

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 374.—VOL. VIII. [Registered as a Newspaper.]

SATURDAY, MARCH 3, 1888.

[Registered as a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

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

It is my sad duty to announce this week the removal from earth-life of Dr. Anna Kingsford, whose name in the minds of Spiritualists will be chiefly associated with that of Mr. Maitland in the publication of *The Perfect Way*. Mrs. Kingsford was also some time President of the London branch of the Theosophical Society, and more recently of the Hermetic Society, to whose meetings she contributed many papers of interest and importance. She was a clear and polished writer, a persuasive and eloquent speaker. Outside of the occult, with which she chiefly concerned herself, her energies were mostly directed against vivisection, of which she had a horror. Others who knew her more closely will speak with more fulness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, chastened by much suffering, and to exceptional intellectual endowments never unworthily used.

The *Pall Mall Gazette* thus speaks of the late Anna Kingsford, M.D. :—

"The death of Mrs. Anna Kingsford, M.D., which took place on Tuesday, the 21st inst., leaves a blank which will not easily be filled, even at this period so rich in women of intellect and energy. In 1874 Mrs. Kingsford went to Paris and entered herself as a student in the medical school there. After six years' study she obtained the degree of M.D. of the Faculty of Paris, July 22nd, 1880. The brilliant thesis which won for her this honour had for its subject, *Vegetables as Food for Man*. It attracted on its appearance the attention of the scientific world, being considered a work of great value, and was translated into English under the name of *The Perfect Way in Diet*. On her return to England, Dr. A. Kingsford entered upon the practice of medicine. She even became one of the most ardent champions of the cause of anti-vivisection; and concerning this question she wrote numerous works, which have been translated into several foreign languages. One of the most remarkable of these was a brochure entitled *King or Tyrant*, written in answer to an article in praise of vivisection by M. Charles Richet, which appeared in the *Revue des Deux Mondes*. She was also president of a philosophical association, known as the 'Hermetic Society,' whose members occupy themselves with the investigation of psychology and occult science from the point of view illuminated by religious interpretation. These subjects were treated at length in *The Perfect Way; or, the Finding of Christ*, a work written by Dr. Anna Kingsford, in conjunction with Mr. E. Maitland, which was published in 1881, and of which a second edition revised has lately appeared. Dr. Anna Kingsford died after a lingering and painful illness, having been long a sufferer from consumption. According to her own assertion she would have succumbed to this disease twenty years ago but for her strict adherence to vegetarian diet. Deeply imbued with the spirit of the poet's maxim, 'Never to link our pleasure or our pride with suffering of the meanest thing that lives,' Mrs. Kingsford wore neither fur nor feathers; and recently, during the time she was lying ill, she wrote a letter to the Press, pleading with tenderness and power the cause of the seal and other helpless creatures who are slaughtered each year for the sake of their fur. She was greatly beloved and admired by a large

circle of friends, both on account of her intellectual endowments and her unwearied labours in the cause of the helpless, to which the works she has written remain as a lasting testimony."

I have a letter bearing on the Tyndall-Faraday-Hume controversy, with which I am hardly in agreement in every respect :—

"DEAR SIR,—Spiritualists have done much in even getting a king of science like John Tyndall to admit that he shall be converted to the ranks of Spiritualism if allowed to investigate in his own way; this is getting in the thin edge of the wedge. Once bring over a great leader of science, such as he is, and it is a victory worth a myriad of minor ones; for how many hang on his mere word! To convert him or a man like Huxley would be tantamount to the conversion of a Constantine to Christianity—the nation follows. The great leaders of the scientific world are those to whom we must look for real support; if they are against us the nation is against us, they rule the minds of men. A bitter wordy warfare on paper will only create bad blood and not do much to advance the claims of Spiritualists. I am sure that Professor Tyndall, if allowed courteously to investigate in his own way, is not lacking in the reciprocal courtesy which will allow of his saying that he is willing to return the compliment of investigating in our way, and *after that*, if unconvinced, he will remain a sceptic. The latter point gained, surely it cannot be a difficult matter to procure a reliable materialising medium and circle to which to invite him.—Yours truly,

"G. R. MOORE, M.R.C.S."

First of all, I am sceptical as to the possibility of forcing the truths of Spiritualism on a dogmatic mind, such as characterises many scientific men of the older generation. They are rooted and fixed: they have laid down the law so long, that their minds have become unreceptive of what, if they were forced to believe it true, must shake and shatter (in many cases) the opinions of a life-time. It is the younger generation that we must look to. Next, I am not at all sure about the wisdom of spending force on these attempts at conversion. Let us by all means open the door when we hear a knock, but let us wait for the knock. Further, I think that positive harm is done by injudicious attempts of this kind, and that real good very seldom results. And, lastly, that which should occupy us most is, in my judgment, the recording, sifting, tabulating, arranging of our facts for use when needed, as they certainly will be one day; and the evolution of some coherent system of philosophy to explain them. That is better work even than the conversion of Tyndall. This done, we may await scientific conversions with patience.

The following extract from a lecture delivered by Professor Tait, who (with the late Balfour Stewart) wrote the *Unseen Universe*, will interest my readers. It is fourteen years since these words were spoken. The little touch respecting "the harmless folly of the Spiritualist" is a scientific sop, very characteristic of what the man of science thinks it wise to say whether he means it or not. The "pernicious nonsense of the materialist" is bold, and more true.

"There must always be wide limits of uncertainty concerning the exact boundary between the attainable and the unattainable. One herd of ignorant people, with the sole prestige of rapidly



increasing numbers, and with the adhesion of a few fanatical deserters from the ranks of science, refuse to admit that all the phenomena even of ordinary dead matter are strictly and exclusively in the domain of physical science. On the other hand, there is a numerous group, not in the slightest degree entitled to rank as physicists (though in general they assume the proud title of philosophers), who assert that not merely life, but even volition and consciousness, are merely physical manifestations. These opposite errors, into neither of which it is possible for a genuine scientific man to fall, so long at least as he retains his reason, are easily seen to be very closely allied. They are both to be attributed to that credulity which is characteristic alike of ignorance and of incapacity. Unfortunately there is no cure; the case is hopeless, for great ignorance almost necessarily presumes incapacity, whether it shows itself in the comparatively harmless folly of the Spiritualist, or in the pernicious nonsense of the Materialist. Alike condemned and contemned, we leave them to their proper fate—oblivion."

The *Century Magazine* has a long article by the Rev. Dr. J. M. Buckley on "Astrology, Divination, and Coincidences," illustrated with diagrams and hieroglyphics. It is curious, and possesses some points of interest, but it does not carry us beyond Mr. Richard Proctor, and that is not far. The writer quotes a curious prophecy made by Zadkiel, in his almanack for 1853, respecting the fate of Louis Napoleon. "Let him not dream of lasting honours, power, or prosperity. He shall found no dynasty, he shall wear no durable crown, but in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring martial hosts, he descends beneath the heavy hand of fate, and falls to rise no more." Making due allowance for grandiloquence, and discounting the trembling of affrighted Europe, that prophecy may be taken to be as remarkable as any that Zadkiel has given us: though, amid the vague generalities which can be oracularly explained, he has unquestionably made some hits, of which he is not slow to tell us.

### "WHAT STORM IS THIS THAT BLOWS SO CONTRARY?"

BY F. J. THEOBALD.

(Continued from page 89.)

Twice I find in my diary, within the next two or three weeks, after a long message of private interest only, the words, "here followed a short message for Mrs. R., with replies to mental questions as usual."

I remember it was then, as it often is now; the large amount of writing involved in copying the long spirit-messages given to me, was often more than I could manage to do. I now look upon those entries with regret, because of the great interest it would have been to follow up such continual tests.

The last séance we had together, before my return home, is dated April 11th. We were speaking of the different sects in religion, and whilst I, pencil in hand, was passively waiting for any movement, it was written:—

"The outcome of the struggles of the mind of man."

I was fearing we should not get much, but very anxious for a few parting words for Mrs. R. Soon the writing continued.

"The channel is limited. We would say much, but the weakness of the flesh is as a barrier to the spiritual, in every way. But it is a barrier to many things, and must be striven against, and overcome.

"It is possible, in spite of outward trial, in spite of physical hindrances, to live very closely to your Father God; to be One with Him. Then be not over-anxious if the spirit's efforts to overcome the flesh, oftentimes fail, or at the best of times be very limited. . . . The glorious days of the reign of Christ are at hand. Through long years has the struggle between materiality and the spiritual powers been great. The Christ-spirit has been crushed beneath the weight, but it has gradually leavened the whole lump, and now is rising strong and free.

"Rejoice, rejoice, and be exceeding glad.

