

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

⌈ I must beg the consideration of some correspondents to whose communications I have not been able to give my personal attention. I have been summoned to the death-bed of an aged relative, and have had little time or opportunity to attend to my correspondence. I hope to overtake it now that I am again in the routine of work.

There is much truth in the letter addressed to "LIGHT" by the editor of the *New Age*. Personally, I have no great expectation of being able to move the Legislature to repeal these pestilent statutes, relics of a bad and by-gone age, monuments of the bigotry and intolerance that once masqueraded as zeal for truth. But if the attempt is never made they will cumber the statute-book for ever. Therefore, in my opinion, the attempt should be made, and made with some unity of action. A conference is impossible, for Spiritualists are scattered over the face of this island. But it should be possible to draft a short petition, the shorter the better, to get it into the hands of the secretary of every local society, and to invite signatures from all members and sympathisers. Further, the Spiritualist papers should express their willingness to receive signatures, and some time should be given for collecting them. At the time of the Slade prosecution, we made some attempt to approach the Legislature or the Government (I think it was) in the person of the Home Secretary, and it might be well to reprint that petition, and perhaps to adopt some modified form of it. I will recur to the matter again, and, meantime, shall be glad to receive suggestions.

It is to the growth of intelligence that we must look for success in any attempt to reverse these penal statutes. Has intelligence so progressed in the last ten years as to warrant the hope that we may be successful in demanding the abrogation of these enactments? It is impossible to say. We have moved, but I doubt whether we have moved far enough. The Society for Psychical Research has done much to stimulate public opinion, and, though it has unfortunately taken a false step in regard to Spiritualism, I have no doubt it has acted the part of finger-post, pointing others to a way in which it declines to walk itself. Mr. Eglinton did very much to introduce Spiritualism to thinking and influential people. There is, therefore, a more instructed and less prejudiced public than there was when we had to defend Slade, and so far there is hope. But the manifest lack of real *esprit de corps* among us, the want of cohesion, the prevalence of self-seeking, the absence of self-sacrifice, make united action difficult. It must be remembered, too, that Spiritualists do not desire that England should become a happy hunting ground for fraudulent pretenders

to the possession of psychical gifts. We are entirely desirous that reasonable penal enactments should prevent this, and punish it where it is discovered.

In this connection I venture to cite the words of an editorial that has recently appeared in the *Religio-Philosophical Journal*. I am aware that its editor is said by some American Spiritualists to run to excess in his attempts to sniff out fraud. But no one has the hardihood to deny that fraud does largely exist in commercial Spiritualism in the States. It is far more of a trade there than it has ever been in England, and is, I sadly fear, sometimes used as a cloak for very nefarious practices. No one with any belief in the philosophy of Spiritualism can view this fact without shame. If there is to be excess in zeal, let it be, in the name of self-respect, for purity and truth in all that pertains to Spiritualism. This is the first portion of the *Journal's* estimate that I quote:—

"Spiritualism does not stand before the world on its merits as it should; it is judged by its body of acknowledged followers, which body is in turn judged by the qualifications, achievements, character, and standing of those most active in exemplifying its phenomena and philosophy. This latter class is made up of a motley mass of heterogeneous and incongruous elements. We have a small number of honest, zealous, highly inspired lecturers, but scarcely a well educated one in the whole number, or one who keeps abreast of modern criticism and the demands of rapidly increasing enlightenment; and of these few nearly all are dependent upon a precarious, varying, and uncertain income; they do the best they can under the circumstances, and are entitled to praise for their devotion; but they are not strong enough, either in numbers or acquirements, to overshadow the host made up of ignorant pretenders, superstitious fanatics, and unprincipled persons possessing some medial power, who, in common with pseudo-mediums, drive a thriving traffic in commercial Spiritualism—that bastard product of prostituted mediumship, fraud and superstition. Educated and finely inspired individuals personally cognisant of spirit presence, and who would, under a better state of affairs, stand before the public as expounders of our philosophy, are crowded out or never enter upon the work; hundreds of well-bred men and women with keen moral sense and highly developed medial powers, shrink from the open exercise of their mediumship and hide their knowledge of it from the world, as though it were something criminal or to be ashamed of. Because of all this, Spiritualism, the philosophy of life, which has brought into the individual experience of millions so much that is beautiful, good, comforting, ennobling, and inspiring, and in which lies the salvation of this world from sin and sorrow, because of all this, Spiritualism stands to-day in the eyes of the world posing, now as a charlatan, now as a harlequin, and rarely as the grand and noble thing it really is. That this is the status of the matter to-day cannot be truthfully or successfully denied."

