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 371.—VOL. VIII. [Registered as a Newspaper.] SATURDAY, FEBRUARY 11, 1888. [Registered as a Newspaper.] PRICE TWOPENCE.

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### NOTES BY THE WAY.

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

#### THE LIFE HEREAFTER.

[In continuation of my last week's Notes, I proceed :—]

Another writer is impressed by the change that comes over a man when he awakes to a sense of his responsibilities as an immortal being :—

"The change wrought in a man's life when the 'works of the flesh' give way to 'the fruit of the spirit,' argues spiritual life beyond the grave. Trusting my own soul, accepting the truth as Christ taught it, and the truth as Paul set it forth, I believe in the immortality of *my soul*."

"I believe that Christ and Paul both taught that the soul of a man rejecting the truth is immortal also, though that rejection reach the point of denying Christ's authority and God's existence."

It is interesting to note how many writers, starting from various points of belief on things general, begin their arguments with that which maintains that a conception universally prevalent, such as that of immortality, is therefore true. This, from a Baptist minister, puts the matter forcibly :—

"I consider the expectation of deathlessness an innate idea. Man has never been found without it. It is, therefore, an essential part of things that are. The future is as real as the present or the past. In fact, there is no 'future,' nor 'present,' nor 'past.' These are but names of conditions. Man simply is alive and ever alive. 'The hereafter' is a convenient name only. Such universal assent of all men, in all eras and places, makes 'life hereafter' as certain as the universal assent of the present consciousness that we are makes existence now a certainty. The Bible corroborates this essential idea, illustrates it, and teaches us the methods of that life."

"Man's moral sense is admitted to be the most exalted fact in his being; and the moral sense demands another world in which the wrongs of this are to be righted—the arc to be made a circle. The Bible is true to us, because it promises this."

"Man's reason demands the satisfaction of a conclusion of his life's logic; here we get but the two premises."

"Man's affections demand the same. When conscience, reason, love are content to end at the grave, man is no longer of sound mind. That is insanity—one form of it."

"Faith is but the assertion of these positions, or, as the Scriptures say, 'the substance of things hoped for.' Faith is life. Despair is death. Faith is natural. Despair is unnatural, or disease, or, as I said, insanity."

A Congregational minister, while insisting (as so many writers do) on the evidence drawn from the stainless life of the Christ, adds this point, which I do not remember to have noticed in other letters :—

"Many circumstances, indicating how intellectually and morally unfinished the human existence is here below, may stir and lift the soul to such religious and Christlike rapture as to resolve all our doubts. But eternal life is something we must be conscious of, and cannot augmentatively demonstrate. That great

French scholar, Ernest Renan, says one evidence for the truth of a doctrine may be found in the nobility of behaviour for which it inspires. The idea that man is an ephemeron does not kindle to great deeds or strengthen to any sublime endeavour. It was long ago said by Cicero of the Epicurean creed that it was to be utterly rejected because it led to nothing worthy or generous."

A Universalist puts in this powerful plea :—

"1. The physicist, so often unbelieving, ought, on his own ground, to cherish faith in immortality. The science of statics and dynamics convinces him that nothing is or can be lost. However matter or force of any kind may change its form, it is in no case destroyed. Now, there is such a thing as intellectual and moral force, as real as, and no more impalpable than, are light, heat, and motion. With this soul force we are as well acquainted as with any of the more subtle agencies in nature. If their persistence is assured under all possible transformations, why is not the persistence of this soul force assured? This energy is not measured by the physical energy of its possessor. The athlete is not the greater man intellectually and morally, but often the reverse. Our soul force does not grow, mature, and decay *pari passu* with our bodily energy; but often increases while the body decays. If this continues, why should that cease? If earth abides, why should heaven perish? The physicist, standing on his own ground, should be a believer."

"2. In like manner, the psychologist dwells in the midst of facts that compel faith in immortality. The constitution of the human soul contains absolute and universal spontaneities, known as *necessary* ideas. They are found in all ages, races, and conditions of men; ideas that are never learned and can never be forgotten; ideas that cannot be excluded from the mind; they spring up on occasion everywhere and in all men. Such are the ideas of cause and effect, time when and place where events occur, the being of God and immortality. The universal and necessary character of these ideas makes the very constitution of man affirm their objective reality. Cause and effect are realities. Time and space are realities. God and immortality are realities. All are alike affirmed in consciousness. Just as we rely on the divine testimony given through our senses, so we should rely on the divine testimony given through the necessary action of our intellectual and moral natures. The action of the senses demonstrates the realities of the external world. The action of the soul demonstrates in consciousness the reality of God and immortality."

"By both these methods, any antecedent improbability relative to the truth of immortality is swept away, and its probability, not to say certainty, is established."

"'I have always thought' (said Emerson) 'that faith in immortality was a proof of the sanity of a man's nature,' and Dr. Martineau, I quote from memory (says a Unitarian writer to the *Herald*), goes to the root of that matter, viz., that 'man does not believe in immortality because he has ever proved it, but he is ever trying to prove it because he cannot help believing it.' Nature does not *prove* it, but *originates* it, and originates it in such universal connection with man's upward progress as assures us that it is not any 'twist' or abnormal product in the growth of humanity but a part of the great orderly development of our race, therefore reliable."

What says the Swedenborgian representative? He ought to touch the core of the problem. But he begins with a sneer at the only *evidence* that is produced, the evidence of Spiritualism, ignores the teachings of his master, and, falling back on probabilities, intellectual deductions from probable postulates and so forth, delivers himself thus. The arguments are :—First: The analogies of nature. Second: The traditions of universal belief. Third: The irrepressible longings of all men. Fourth: The fact that



the human soul is in itself and in its aptitudes suggestive of something beyond this world. Fifth,—and here we come to a shadow of that substance which the writer ought to have got from his master :—

“From time to time in the world’s history there have been well authenticated cases of intromission into the spiritual world. Our common faith is based on a revelation which contains many such instances. Both the Old and the New Testaments frequently reveal to us the existence of spirits and angels. Those who are convinced of the truthfulness of the teachings made known through Swedenborg regard his experiences as not less wonderful and in accordance with the divine purpose than those granted to John the revelator, Paul and others.”

And this is all. Surely we might have had some evidence, in the strict sense of that much-abused term, beside and beyond these speculative probabilities. “Eyes have they and see not.”

And last, but (in his own estimation) not least, what has Mr. Joseph Cook, “Author and Lecturer,” to tell us? “Only a few fragmentary hints,” and those worth little. This is all that merits attention :—

“Organic instincts are not created to be mocked. Nature makes no half hinges. ‘There is,’ as Herbert Spencer says, ‘no vice in the constitution of things.’ But the deepest organic instincts of conscience have in all nations and ages predicted rewards and punishments after death. Shakespeare recognises the fact that conscience makes cowards of us all by the thought of somewhat after death. This prophetic instinct in conscience is not the result of education, but of the original structure of human nature. It must be that it points to reality, unless conscience itself is an organised lie. There is no example in nature of an organic instinct without its correlate. Wherever we find a fin we find water to match it; an eye, light to match it; an ear, sound to match it; a migrating instinct, a climate to match it. And so, from the existence of ineradicable, constitutional, irreversible instincts in normal human nature leading us to anticipate rewards and punishments beyond the veil, we infer scientifically that death does not end all, for we cannot be rewarded and punished where we do not personally exist.”

I must needs pass over much in this long and interesting correspondence that my readers would find instructive. But I must not omit to quote two thoughtful extracts from the letter of a Universalist. These things strike him :—

“The essential life of man inheres in his mental and spiritual, and not in his material, organism. The child grows because he lives; he does not live because he grows. My body is not *me*, it is *mine*. We recognise this central truth, even in the common language of life. I say my hand, my head, my body. No single member of my body is *me*, nor all the members combined. They are all *mine*. Then who am I, who own, use, and control these physical members, through which I communicate with the material world? I am a living, thinking, loving, and aspiring soul. I shall lay aside this material garment by-and-bye. But the change will not necessarily involve death, any more than I necessarily die when I lay aside my garments for my nightly repose. All the life that the body has to-day it derives from the soul. It lives and moves, urged on by the invisible life. If the soul is capable of animating the body and giving it life, it may live independent of the body. If the soul is capable of weaving for itself this visible garment, it may weave another garment when it lays this worn-out body down. These are only hints at arguments which might be extended indefinitely, and buttressed until they would be impregnable as Gibraltar.

“Another impregnable argument might be built upon the tenacity with which man clings to his own identity. He not only wants to live, but he would live in his essential self-hood. He would not, if he could, sink himself, his consciousness, his memory, his personality, into that of any other man or even angel. He may covet the wealth, or the position, the knowledge, the power, the fame of another. But he would carry his own conscious personality into that position; he would enjoy that wealth, or knowledge, or fame. Why were we endowed with this intense clinging, not to life alone, but to our own conscious personal life, if it may be to-morrow or next year, and surely will be in a few years, snuffed out like an expiring lamp?

“The conscious assurance of immortality which comes to most men as they draw near the close of mortal life is not without significance as bearing on this question. I have for many years been often with the sick and dying, and I have never known a man to go out of life expressing doubts of a life to come. I have known

men who, during health and in the earlier stages of disease, expressed doubts of a hereafter. But invariably, so far as my observation extends, these men, as mortal strength ebbed away, let go their doubts, and grew into the satisfying faith of an immortal life. At the last they were ready, without a doubt, or fear, or tear, to meet the marvellous change. It would seem as if the direct opposite must be the case if faith in a hereafter be a delusion. It would seem as if the dream of a future life—if it be a dream—would lose its spell upon us as we approach and face the awful fact of annihilation. How shall we account for the exultation which many experience in death—sometimes even little children—and the angels whom they see about their beds, except on the supposition that ministering spirits do come to waft their spirits home? And how shall we account for that consciousness of immortality which so many experience, and which seems as real as any other truth of consciousness, save on the ground that it is a blessed foretaste of a real inheritance?”