"Despond not, as the aspects of evil repel you on every side

and in every form. Walk ye as Christ walked; in the world, yet not of it; and by your very presence shedding around a holy, calming, peaceful influence.

"Your loving father . . . writes in unison with a bright group of loving ones, who fain would, on this (last) evening, pour upon you both a large share of loving power.

"Leave off now."

"What can I do but believe in the truth of Spiritualism, and as from God!" said Mrs. R. to me, whilst together we recalled the singular manner in which she had been led into the subject, so long tabooed and dreaded. She wisely determined to keep her knowledge to herself, and not to arouse the anger of her friends belonging to the little sect, of which she had been a loved and respected member for over forty years.

The following October I found myself once more settled in my rooms by the ever-murmuring sea, little thinking of the somewhat momentous experiences awaiting us. Mrs. R. was still rejoicing in her new-found belief, and declared, that in spite of the loss of her husband, and the serious responsibilities which surrounded her, "the last year had been the happiest of her life."

But clouds were gathering. Her fellow-worshippers in the community to which she belonged, had in some way, begun to suspect the presence of heresy in their midst, and (as in the recent case of our friend Mr. Charles Ware) determined to hunt it down. I do not know the sect; whether they designated themselves "Bible Christians," "Plymouth Brethren," or what, but in speaking of them to each other we always called them "The Brethren."

Whether the singular physical manifestations that set in from the day of my return, continuing every day to the end of my sojourn in that house, were intended to give us warning of the approaching storm, I cannot say. Or, probably our spirit friends were but trying to convey to us their deep sympathy, knowing that any such tangible evidence of their close presence would be a source of constant joy to us both.

Mrs. R. soon told me the state of affairs, and that the Brethren appointed by the community to investigate the matter, came frequently to converse with, and warn her, of the terrible sin she was committing in attaching herself to this "malignant and audacious heresy," which dared to know something about the spiritual world, which their traditions and creeds could not discover. They begged her to pray for deliverance from this temptation; and to study her Bible, which would infallibly show her the error of her ways, &c.

It was in vain for her to assure them that she had already taken these steps, with the result of being led to a conclusion about Spiritualism different from theirs; that her study of the Bible, confirmed her belief in its truth, seeing it was full of it from beginning to end, and most especially in the life of our Lord, our Great Exemplar and Pattern.

It was in vain also for me to write, and invite any of the Brethren, who chose, to come and let me speak with, and explain to, them something about this subject, of which they evidently knew nothing. No replies were vouchsafed, no notice taken whatever. Possibly they did not approve of the spirit of one of my letters, in which I said, "Anyone who would like to come to me for information, I shall be glad to see, but I distinctly refuse to waste my time and strength, in fruitless defensive argument upon a subject about which, from long experience, I am the most capable of judging."

I felt compelled thus to protect myself, as I had really suffered great annoyance from some of these "Brethren," who, without any introduction, had forced themselves into my room to assure me that I "was going to hell." Said I to a friend one day, "I had Captain T. to see me yesterday."

"What did he come about?" she asked.

"Oh, only to tell me I was going to hell!"



"Well," she exclaimed, with an amusingly indignant expression on her face, "and what is that to him!" evidently not seeing at first, the equivocal character of the remark, at which we both laughed; not irreverently, I hope, extenuating circumstances being considered.

But to return to my subject. In the meantime, Mrs. R., hoping to keep a quiet life, would now come to me, Nicodemus-like, in secret. In her own house, her servants, two or three of whom belonged to the same community, were questioned by the "Brethren" as to "how often she went to see Miss Theobald," and it was seldom we could be together many minutes, before some one knocked at the door, and she was called away.

At last, finding her belief immovable, the Brethren told her that "all they required of her was to acknowledge that Spiritualism was the work of the devil!"

"Never in my life," Mrs. R. exclaimed to me one day, "never have I been so tempted to tell a lie! If I do but say the words, 'it is all of the devil,' they will leave me at peace." This was, of course, out of the question. If the word "devil" was only a proper name, it might "smell as sweet" as any other, but as it was understood to represent the quintessence of all wickedness, of course she could not falsify her experience, by giving this name to that which she only knew as goodness, and indeed the impression of goodness was confirmed by the conflict and opposition which it aroused. Mrs. R. declared that it was impossible for the devil to inculcate such holy teaching, such unceasing exhortations to prayer, and trust, and piety.

At the end of two or three months I said to her, "It is evident you will have no peace so long as I am with you. I will go away."

To our mutual regret and trouble this was agreed upon.

The one trial which Mrs. R. apprehended was separation from this community, of which she had been a member for over forty years, and the threat to "read her out" if she did not yield to their exhortations gave her the bitterest grief. I could not understand it myself. I think I should have rebelled at the outset, and refused to submit to such spiritual tyranny, worthy only of the mediæval ages, but Mrs. R. had nothing truculent or combatant in her fibre. She was too gentle to take up any weapon, even of self-defence, and after so many years' connection with these pious autocrats, she had come to cling to them, with an attachment not proportioned to *their* merits, but to her own. This, at least, is *my* view of the case—an *ex parte* one, of course, and so subject to discount.

One day I exclaimed indignantly, "Let them do their worst. Let them read you out! You are known here well enough, and it can do you no harm."

"Ah," she replied, "it is not only *here* that I should be 'read out,' but in every assembly of the community throughout England."

Let me just add that after persevering in their efforts to compel her to yield to their determination, that she should "only acknowledge this Spiritualism to be all of the devil," she was at last "read out," the words used being\* to the effect of, if not exactly, as follows:—

"After much consideration, many prayers, and frequent exhortations with one who has for many years belonged to our community, we feel it incumbent upon us to read Mrs. R. out, as one who, having yielded herself up to the doctrine of devils, and departed from the path of holiness, is no longer worthy of sitting at the Lord's Table."

#### A Spirit Bell.

Now let me relate some of the strange experiences that came to us during the few months we spent together. I believe it was on the very day of my arrival, towards the

end of October, that I noticed what I thought to be a bell, *i.e.*, a single clear gong-like note.

I heard it repeatedly. Each time it came, I looked up involuntarily towards where the bell seemed to be located, for, strange to say, it sounded close to me, as though it might be in my room, or by my elbow.

Two, if not three weeks passed, before it at all occurred to me that this mysterious musical bell might have a spiritual origin. For it is undoubtedly a mistake to suppose that Spiritualists always jump to a hasty conclusion and attribute every rap, or jerk, or sound which they cannot at once explain, to the work of spirits. If, however, a spiritual explanation fits, when no other will, we allow ourselves, sometimes, to come to a decision, instead of remaining helplessly *in vacuo*. We prefer distinct belief to vacant gaping or bewildered staring, or to some fantastic logical solution, which determined theorists can always construct, spider-like, out of their own infinitely fecundating, wonder-strangling secretions, and which the logical will, can turn out in an inexhaustible variety.

At last I asked Mrs. R. whether there was any gong-like bell in the house, or anything at all to account for what I heard. She assured me there was nothing of the kind near, or in any part of the house.

The next time the bell rang I said, "If this is really a spirit-bell, please ring it again at once, at the opposite side of the room." Immediately my request was granted—a loud, clear note rang out at the spot I had indicated.

This bell never ceased during the whole time I was in my rooms. Loud, clear, and very musical, it rang in all parts of my room, and frequently was apparently located outside my windows, which were on the first floor, overlooking the garden by the side of the house, whilst the sea beach was along the front.

Frequently also the bell sounded in the passage just outside my door, which led out of the larger hall belonging to other rooms.

It rang continually when friends were with me; and they also (I think without exception) heard it. Strange to say, anxious as Mrs. R. was to hear it, it very rarely came when she was with me.

#### Spirit Raps.

In addition to my lovely bell, raps of all kinds came in my room, and on the walls of the drawing and dining rooms, closely adjoining in the wing of the house in which I was living. Fortunately they were not continual, and also were so loud that any one using those rooms would inevitably put them down to a carpenter at work near at hand. In fact, this is what I did myself, until one evening, when I spent a few hours with some friends who were staying in the same house, one of whom was interested in Spiritualism. When I returned to my parlour this friend accompanied me, and said, "Did you hear those spirit raps?" "No," I replied, "there were knockings about the walls, but they could not have been spirit-raps, surely they were too loud!"

"I am quite sure they were spirit-raps," she said. "I would not say anything about them before aunt, but I made sure you would notice them."

Upon this, my friend went down to the dining-rooms, found them all unoccupied, and upon inquiring of Mrs. R., she told us there had been nothing going on to account for the noises, by any ordinary means.

Whilst we were talking together that evening my bell rang out, to our great delight, and was louder and more erratic in its movements than usual. The unseen intelligence evidently was pleased to gratify us by shifting the sound in the most eccentric fashion. It rang in rapid succession in different parts of the room, then outside the window, and again in the hall.