It seems to me that these words are not too strong, provided the facts are correct; and it is mere folly to deny that, making allowance for exaggeration, they are substantially true. This I say with a firm conviction that some phenomena, which to a superficial observer appear to be fraudulently produced, are genuine. But I go on to say that these should not be sought for in a promiscuous circle. What, then, is our duty in this matter? The *Journal* thinks that these are plain duties:—

"There are certain imminent, imperative demands which Spiritualism makes of its intelligent and upright believers. In appeals to Spiritualists—not mere Spiritists—to (1) regulate the

conduct of public mediums (by moral force if possible), raising the standard of the medial profession by discountenancing all immoral and untrustworthy persons who are plying the vocation, however great may be their psychical powers: and (2) to see to it that the physical phenomena are only exhibited under such conditions as afford the physical senses of observers full play, sharply discountenancing and discouraging all alleged demonstrations which do not meet this requirement: at the same time (3) carefully discriminating the utterances of trance mediums, differentiating so far as possible in the light of accumulated and constantly increasing knowledge of the subject, the various elements which give colour, tone, and character to the communications; this needs to be done with increased care and unremitting vigilance in the interests both of individuals and of the cause. These three demands are not here advanced as being new. The hope is, in freshly calling attention to them, to stimulate more active participation in carrying them forward."

This is good as far as it goes. I should be disposed to add the necessity for a cautious and careful study of the phenomena presented through mediumship. To that end I would desire to see a school of psychics established, in which the natural gifts may be nurtured and developed. Probably we all have these gifts in some degree. Like all gifts, they need culture: and it is abundantly clear that hitherto they have not received it. The isolation of the medium, the careful construction of the circle, atmosphere, time, place, diet, mental state: these and many other conditions enter into the study of this complex question. And if the rough-and-ready methods of the public séance err in one direction, the Faraday method errs quite as conspicuously in another. The letter in which Faraday dictated the terms on which he would condescend to investigate the crowning problem of human life, stands as a monument of arrogance, which it is sad to associate with a honoured name. Surely the idlest word from the void beyond the tomb is as an angel's message to those whose hope in the future is lost. But there is a tendency in men, whose lives are devoted to one section of science, to become dwarfed, to lose interest in all outside their own groove, and, when challenged to heed some new fact or truth, to turn and rend it.

The *Globe* has a correspondent in Boston, U.S.A., and he has been telling his readers how materialisations may be accomplished by trick. The thing is very simple, and the trick is familiar to Spiritualists. In collecting my evidence for materialisation, which was published in "LIGHT," I was careful to exclude such cases, and to specify methods by which deception might be exercised on the unwary. This is what the *Globe* reporter saw:—

"A spot of greyish white matter suddenly appeared on the carpet before the curtain, which, after remaining quiescent a second or so, elongated itself till by degrees a very substantial looking young woman stood before us, made some sinuous motions with her arms and body, and then—still swaying—grew less and less, until she resolved herself into a heap, and this, slowly withdrawing, returned to the spot of white matter, which in its turn suddenly vanished. The semi-obscure of the room helped the illusion, but the *modus operandi* was as follows:—While the M.C. (standing like a lecturer at the curtain side) was talking volubly about remarkable apparitions, the organ playing noisily, the lower end of the dark curtains were gently parted, and the small end of a long muslin robe was thrown into the room. Having been compressed, it naturally expanded a little. Then the curtains slowly opened a little more, the rest of the robe followed, and with it the young woman crept forward and quietly assumed her natural height. Her exit was as simple. The 'heap' was the woman crouching upon the floor, gradually withdrawing herself behind the sheltering curtains, with a last tug that caused the long robe to vanish completely and mysteriously. This was the whole 'materialisation.'"