And now, what has the Spiritualist to say about the matter? A great deal more than I can say here. He has to say, first of all, that the postulates and arguments which all these writers have set forth, their reasonings from analogy, and their deductions from Revelation, are true. They are true, not because they are the outcome of the common instinct of humanity, though that is a fact which he is not disposed to undervalue. They are true, not because Immortality has been revealed, though he accepts that in its place, not as an argument, but as a fact. They are true, not because they embody a belief which permeates all religious systems; nor even because they present a logical conclusion from unquestioned facts. The Spiritualist relies on scientific demonstration of what has hitherto been only a belief. He claims to prove what others only believe. He asserts that it is a proven fact that some men who have once lived on this earth have come back to it, and have proved that they are *alive* still. He contends that even one such established case of return of the dead proves that death does not make an end of a man. He contends that one established case of the giving of information not known to the person to whom it was given, demolishes the materialistic theory that thought is a secretion of the brain. And he sets forth as his more reasonable hypothesis, founded on evidence scientifically accumulated, that Man is a Spirit, temporarily adapted to his surroundings in this state of existence by his physical Body. And in so saying he claims the sanction of Science in support of the pious belief of all mankind.

MR. TOWNS will be in Sheffield on Sunday, the 12th inst., and will remain there until the 20th. Letters to be addressed Mr. Towns, care of Mr. Hardy, 175, Pond-street, Sheffield.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. W. E. Walker gave two addresses to interested audiences. At the evening meeting the hall was crowded. Miss Young will speak on Sunday evening next.—W. E. LONG, 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Dr. Chadwick has kindly consented to deliver a course of three lectures on Sundays, February 12th, 19th, 26th. Subjects: “Phrenology in relation to Materialism and Immortality.” “Phrenology and the True Nobility of Man.” “Phrenology proved by the Characteristics of all Nations.” Phrenological examinations after lectures.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

GOOD SPIRITS.—“Good spirits are distinguished by several marks as by warmth, which I felt when they approached me, and also by the gentleness of their action upon me, and by the softness of their speech, and likewise by their gentle influx when they act in the company of several, in which case their influx is especially felt as soft, and it is manifestly perceived that there are several who act together; not however entirely as one, like the angels. But they are noted chiefly by this—that they are not willing to say anything evil of anybody, which I could see from one who, whilst conversing with them in company, called evil spirits by a bad name because they were impious, and he who thus called them was alienated from their company, and they said that he had been previously taught not to reproach anyone with contemptuous names.”—Swedenborg’s *Spiritual Diary*, No. 578.



## CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The London Spiritualist Alliance and friends met on Thursday evening, February 2nd, at the Banqueting Hall, St. James's Hall. In spite of a very inclement evening the attendance was remarkably good. Several regular attendants were out of town, seeking in sunnier places for the health denied them in a London winter. But these periodical gatherings have become a feature in our London Spiritualists' life, and many friends, who would never otherwise meet, see and welcome one another in the now familiar hall. The central situation, the pleasant, cheerful room, the certainty of meeting friends and of hearing some excellent music, combine to render these assemblies popular and attractive.

Among those present were—

Mr. W. Stainton Moses, M.A., President of the Alliance, Mr. T. A. Amos and Mrs. and Miss Amos, Judge V. S. Anderson, Mr. and Mrs. G. P. Allan, Miss F. E. Albert, Mr. Acton, the Misses Broderick, Mr. J. A. Braik, Mr. F. Berkeley, Mr. Bertram, Mrs. Burchett, Mr. W. H. Balliston, Mrs. M. Boole, Mrs. H. E. Bell, Mrs. C. H. Bradley, Mrs. Cumin, Mr. Carbery, Mrs. Cottell, Mr. Newton Crosland, Mr. W. F. Clappison, Mrs. Coles, Mrs. Stella Cotton, Mr. and Mrs. J. F. Collingwood, Mr. J. M. Dale, Mr. W. O. Drake, Mrs. Dawbarn, Dr. and Mrs. Densmore, Mr. and Mrs. Everitt, Mr. and Mrs. T. H. Edmands, Mrs. Ffoulkes, Mrs. FitzGerald, Mr. and Mrs. Desmond FitzGerald, Mr. Grove, Mr. B. D. Godfrey and Miss Godfrey, Mr. B. H. Gerrans, jun., Miss A. Glendinning, Mr. J. H. Gledstanes, Miss Godfrey, Rev. J. Page Hopps, Mr. and Mrs. Hopcroft, Mr. and Mrs. R. Harper, Mrs. Jeffreys, Major Jebb, Mr. Percy Johnson, Mrs. Jopling, Miss Leggatt, Mrs. A. M. Lewis, Mr. H. B. Lindsay, Mr. Henry Leffler, Miss Long, Captain Melkado, Miss Mackellar, Rev. W. Miall, M.A., Mr. and Mrs. J. Malcolm, Mr. and Mrs. A. Maltby, Mrs. and Miss Maltby, Miss Mahomet, the Viscountess de Panama, Miss Alice Patten, Mr. and Mrs. Preysse, Mr. Frederick Percy, Mr. and Mrs. T. Pole, Mr. Arthur Pritchard, Mr. Herbert Richardson, Mr. and Mrs. Rix, Mrs. Rogers, Mr. and Mrs. E. Dawson Rogers, Mr. Dawson Rogers and the Misses Rogers, Mrs. Stewart Ross, Mr. Leicester Sainsbury, Mr. Allan Sainsbury, Miss Sainsbury, Mr. and Mrs. Stokes, Mr. Edwin Symons, Mr. Milner Stephen, Mr. and Mrs. Stack, Mr. W. Jackson Sansbury, Colonel Tabb, Major Taylor, Mr., Mrs. and Miss Morell Theobald, Mr. and Mrs. W. Theobald, Mr. B. G. Theobald and the Misses Theobald, Miss F. J. Theobald, Mr. and Mrs. Towns, Mrs. Clement Tancred, Miss Turnby, Miss Tomkins, Mr. Vernon, Mrs. and Miss J. C. Ward, Mr. H. Withall and the Misses Withall, Mr. H. Wright, Mrs. and Miss Wade, Miss E. J. Wood, Mr. and Mrs. Wilkinson, &c., &c., &c.

The President, in opening the proceedings, spoke hopefully of the work done, and, while admitting that it pressed onerously on those immediately concerned in it, said that if the funds at disposal were ten times as great he had no doubt ten times as much could be profitably done.

The Rev. J. Page Hopps, the speaker of the evening, then delivered the following address, which was listened to with marked attention, and frequently applauded. Mr. Page Hopps's impressive delivery emphasised a discourse brimful of thought felicitously expressed.

### The Ideal Holy Ghost.

Talking with a friend, the other day, about one of the endless verbal controversies of sectarian Christians, I ventured to ask, "Don't you think it would be a good thing if, say for six years, we could (as theologians) lose our memories or, at all events, forget our vocabulary?—especially if, during those six years, we could live in the spirit, and think, and act, and meet together on the plane of mind and spirit, apart from the jargon of technical terms?"

I said it then partly in jest, but I say it now in earnest. In every direction we are being made the slaves or the sport of words; but specially so in the sphere of what we call "religion." We call ourselves names, or are called names, and our names become our prisons or our graves. In the spirit we may be one, but we are the victims of our labels, and so we wander on and on—a divided, where we might be a united, host. We define, we formulate, we stereotype, we get into and behind our sheep-pens, and all is over with us,—until we get to Heaven where, I suppose, the labels will drop off.

And what has this to do with our "Ideal Holy Ghost"? I think we shall see. The phrase "Holy Ghost" is itself perhaps as curious, as entertaining, and as instructive an instance of the tyranny and flexibility of words as could be found. For eighteen hundred years men and women have got angry with one another, have mourned over one another, have cast out one another, have damned one another, over that phrase, "The Holy Ghost." Bear with me if I also run the risk of being mourned over, or worse, if I now quietly feel my way past the theologians and the priests, and look for myself at this mystery of the ages.

But what a clatter of questions haunts us from the past. Is the Holy Ghost a person? Is it, or is he, equal with the Father? Did it, or he, proceed from the Father only, or from the Father and the Son? Ought we to pray to it, or to him, as we pray to the Father? What is the sin against the Holy Ghost that can never be forgiven? And so, from age to age, people have puzzled over it, and worried over it, and made themselves and other people miserable over it, or have done most unholy things to one another in the name of that same Holy Ghost.

I am not about to discuss theology, in the ordinary sense of the word. Perhaps it may help me to be understood if I say that for what is usually called theology I no longer care at all. When, for instance, people contend whether there are three persons in one God, I am hardly interested, much less anxious. It all seems to me like a tremour in the air. What do you mean by "God," when you talk about "persons"? and what do you mean by "persons" when you talk about "God"? In any case, what does anybody mean by "three persons in one"? It would interest me infinitely more if you could find out the population of the world, say, fifteen hundred millions, and then affirm that there are fifteen hundred million persons in one God. That, at all events, would bring the subject home to me; and is not this precisely what we need? Is not our main concern with the world as we find it? with men and women as we know them? with the ever-blessed laws of nature as they hold and govern us? And do we not all need something to serve as a key to the manifold wonders that crowd upon us in this wonderful world—something to hearten us, something to uphold us, something to teach us, something to help us to steer the little ship of our life, first over these restless waves, and then into some quiet haven at last? Yes, and, speaking for myself, I can only say that I do not find what I need in dogmatic theology, or in a Holy Ghost who, by the theologians, is said to be one person among the three persons that stand for "God."