The raps came very gently in my room, but I could never get definite answers to questions. I felt rather

\* The chapter entitled "Read Out," in *More Forget-me-nots from God's Garden*, was founded upon this true narrative of facts.



sorry for Mrs. R.'s sake, because the servants began to whisper together about the mysterious sounds so constantly heard in my room. No doubt this fact would be reported to "The Brethren."

For some time Mrs. R. and I., corresponded *sub rosa* and through a third party. I need not say that I yielded to this arrangement for the sake of my friend; but although the supervision was at times suspended, it did not cease. At last, after three or four years, the dreaded ordeal took place, the *reading out* was gone through, and I believe Mrs. R. was agreeably surprised to find that, instead of being crushed and extinguished by it, she soon felt strengthened because of the wider range of spiritual pasturage in which she found herself thus forcibly placed.

### IGNORANT INCREDULITY.

BY MRS. A. J. PENNY.

"Communication with Heaven is at this day intercepted, insomuch that few believe there is any Heaven; and, what is surprising, much fewer amongst the learned and erudite than among simple people."—SWEDENBORG.

Scientific people must frequently observe in their own lines of research that incredulity is in proportion to ignorance; yet it is seldom found that they will allow ignorance of unseen beings to be the cause of their own incredulity as to *them*. But it can be nothing better. The dullest boor in the country, who laughs with felt superiority when told that the earth moves and not the sun, has not a denser ignorance to support his contempt, than a scientist who declares all knowledge of an invisible world to be mere fancy. To him, of course, it would be. Yet if Dr. Johnson were to return to his beloved London now—supposing that since his withdrawal he has had no cognisance of it—I think he would be almost more surprised at the present attitude of thought regarding the unseen world than by the telephone or electric light. These he would call discoveries, but, according to the estimates of his lifetime, he would deem such curiosity about invisibles as we now confess a strange decline to mental childishness; for in his day all unaccountable phenomena significant of unseen agents were summarily classed by educated people among superstitious fancies. I have been much struck with the change brought about since then, while looking through a book only some eighty years old—Mrs. Grant's *Essays On the Superstitions of the Highlanders*. Her mode of dealing with them proves that she was large-minded for her day, and yet she assumes throughout that all belief in the supernatural incidents described was superstitious, and she proceeds to account for it very judiciously, if the hypothesis that no fact underlies such belief could be just. Evidently she thought that any real ground for it was out of the question.

"Such things," she says, "ought not to be believed by those whom cultivated reason and enlightened religion have raised above the childhood of the faculties." (Page 124, Vol. I.)

"In process of time, as the dawn of intelligence began to brighten, those possessing superior powers of intellect climbed to higher stations and took wider views, while ignorance and folly grovelled on, contented with the worn-out opinions which their superiors, in their progressive march, had thrown away." (Page 89, Vol. I.)

Why it is just this *défroque* in question—these cast-off intellectual rags—which, with all the wealth of nineteenth century interests to choose from, an ever-growing number of our most advanced minds are seeking out, re-examining, repairing, where stronger evidence allows, putting on afresh! But even Mrs. Grant had some measure of approval for ghosts. "Those unreal appearances which still, in this improved state" (one more advanced as regards mental culture), "held their ground in those visionary regions were not so pernicious in their effects as might be supposed" (page 123, Vol. I.), because, as she points out, materialistic

belief is a grosser superstition, and, therefore, admits that there is:—

"A beneficial effect arising from that awful sense of the future and unseen which, in the infancy of knowledge, is impressed on the mind by the deep-felt consciousness of the separate existence of the departed spirits and the lively apprehension of their unseen presence." (*Ibid*, page 232.)

"For, even this depraved appetite that listens to wonders, not only supernatural, but unconnected with any cause or motive, with avidity, totally distinct from credulity, is still a lurking symptom of that aspiration which pants for a wider field of excursion and higher objects of desire." (Page 303.)

Just so; and in these days we call that field, "the Occult," and sated with tangible goods, either dig or dream, parade or chatter, upon that spacious ground with all the energies of original thought or mimetic fashion.

In this generation we are like people who have discovered rich veins of precious metal in what was held to be waste land before, and the discovery being made, the rush that follows is not always that of a select horde, nor the "prospecting" always successful. Yet one great gain undreamed of by our immediate ancestors has been secured—the perception that the loss of what they called superstitious belief denotes loss of faculty rather than increase of knowledge—that on this ground the reputed light of reason, so far from removing a "figment" of the mind, has added to its blindness. There was a time, within the memory of middle-aged contemporaries, when pianofortes had two or three octaves less than those of modern make; and now we can see that the melodious simplicity of old-time music was not due to its perfection, but to paucity of means for elaborating fuller harmonies. It is the same with our ideas as to the inhabitants of this world's sphere; enlarged knowledge and rarified subtleties of sense have given us far more complicated notions of surrounding intelligent life; and in vain scientists scoff, refusing to believe what they cannot subject to demonstration. The tables are turned upon them now; thanks in part to Eastern Theosophy, with its recognition of a sixth sense, and to the patiently acquired evidence of Spiritists, *savants* have now to be told that positive experience outweighs negative theory, however plausible, and that in all calculations as to possibilities we must allow for other unseen forces, beside their *imponderables*, and that we are no longer so foolish as to expect reason to classify all knowledge; one might as well expect to discern moonbeams in the glare of gas.

A belief that has survived every effort of the Psychical Research Society to reduce it to the limits of thought-transference must be robust and well-nourished by facts. To one member of this society we are peculiarly indebted for enabling us to see the cause of the connection between belief in, and actual consciousness of, supersensuous presences which has hitherto been the most suspicious characteristic of Spiritism. It was naturally regarded as a simple case of demand and supply (of subjective demand, and supply equally self-evolved to meet it); and so far it is, that without sincere and earnest demand, no supply will be offered: but it exists independently of that as surely as the wonders displayed by the microscope, before eyes are applied to its use.

A careful reading of Mr. C. C. Massey's address to the London Spiritualist Alliance, "On the Application of Scientific Research to Spiritualism," January 27th, 1887 will make this very important point convincingly clear, and to quote from it would give no adequate idea of its cogency. This one passage, however, gives its dominant note. "No fact is really believed or entertained unless there is a form of intelligence suitable for its reception." Not aware of this much explaining truth, "many investigators," as Mr. Massey observes, "work without any hypothesis. They have no conceptions adapted to these phenomena. But what is worse, they have no notion that any hypothesis is at all wanted; they even pride themselves upon being



simply 'observers,' as if simple observation of new phenomena with nothing but old ideas in the head could protect us from constant misunderstanding of what we are observing." (Page 6.)

This error, I think, has told quite as much upon our estimate of mysterious phenomena in other times and other countries as upon our posture of mind respecting those which have become common in our own. The fact that belief in *revenants* is almost universal among uncivilised people has had but one interpretation—ignorance, and fancies originating in fear or fond longings for some sign from friends put to silence by death. Undoubtedly both ignorance and fear add to facts, and cause super-credence of many kinds; but the *learning* which has been toilsomely won during the last thirty years is that whereas superstitious minds build their imaginations upon a basis of truth, obstinate incredulity as to angel or spirit manifesting itself among us, builds assumptions of reason on a vacuum, on ignorance—on this subject—as gross as any disbelievers can remark in other people, of other modes of knowledge. The retort so often heard when ghost stories were discussed that there can be no truth in them because they always die out as civilisation advances, has entirely lost its force. The literature of the present time gives it emphatic denial. Not only from current social history, but from deepened intelligence as to man's position with regard to unseen associates, we have learned that the old coin of incredulity must be called in. It must be re-minted to be of any future use.

Notwithstanding our own power, constantly proved, to quench and disable the Spirit of God in our souls, for ever seeking to reveal itself there, and to manifest Divine powers in our lives—always seeking and so often repelled! we used to take it for granted that all spirits out of a mortal body were relatively more powerful, and in no wise dependent on the embodied for recognition if they chose to appear. Knowing nothing about mediumship we believed ourselves to lie open and passive to the influence of unseen powers whenever they wished to affect us. Yet more than forty years ago an obscure Theosophist, anticipating our recent *aperçus*, had shown that this was a misconception. In his *Theosophic Revelations*, J. Pierrepont Greaves makes us see that it is as vain to expect knowledge of the supernatural world from minds highly cultivated, and artificial in taste and habit, as to expect light to enter through a darkened glass.