The Duke of Argyll thus discourses in *Good Words*, and his words seem to me suggestive. He is contending that Creation and Evolution are not antagonistic, and argues in this way:—

"When we think of ourselves as created beings we do not think of ourselves as beings who have had no parents. On the

other hand, when we think or look at things which have developed before our eyes, we do not exclude the idea of that development being a creative work. Nothing can be more impressive as a creative process than the visible stages of evolution in the hatching of an egg. That an oval mass of albumen and a little ball of fatty oils should, by the simple exposure to a certain definite degree of heat, be transmuted into a living creature, completely feathered and fit for flight before it leaves the shell, is a fact which cannot be separated from creation by giving it another name. Nothing but a creative energy could perform that work; and it is none the less creative because it works upon special materials specially prepared. The same principle applies, perhaps, in a still more striking form, to the metamorphoses of insects. Nothing but the blindness and the vacancy of thought which are due to familiarity could induce any of us to think of the transmutation of a caterpillar into a butterfly in any other light than that of creation. Just let us try to measure what it is. A creature which has lived for a considerable time, with a well-defined structure, organs, habitat, and food, is suddenly thrown into a profound sleep, and wrapped in some casing which itself prepares. During that state of unconscious inactivity its whole body is transformed to such an extent that not one organ remains the same. Totally new organs are constructed. New appendages are added, having wholly new functions. Wings are given. The glorious and wonderful powers of flight—the very crown and consummation of animal mechanics—take the place of the lowest creeping method of progression. At the close of the process there emerges a totally new creature, with new habits, fitted to live in a different element, and requiring to be nourished by totally different kinds of food. All this is creation, manifest and undeniable. Yet it is also quite as undeniably evolution or development. The whole idea of any necessary antithesis between them is purely artificial, verbal, and deceptive."

The *Theosophist* provides meat strong and dry withal for its readers, who are, I fancy, more to be found in the East than in the West. One article introduces us to a Pundit, who seems to be a most abnormal creature. This is the list of questions asked him to test his powers:—

1. Find the square root of 1106704. 1052
2. Find the cube root of 29503629.
3. Find the fourth root of 96059601.
4. Find the fifth root of 1419857.
5. Find the square of 1009.
6. Find the fourth power of 29.
7. Addition of squares of Nos. from 5 to 14 both terms inclusive.
8. Addition of cubes of Nos. from 8 to 13 both terms inclusive.
9. Multiply 78847 by 8803.
10. Multiply 24993999975 by 100100101.
11. Give the English year, month, and date corresponding to the 8th Magha of the increasing Moon of the year 1752 of Salivahana.
12. Give the weekday corresponding to the 10th August, 1832.
13. Divide 28894545 by 123.
14. Find the simple interest on 8576 for 16 years at 3 per cent
15. $6x - 7y = 42$; $7x - 6y = 75$.

When the Pundit had taken into his head the questions thus read to him, *i.e.*, when the reading of the question paper was over, Mr. Extra Assistant Commissioner Rambhaji Rao began to play cards with the Pundit. While playing cards, certain members of the meeting went on conversing with the Pundit, and further proposed to him various questions, including questions in arithmetic, which involved operations of addition, subtraction, &c. All these *viva voce* questions were immediately answered by the Pundit in the midst of the card-playing. The card-playing was over in about half-an-hour, the Pundit winning the game (as he is said to do always). The Pundit then delivered consecutively correct answers to fourteen of the fifteen questions contained in the paper of questions that had been read to him before the commencement of the card-playing.

This is wonderful enough. He seems to be a bit of a psychic too, for he pointed out in a pack of cards one specially thought of. But he beats the "calculating boy" hollow.