In truth, the subject of the personality of the Deity is hardly one for discussion at all. There is even something almost ghastly in the notion of a number of disputants trying to analyse the Deity,—something almost as ghastly as would be the spectacle of the grown-up sons of the family debating about the chemical constituents of a mother's tears. No: the subject is not one for analysis at all. God also must be to us the great Ideal.

Have we, then, no Holy Ghost? Is it all mere verbiage, and the grit of some old world scholastic vocabulary? My answer is indicated in my subject. But I go farther and say that we shall find the Holy Ghost only when we cease to make the Holy Ghost a dogma; for here it is supremely true that "the letter killeth but the spirit giveth life. We want an "ideal," not a dogmatic Holy Ghost. The dogma may only set us quarrelling, but the ideal would uplift, and guide, and inspire us all.

Let us try to get to the heart of it. Wordsworth caught a glimpse of the great secret when he spoke of the "presence" that moved him with "the joy of elevated thoughts":—

"A sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

The universe is one. All its myriad worlds are knit together by the closest ties. Not an atom is free, in the sense of being unrelated and independent. In the mighty unity of life, all things "live and move and have their being." As far as man can see, he sees unity, order, harmony, law; and the more he sees the more he sees the unity, the order, the harmony, the law. These seeming discords blend or disappear; antagonisms melt into mutual relations; and the deepest knowledge sees that there is an "effectual working in the measure of every part."



God, then, is One, however we think of Him, because nature is one ; because nature's life, in all its modes of manifestation, is one ; because the universe is one. In a sense far deeper than the dogmatic theologians intended, He is omnipresent. He is as truly in the streets of London below as in the streets of the New Jerusalem above. He is as incarnate in the babe of Bermondsey as in the babe of Bethlehem. He is as really the God of the dingy sparrow, chirping on the grimy house-top, as of the glorious angel, singing His praises before the great white throne.

"God of the Granite and the Rose !  
Soul of the Sparrow and the Bee !  
The mighty tide of Being flows  
Through countless channels, Lord, from Thee.

It leaps to life in grass and flowers,  
Through every grade of being runs,  
Till from Creation's radiant towers  
Its glory flames in stars and suns.

God of the Granite and the Rose !  
Soul of the Sparrow and the Bee !  
The mighty tide of Being flows  
Through all Thy creatures back to Thee,

Thus, round and round the circle runs—  
A mighty sea without a shore—  
While men and angels, stars and suns,  
Unite to praise Thee evermore."

It baffles our comprehension, and makes all our definitions ridiculous and almost impious ; but it is the grand inference from what we see and know ; and it is to this profound unity of life and power and purpose we give the name of "God."

What we find in nature, external to man, we find in man himself. The keen eye of science now discerns a strange and subtle law of onwardness in his mysterious career. We call it "evolution," "natural development," "the survival of the fittest," and the like : but, whatever we call it, we mean that all along the mighty line of march there has been a persistence of some tendency which has, gently but irresistibly, forced all things upward into higher forms of life. Man did not begin perfect, and end in a "fall" ; he began imperfect, and is steadily going on in the onward and upward path, out of the animal's darkness into the angel's marvellous light. He is not a fallen but a rising creature. His Eden is before him, not behind him. He is winning ground, not recovering it. He is building his glorious temple of life, not being saved from a ruin. He is emerging. The truth was told by that glorious poet, Dryden, in his own stately way :—

"From harmony, from heavenly harmony,  
This universal frame began :  
From harmony to harmony,  
Through all the compass of the notes it ran ;  
The diapason closing full in man."

Has it become clear to you yet what all this has to do with the "ideal Holy Ghost" ? Is it not plain that the Holy Ghost is that one living and life-giving Spirit which has all along been the creative energy of the Eternal ? It is not different from God : it is God—God as we can alone know God—as He manifests Himself to us in His manifestations. In no other way can we know Him. Nature is the body, say the poets, and God is the soul ; and all that we behold is only a multitude of manifestations of Him. As one well puts it :—  
"What we see here of this world is but an expression of God's will, so to speak—a beautiful earth and sky and sea, affections and sorrows, wonderful changes and developments of creation, suns rising, stars shining, birds singing, clouds and shadows changing and fading, people loving each other, smiling and crying, the multiplied phenomena of Nature." There we find our ideal Holy Ghost. It lies at the heart of all things : and still it breathes into man the breath of life, and man becomes a living soul. In a sense it is the universal life, but we do well to recognise its presence chiefly where it manifests itself in moral beauty, harmony, sweetness, love. Our ideal Holy Ghost breathes in the poet's fervid song, throbs in the hero's unselfish passion, sighs in the pathos of pity and the consolations of charity ; yes ! and blushes in the tinted flower and in the wholesome face of the little child ; gleams from the glory of stars in heaven, and from the shining of bright eyes on earth ; stamps its seal of sense and conscience upon just laws, and incarnates itself in human institutions which are the expressions of humanity's sympathy with sorrow, poverty, suffering, and sin. It is, in a word, that one universal tide or force of wisdom, goodness, love, which is the creative Power of

the Universe, from which all things come, and in which all things "live and move and have their being."

"The Lord is in His holy place,  
In all things near and far.  
Shekinah of the snow-flake, He,  
And glory of the star."

Yes ! Emerson was right :—

"Out from the heart of nature rolled  
The burdens of the Bible old.  
The litanies of nations came,  
Like the volcano's tongue of flame,  
Up from the burning core below—  
The canticles of love and woe.

The word unto the prophets spoken  
Was writ on tables yet unbroken,—  
Still floats upon the morning wind,  
Still whispers to the willing mind.

One accent of the Holy Ghost,  
The heedless world hath never lost."

And yet men talk of a Holy Ghost which inspired men once, but inspires not now ; of a Holy Ghost to be heard of now only in the echoes of old-world revelations ; of a Holy Ghost withdrawn. But the truth lies all the other way ; for the truth is that the Holy Ghost becomes most real when we penetrate to the profound truth, so wonderfully taught and demonstrated by Jesus, that the Holy Ghost of man is itself the most direct manifestation of the Holy Ghost of God. Man is not yet created ; he is being created ; and it is the Holy Ghost who is creating him—working out the ape and the tiger, and developing the angel as well as the man.

Here, I know, we come upon some dangerous ground, because the great truth I am unfolding is capable of most pernicious perversion, as when the fanatic takes his hectic flush for the glow of inspiration, and his disturbed imagination as a revelation from the Unseen. But the guiding clue is to be found in the sober and solid fact that at the heart of this poor struggling human nature, with all its contradictions and confusions, there is the clear shining of an inner radiance—the true "word" which lighteth, in some measure, "everyone who cometh into the world" ; shining in the reason ; flashing in the conscience ; glowing in the affections ; moving, like a mystic lamp, in the spirit ; guiding the man to the angel, and the angel to God.

The world has too long sought for the Holy Ghost in sacred books, in what are, at best, the imperfect records of poor Humanity's devout but half frightened voyages of discovery in search of God : but the Father tarries nearer home.

"Go not, my soul, in search of him ;  
Thou wilt not find him there,—  
Or in the depths of shadows dim,  
Or heights of upper air.

For, not in far-off realms of space,  
The Spirit hath its throne ;  
In every heart it findeth place,  
And waiteth to be known.

Thought answereth alone to thought,  
And soul with soul hath kin ;  
The outward God he findeth not,  
Who finds not God within.

And if the vision come to thee,  
Revealed by inward sign,  
Earth will be full of Deity,  
And with His glory shine."

Was not some such thought as this in the mind of Jesus when he gave his disciples the strange promise that when he went away the spirit of truth would come ; and that it was this spirit of truth which would both bring all things to their remembrance, and guide them into all truth ? What is this "spirit of truth" ? What but that inner heart of goodness, wisdom, light, and love of which I have been speaking all along—the "ideal Holy Ghost" ? That "spirit of truth" is a creative, evolving, purifying, educating spirit which works for ever upon the spirit of man, just as the unseen physical forces work upon the body of man. It is this "spirit of truth" which is at the heart of all man's struggles into life. We do not find it set down in infallible finished pages, but we do find it in the open book of the life of advancing man—a book still open, still being written, still to receive surprising records, and the last stupendous record, the grand *denouement*, when man, escaping from his enslaving animalisms, shall come to the glorious liberty of the children of God. It is this "spirit of truth" which urges man to strive after veracity, to love justice, to be scientifically accurate, to delight in the thing that is, to



be restless until human beings get into right social relations, and find "the way, the truth, and the life."

This is the real creation of man; not yet fully achieved: God still breathing into man the breath of life, that he may become "a living soul." And so, once more, we are led to the "ideal Holy Ghost," the one universal spirit of truth and righteousness which works in all things, to make them fulfil, in time, the law of their life.

Here, from one point of view, I might end; but, if I ended here, we might still be without the conscious will and loving heart beyond the veil. But our "Ideal Holy Ghost" is not only a creative force; it is a careful providence. It is not a huge machine, in nature's great laboratory, causing things to be; it is, in some transcendent sense, a thinking, loving being. We encounter here, it is true, the difficulty which we encountered, and must ever encounter, when we pass on to the great inference, and say, "I believe in God": and we shall not cease to feel the difficulty when our great inference takes the form of a living, loving, all-pervading spirit, with a heart of mercy behind the tremendous hand of law. But my own difficulty is a peculiar one. I do not find it difficult to begin, in inferring the Holy Ghost or God. I do not know where to stop. One said to me, "You do not believe in miracles"; but I replied: "That is not my trouble. My difficulty is believing in anything else." And so I say here, "One Holy Ghost! Ay, millions! I do not expect to comprehend it. I cannot profess to explain it. I only feel that I am obliged to draw great inferences. It may turn out that the Ideal Holy Ghost is a million Holy Ghosts, or a million million, all conspiring to produce a harmony of spirits, as the myriad worlds of space conspire to produce the "music of the spheres."