"Man," he says, "by wandering from nature into art, becomes disorganised, and as such cannot receive those supernatural changes which the supernatural makes in the natural when it is in a suitable natural condition. . . . It is a matter of daily experience that the more men are restrained within the natural limits, the more there is for the supernatural to act. . . . The supernatural instinct seems to be inefficient, when it is the natural co-efficient that is unconditioned. . . . The natural mind cannot mix itself up with the toils and intricacies of art and the artificial life without hindering its own useableness to the supernatural mind."\*

With how much besides has the modern mind mixed itself up? Not to speak of the greatly increased luxuries with which the body has been supplied, often to the silencing of the captive within, even religious thought has been so distracted by contradictory guidance; and spiritual life so overloaded with means for promoting its growth that contemporaneous piety seems as much harmed by would-be helpers as a fire when choked with too much coal. Only the aiding *Spirit* of God in one case, and the free breath of air upon feeble flame in the other, can rekindle heat and light.

It was in this and assuredly in no irreligious sense that Swedenborg said: "In the Christian world the understanding in things divine is closed by religion, and it is thence become so dull and resisting in regard to such subjects,"† and

Gichtel, in one of his letters nearly a century before, "Faith is so deadened under religious opinions, that without the true spiritual new birth it cannot be roused and awakened."

(To be continued.)

### "I BELIEVE ... IN THE COMMUNION OF SAINTS."

As a child, the following maxim was duly impressed upon my youthful understanding:—

"To do to others as I would  
That they should do to me,  
Will make me honest, kind, and good,  
As children ought to be."

This most excellent sentiment would, if put generally into practice, save us all an infinity of suffering of all kinds, and it applies quite as much to those who have passed through the gate of death, so-called, as it does to those still on this side. I have been horrified at the cold-blooded cruelty which men and women, not otherwise hard-hearted, show towards those whom, having passed from their natural sight, those persons now term "ghosts," and despise accordingly.

This is a case in point.

A spirit, in the dress of a sister of mercy, appeared about the altar in a certain convent, week after week. She was visible to the patients only; the sisters felt her push against and hold their hands, but could see nothing. Manifestly the spirit was there for some purpose, and one would have thought that the choice of so holy an atmosphere as that of God's altar would have shown her to be at least harmless. However, at the earnest petition of the sisters, the priest arrived with bell, book, and candle, and together they solemnly exorcised this member of their own order from their presence. Whether it had the desired effect I am unable to say.

Again, another instance. A spirit wanders at the present time through a house in Chelsea, often sighing deeply, plainly showing that he requires both help and comfort. One of the inmates of the house heard the sigh, and presently heard her name spoken appealingly by some one at her side. Yet found she nothing better to say than angrily to ask why he came about the house merely to cause fright and annoyance. Of course, being thus repulsed, he left her, to recommence the weary midnight tramp that so annoyed her. Sometimes he is heard to mutter to himself, at other times he sings a dismal, weird chant.

Among all the cases I have heard of, and their name is legion (apart from Spiritualism properly so-called), of the return of our fellow creatures to our atmosphere, scarcely ever have I heard that anyone has taken the trouble to inquire what they need, and so to relieve the awful nervous tension from which they must suffer, it is to be feared, often agony indescribable.

The late Bishop of Winchester was a noble exception. Most of us have heard the well-known story of the priest to whom Dr. Wilberforce spoke, courteously inquiring, "What can I do for you?" On being told the reason of his visit, the Bishop hastened to obey his instructions. Had Dr. Wilberforce not spoken first, the priest informed him it would have been utterly impossible for him to do so. In this case, the spirit, from a sense of honour, was unable to rest until certain papers, delivered to him under the seal of confession, had been destroyed.

Again. A lady staying in one of the hunting-boxes of Charles Stewart, in the Highlands of Scotland, one day heard a deep sigh near her in the room. This turned out to be the Prince, who told her he was bitterly sorry for all his misdoings while in the outer body, and besought her to pray for him. She assented, and furthermore promised that she would sleep in the same room, and that she would help him as far as she could if he cared to return, which offer he joyfully accepted.

From experience, I have found that by an effort of the will and imagination it is perfectly possible to bring oneself sufficiently *en rapport* with a spirit visitor to know by intuitive perception what he needs. Some years ago a spirit came to me in great mental distress. It happily occurred to me that it was the old cry, "What must I do to be saved?" I gave the answer aloud, "Believe on the Lord Jesus Christ and thou shalt be saved," adding a few words of my own. He went away, after impressing me with the idea that he meant to carry out my suggestions. In less than an hour he returned a different man, his atmosphere as peaceful and even joyful as it had been the reverse. Having conveyed to me by impression his grateful thanks, he again departed.

Surely this way of acting is more worthy of the God whose name is Love, more worthy of the name of Christian than the other. Let us beware how we repulse in our ignorant folly a suffering brother or sister, or cast out as evil those who may be God's angels sent to bless us, or, as we have measured to them, it may, some day, be measured to us again.

Y. Z.

\* *Theosophic Revelations*, pp. 162 and 167.

† *Divine Providence*, par. 70.



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## Light:

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

SATURDAY, MARCH 3rd, 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.

I

(Continued from page 92.)

Following on this editorial expression of opinion we have a letter addressed by Sir Emerson Tennent to Professor Tyndall, and published by the latter gentleman:—

"66, Warwick-square, Pimlico,

"May 22nd, 1868.

"MY DEAR SIR,—After reading the various letters in the *Pall Mall Gazette*, in which strictures have been passed on the letter which Mr. Faraday wrote to me, on the subject of my request that he should be present at some of the 'manifestations' displayed in the presence of Mr. Home; and, above all, after seeing the *résumé* and comment on these communications in the *Pall Mall Gazette* of to-day, it strikes me that some injustice has been done to Faraday by insulating his letter from what had previously passed between him and me, and thus pronouncing upon its tone and temper, apart from the considerations which led to the expression of either.

"I think, therefore, it might be well to set Faraday right so far as regards the previous circumstances, and they are simply these: You may remember a remarkable article, written by Mr. Bell, which appeared in the *Cornhill Magazine*, under the title, if I recollect rightly, of 'Stranger than Fiction.' This paper embraced in one condensed account the several phenomena occurring on several occasions in the drawing-rooms of a lady of rank in London, and in, I think, nearly every instance I was present and saw what he described. You have already stated correctly that on these occasions I was a spectator merely, and not a convert or a Spiritualist; but I regarded *some* of the things I saw as so extraordinary that, having puzzled me to imagine how they could be done (without a supposition altogether inadmissible, namely, the connivance and concert of the lady of the house with the express intention to deceive and delude her guests), I bethought me of asking Mr. Home and Mr. Bell whether there would be any objection to inviting a man like Faraday to be present, and, should they again occur, to encourage him to examine and if possible to discover by what means such unusual results were obtained.

"With their full approval I called upon Faraday, and in a friendly and cordial interview I narrated to him such of the occurrences as I thought were worthy of investigation. By this selection I mean that I promptly excluded everything that occurred when the room was darkened, because, being insusceptible of proof, they were not entitled to attention. I excluded equally everything for the production of which I could imagine some device common to the performances of the professors of legerdemain, and I confined my enumeration as entitled to further scrutiny solely to two or three items, so

curious that, except on the conjecture alluded to of unworthy connivance on the part of the lady of the house, they seemed to be inexplicable.

"Faraday received my request in the same gentle and genial spirit which endeared him to us all, but his first impulse was eminently characterised by a cautious regard for the interests of true science, of which he was one of the recognised trustees. He reminded me that he had already spent some time in an unsatisfactory search for some physical principle to which such phenomena might be referable, and, unable to discern any, he naturally was thrown back on the supposition that they might perhaps be more or less the result of deliberate prearrangement. If so, he felt naturally apprehensive that he might fail in detecting the process, because, as he said, although familiar with the observation of natural analysis, he had no sufficient experience with mere mechanical agency, or rather, he might say, in such case, 'mechanical contrivance,' as to give him sufficient confidence that he might not fail. And failure in such a case would be regarded, not merely as a discomfiture of truth, but as a corroboration of error.

"However, he added, as he was desirous, personally, to gratify me in the matter, he would take a few days for consideration, and the result of his reflection was the letter I have already sent you, embodying the conditions under which alone he felt that he would be safe in acceding to my request without imperiling the interests which he felt to be in his own keeping.—Faithfully yours,"

"To Professor Tyndall, &c."

"J. EMERSON TENNENT.

There, so far as any profitable reproduction concerns us, the correspondence ceases in the *Pall Mall Gazette*.