I have received from a friend the subjoined letter fo

Faraday's, addressed to the Davenport Brothers. After what has been published it is interesting :—

"Royal Institution of Great Britain.

"8th October, 1864.

"GENTLEMEN,—I am obliged by your courteous invitation, but really have been so disappointed by the manifestations to which my notice has at different times been called that I am not encouraged to give any more attention to them, and therefore leave those to which you refer in the hands of the professors of legerdemain.

"If spirit-communications not utterly worthless should happen to start into activity, I will trust the spirits to find out for themselves how they can move my attention.

"I am tired of them.—With thanks, I am, very truly yours,

(Signed)

"M. FARADAY.

"The Brothers Davenport."

How tired these great scientists, Faraday, Tyndall, Huxley, Darwin, are of such unconsidered trifles as the proof of perpetuated life! How deeply concerned with crayfish, earthworms, and such more serious things!

A friend sends me an "undesigned coincidence." In the January number of the *Platonist* is an article by J. H. Burgoyne on the Taro, in the course of which occurs the following passage :—"To say that the whole of the physical world is Maya or delusion is just as great a mistake as to say that the true Devachanic life is absolute truth. All things are true and real upon their own special planes, and all things are equally illusive when viewed from still higher states." Except that I do not consider *delusion* synonymous with *illusion*, that is an exact parallel to the reply I got when I asked if the scenes in my recently printed Visions were real. This sort of agreement in very distant quarters is comforting. The thought involved is one of great significance.

IGNORANT INCREDULITY.

BY MRS. A. J. PENNY.

(Continued from page 101.)

When all habits of thought and life are complicated by superfluities manifold, faith in unseen things is not to be looked for, and one might as well expect a hand cased in boxing gloves to pick up hairs, as average English people to accept the testimony of Spiritists; how then could further revelation from on high reach us? What more artificial than the present state of religion, confused by such a variety of modes of teaching the fear of God that as a rule we seem more occupied by thoughts of their value, than of Him.

"There is greater confusion among the godly now, about or on account of the strife between wrath and love, than there was at the building of the Tower of Babel. One exalts one writer, another another; one conceives this opinion in his reason, another another; and hence arise sects, strife, and bitter divisions. It is certain that Christendom in our day is but a historical babble, and that in its life it is a mere heathendom. Whoso will but compare it with Christ's life and doctrine will find it to be so unless he be totally blind."—J. G. GICHTEL.

Thus Gichtel wrote to a friend in 1705. I think, if he could pronounce upon our state in 1888, his verdict would not be very different. Could Elijah have heard the "still small voice," without a preliminary subsidence of all the eddies of social life around him? or St. John have seen his visions without going apart to his Patmos? Ascetics of every age well understood the need of isolation when seeking to draw near to God, and to hearken what the Lord God would say to them. Of course it suits the herd of mankind to attribute the revelations given them to an overwrought brain (in a madhouse the insane attribute sanity to themselves alone); they sought the influx of the Holy Spirit: the inference as it relates to communion with any other spirit escapes notice,

and we seem to be as careful to sever any thought of spiritual action in general from our ideas of that of the Supreme Spirit as to restrict—such as we may be said to have, when professing belief in the communion of saints—to a firm imagination that they join us in prayer and praise.

This is a natural guard against profanation of sacred mysteries, but surely it leads us away from truth if it tends to make us forget that one great law holds good with all spirits, even with God—the law of like to like: for as we read of Him in the Bible, "With the holy thou shalt be holy; and with a perfect man thou shalt be perfect. With the clean thou shalt be clean; and with the froward thou shalt learn frowardness."* Not, of course, that Deity changes with man, but with man's state manifestations of Divine nature differ, as in a prism the pure whiteness of light is severed into colours.

We must not suppose that the revealing of the Father unto babes, of which the Lord Jesus spoke, in preference to the wise and prudent,† is a result of arbitrary decree—it is a *cannot*; for the forcible revelation of the Holy One to the unholy is swift consuming of the unready life.