It is here we may, for a moment, take up the thread which I purposely touched only for a moment at the outset, as to this phrase "Holy Ghost" being a curious instance of the tyranny and flexibility of words. Ask a person whether he believes that men have spirits, and you will probably be told, "Of course I do." But ask him whether he believes in ghosts, and you will probably be laughed at. Why? Is not a "spirit" the same thing as a "ghost"? So much so, that it is immaterial whether we say "Holy Spirit" or "Holy Ghost." And yet, strange to say, while we think it beautiful and devout to say, "God is a spirit," how fearfully it jars to say, "God is a ghost"! But why not? It is use only. I mention this because it is a good thing to force people to get behind mere words and phrases. Millions of people who devoutly utter the words "Holy Ghost" would laugh in your face if you dropped the word "Holy," and talked only of a "Ghost." It is worth considering. In like manner, millions of people who reverently say "God is a spirit" scoff seriously or giggle inanely if we talk of "spirits." What does it indicate? It indicates something unpleasantly like Mr. Huxley's state of mind when he allowed himself to make the supremely silly remark that, even if spirits did manifest themselves, it did not interest him. That remark was a silly one because, to say the least of it, the discovery of a new order of intelligent beings (even though they were all fools) should be at least as interesting to a man of science as a new order of jellyfish or grubs. But, really, Mr. Huxley only meant to express, in a very intense way, his utter disbelief in any such being as a spirit. And what are the religious people doing who scoff or giggle at us when we talk of "spirits"? I am afraid that, without knowing it, they are agnostics or unbelievers too. If the greatest being in the universe is a spirit (and they say so when they say "God is a spirit"), why should not the greatest *man* in the universe be a spirit? And if the greatest man in the universe is a spirit, why should it not be true that this greatest man has found out a way by which a subtle telegraph could be constructed that should pass beyond the veil? That is all we contend for. And if it be replied that the messages which creep through are not always worthy of the greatest man, all we can say is that the operator at this end may be in fault, and that the messages may reach a higher level when we cease to bother and confuse the operators at the other end by sending them every day, from our earth, such a motley multitude of triflers, sensualists, tricksters, and fools.

But, however all this may be, here is the one strong shining clue, which everyone may grasp, and no one need fear to trust—that the Holy Ghost, ever present with us, ever ready to help us, ever working with us, ever securing our little gains, and making up for our many losses, is that one universal creative Spirit which ever works in all things, to make them at last fulfil the

law of their highest life. There is no chaos, no accident, no disorder, no chance, but

"One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves."

The President, saying how much he had profited by what he had heard, asked the audience to allow him to say the same in their name to Mr. Hopps. He had known Mr. Hopps now for a long time as a publicist and a teacher: a fearless "Truth-seeker," a capable exponent of the truth as he found it. He expressed a conviction that there was in Spiritualism a teaching which should mould and influence the life. If men only got a firm grip of that grandest of all truths, that man was now making his future, and would infallibly be in the hereafter what he had so made himself, the world would be the better for the fact.

The vote was cordially accorded, and the meeting became of a less formal character, some unusually good music enlivening the proceedings. Miss Alice Patten, a young *débutante*, delighted the audience with her fresh soprano voice, gaining an encore in Bishop's "Tell me my heart," to which she responded by singing Cécile Hartog's charming song, "The Year's at the Spring." Miss C. Ward, one of our kind volunteers who is always welcome, gave "The Better Land," and afterwards a song of her own composition, entitled "The Warrior's Farewell," which was well received. Mr. Leffler and Mr. Herbert Richardson also generously contributed tenor and baritone solos, and sang together Balfe's duet, "Excelsior." Miss Amos and the Misses Withall further enriched the programme with instrumental music. The grand piano was again kindly lent by Messrs. Brinsmead.

#### THERE IS NO DEATH.

There is no death! 'tis but the higher birth,  
The stepping out from clay, away from earth,  
A spirit disenthralled, forever free;  
'Tis but renewing life, *not* death to me.

There is no death! all nature proves this truth;  
'Tis but the glad returning of our youth;  
What though the outer form be laid away?  
The risen spirit finds eternal day.

There is no death! 'tis but a newer life,  
The cutting of a cord by Nature's knife,  
The breaking of a chain that holds us down,  
The opening of a cage—the prisoner flown.

There is no death! what though exhaled the dew,  
It changes into forms for ever new;  
What though the seed be laid in wintry tomb?  
The spring-time comes and calls it up to bloom.

There is no death! the sun goes down at night  
That it may rise again—the morning's light;  
The twinkling stars that seem to pass away,  
Are only held in clearer, brighter day.

There is no death! this pulsing-heart of mine  
May cease to beat, the soul-lit eye to shine,  
And from the body go the fleeting breath,  
And yet the risen spirit knows no death.

There is no death! the Father calls us home;  
In tender, loving tone He bids us come  
Away from earth, away from weary care,  
To higher, better life, to scenes more fair.

There is no death! this clod of mortal clay  
May lose its form, through Nature's sure decay;  
But the freed spirit in the realms supernal,  
Solves life's last mystery: The life eternal!

—The Cornubian.

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## Light :

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

SATURDAY, FEBRUARY 11th, 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.

### AN OLD CONTROVERSY WITH A MODERN APPLICATION.

There have come into our hands the original letters and articles in the *Pall Mall Gazette* of the year 1868, in which Professor Faraday, Professor Tyndall, Mr. F. W. Palgrave, and Mr. D. D. Home engaged in a diverting duel or conflict of opinion. There is in the letters of the Professors the same amount of assumption, the same refusal to recognise the conditions under which a satisfactory and exact investigation of psychical phenomena can alone be had, that we find in some scientific luminaries to-day. The difference is that whereas Faraday openly expressed his disinclination to meddle with the matter at all, and even ostentatiously showed that he scorned objective evidence of what he believed *de fide* as beneath the mind of a philosopher, Tyndall developed an amount of unphilosophical heat wholly disproportionate to the requirements of the occasion. There was no more philosophic calm about him than there was about Ray Lankester when confronted with Slade.

It has seemed to us that this instructive chapter of psychical history should not be left to perish in the twenty-year-old pages of a journal, which has undergone a process of dissolution and change, a metempsychosis by which its ancient body has become the dwelling-place of a new spirit—*ehu ! quanto mutatus ab illo !* We should hardly go to the *Pall Mall Gazette* now to hunt for the correspondence we reproduce, or, indeed, for anything but the newest sensation sensationally served.

This chapter of history may fitly begin with a letter addressed by Professor Tyndall to the *Pall Mall Gazette* of May 9th, 1868. There had been some previous correspondence, not very important, arising out of some well-meant, but quite misguided attempts, such as enthusiastic converts and believers are prone to make, to arrange a meeting between the most prominent man of science of the day and the late Mr. D. D. Home, then the most conspicuous medium. The arrangement fell through, and the question was whether Mr. Home had shirked meeting Professor Faraday, or whether the man of science had laid down such conditions of investigation as precluded Mr. Home from meeting him with any chance of profitable success. With the light of nearly twenty years on the correspondence our readers will have no difficulty in estimating the position taken up by the Professors, and of

gauging the chances of success had Mr. Home been so ill-advised as to accede to the conditions laid down in the arrogant letter of Professor Faraday. The position assumed by Mr. Home has perfectly stood the test of experience during the twenty years that have since elapsed ; and it is instructive to note the scientific position of Dr. Tyndall as indicated in this letter, which is reproduced from the *Pall Mall Gazette* of May 19th, 1868.

#### "FARADAY AND THE SPIRITUALISTS.

"To the Editor of the '*Pall Mall Gazette*.'"

"SIR,—At a critical point in the history of English law and of English common-sense I thought it my duty to publish the letter which appeared in your journal on the 5th of May.

"In a letter published in the following number of the *Pall Mall Gazette* Mr. Home impugns the accuracy of my statements. According to him it was Mr. Faraday, and not Mr. Home, who declined the combat.

"In your number of yesterday you were good enough to publish a note from me, suggesting the desirableness of having the letter of Mr. Faraday, to which I referred, made known to the English public.

"Thus the matter stands as regards published communications. I have also received others, to one of which, inasmuch as it very emphatically supports Mr. Home, it is now my duty to refer.

"Mr. W. M. Wilkinson, who is, I am informed, one of the most distinguished 'Spiritualists' in England, writes to me thus :—

" '44, Lincoln's Inn-fields,  
" 'May 7th, 1868.

" 'DEAR SIR,—I have noticed your letter to the *Pall Mall Gazette* about Mr. Home and the late Mr. Faraday, and also Mr. Home's answer. I can fully corroborate what Mr. Home there says about Mr. Faraday having refused to come, at the last moment almost, unless he had a programme of the performance previously put into his hands. Sir Emerson Tennent it was who conducted the correspondence with Mr. Faraday, and as soon as he saw this foolish demand he stopped the proposed meeting. Indeed, no one with any sense could have done otherwise.

" 'If you knew of this I think you should have mentioned it in your letters to the *Pall Mall*, because the omission gave the public a wrong impression of the reason why you did not meet Mr. Home.