The important attitude of Faraday towards an investigation in which he had no interest is curiously paralleled by a letter addressed by Darwin to another professor, who has frankly avowed that he also has an interest in the facts which to so many of us seem of paramount interest. Mr. Hensleigh Wedgwood, a connection of Mr. Charles Darwin's, is well-known to our readers as a Spiritualist, not of yesterday, and no doubt he had mentioned the subject, which he had long investigated, to Mr. Darwin. At any rate, as has been noticed in these pages, Darwin had assisted at a séance, and at his request Huxley assisted at another, and sent in a report to Mr. Darwin. We wish we had the text of that report before us. We are entirely of opinion that both these eminent men of science carried away a perfectly false impression. And, even if it be heresy to say so, we are by no means of opinion that they were the best possible persons to investigate these occult phenomena, being, first of all, preoccupied with other work, and having neither inclination nor time to devote to what is really the business of a lifetime.

Here, however, is the letter to Mr. Huxley extracted from Darwin's Life:—

"C. Darwin to Professor T. H. Huxley.

"Down, January 29th, 1874.

"MY DEAR HUXLEY,—It was very good of you to write so long an account. Though the séance did tire you so much, it was, I think, really worth the exertion, as the same sort of things are done at all the séances, even at ———'s; and now, to my mind, an enormous weight of evidence would be requisite to make one believe in anything beyond mere trickery. . . . I am pleased to think that I declared to all my family, the day before yesterday, that the more I thought of all that I had heard happened at Queen Anne-street, the more convinced I was it was all imposture. . . . My theory was, the medium managed to get the two men on each side of him to hold each other's hands instead of his, and that he was thus free to perform his antics. I am very glad that I issued my ukase to you to attend.—Yours affectionately,

"C. DARWIN."

(To be continued.)

TRUE happiness! No mocking in this world ever sounds to me so hollow as that of being told to cultivate happiness. What does such advice mean? Happiness is not a potato, to be planted in mould and tilled with manure. Happiness is a glory, shining far down upon us out of Heaven. She is a Divine dew, which the soul, on certain of its summer evenings, feels dropping upon it from the amaranth bloom and golden fruitage of Paradise.—CHARLOTTE BRONTE.



### "CHRISTIAN SCIENCE."

If the Pastimes Editor of *Truth* were to announce a prize for the best answer to the question, "What is Christian Science?" he would get many conflicting answers. Professor Huxley might say grimly that the two words were contradictory; and perhaps the Duke of Argyll might point to his articles in the *Nineteenth Century* as furnishing the best reply. It is certain, I think, that not a single reader of *Truth* would be aware that the disciples of "Christian Science" are a body of mind-healers. Their headquarters are in Chicago, with branches in England as well as America. They have a periodical, and several volumes which set forth their teaching. And they have many disciples.

Perhaps their terminology is misjudged. The full meaning of the words "Christian Science" can only be grasped by a few. And when the mind-healers announce that "Affirmation" and "Denial" constitute their secret of healing, simple folks are much bewildered.

We will write down the chief "Denials" and "Affirmations" of "Christian Science" to see what light they throw on the subject.

1. There is no evil.
2. There is no matter.
3. Sorrow is believing that there is anything besides good.
4. Sickness is believing matter can feel or spirit err and suffer.
5. Death is believing in matter.
6. If we believed our bodies were only shadows, and that spirit is all there is, we should neither suffer nor die.
7. There is only one substance in all the universe, pure mind.
8. The all is spirit. The all is the good.
9. The spoken word brings things to pass.
10. God is all love, life, substance, intelligence, power, knowledge, presence.
11. I am an idea of God, a special thought of the All-good; and in good I live and move and have my being.
12. Like God or the good, I am spirit and mind; and I reflect power, holiness, and wisdom.

Now much—indeed most—of this would be accepted by the disciples of Fichte and Schelling, as well as by most Spiritualists. But it might be urged that what is written is too dogged and downright.

To this the mind-healers would probably answer that they meant to be dogged and downright. It is by accepting these truths in a half-hearted way that their importance is lost. They say, if I understand them aright, that this is a credo that ought to be repeated at bed-time and each morning when we wake up.

"Denial unclothes the mind. Repeat the Denials at night. Generally while you are doing this the little vexations or fears of the day will occur to your mind. At each one think your word of denial. But do not fret yourself by making it a long or weary process. Denial may have such a remarkable effect on the mind that it is only right to tell you about it.

"On the one hand, denial may give you a good night's rest; freedom from, say, dyspepsia, from bad dreams, from wakefulness.

"Furthermore. Denial may yield you the most astonishing experience you ever had. The whole world will rise up before you bit by bit, and to everything you will oppose your word of denial. It will be like a day of judgment that you hold in your own soul. Everything and everybody will pass before you, unbidden, unwelcome, perhaps. If such a great moment should come to you, seize it." (*Woman's World* for November, 1887.)

"Denial" here seems only another name for the reveries and extasia of the mystic in his solitude. These mysteries do not come to all.

"That raises a very difficult question, but we may as well meet it here as evade it. The fact is, it is impossible to know for

which person in any large audience these truths would prove true within what they call a reasonable time. Some will go home, will 'deny matter,' come at once into the reality of the whole Kosmos and joys that I dare not mention so far do they transcend all lawful speech. And there are others who will merely listen, and will not get any traceable good for months or years."

All this is the Christianity of Christians like Clement of Alexandria, who preached that Christianity is the "light that comes from the soul," a "rational death separating the soul from the passions." It was the higher knowledge, "not designed for the multitude, but communicated only to those who were capable of receiving it, and that orally, not by writing." (Kaye, *Clement of Alexandria*, p. 241.)

But the same ideas as these are probably in the minds of the Sufis, whose energy in North Africa is creating such disturbance in the minds of our deans and archdeacons. It is likewise the exact teaching of the Buddhist High Priest of Ceylon, who told Mr. Edwin Arnold the other day that he knew nothing about Esoteric "Atheism" and "annihilation." It is the teaching of Böhme and Swedenborg. Why call it exclusively "Christian Science"? To conciliate the Christian world, will perhaps be the answer. But the Christian world is not conciliated when it hears of mysticism, mind-healing, and the rounding off of sectarian angles.

But mind-healers cure the body as well as the mind:—

"Every particle of disease in the world comes from what we have been in the habit of calling a 'lack of vitality.' And not only disease, but old age and death. But in all the universe—within man and without him—there is no lack of vitality. God expresses Himself in ceaseless vitality. His vitality is omnipresent, and its potency is beyond the most extravagant human computation. Therefore no man lacks vitality; he only lacks the recognition of it. My recognition of it stands to the patient in lieu of his own recognition, and the result for the time being is the same as if he recognised it."

The great question of Mental Science is stated to be:—

"How can we re-vitalise our own bodies and the bodies of our patients, thus substituting health for disease and life for death?"

The answer to this is by "Affirmation" and "Denial."

Let us suppose that A. has rheumatism in the knee. B. is introduced; and he "affirms" strongly, either mentally or aloud, that that rheumatism does not exist. If this process is repeated by a trained affirmer it is said that this rheumatism will promptly vanish. And the same processes are reported as succeeding in graver disorders. A patient of Miss Angie Haste "had been suffering for years with a complication of disorders," including partial blindness. In six weeks she could do her own housework and "help her husband in work that required writing." In the same number of *Woman's World* Mrs. H. M. L., "a sister-in-law of one of the leading physicians of St. Louis," a lady who had been confined to her room for eighteen years, and "cauterised, cut, sewn and blistered" for many disorders, including peritonitis, rheumatic gout, asthma, seven fatty tumours, ovarian congestion, &c., after four months' treatment by "Christian Science" was cured. We read also of a "Mr. English, of San Francisco," being cured of a cancer on the lower lip. Pathology would, of course, demand verifying evidence before accepting such facts. I write these down because they are interesting in the same way that the reports of travellers amongst medicine men of many lands are interesting. Mesmerism, faith-healing, prayer-healing, *massage*, and "Christian Science," seem to proceed on the same lines, although this is strenuously denied by the latter. Each acts as a burning glass to focus the rays of the great spiritual sun.

Two remarkable cases I will cite from books of old travel in India. The *Oriental Annual* of 1836, citing



*Forbes' Oriental Memoirs* (Vol. III., p. 249), records a remarkable case of healing from a snake bite. In Baroche was a Mussulman named Lulla Bhaie, who had cured many natives bitten by the cobra and also the kubbeer bur. He took no fee. All the English residents considered this man's cures authentic except Mr. Robert Gambier, the chief official of Baroche. By-and-by a gardener in this gentleman's employ was bitten by a cobra. Lulla Bhaie was sent for, but Mr. Gambier, dreading fraud, would not allow him to commence operations. With much inhumanity he stood, stop-watch in hand, examining the victim's pulse whilst the poor native was writhing in all the horrible tortures of snake poisoning. Not until death had almost come was Lulla Bhaie allowed to begin. The native, without touching the patient, flourished a kutarra, or dagger, before his face. In half an hour the heart seemed to beat once more; circulation quickened, and within an hour the patient recovered consciousness. In three hours his life was no longer in danger.