Now, if in order to effect changes in this lower world, high and holy spirits were to combine, let us try and imagine how they could possibly act in a sphere where greatly increased knowledge and increased locomotion beset every life with the snares of refined sensuality and absorbing non-purifying pursuits. Impossible for them to take immediate effect on embodied spirits so engrossed with the sorceries of time! No doubt there are plenty of spirits who can sway human beings of every grade; some, as we read, could urge even pigs to a lower depth; but agents such as these would only increase the difficulty. Let us learn to adore the patient and ingenious wisdom of our invisible superiors! A low, but harmless, order of spirits could attract attention—could by silly pranks and meaningless utterance gradually bring in counteractive stimulants. They could and did. Curiosity, even, about an unseen state was a step in advance upon the monomania of materialism in theory or practice; and thus little by little a "form of intelligence" suited for the reception of worthier knowledge was prepared in minds susceptible of such teaching. That impostures more than kept pace with every advance of conscious associates behind the veil as little disproves their reality as abundant cant and hypocrisy disprove the reality of sincere religion. There must be a thing before light can cause a shadow, and a fact before it is feigned. Even the folly and mischief that cropped up in many a séance-room have given, I dare think, a lesson much needed, intentionally permitted; given, as all good percolating through evil must be given, to the damage or loss of individuals, and gain of a contemporary generation. Not that any wrong becomes intrinsically right from ulterior usefulness; but that the supreme necessity of right-doing is often best learned by witnessing the outcome of wrong. Surely most impressive teaching has been lost upon us if Spiritism has not roused a more vivid sense of the spiritual foes that lurk around, and of the horrors which may overtake an unprotected human spirit passing from out the valley of death to the thickly peopled labyrinths beyond.

The most worldly and carnalised mind can interest itself in strange phenomena, and as these came often through the mediumship of weak or ignorant people, of course learned and philosophical inquirers judged them to be beneath their notice; contempt caused mental friction, and this, widely-spreading interest, until gradually total disbelief yielded to fierce reprobation, and a conflict of opinions, *pro* and *con*, of every shade resulting, the public intellect has been fixed on influences which, as Mr. C. C. Massey showed, require an inviting to make their presence perceptible; on precisely the same grounds that the power of the Saviour to work

* Psa. xviii. 26.

† Luke x. 21.

miracles was, in some cases, baffled by the unbelief of those around Him.

Thus, at last, has the road been opened for messengers whom we may be well assured are sent by powers higher than they; and when our intelligence *can* conceive of new Divine revelations being given at a later date than those of St. John—even to the English—we may expect them. A mixed multitude of the lowest rabble in the flesh are wont to precede the arrival of some great one. Such a One has long been expected; and that approach is probably more clearly perceived on the other side.

This may be doubted; but no one can deny the incoming tide of belief in long disdained superstitions. What was the scorn of intellect early in the century is now intently studied. Has progress then been retrograde? No, but, as it is wont to be, a gyration; we recede apparently towards a starting point, but on a higher level, and with all the gains of intervening experience. What our predecessors intuitively believed, often in childish ignorance mistaking the adjuncts of truth for truth itself, we have been driven to believe in a careful search for causes. For example, we have smiled at old stories of witches taking their journeys in the air, and now know levitation to be a fact. We used to attribute the aureole of saints to the imagination of their admirers; we call that same radiance *aura* now and natural. We read, as children, that no witch could retain an assumed disguise when obliged to cross a stream, and now, knowing that currents of electricity are broken by running water, we can believe that some obscure fact underlies that old theory. Even such a seemingly senseless belief as this recent studies of occult lore thoroughly explain. "The old women who are best skilled in fairy lore, affirm that if through any inadvertence the housewife should leave the dust thus collected behind the door at night, this dust will have the power of opening the door to the fairies, should they come that way."* Yes, for *some* basis of matter impregnated with human aura is evidently a *sine quâ non* for spirit's contact with matter.