" 'I believe the question of whether the alleged manifestations are facts has gone much too far to render any further inquiry necessary, and that even if you should authoritatively pronounce that they do not happen, they would be found to occur notwithstanding. In fact, it would be seen that your saying a thing was impossible would be no bar to its happening. I have known of such cases before in the history of science.—Yours faithfully,

" 'W. M. WILKINSON.'

"Thus Mr. Home asserts, and Mr. Wilkinson 'can fully corroborate' his assertion, that Mr. Faraday 'refused to come at the last moment almost, unless he had a programme of the performance previously placed in his hands.' Sir Emerson Tennent, according to this authority, like a sensible man 'stopped the proposed meeting.'

" 'To the law and to the testimony,' then. Of his own free will, and unsolicited by me, Sir Emerson Tennent (whose correspondence with Faraday arose, not out of his conversion to Spiritualism, but from the desire to see a single experiment which perplexed him properly examined) has placed Faraday's letter, accompanied by the following explanatory note, in my hands :—

" '66, Warwick-square, Pimlico.  
" 'May 7th, 1868.

" 'MY DEAR SIR,—Having seen in the *Pall Mall Gazette* the allusion made by you to the willingness of Professor Faraday to investigate personally the phenomena reported to him to have occurred in the presence of Mr. Home during the spiritual séances, I enclose you the letter which I received from Faraday, indicating the conditions under which he would be prepared to conduct the inquiry.

" 'On communicating them to the gentleman with whom I corresponded on the subject (an eminent Spiritualist, and a friend of Mr. Home), but who is since dead, I received from him a letter, dated June 17th, 1861, declining the conditions, and the matter fell to the ground.—Faithfully yours,

" 'J. EMERSON TENNENT.'

"I think most of your readers will join me in thanking Sir Emerson Tennent for his prompt action in reference to the letter referred to. Here is the document :—

" 'Folkestone, June 14th, 1861.

" 'MY DEAR SIR EMERSON,—I cannot help feeling that you are indiscreet in your desire to bring me into contact with the occult



phenomena which, it is said, are made manifest in Mr. Home's presence. I have investigated such in former times, during some years, and as much as I thought consistent with the self-respect that an experimental philosopher owes to himself. It would be a condescension on my part to pay any more attention to them now; and I can only do so under the persuasion that all concerned wish to have the phenomena unravelled and understood, and will do all they can to aid in such a result. To settle whether I can go or not I wish to put to you the following points:—

“1. Who wishes me to go?—to whose house?—for what purpose?

“2. Does Mr. Home wish me to go?

“3. Is he willing to investigate as a philosopher, and as such to have no concealments, no darkness, to be open in communication, and to aid inquiry all that he can?

“4. Does he make himself responsible for the effects, and identify himself more or less with their cause?

“5. Would he be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?

“6. Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think they are not subject to laws? If supernatural, does he suppose them to be miracles or the work of spirits? If the work of spirits, would an insult to the spirits be considered as an insult to himself?

“7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?

“8. If they be natural effects without natural law, can they be of any use or value to mankind?

“9. If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and aid others in their development by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?

“I do not wish to give offence to any one, or meddle with this subject again. I lost much time about it formerly, in hopes of developing some new force or power; but found nothing worthy of attention. I can only look at it now as a natural philosopher; and, because of the respect due to myself, will not enter upon any further attention or investigation unless those who profess to have a hold upon the effects agree to aid to the uttermost. To this purpose they must consent (and desire) to be as critical upon the matter and full of test investigation in regard to the subject as any natural philosopher is in respect of the germs of his discoveries. How could electricity, that universal spirit of matter, ever have been developed in its relations to chemical action, to magnetic action, to its application in the explosion of mines, the weaving of silk, the extension of printing, the electro-telegraph, the illumination of lighthouses, &c., except by rigid investigation, grounded on the strictest critical reasoning and the most exact and open experiment? and if these so-called occult manifestations are not utterly worthless they must and will pass through a like ordeal.

“As I do not want to debate this matter with those who have already made up their minds in a direction contrary to my own, but (if I see sufficient reason) only to work it out with such a desire to find incontrovertible proofs independent of opinion or assertion, so I wish you would show this letter to Mr. Home, and those who want me to meet him and them on his ground; after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles I have here expressed.

“Further, I claim the right of publishing the whole or any part of this letter, or any future written communication that may arise out of it, in any manner that I may think fit.—Ever, my dear Sir Emerson, your very faithful servant,

“M. FARADAY.

“You will see that I consent to all this with much reserve and only for your sake.—M. F.”

“This is the letter which Mr. Wilkinson, and such as he, pronounce ‘foolish.’ This is the fashion in which Faraday ‘refuses’ to meet Mr. Home.

“Leaving these facts to settle in the public mind, and more especially in the legal mind.—I have the honour to subscribe myself, your obedient servant,

“JOHN TYNDALL.

“Athenæum Club, May 8th, 1868.

“P.S.—I hold myself in readiness to witness and investigate, in the spirit of the foregoing letter, such phenomena as Mr. Home may wish to reveal to me during the month of June.”

We believe that there has been more than one *reductio ad absurdum* of the Faraday letter, which we need not stop to reproduce. It is only too easy to parody the demands of a man, who, eminent as he unquestionably was in his own line, was as a little child in presence of a wholly new class of phenomena with which he was utterly unacquainted. That form of retort is not to our taste. The lapse of years

has sufficiently justified Mr. Home's position, and we are content. The following is

#### “MR. HOME'S REPLY.

“To the Editor of the ‘*Pall Mall Gazette*.’

“SIR,—I am very glad that Professor Tyndall has been so fortunate as to obtain the letter of the late Professor Faraday to Sir Emerson Tennent. It is the first time I have seen it, and all I knew of it was from the information of the late Mr. Robert Bell, who had arranged with Sir Emerson Tennent for a séance. The time was fixed, and Mr. Faraday was expected, when Mr. Bell informed me that Mr. Faraday refused to come without having a programme. It was therefore not I who ‘declined the combat,’ for I had nothing to do with it.

“Mrs. Crawford Parks, at whose house, 7, Cornwall-terrace, Regent's Park, I was at the time lodging with my family, was likewise informed to the same effect by Mr. Bell, and made an entry at the time in her diary. ‘A scientific gentleman who had written to disprove spiritual manifestations was to have joined the party; however he requested to have a programme, which he said was due to him and to his position. It being impossible to give a programme, he declined to join the séance.’

“But now that we have the letter itself (which I observe makes no condition that Professor Tyndall should be of the party, and I never heard that he was to have been present), it appears that the programme, or previous writing, was to have been of Professor Faraday's sole dictation, and I can quite understand that Mr. Robert Bell should have seen at once that it was useless to attempt any investigation with a person in the temper of Mr. Faraday's requirements.

“Only consider that I was to sign a treaty of which the following were two of the articles:—‘7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character both of them and their results up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind? 8. If they be natural effects without natural law, can they be of any use or value to mankind?’

“I would ask if this is the tone of a humble student and inquirer, prepared to analyse and ascertain facts, or whether it be not the sign of a mind far gone in prejudging the question at issue.

“When these matters first engaged public attention, Professor Faraday had unfortunately publicly decided that they were due to involuntary muscular action; and as time went on, every development of them which proved the incorrectness of his explanation was received almost as a personal affront by him. This accounts, I believe, for the sub-acid tone of the whole treaty which he wished to impose on me through Mr. Bell, and which induced Mr. Bell to think that Professor Faraday was not likely to be a successful worker of inquiry.

“I am sure that neither Mr. Faraday nor Mr. Tyndall have acquired their high reputation by investigating nature in any such spirit, for even hydrogen, or any long suffering gas, or even the spectrum analysis, would have felt insulted by being submitted to such conditions as those sought to be imposed on me as a preliminary to inquiry.

“Mr. Tyndall says that he is ready to witness and investigate in the spirit of Mr. Faraday's letter. From the attitude he takes up, I fully believe it, and as such spirit is not that of logic, nor according to the true scientific method, I will wait until he can approach the subject in a more humble frame of mind.

“I firmly believe that both ‘English law and English common sense’ will be able to take care of themselves without Mr. Tyndall's assistance.—Your obedient servant,

“Cox's Hotel, Jermyn-street.

“D. D. HOME.

“May 9th, 1868.”

(To be continued.)

#### MR. CHARLTON SPEER'S CANTATA.

Many of our readers will like to know that Mr. Charlton Speer's prize Cantata, which gained the Jubilee Gold Medal at Bath, is to be given at the Crystal Palace on the 18th of this month. The subject is Tennyson's “Day-dream.” Mr. Speer, who is a Professor at the Royal Academy of Music, carried off his prize last June against twenty-three competitors, some of whom, it is an open secret, were no contemptible opponents. Sir Arthur Sullivan, Dr. A. C. Mackenzie, and Mr. Eaton Fanning, the judges, were unanimous in their award.



## EARLY INQUIRIES.

Old Spiritualists are often perplexed by inquiring friends who come to them for advice and ask them how to interpret curious phenomena with which they have been brought into contact. One of the first questions which suggests itself—as I gather from rather a wide experience of would-be investigators—appears to be this: Is everyone prepared to investigate, however anxious he or she may be to go into Spiritualistic research?

And the answers may be multiform: and many further questions are here suggested. How far do you propose to proceed? What is your present standpoint? Is it curiosity to discover some new thing for which the Athenians of old were agape? Do you believe in a future life, and want to have such belief strengthened? Or, are you satisfied that death ends all, and that these phenomena which haunt such a creed require explanation, which you are determined to find, other than that given by Spiritualists? Do you fear that, failing this, your very life, with all its creeds, habits, and outlooks, will need revision? Or are you living a “life of faith”—accepting revelation even if you discard plenary or any inspiration other than that common to man, and yet seeing in these marvellous phenomena of spirit life some promise of a leading on to closer spiritual communion, and desiring through such phenomena to be led on to a higher life?