This is a case of white magic, but it seems to stand to reason that if revitalisation can be procured in this startling manner devitalisation can be got likewise. In the same volume of the *Oriental Annual* is given a Brahmin's curse, from Colonel Tod. Oodi Sing, a powerful and violent Rajah, fell in love with a Brahmin's daughter. The Brahmin, who was a votary of Aya Mata, whose shrine is at Bai Bhilara, found there was no way of saving his daughter from what he thought pollution except her death. He dug a pit, slew her, cut her into fragments, mingling these with fragments of his own flesh. He then presented this flesh as a sacrifice to Aya Mata, pronouncing the following curse:—

"Let peace be a stranger to Oodi Sing, and in three pahars (watches), three days, and three years, let me have my revenge."

It is recorded that in obedience to this curse the Rajah perished miserably.

ARTHUR LILLIE.

### "ANIMAL MAGNETISM."\*

#### FIRST NOTICE.

Perhaps no more conclusive evidence as to the change which the last twelve or fourteen years have produced in the popular mind as to psychical subjects could be adduced than the publication of Messrs. Binet and Féré's book in the series that includes Sully's *Illusions*. Yet we have here in the familiar red cover a serious work devoted to the consideration of matters the very mention of which excited the laughter of the knowing ones a very short time ago indeed.

The authors of *Animal Magnetism*, with great candour, say at once that the observations recorded in their book, although personal, were made in accordance with "the method inaugurated by M. Charcot, the chief of the school of the Salpêtrière," and also, that as at present it would "be premature to write a didactic treatise on animal magnetism and hypnotism," their work "only aims at giving an account of special researches which, notwithstanding their number and variety, will not justify general conclusions on the question." Notwithstanding these modest introductory remarks, Messrs. Binet and Féré have produced a volume of, we think, very great and lasting value.

The first three, out of a whole of fourteen chapters, are devoted to a history of the subject. The accounts of Mesmer, Puységur, Braid and others, will be found both curious and instructive. Did space allow we would gladly give an abstract of this part of the work, but to the readers of "LIGHT" the subject matter of the book itself will have a deeper and a graver interest.

When the investigations of Spiritualists and Materialists seem both to point to the gradual rubbing away of the clear-cut line which divides matter from spirit, any work from either side which, conscientiously done, throws light on the *borderland*, even though that work be imperfect, must be appreciated. This is the kind of work that Messrs. Binet and Féré have done.

To Spiritualists the chief value of the book will probably be found in the accounts of the various experiments. The authors themselves are evidently a good deal puzzled as to these experiments, and cannot contrive to make them consistent with cut and dried theories. Hence there is some confusion in the treatment of the subject. As an instance of this curious effect on the investigators, we find after a carefully-arranged summary of the methods of hypnotisation by sensorial excitement, a divergence into the influence of the will in resisting any influence, and we get this:—

"In the case of a person who has never been hypnotised, and is not very susceptible to hypnotism, his consent and even his goodwill are very necessary for the success of the operation, and without these he cannot be hypnotised. But some people are excessively susceptible, and in them the resistance is necessarily slight. They may be taken by surprise when naturally asleep and hypnotised by pressure on the eyes, and in the waking state they may be intimidated, taken by surprise, and may even receive dangerous suggestions without being put to sleep. Such persons should guard themselves carefully, since the seriousness of the danger cannot be denied."

And to confirm this last statement a dreadful story is told of a girl who was hypnotised by a beggar, to follow whom she left her father's house, though regarding the man with terror and disgust.

In treating of the symptoms of hypnosis Messrs. Binet and Féré allude to the discrepancies noted by observers of the hypnotic condition, and attribute these diversities to "first, the different states of the patients on whom the experiments are tried; second, the variable nature of the exciting causes of hypnotic phenomena," and they say in answer to such as may cavil at the agreement of the results in certain cases, that "if the Salpêtrière school obtained results which do not only agree with each other, but with those obtained by other observers, it is because they took care to define with the utmost accuracy the physical conditions of their subjects, and the nature of their experimental processes." It is impossible to over-estimate the importance of these precautions.

The characteristic symptoms of neuro-muscular-hyper-excitability, cataleptic plasticity, cutano-muscular hyper-excitability are described at some length. Here we are met constantly by the account of effects produced by magnets held *at a distance*. For example, speaking of the phenomena of muscular contraction, which is characteristic of the lethargic state called by Charcot neuro-muscular-hyper-excitability, and which is generally produced by friction, pressure, or some mechanical agency, the authors state that "the application of a magnet, held at a little distance from a group of muscles, produces the same effect as direct mechanical excitement, but with more energy and diffusion."

Again, when the cataleptic state is being treated of, we are told that "the magnet and other æsthesiogenic agents may effect the transfer of cataleptic attitudes," and in the experiment described the magnet was placed at a distance of about five centimetres, and covered by a cloth.

How near the borderland of matter and spirit we are in all these experiences seems clear from the way in which the magnet, suggestion, and personal contact are all adduced as producing the same effects. Indeed, Messrs. Binet and Féré say, speaking of some cataleptic phenomena, "this sort of oscillation between psychical and motor disturbance is peculiar to catalepsy."

As to the fear of *simulation* of any of these three states, which are otherwise known as lethargy, catalepsy,

\* *Animal Magnetism*. By Alfred Binet and Charles Féré, assistant physician at the Salpêtrière. International Scientific Series. Kegan Paul, Trench and Co., 1887.



and somnambulism, we are assured that it has now become a purely imaginary danger, if the experimenter is adroit and cautious.

However valuable the preceding chapters have been, when we reach those treating of subjective symptoms, suggestion, and so forth, the interest is augmented.

During lethargy all the senses are suspended, with the exception of the occasional retention of that of hearing. During catalepsy, the special senses are partially awake; the muscular sense (the evidence of which is taken for granted) quite so. In somnambulism "the senses are not merely awake, but quickened to an extraordinary degree." Subjects feel the cold produced by breathing several yards off. The range of sight may be doubled, as well as the sharpness of vision. Even the sense of smell has been developed to an abnormal extent.

With regard to the memory in somnambulism, some curious details are given. In one instance, a hypnotised subject sang the air of the second act of *L'Africaine*, of which she did not remember a note when she awoke. Hypnotised subjects have given the *menus* of dinners of a week before, when the normal memory did not go back beyond four days. Other cases are given, and the conclusion drawn is that the *conservative* power of the memory is much greater than is generally supposed, while the somnambulant state is eminently favourable for the quickening of the *recollection*. The bearing of this on certain Spiritualistic theories is evident.

As an illustration of the fact that the will is not necessarily paralysed, and that great *mental* activity may be displayed during the somnambulant state, they give the following story. Whether it does not point to something else farther down in spiritual ethics may well be asked.

"Pitres states that he suggested to a somnambulist woman that she should murder one of her neighbours, and when she supposed that the crime was accomplished, he caused her, still in the somnambulant state, to appear before a magistrate. She declared her innocence of the crime, and it was only after a prolonged examination, when pressed by questions and overwhelmed by proof, that she finally confessed that she had stabbed her neighbour with a knife. And even then her confession was made with some reserve."

There are some interesting observations given with regard to *elective somnambulism* as contrasted with *indifferent somnambulism*. As to this, our authors say:—

"The special influence of one individual on another, which is so strongly marked during somnambulism, is, in fact, only the exaggeration of a normal fact. It is not uncommon to find persons who feel a special attraction towards some others, and who have a sense of sympathy or apathy without any sufficient motive. It cannot be disputed that these are real psychical states, although psychologists have for the most part abandoned their study to novel-writers."

When this *elective sensibility* is in full force only the experimenter, who is *en rapport* with the subject, can produce and destroy the contractures of somnambulism. It is useless for anybody else to try to do so. With suggestion it is the same. In the case of indifferent somnambulism the subject complies with all suggestions; any one person may destroy the hallucination produced by another. In elective somnambulism, only the hypnotiser can produce any effect on the subject.

We conclude this article—the grave subjects of suggestion and responsibility, as treated by the authors, being reserved for a subsequent notice—with two remarkable experiences as to elective somnambulism:—

"We have also remarked that when two observers divide the subject's sympathy in halves, the hallucination by the one *en rapport* with the right side only affects the right eye; it is unilateral, and the subject sees nothing with his left eye."

And this:—

"When the phenomena of elective sensibility are subjected to æsthesiogenic action, repulsion, by a singular transformation, succeeds to attraction. At the moment when one of our somnambulist subjects was holding M. X.'s hands, we placed a small magnet close to his head. The subject at once withdrew from M. X., uttering a cry; M. X. followed her. She still withdrew, groaning whenever he touched her. Shortly afterwards she came towards the experimenter of her own accord, and again drew back, so that it was impossible to touch her. When she approached for the third time, he took the opportunity of awaking her."