By similar aid from knowledge of occult causation, I persuade myself that another sort of ignorance will gradually be discredited,—the ignorance which leads sceptics to attack and believers to defend what are called the miraculous parts of the Bible on *false* premises. Both assailants and defenders assume that nature can be measured by the exact sciences and its possibilities decided upon by reason; and there being now no "open vision"† among our divines, it is pathetic to see how really defenceless *their* position, when defending, is, and how unconsciously their ignorance of *supersensuous* nature may lead them to betray their cause. Some of them, in their eagerness to reconcile hard reasoners to the requirements of faith, have tried very ingeniously to minimise these by proving that the miraculous element is non-essential. Vain effort, even if it was consonant with truth! The miracle, which is essential to every Christian believer, of death to self, is that which offends reason too much, and while this claim is left unsoftened no concession will conciliate.

I When in the oft-quoted story the King of Siam refused to believe that waters could be solidified by cold, *he* had no means of unlearning his superstition by visible proof; but any Englishman can in India, it is said, and in England, from many an eye-witness, convince himself that facts, miraculous to reason, are still of everyday occurrence. Surely it is time that as a nation we should take more account of the supersensuous world. It was a man of wide-world fame for wisdom and knowledge who said: "Where there is no vision, the people perish."‡

* See an article on "Fairy Revels" in *Cassell's Saturday*, for February 28th, 1885.

† 1 Sam. iii. 1.

‡ Prov. xxix. 18.

"ANIMAL MAGNETISM."*

SECOND NOTICE.

Of how much less value are the deductions drawn from the experiments of Messrs. Binet and Féré than the experiments themselves is evidenced by the assertion at the beginning of the chapter on the "General Study of Suggestion" that "the effects produced on hypnotised subjects by suggestion are nothing but a dream, produced and directed by the experimenter," while, further on in the book, we have a long account of those remarkable observations which tend to show that the physical laws which govern sensation in what we call waking life apply equally to the sensations suggested by the hypnotiser. So confused, indeed, do the authors get when trying to discover the philosophy of it all that, following Taine, they appear to conclude that "external perception is a true hallucination." All the experiments described certainly tend to destroy many received notions as to the evidence of an external world, and the confusion is natural, and may be forgiven, in the case of honest investigators who approach the subject from what may be called the *material* side. Still, it would have been better not to assert that the effects produced by hypnotism are nothing but dreams, unless the physical laws which are shown to hold when applied to hypnotised subjects also hold in the case of dreaming.

Suggestion is then defined as "an operation producing a given effect on a subject by acting on his intelligence." Most, if not all, of the phenomena may be produced by direct motor excitement, as well as by suggestion, the difference being that ideation is necessary in the latter case but not in the former.

In connection with sensation by suggestion a reverse process may occur. When in the hypnotised state the subject is placed in a tragic attitude, a corresponding emotion is displayed; if his fists are clenched, he frowns as if in anger; if the hands of a female subject are crossed upon her bosom, it suggests the idea that she is holding an infant. "The attitude given to the subject's limbs is accompanied by definite muscular impressions, which arouse corresponding ideas in the brain." As suggestion of anger, tragic emotion, and so on, produce these muscular movements, a curious side-light is thrown on the interactivities of the mind and the body.

Certain other experiments of great importance to Spiritualists have been made. The bleeding stigmata of ecstasies have exercised many people, but they have been reproduced at Rochefort.

"On one occasion, after one of these experimenters [Bourru and Burot, professors of the Rochefort school] had hypnotised the subject, he traced his name with the blunted end of a probe on both his fore-arms, and then issued the following order:—'This afternoon at four o'clock you will go to sleep, and blood will then issue from your arms on the lines which I have now traced!' The subject fell asleep at the hour named; the letters then appeared on his left arm, marked in relief, and of a bright red colour which contrasted with the general paleness of the skin, and there were even minute drops of blood in several places. . . . Mabile subsequently heard the same patient, in a spontaneous attack of hysteria, command his arm to bleed, and soon afterwards the cutaneous hæmorrhage just described was displayed."