These few questions do but indicate how various are the people we have to deal with, the different kinds of research they propose, and the ends they seek. A reply to one would be utterly unsuited to another, and before replying to any there must be a distinct understanding of the question and the questioner. Psychic phenomena are no exceptions to other new or startling facts, and we may say of all that their meaning is never seen in the *outset*, and the full meaning only begins to dawn as investigation proceeds. We cannot even now—after nearly half-a-century of phenomenal disclosures—tell whither we are being led. As yet we have but the “light of an unrisen sun,” or, perchance, but the promise of a dawn; and it needs strong faith in those who toil for the noblest life to occupy themselves so long and so often with the alphabet of promise. And it needs also patience to toil on amidst the many pitfalls necessarily attaching themselves to promiscuous investigation of an unknown subject.

Let us take a few living epistles! A comes to me, and says, “I have read your book, and have been greatly interested in your experiences”; and then he relates *his*. It is curious to find how many people possess experiences of the same kind, though often undeveloped, or developed into confusion and annoyance. Such people keep these things to themselves; perhaps wisely, for there are comparatively few who could wisely direct them. But A is getting nervous, although he is not naturally a nervous man; in fact, the way in which he has met some of his uncanny phenomena proves him to be courageous. He has passed through phases such as these: Breezes brush by him, especially over his face in bed; sounds, as of silk rustling, pass through his room in the dark; his bedclothes are pulled at the foot, and in a particular corner of the room a nebulous light appears, *almost* shapely.

“Yes, yes, all fancy,” says his father. “The result of supper,” says his mother; and the son, not satisfied, comes to me. Of course I can see that it *may* all be put down to imagination or trickery; but other things which he tells me about himself lead me to think he is an undeveloped medium; or, to put it in another way, some spiritual being or beings (*I* venture to think) wish to communicate with him, though that may be *my* imaginative way of looking at his case. But it pleases him and does no harm, as I proceed to remember and to remind him that “men ought always to pray and not to faint.” I am glad to find he *does* pray.

Shall he go on to investigate? Certainly, if he wishes not to be annoyed, and so long as he seeks prayerfully for protection and guidance. He follows up his investigation alone, addresses the breezes, the nebulous light, and the rustling as though they were living beings, until a form is fashioned which can touch him, speak to him, and tell its mission. The annoyance thus developed into a calm assurance that his angel-sister was not dead but often very near. But no one in his house sympathised in his belief. Should he go on further? I thought not. He was now assured of a happy future state of being, and of its impact upon the present life. To continue to investigate, and possibly develop his sensitiveness to spirit-power under *such* circumstances, would probably lead to confusion. He had better for a while desist. And it must often be best to discourage further investigation, where the conditions of harmonious surroundings are absent; but the literature of Spiritualism to such a man speaks now with an additional charm and with a fuller meaning.

B, with all the fulness of grief for a lost helpmeet, and yet with the full assurance of his nearness, would be assured that certain tiny raps about her house, and a longing to put her hand to paper, even when wildest confusion is the result, are pledges of his nearness. Shall she speak to the raps? Certainly—as to a thing of life. Shall she try to write? Yes, if she can induce calmness, which is probably not yet to be attained. Her faith, although it may become credulous and a snare, is one of the true signs of her fitness to investigate. To investigate what? Simply at first the direction in which the phenomena may lead; then ask again.

C is a cynic! He believes in nothing so much as he does in his own acuteness. With his most dulcet tones he professes intense interest in these curious phenomena, and ends by asking if he may sit with you and see for *himself* (with a very capital H)! He offers explanations as to how such things are done—of course outside your *own* circle—how deceptions are practised in the best regulated families. Why your wife and your own children may be all in league together! “It is painful to think such things, but” (C goes on), “I found a boy who was a most astonishing medium, he used to perform most wonderful tricks, this little fellow, so as to puzzle his own father, a leading physician in—; but I sat once or twice with them, and I found him tricking, and on accusing him of it he confessed bitterly and with tears.”

Indeed! thought I, and then asked in what state was he when he confessed and shed tears. “Oh it was immediately afterwards, when I caught him red-handed.” Precisely so; but I went away and had the audacity to believe in the boy against himself, and in the sagacity of the father *before* he was astounded at his son’s confession. For I knew a medium who could be made to say anything when half entranced, or in the stupor which follows, and I remembered how “Fools rush in where angels fear to tread.”

But might he sit with me? Certainly not. Should he continue to investigate? Certainly; and let him find out first that there is really existing an occult force—that is the only thing he is at present fitted to seek—an outside force not produced by trickery, and one actually expending itself outside his own lively imagination. What that force is let somebody *else* try to find out; if *he* tries it will be found to be conjuring or fraud. The man is spiritually blind and *cannot* see.

These types, taken at random, will indicate what should be the attitude of Spiritualists towards inquirers. We have hitherto been much too anxious to proselytise, forgetting that there is such a thing as being Spiritually-minded or Spiritually discerned. The Apostle taught us long ago to “compare spiritual things *with* spiritual,” and that that the natural man could *not* do, “for they are foolishness unto him.” We could mention men, high up in the scale



of science, whose very investigations on the physical plane have produced an atrophy of brain to anything psychical. Such a fact has a pointed illustration in the life of Darwin, which we have all been reading with so much pleasure lately. He in early life loved poetry, latterly he could not read it. It (and music, if I remember rightly) had lost its charm, and it was a bore to him. It seemed to bewilder his great physical mind, which evolved so much, to account for this loss. It was psychical atrophy. Spiritual phenomena to such minds have no appeal; and we begin to ask, with a writer in reviewing Darwin, whether the research into physical science is not becoming atrophied, and whether it will *ever* be complete without reckoning with such phenomena as Spiritualism presents. It may be fashionable and comparatively easy now to trace all life back to a monkey or to a molecule; but it is not complete until it reckons with the *spirit* of both. And that can only be done by those who can spiritually discern.

Let not Spiritualists here arrogate to themselves too much. Modern Spiritualism is not going to sweep away revelation, even if it does destroy many of the antique creeds which have clustered round it. These have all been stepping-stones now truly of our "dead selves to higher things." Theology and religious teaching are in process of evolution, and the Churches are not altogether wrong. But this is a large subject, and I may recur to it on another occasion.

VEGA. Y.

### LONDON SPIRITUALIST ALLIANCE,

16, CRAVEN STREET, LONDON, W.C.

#### Fourth Annual Report, for the year ending December 31st, 1887.

The Council, in presenting their Annual Report, beg to state that the number of elections during the year have been almost exactly equal to the loss sustained by resignation of membership and by death.

To the latter cause they owe the loss of Major-General Maclean and Dr. Joseph Williams.

The Council record with satisfaction the continued use of the library, which has received many notable additions during the past year.

For donations of books, pamphlets, and periodicals thanks are due to the proprietors of "LIGHT" for volumes of that journal, Mr. Stainton Moses, M.A., Mr. Calder, Mr. Morell Theobald, Mr. George Redway, Mr. Oxley, Mrs. Wingfield, Mrs. Ffoulkes, "A.T.T.P.," and other friends.

The reading-room is supplied with current periodicals, and every facility is afforded to residents in, and visitors to, London who may desire to consult them.

In order further to meet the wants of inquirers some members of Council attend on Tuesday evenings from 5 p.m. to 7 p.m., except on the second Tuesday in the month when the Council sits: the attendance then is from 6 p.m. to 7 p.m.

Mr. Godfrey is in daily attendance in connection with the lending library, from 10 a.m. to 4 p.m. Any general inquiries made to him will receive attention.

Country members continue to avail themselves of the privilege of having books forwarded to them by post on payment of the cost of postage. Most of the books reviewed in "LIGHT" will be found in the library; and a selection of standard works on Spiritualism and kindred subjects is on sale in the rooms at 16, Craven-street. Any work not found there can be procured without delay from Mr. G. Redway, 16, York-street, Covent Garden.

The Council desire to point to the desirability of the library being supplied with works of recent publication. They further invite contributions from members of any duplicate copies of standard works that may be in their possession. Fugitive publications, which are often of much interest and value, the Council specially desire to obtain and bind, so as to preserve them for reference.

The periodical assemblies of members and their friends at the Banqueting Hall, St. James's Hall, have been very well attended.

The musical part of the entertainment has been under the direction of the Misses Withall, to whom, and to many kind voluntary helpers, the Council return cordial thanks; as also to Messrs. Brinsmead for the loan of a grand piano on each occasion.

The following papers have been contributed by the under-mentioned gentlemen:—

January 28.—Mr. C. C. MASSEY: "On the Application to Spiritualism of Scientific Research."

March 10.—Mr. PAICE: "Whence and Whither?"

May 12.—Rev. J. PAGE HOPPS: "The Seers or Prophets of the Old Testament."

June 30.—Mr. CHAS. E. CASSAL: "Death."

November 29.—Mr. STAINTON MOSES: "Some things I do Know about Spiritualism and Some Things I do not Know."

During the past year the work of the Experimental Research Section has been to a great extent in abeyance, not from any lack of interest on the part of the members, but from inability to find mediums whose services could be engaged. The Council strongly recommend steady and regular private research in the family circle. It is hoped that a circle may be made up for some experiments with a clairvoyant medium; and, possibly, that some members may form themselves into a developing circle for the purpose of experimenting among themselves without the aid of a professional medium.