## DR. WILLIS ON MEDIUMSHIP.

We recently alluded to some experiences of Dr. Willis, and discussed some points raised by his narrative. The subjoined remarks of the same gentleman seem to us to be worth attention. They were contributed to the *Banner of Light* (June 27th, 1868), and form a portion of a series of articles on the subject. It is significant that these twenty years old papers contain as much philosophy as most of us could put into the discussion to-day. We have been active ever since in the search for facts, but we have not evolved an advanced philosophy to explain, correlate, and classify them.

"I am aware" (writes Dr. Willis) "that the title medium is thought to belong only to those persons who, by a peculiar physical, or mental, or spiritual constitution, exhibit the outward signs of mediumship. And yet the only difference between these latter and others, lies in the expression of that which is within. The same forces exist in all men."

"A physical medium is one who has an electric and magnetic fountain within himself which pours forth a tide of electric and magnetic life, which combined constitute what has been termed the *odylic* power. It is a physical power, and may exhibit itself in the grossest individuals—those lowest in the scale of being, both mentally and morally; or in the cultured and refined. It signifies only the power of taking magnetic life from the atmosphere, from all the sources of life, and giving it forth in combination after it has been worked through the human brain. Passing through the body and brain, it undergoes a change similar to that which converts electricity into magnetism by its passage through various forms of life. Hence physical mediumship exhibits no very wonderful or greatly-to-be-coveted gift, except that the sign of life becomes sometimes valuable in proving the reality of its existence. All men at all times are receiving of this electric and magnetic life and giving it out in *odyle*; but it is only the brain that harmonises the two in just proportions, and permits them to flow forth with wonderful rapidity, that can be called a physical medium."

"Apart from its mental and spiritual connections, physical mediumship is no proof of attainment. It is exactly what the magnetic telegraph is in the natural world. When employed wisely it is an instrument of incalculable power and use. Perverted or ignobly employed, it becomes an equally powerful instrument of evil. Left without a governing mind, it is the mere sign of a force in Nature, nothing more—as is the case with far too much of the physical mediumship of the day. When a vigorous mind sends its message over the magnetised wires, the lightning speed bears a power within it that almost equals human thought in wonder; but leave the wires to the play of Nature, and the lightnings of heaven, the fury of the storm will be written, but no mental wisdom. It is only when a lower power ministers to a higher that it performs its true office. It is only when mind converts the physical powers into a force or medium for itself that those powers can be called mediators of good."

"Physical mediumship is good in its place. It is the ladder by which to ascend; it is the foundation of the temple of spiritual knowledge. But of what use are the foundation-stones if no structure be raised thereupon? Many have laid the foundation and there rested from their labours. Alas for man, when he is content to dwell in the sub-cellar of this glorious edifice without ever ascending, building as he goes,

—'those turrets where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.'

"I am sadly constrained, with all due reflection, to make the assertion that thousands of Spiritualists are groping blindly along, their feet stumbling forever among the stepping-stones of tests and phenomena, while the low, sweet tones of the spirit, constantly wooing them to come up higher, are unheard or unheeded."

"Passing a step higher, we come to mental mediumship, a power of far greater beauty and use. Thought is the expression of this power. Every man who thinks sends forth the influence, the mediatorial power that makes the atmosphere of mind. Thought is the grand sign of mental mediumship. Thought is the mediatorial power of the universe of mind. Every thought evolved in the brain flows forth like light from the sun. Everywhere through the universe flows this life of



the brain. The term, mental medium, belongs to one who, in the region of mind, receives and gives forth in outward signs this thought-life.

"There are those who are able to detect the inflowing thought from the spirit-life and form it into words or expressions. All men are continually receiving this thought-life and working it into their own brain-force; but comparatively few can arrange it into ideas. So calmly and smoothly do all the forces of Nature work that few even detect their workings. To become a truly great mental medium, a man must have pure thoughts and an illuminated mind; then he will become a power of unlimited enlightenment in the world.

"The next and highest form of mediatorial power we term spiritual mediumship. It results from the interior life of men. The natural expression of this life flows through the affections. It was truly said, "God is love." God, as the highest term to express the highest life, dwells in man as love. It flows through the universe as love. It is the divine life. It is mental life carried through the affections. Just as electricity, carried through the brain, becomes odyllic force, so mental life carried through the affections becomes spiritual life.

"And in this possession, too, all men are brethren. All are mediums of some quality of spiritual life. Those who can take this spiritual life in its highest and purest degree, and give it forth in signs, are the greatest mediators the world can know. The spiritual life of the universe flows all around and within the other forces, and man inherits it even as he inherits life. But it is only he who, by pure affections, can impart a true and holy love to his fellow men, who can be a mediator of beauty and truth unto others."

#### "THERE'S A LIGHT IN THE WINDOW!"

[INSCRIBED TO MR. AND MRS. P. WISEWELL.]

"For thee there's a light in the window,  
A light in the window for thee!"  
The low, sweet music floated  
Above the roaring sea;  
And she caught the murmuring echo,  
As her bark drew near the strand  
Of the bright celestial city,  
The beautiful spirit land.  
  
We saw not the beautiful angels,  
That waited our darling there;  
We heard not the joyous greetings  
Of welcome everywhere;  
We caught not the Heavenly music,  
As the gates were open thrown;  
We saw not the shining portal  
Of our darling's beautiful home.  
  
We saw not the light in the window,  
For the blinding tears that fell;  
We heard not the voices of angels,  
As they whispered "all is well";  
Yet we know that her love cannot fail us,  
That still she is dearly our own;  
And a light she has placed in the window  
To guide us to loved ones and home.  
  
And oft when the sad tears are falling,  
And we long for one glimpse of her face,  
Oh may not the dear Father send her  
Again to our loving embrace?  
And may not our dear one be with us  
To bless with her sweet love and care?  
Oh, may not our home be the gateway  
To the city bright and fair?

H. A. WHITTIER.

Malden (by Boston) City Press.

MRS. WILKINSON'S MEDIUMSHIP.—A correspondent says:—I should like to give my testimony to the value of Mrs. Wilkinson's mediumship. She recently sat for me, when I gave her an article belonging to a friend, and she told me many particulars about her perfectly correctly, although she had never seen the lady. She told me that she was ill, and described her illness very minutely; and also described some spirit friends, who had passed away some years ago.—Another correspondent, speaking of the clairvoyant descriptions given by Mrs. Wilkinson from the platform of Wellington Hall on Sunday last, says that the tests given were of the most surprising and convincing character.

### 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 all cases correspondents are urgently requested to be as brief as is consistent with clearness.]

#### The Hypnoscope.

To the Editor of "LIGHT."

SIR,—Permit me to state, in reply to a query in last week's "LIGHT," that I do not think your correspondent, "G. B. K.," will be able to obtain an hypno- (or more correctly) magneto-scope ready made in London, but with a little ingenuity he can easily construct one for himself. This simple instrument, first invented by Mr. Rutter, and used by him to demonstrate the presence of the magnetic fluid, consists of a brass rod about three feet long, surmounted by a brass disc, and fastened securely to the floor.

Immediately beneath the disc, two arms must extend, one composed of a conductor of electricity, such as wood or metal, and the other of a non-conductor; from each arm must be suspended a piece of ordinary thread about eighteen inches in length, and to the ends of these must be affixed two equal weights. The operator then places his finger-tips lightly on the brass disc, when the weight or pendulum attached to the conducting arm will be violently moved (in proportion to the strength of the magnetic current emanating from the operator) from side to side, while the pendulum suspended from the non-conductor will remain quiescent.—Yours truly,

7, Graham-road, Dalston.

HEATHCOTE SNAPE.

February 25th, 1888.

#### Spiritualism in Jersey.—Materialisations,

To the Editor of "LIGHT."

SIR,—On Wednesday evening, February 22nd, we had the opportunity of testing here the powers of an excellent materialising medium, a Mr. Parker, from Cambridge University. He is controlled by a young brother who died in infancy. Four of us sat, and in a few minutes Mr. Parker went under control, and we were speedily favoured with lights and ultimately the appearance of a small hand, which was held close to all our eyes in turn. The room was quite dark and the hand lit up. Presently it picked up a bunch of sheep-bells which were on the table, and, rising to the ceiling, rang them in different corners of the room, and seemed loth to relinquish them when requested to do so, as they afforded evidently much delight to the baby spirit. They were ultimately, at my request, deposited in my hand, when I felt the arm against mine. Next, at the request of different members of the company, the hand touched us each on the face or forehead, the hand feeling something like a bat's wing. The bells were illuminated at times.