It would be impossible to magnify the importance of the following:—

"Quite recently one of the present writers [Ch. Féré] succeeded in showing by processes analogous to those of Mosso, that any part of the body of an hysterical patient *may change in volume*,† simply owing to the fact that the patient's attention is fixed on that part."

As to the old psychology, while a very laudable attempt

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

† The italics are our own.

is made here and there to show that its explanations were correct, the authors occasionally give it quite up. "The facts of paralysis by means of suggestion," say they, "completely overthrow classic psychology. The experimenter who produces them with perfect ease does not really know what he is doing." And yet the glib satisfaction with which our Bains, Sullys, and Taines explain all the phenomena called mental! Well may Binet and Féré say that "the law of association will not explain all the facts of consciousness, and is less general than it is supposed to be by English psychologists." On the profoundly interesting experiences recorded as to the permanence of physical laws, when applied to hypnotised persons, we have not space enough to enlarge. The experiments with the prism, opera-glasses, mirror, and screen show so far that the suggested image is as real a thing to the hallucinated as what we call a real object is to the waking person, and go far to support Taine's assertion, quoted above, that "external perception is a true hallucination."

But we must pass on to the subject of hypnotism as applied to therapeutics. Here at once an important admission as to *faith-healing* is made. Speaking of what are called *imaginary diseases*—a term repudiated by the authors, who call them real diseases, often with objective symptoms, produced by imagination,—the attitude of those practitioners who send away their patients with an assurance that there is nothing the matter with them is condemned, and MM. Binet and Féré continue:—

"Those who undertake miraculous cures act very differently. They do not deny the existence of the disease, but they assert that it may be cured by miraculous power. They act by means of suggestion, and by gradually inculcating the idea that the disease is curable, until the subject accepts it. The cure is sometimes effected by the suggestion, and when it is said to be by saving faith, the expression used is rigorously scientific. These miracles should no longer be denied, but we should understand their genesis, and learn to imitate them."

The authors are very careful, nevertheless, to state that this therapeutic action of suggestion can only be employed where there is no definite material lesion, and hesitate to say what is the real value of this mode of treatment.

"It can only be said that this mode of treatment is founded on accurate notions of mental physiology, and consequently on a rational basis."

But while suggestion may be utilised as a curative agent, it may be used with equal effect for the commission of crime. And here all the phenomena become terrible in their significance. Not only may suggestion cause the subject to commit the act desired by the criminal suggestor, but it may be made the means of accusing an innocent person of having committed a crime. An easily hypnotised person, himself ready to become the instrument of a will as wicked but stronger than his own, may give a detailed account of a crime committed possibly by the confederate suggestor, but said by the hypnotised subject to have been committed by another person. What a vista of horror is thus opened up! Again a criminal hypnotiser may inflict cruel injury on his victim, and suggesting oblivion pass freely and fearlessly among his fellow men. The vast importance of this is referred to in the last chapter of this instructive book. The chapter is devoted to the consideration of "Hypnotism and Responsibility," and the medico-legal aspect of the matter is treated of, though but slightly.

Already hypnotism has played a part in several judicial dramas, and the question arises how far the hypnotic witness can be believed. There are two main cases, one where the witness has forgotten everything, the other where he remembers everything. Each state may have been produced by suggestion, and in both cases the witness may be perfectly honest. The second case is the most important, as the accusation of an innocent person might be made, and made in full detail, by the witness who remembers everything, but to whom the suggestion has been

made to accuse the innocent person. With what terrible accuracy suggestion may be acted on, is illustrated by a quotation from an earlier part of the book:—

"To give an idea of the mathematical precision with which the suggested act is executed on awaking, one of the present writers performed the following experiment:—We showed to the somnambulist an imaginary spot on a smooth surface, which we could only afterwards ascertain by careful measurement, and we ordered her to stick a penknife into this spot when she awoke. She executed the order without hesitation and with absolute correctness. A criminal act would have been as punctually executed."