The Council desire to urge on members the desirability of conducting all experiments with care, and of registering every result, favourable or the reverse, with perfect precision. If not forbidden by private reasons, they suggest that these records should be forwarded for publication in "LIGHT."

This journal, the recognised organ of the society, continues to be edited under the direction of the Council. It is hoped that the services of the gentlemen who have been responsible for conducting it, and of those who have contributed to its columns, in all cases without remuneration, are appreciated by an extending circle of readers. It is impossible, with the most rigid economy, to avoid asking members for some help in bringing out a paper that necessarily appeals to a limited, if increasing, circle of readers. The Council trust that the appeal made may be liberally responded to. A reasonable command of funds will materially lessen the burden that must be borne by those responsible for the conduct of the paper, and, when that burden is uncomplainingly borne week by week by those on whom it presses, the Council cannot but believe that necessary financial support will be provided.

The following honorary and corresponding members have been elected up to date:—

#### HONORARY MEMBERS.

The HON. ALEXANDER AKSAKOF, St. Petersburg.

J. C. BUNDY, Chicago, Illinois, U.S.A.

JUDGE NELSON CROSS, 206, Broadway, New York, President of the American Spiritualist Alliance.

REV. MOSES HULL, Des Moines, Iowa, U.S.A.

CAVALIER SEBASTIAN FENZI, Florence, Italy.

MONSIEUR LEYMARIE, 5, Rue Neuve des Petits Champs, Palais Royal, Paris.

The BARONESS VON VAY, Gonobitz bei Pötschach, Styria, Austria.

SEÑOR DON BARTOLOME BEHERGUES GIL, Centro Espirita Familiar Luis, Calle Real 33, Ubique, Cadiz.

EULOGIO HORTA, Calle Colon, "Circulo Luzo de Union," 33, Cienfuegos, Cuba.

JOSE JOAQUIN MEJIA, Medellin, Colombia.

REES LEWIS, President Cardiff Society, Cardiff.

ALEX. DUGUID, Kirkcaldy.

J. DONNE, Saltash, Cornwall.

#### CORRESPONDING MEMBERS REPRESENTING SPIRITUALIST SOCIETIES.

Algiers.—MONS. GREZLEZ, à Setif.

Barcelona.—J. M. JERNOMDER, La Federacion de Grupos Espiritista.

Do. MIGUEL VIVES, Tarrosa, del Centro Espiritista de Tarrosa.

Berlin.—PROFESSOR GRINDLER, Schmargendorf. Soc. Psyche.

Buenos Ayres.—SIGNOR C. MARINO, Rue Uruguay, 610.

Belgique.—OSCAR HENRION, Chenée, Liège.

Jamaica.—JOSE MAYNER Y ROS, 89, East-street, Kingston.

Paris.—H. DURVILLE, 5, Boulevard du Temple.

Do. G. DELAUNE, 39, Passage Choiseul.

Do. J. L. HERNHAULT, 183, Rue St. Denis, Société des Etudes Spiritistes.

Switzerland.—ALPHONSE FREY, 11, Place du Lac, Genève, "Société Magnétique."

Do. GUSTAV GRESEL, Boulevard de la Capitaine, Chaux de Fonds.

San Francisco.—J. C. GORE, 416, Geary-street.

Turin.—NICEFORO FILALETE, 23, Via Bagnio.

Vera Cruz.—ED. DE LAGRANGE, Calle de Bravos, 92.

The accounts for the year, duly audited, are appended.

W. STAINTON MOSES, M.A., *President.*

MORELL THEOBALD, *Hon. Sec.*

H. WITHALL, *Treasurer.*

#### CASH ACCOUNT FOR THE YEAR 1887.

##### RECEIPTS.

DR.	£	s.	d.	£	s.	d.
To balance from 1886 ... ..				84	0	5
„ Donations ... ..	36	6	0			
„ „ Research Section ... ..	2	2	0			
„ Subscriptions ... ..	177	14	5			
„ Interest allowed by bankers ... ..	5	2	0			
				221	4	5
				£305	4	10

##### EXPENDITURE.

CR.	£	s.	d.
By Soirée Account ... ..	60	13	2
„ Petty cash and postage account ... ..	7	18	2
„ Printing account ... ..	5	8	6
„ Distribution of literature account ... ..	11	13	1
„ Library and furniture account ... ..	54	14	5
„ Rent account ... ..	30	0	0
„ Advertisement account ... ..	10	10	0
„ Balance ... ..	124	7	6
	£305	4	10

Audited and found correct.

MORELL THEOBALD, F.C.A.



## JOTTINGS.

An American paper says that a man who recently died "passed into the eternal slumber in the rich, cool, sombre arms of death." That is putting it nicely.

Mr. Warren Chase attained his seventy-fifth birthday lately, and received a complimentary testimonial. He has been a public advocate of Spiritualism for forty years.

Mr. Page Hopps's February *Sermons for our Day* are concerned with *The Soul's Surrender to the Faithful Creator* and *Light and Gladness the Heritage of the Righteous*. They may be had from the author (Leicester is a sufficient address), or from John Heywood, 11, Paternoster-buildings. The price is 2d. a month.

The new *Strange Tract* (No. 3) is concerned with a number of extracts from the books of Automatic Writing which Mr. J. Herbert Williams is editing. They embody religious teaching which was, at the time when it was given, antagonistic to the opinions of the writer. We do not criticise these writings, believing that we do best to reserve opinion till we have all before us. And we mean nothing in any way other than what is kind when we suggest to the editor this quotation from one of the writings for his consideration: "May we not demand of any extraordinary manifestation that it should produce its credentials?" Making all allowance for the difficulties which Mr. Williams sets forth, we do not hesitate to say that this publication should be as little shrouded in mystery as may be.

The Society for Psychical Research is extremely unfortunate in its advocates in the current number of the *Journal*. Mr. Keulemans attempts a lame reply to the criticism to which he has been subjected by Messrs. Wetherby and Fry. It merits no notice whatever. Perhaps its character may be gathered from this statement, apparently seriously made. There was in Mr. Keulemans' elaborate drawings a certain "spirit with claws like those of an eagle." Mr. Keulemans thinks that "an ornithologist would have said 'nails like a pigeon.'" And then he goes on to explain that he does not "now regard that 'form' as a visitor from the 'world unseen,' or as a representative of a distinct type of some ultra-mundane creature, but rather as the medium in an abnormal condition." "This may appear a startling declaration," Mr. Keulemans thinks. It does indeed. We should like much to see a medium who, in whatever abnormal condition, could develop "claws like those of an eagle," or, as an ornithologist would say (again we wonder why!), "nails like a pigeon." What good end can be served by the publication of stuff such as this? Or by the continued criticisms of Mr. S. J. Davey, who resolutely refuses to submit himself to any criticism from those best qualified to judge of his loudly trumpeted pretensions? He also merits no notice.

At the Palace Gardens-terrace Church, Notting Hill Gate, the Rev. Thomas Child is delivering a course of Sunday evening lectures on "The Unseen World, and Man's Relation to it." The service is at seven, and the church is a "New, or Swedenborgian, Church." The February subjects deal with man's relation to the unseen world in various aspects, and the March subjects embrace such as "Man's Resurrection; a Necessarily Spiritual and not Material Fact," "Man in the Spiritual World; the Laws of Life," "The Intermediate State and its Uses," &c.

On the table of the London Spiritualist Alliance reading-room will be found No. 3 of these discourses on "The Unseen World; its Locality, Nature, and Conditions of Life," which is worth attention.

The *Vienna Weekly News* (January 24th), contains "Home Rule as revealed in the Magic Mirror," by Miss Caroline Corner. This too is in our reading-room.

We have received the first number of a new series of *The Occultist*, printed at Kingsley, Warrington, by and for J. Thomas, F.T.S. Its cover is adorned by an elaborate device, circular in form, with rays of glory, and the mystic legend, "Hah! Hee! Hoo!" surrounding some occult combination of the figure 4. Is it a joke? It does not seem so; but then why "Hah! Hee! Hoo!" we wonder? The various Spiritualist

papers are advertised on the cover, and there is, among others, a paper on "The Occult in Music," which is curious; and astrological revelations are to be commenced in the next number.

Sir John Lubbock has been discoursing on the senses of animals, and very suggestive are his remarks. We "spirits in prison" are shut up within very narrow limits, the adits to which are poor and limited. Probably our sub-conscious life is largely in excess of that which we lead overtly in this world. In another way these considerations suggested by the lecturer are instructive. The *Daily News* furnishes us with some concise comments.

"If we take vibrations of the air such as give rise to sound our ears are only affected by those which recur less often than 40,000 times per second. Yet there can be no limit to the possible number of vibrations. It is well known to entomologists that the death's-head moth can utter a shrill sharp cry, and pages have been written to show some minute peculiarity of structure which might account for the fact that the insect is alone among its peers in the possession of a voice. The real probability is that its cry is deeper than that of other moths, and is therefore brought within the narrow limits of our sense of sound. Again, of the luminous vibrations whose existence we can show, only one single octave can affect our eyes out of a total range more than eight times as great. The limit of the sense of light varies with the individual; thus the spectrum of potassium contains a line of violet light which is invisible to some eyes, just as some people cannot hear the cry of a bat or the shrill humming, as we call it, of a gnat. What wonder, then, if other creatures can see things invisible to us! What wonder if their voices are unheard! Indeed, as Sir John Lubbock suggests, why should we refuse to believe there may be senses in the universe other than those we know? The antennæ of insects undoubtedly must be the seat of such a sense, and one which seems, among moths at least, to increase in delicacy with the amount of feathering. Investigations into the ways of living things will lead us into the presence of stranger facts than any knowledge of their structural details."