On Saturday last, February 25th, with only three sitters present, we had, considering the small number (Mr. Parker, a chemist, and myself), a very powerful manifestation. Both Mr. Parker and myself seemed to throw off power, as very large lights came from both of us. We requested that the piano should be struck, and this, after a time, occurred, one note being sounded. Then the chemist asked for a chord, and a C major chord was struck. The chemist demanded a G major chord, when several in that key were given. We then all asked for a hymn, and immediately the air of a hymn was rendered. We did not recognise it, but it was very pretty. After this the hand tried to strum out "Home, Sweet Home," got three-quarters through, and then stopped. Neither Mr. Parker nor myself were unconscious. When the gas was turned up we found the names, "John Evans and John Thomas—we are with you," written on a sheet of paper, beside which was a pencil.

On again darkening the room, Mr. Parker was touched on the nose by a finger, I, three distinct times, on the forehead, and the chemist on his finger. The spirit-finger felt long, smooth, thin and cold. Mr. Parker went completely under control, and his baby brother again appeared; shook a Miss Cantell's hand, and touched several in the room. Mr. Parker, a Mr. Richmond, Mr. Holloway, Mrs. Johnson, Mr. M., the chemist, and Mrs. C. sat at the table.

Mr. Richmond went under control, and an Italian artist who appears with him, said to Miss Cantell in broken English that if she would paint well she must take lessons. The bells were shaken and illumined, and the piano was struck once.—Yours faithfully,

G. R. MOORE, M.R.C.



## The Allen Boy.

To the Editor of "LIGHT."

SIR,—About a quarter of a century ago I used to read in the *Banner of Light* accounts of peculiar phenomena alleged to take place in the presence of a little boy named Allen. He would sit in front of a clothes-horse, on which a blanket was hung, behind which musical instruments were placed. These would be manipulated and played upon, and hands would appear above the improvised screen. The medium was covered with a shawl, and if paint were placed on the instruments it would be transferred to the hands of the medium. This was just enough for sceptics, and, although they could not see how the boy could by any possibility touch the instruments, it sufficed to afford an explanation of the phenomena they could not otherwise account for; so ready are they to believe any absurdity rather than, to use the words of Sir David Brewster, "give in to spirit." The fact of the transference of the paint caused a great deal of controversy, and the boy found in the late Mr. Thomas Hazard a warm defender of his integrity. I may here mention that whilst I was with the Davenports, on two or three occasions colouring matter was placed surreptitiously on the instruments, but there was no trace of it on the hands of the mediums, although the former had been vigorously moved about by some occult force; from which it would seem that it is at the will of the operating power whether the colouring matter is transferred or not.

At the commencement of the year 1875, whilst Mr. J. J. Morse and myself were at Greenfield, a small town 100 miles north of Boston, the guests of Dr. Beals, Henry Allen visited the place for the purpose of giving exhibitions of the phenomena which have attended him since a child, and I had the opportunity of witnessing on two or three occasions the marvels I had many years before read about. The medium at this time was a young man about twenty-three years of age, rough and uncultured, with no pretensions to gentility, but obviously honest and straightforward. He gave evidence of being country-bred and born, and might pass for an agriculturist dressed in his Sunday clothes. He told me that in his early days he had had a very rough time of it through the ill-treatment of a step-mother, and that he was little better than an outcast; absenting himself from home for days together, sleeping in out-houses or under a hedge, rather than be an inmate of the paternal roof. The peculiar phenomena that occurred in his presence, and which gave the idea that he was possessed by the Evil One, doubtless contributed to the prejudice against him, and rendered him a martyr, even in his childhood, to unpopular truth. Hands, he said, would protrude from the foot of the bed as he lay in it. A fact of this kind could not fail to excite wonder, and, when not understood, to be looked upon with suspicion as to its origin.

The general characteristics of Mr. Allen's séances are pretty much the same, differing only in details; an account, therefore, of one will suffice to convey an idea of their nature. On the first occasion when I was present there were some twenty persons, who formed a circle, holding each other's hands, the medium being included amongst the number. Behind him, outside the circle, was a table, on which was placed an instrument called a dulcimer, a box about 2ft. long, across which wires are stretched. It was apparently a home-made affair, being of clumsy construction, and for its size quite heavy, weighing some thirty or forty pounds. On the light being extinguished, in a few minutes sounds were heard, as if the wires were manipulated by finger-nails, the sounds resembling the old clavicord more than the harp or the modern banjo. The dulcimer, I may observe, is usually played by striking the strings with a sort of drum-stick. Soon distinct melodies were heard, some of which were popular, well-known tunes. These were performed with artistic skill and finish. A march tune was played—at first loud, and then the sounds would diminish, until it required an acute ear to detect them, and yet every note was played with the most perfect accuracy. Then the tones would gradually increase, until the instrument resounded with its utmost vigour. The effect was quite charming, and when the music died away in the distance, it suggested the idea of fairyland.

During this time the sitters would be touched by hands, and the music ceasing, sounds in imitation of sawing, planing, and other mechanical processes would be heard, winding up with beating the tattoo on the drum, although no drum was in the room. This was done with remarkable precision and vigour. The séance terminated by the dulcimer being lifted over the heads of the sitters and placed in their midst on the floor.

After this a light séance took place. The sofa standing in the room was drawn forward about a foot from the wall. On it the medium and one of the company sat, their hands joined and their bodies covered with a shawl, their heads alone visible. A guitar and other instruments were placed behind the sofa which were soon heard to be in motion, and after being held up to view several times and thrummed, were at length thrown over the sofa into the room. Large hands were now seen, which touched the heads of the occupants of the sofa, and on a match being thrown behind it a light appeared, and the next minute a large hand was seen holding the match in a state of ignition.

A remarkable exhibition of spirit power was next given. Dr. Beals held a walking-stick over the back of the sofa, which was directly seized, and a struggle ensued to gain possession of the stick, which was at length wrested from the doctor, who is a strong man, nearly six feet in height. The séance now closed, and after the company had looked behind the sofa to assure themselves there was nobody there, and no trap-door for anyone to escape by, it was restored to its place. The séance took place in a private house, where any complicity, if such were possible under the circumstances, was out of the question.

I have often wondered why Mr. Allen does not visit this country. His mediumship rarely fails even in promiscuous circles, and is of just the character to convince scientific materialists that "there are more things in Heaven and earth than are dreamt of in their philosophy."—Yours faithfully,  
Eastbourne, February 27th, 1888. ROBERT COOPER.

## "Some Legal Absurdities."

To the Editor of "LIGHT."

SIR,—I am obliged to you for your reference to "Some Legal Absurdities" mentioned in *The New Age* of February 18th, and for your explanation of the modes, as affecting the Spiritualists and psychologists in England, in which these obsolete laws influence your movement. It is surely time that the unprejudiced Press of this country paid some heed to the injustice done by the occasional revival of laws which were framed in a much less enlightened age than that in which we are now existing.

*The New Age* will continue to agitate upon these questions until these absurd laws are repealed, and, having considerable influence at its command, I have no doubt by persistent advocacy it will eventually succeed. I have already the promise of several prominent members of both Houses of Parliament that if sufficient cause and interest are shown by the body you represent, they will bring in a Bill for the repeal of, amongst the other obsolete laws, the one which more nearly affects you. In regard to this I am reminded that one very well-known member of your body was assured by Mr. Gladstone of his cordial support in the event of such a step being taken. What I, therefore, propose is, that you place yourself in communication with the several bodies of your party in this country, and get them to sign a petition praying for the repeal of these laws, and if this be done, I will undertake to place it before the gentlemen referred to, to be entrusted to an influential Metropolitan member of the House of Commons.—Yours truly,

310, Strand, London. EDITOR OF "THE NEW AGE."

February 29th, 1888.

P.S.—As this more closely affects yourself, you will excuse me if I suggest that you should take the initiative in this matter, as *The New Age* is scarcely fitted, as a political journal, for so doing.

## TO CORRESPONDENTS.

SOME communications are deferred because we have no room for them in the present issue; and some because they arrived too late.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, at seven, Mr. Milner Stephen will deliver a lecture entitled "Healing by laying on of hands, and at a distance," with communications from his deceased wife. Before the lecture the secretary will read a short report of work done by the society.—F. W. READ, Sec., 79, Upper Gloucester-place, N.W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning we had a useful discussion in the presence of a large audience. Mr. Iver MacDonnell in the evening gave an able exposition of "Spiritualism—a Science," answering questions at the close. The discussion on Sunday morning next will be on "Spiritualism—True or False?" to be opened by an opponent.—W. E. LONG.



## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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