It is good to see ourselves as others see us. This is what the *Gilroy Gazette*—a secular paper—says of Mr. Colville:—

"W. J. Colville, the Spiritualistic, and generally accounted inspirational speaker, delivered a lecture, at the Congregational Parlours here, last Tuesday evening, on 'The True Relations of Spiritualism to the Christian Church and the Physical Sciences.' Whether the speaker was inspired in the Spiritualistic sense we are, of course, unable to say, though that is claimed for him by his adherents and admirers. Certain it is, however, that he was inspired in an intellectual and literary sense, for his lecture was able, exhaustive, and intensely interesting to all cultivated minds. It would be impossible for us to attempt, with our limited space, to present even an abstract of it, as we could do neither the gentleman nor the public justice. We can only say that the address was eloquent, thoughtful, and full of charity, kindness, courtesy, and instruction. At its close, permission was given any one in the audience, which, by-the-way, was a large and intelligent one, to ask any questions that presented themselves. Some half-a-dozen questions were asked, two of them by orthodox ministers of this place, and all were answered readily, courteously and fully. Then the speaker asked for subject, or subjects, for an impromptu poem, which it was announced in the programme would be given. Three topics were proposed: 'The New Age,' by Mr. Dryden, 'Masonry and its Emblems,' by Mr. Wardell, and the 'Necessity for Educational Guides,' by Mr. Blake. The speaker announced the subjects as suited to his purpose, as, indeed, it would appear that any others would have been, and proceeded to improvise a poem using them as a basis. The effort was certainly a wonderful exhibition, considered from no matter what standpoint.

"The language was admirable, the measure and metre correct, the diction often sublime, and the whole production something quite beyond explanation by ordinary minds, yet all was simple, dignified, and presented without rant, cant, or pretension. Mr. Colville will always meet an appreciative audience in Gilroy, no matter whether his doctrines are accepted generally or not."

This is the way in which a spirit, who professed to know, is said to have gone about to explain what we unquestionably believe to be a fact—the passage of matter through matter. We have witnessed the fact repeatedly. We are no wiser for the explanation:—

"You are well aware that the density of one class of material is to that of another as the law of attraction of cohesion in the one is to the same law in the other; hence, any chemical change that is produced in the organisation of matter is simply changing the law of the cohesion of its atoms. Now we, as spirit chemists, have discovered a spirit compound, or acid, as you may choose to term it, which has absolute power over the law of attraction of cohesion. This compound we vary to correspond with the organisation of the matter proposed to be treated. When applied to the particular substance the law of attraction of cohesion is immediately suspended, and the atoms are absolutely disintegrated, and are subject to our will. When we withdraw the acid the law becomes immediately active, and the organisation of the substance treated becomes at that instant intact."—*Golden Gate*.



## 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.]

Miss Lottie Fowler.

To the Editor of "LIGHT."

DEAR SIR,—I cannot understand how it is that the truly marvellous gifts of Miss Fowler, the clairvoyante, are not more widely known and appreciated in London. In these days, when so many people have become aware of the truth of Spiritualism, I cannot believe but that her power needs only to be publicly acknowledged to be recognised. I have sat with her now, at intervals, for over twelve years, and I have never known her to make a mistake when she clearly declared that she saw any event looming in the future. Her control is very particular and much more inclined to be silent than to protest too much. Years ago she prophesied that my son (who had then shown no literary instincts) would be a dramatic author, and eighteen months before the greatest trouble of my life occurred she gently prepared me for the blow which she foresaw. I should have no hesitation in engaging in any business which she assured me would be a success, and at the same time I would never touch anything, however promising, which she declared would prove a failure. Five years before I ever saw my husband she told me I should marry him, and described his personal appearance so accurately that I had no hesitation in recognising him directly we met. She is about, she tells me, to undertake the massage treatment for disease, in which I should think she would be very successful. I consider her diagnosis of sick persons to be amongst the most remarkable of her gifts. Last Saturday I took her the closed letter of a friend relating to her sick husband, and asked her what she thought of it. She said, "O! I smell death! I am in pain all over my back! and so cold. Ice is down my back, and I am vomiting blood. I shall die in agony." And, in effect, the person she spoke of died the following day, in the manner she described, on the Continent. I had no reason to believe at the time that he would die. She sees, as a rule, most plainly into the past, present, and future, and is a valuable reader of character. I believe that those people who once consulted her on their earthly affairs would go to her again and again, and all the more because there is nothing of a "grabbing" spirit in her.

She has been unfortunate this season in having the expenses of sickness to contend against, as well as a paucity of patronage, and I shall be very pleased if this tribute to her powers should gain her more friends. Her address is 16, Thayer-street, Manchester-square, and she will remain at home any day to keep an appointment, which she wishes made by letter.

Hoping you may have space to insert this letter,—I am, yours faithfully,

FLORENCE MARRYAT.

Mr. Mathers and Eliphas Levi.

To the Editor of "LIGHT."

SIR,—Mr. Mathers and I differ less than he thinks. I asserted that if the *Kabbalah* was a pre-Christian work it is impossible that it could contain a passage setting forth that dead mortals make long flights from planet to planet for oblivion, and from sun to sun for remembrance, for this reason, that the astronomy of that date did not know that the fixed stars were suns. Mr. Mathers condemns this statement, but completely confirms it. He is the deepest student in England of the *Kabbalah*, and he cannot produce such a passage, or anything like it.

And in the matter of the Neschamah also, I find him entirely on my side. He says that when the Prophet Elias dictated the Zohar to Rabbi Simon ben Jochai it was the Neschamah of the prophet, and could not have been his Nephesh. But the teaching of the Abbé Louis Constant is exactly the reverse of this, namely, that the Nephesh, the Mr. Hyde, can return to earth, but the Neschamah, the Dr. Jekyll, cannot. He would not have been pleased with an ally who stated that the "Socrates" or the "St. Paul" of Kardec was anything but a "Shell"; or who failed to see the point of his gird against the "Magician" Home.

ARTHUR LILLIE.

## Astronomical Theories.

To the Editor of "LIGHT."

SIR,—My ignorance cannot, and spirit teachers certainly do not, supply scientific equivalents for their own modes of expression; but reading the little book to which I referred, *Geist, Kraft, Stoff*, might, perhaps, help "X." to understand the terms he notices. Being wholly unlearned in such studies, I should not presume to have an opinion as to the worth of Mr. Norman Lockyer's discoveries, far less to express any; I only drew attention to their likeness, on some points, to what I had read about in Spiritist literature.—Yours,

A. J. PENNY.

February 4th.

## Obsession by Unholy Spirits.

To the Editor of "LIGHT."

SIR,—Among all the interesting letters on the subject of lunacy which have lately appeared in "LIGHT," none seem to me to have touched the question at issue to its foundations. I suppose none of us doubt that in the majority of cases, both of epilepsy and of lunacy, the moving cause of the trouble is the obsession of the patient by unholy spirits. Now, whenever there has been an inflow of good influences to our earth, there has always been a corresponding one from the opposition. It was so in the time of Christ. It was also so in the days of Luther, of Wesley, and it is so now.

In these Resurrection days the air is full of rising spirits, longing to meet the Christ Who alone can save, yet fearing to enter His most holy presence. Swedenborg tells us in his *Heaven and Hell* what an agony of suffering the Divine Light causes, even while it purifies and saves. This being the case they naturally endeavour to reach Him through the veil of the flesh, and this they can do by entering those who have already, to some extent, risen in Him. It was probably thus that St. Paul "filled up the measure of the sufferings of Christ for his body's sake, which is the church," and suffered "baptism for the dead," the evil powers attacking him in order to get at those sheltered by him.

Moreover, Satan, being cast out of Heaven, or the heavenly state, is rapidly approaching the earthly or physical state, and the Church, "rising to meet the Lord in the air," naturally has encountered the hostile and descending forces. At the beginning of the last age the hosts of evil attacked her on the physical plane, now they have fixed upon the nerve-body for their seat of operation. Hence the pain and writhing of those who, like their Master, have "descended into hell," often unconsciously to themselves, to set the captives free. Instead of shutting the life-giving children of the Resurrection into lunatic asylums, in spite of their own often repeated assurances that obsession is the cause of all their sufferings, how much better it would be if we obeyed the Master's clear command, "Heal the sick . . . cast out devils, freely ye have received, freely give." Trusting in His promise, "Behold I give you power . . . over all the power of the enemy, and nothing shall by any means hurt you"; has no one sufficient faith to calmly lay his hand on those obsessed, and in the name of Christ to command the unclean spirits to depart?

May I give an instance in point? Father Ignatius, of Llanthony Abbey, some years ago, as he passed along the street, perceived a man lying in a shop, and held down by seven others. Apparently he had been seized by a violent fit of epilepsy. The reverend father proceeded on his way, when suddenly an unseen influence prompted him to return. He resisted till he reached the corner of the street, and then, being utterly unable to go on, he retraced his steps. Entering the shop, he placed his hand on the man, saying, "In the name of Jesus Christ of Nazareth, come out of him." In a moment the storm ceased, and there was a great calm, and the man went quietly away with a woman.

"According to your faith be it unto you."

Y. Z.

## TO CORRESPONDENTS.

P. H. N. (Demerara); E. W. W. (Grahamstown); G. S. D., (Rondebooch).—Your kind remittances duly received. Many thanks.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C."; and *not* to the Editor. Cheques and P.O. Orders should be crossed "— and Co." All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.



## 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.”—*Aftonblad* (Stockholm), October 30th, 1879.

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

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

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

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

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of 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.”