The question of the hypnotised witness is not an easy one; here the main legal difficulty is to determine whether the witness is easily hypnotised, and then we suppose that the evidence is to be taken for what it is worth. With regard to the hypnotised criminal the writers appear to consider that he should be treated as responsible in the same degree as an insane criminal. But this is naturally the least satisfactory part of the book. The subject is new and experience, so far, has not been great.

The work concludes with this well-timed condemnation of public experiments in hypnotisation:—

"With regard to the performance of such experiments in public, it should be condemned, just as we condemn public dissections of the dead body, and vivisection in public. It is certain that there are still graver objections to hypnotic exhibitions; since they are liable to produce nervous affections, even in those who do not propose to be the objects of experiment."

SUB-CONSCIOUS SELF.

BY A SELF-CONSCIOUS SOUL.

He remembers and repeats
All that ever I forget,
And his very wicked feats
Cause me many a vain regret.
When I wake he seems to sleep,
Yet he notes down all I hear,
And within his mem'ry's keep
Safely locks impressions drear.
When I sleep he's wide awake,
And to dreamland hurries me,
Making me with fear to quake,
While a night-mare worries me.
I'm a good and worthy man,
Careful in my language too;
He's a rascal, and he can
Use of bad words not a few.
In hypnotic life he lives,
In my normal life he dies,
But my broken cranium gives
Him a chance of telling lies.
Say, O reader, do you think,
In the coming by-and-bye,
When of Lethe's stream I drink,
That we twain will unify?
Or he may, though now a laggard,
(He? or is it really she?)
Not, O Mr. Rider Haggard,
Her immortalised by thee)
He (or she) who lags behind
In the present race of life,
May, as I perhaps shall find,
Get the better of the strife;
And the "I" who really *am*
Then an "I" will only *seem*,
And be counted for a sham
Or the basis of a dream.

E. P. L.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, at 7 p.m., Mr. Iver Macdonnell will lecture on "The Philosophy of Liking, Attachment, and Love." This will be the last meeting at the Regent Hotel, owing to the expiration of the lease. We hope to resume our meetings elsewhere on April 8th.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

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

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Light:

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

SATURDAY, MARCH 10th, 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.

(Continued from page 102.)

We have not outlived this : and we ought to have done so years ago ! The fact is we ought to be ashamed to go touting about to men eminent in some section of science for an opinion about our facts which has, even if it be honest and painstaking, a somewhat less value than that which should attach to the verdict of patient and accurate men in our own ranks who have devoted their lives to an investigation to which these men give minutes. We should, with due self-respect, accumulate our facts, pursue our investigations, and elaborate our philosophy, awaiting in patience the time when these records of research into an intricate science will be valued by those who come after us. Our work in this generation must be, to a great extent, underground. We should have more self-respect than to be perpetually interrupting it in order to challenge a fitful attention from men whose work is of a wholly different kind.

And, holding this strongly, we are not disposed to disguise the indisputable fact that when serious attention has been given, of adequate length and care, to our facts by well-known men of science, such as Crookes, Wallace, Varley, and many others, the verdict has been in our favour. The Sciolists of Science, who favour us with a passing glance, thrown from minds deeply prejudiced, may be left without notice. The time must come when their conclusions, if their prejudices may be dignified by that name, will seem to the world as ridiculous as they now seem to us.

We append, from another source—the first number of *Daybreak* (April 1st, 1869)—a letter bearing on the above-cited correspondence. Mr. Cromwell Fleetwood Varley was a man of mark, and a man who had the courage of his opinions. He knew what he was saying, and he was not afraid to say what was unpopular.

MR. VARLEY'S LETTER TO PROFESSOR TYNDALL.

At the time of the discussion in the *Pall Mall Gazette* respecting Mr. Home's case and Spiritualism, the Professor desired that "men with heavy scientific appendages to their names" should give him "Two Facts" for his consideration. Mr. Varley, hearing of the Professor's request, forwarded him the following most explicit narrative of his early interviews with Mr. Home. Mr. Varley has steadily continued his

inquiries up to the present time, and it may not be too much to expect some very instructive records of his experiences in due course :—

"MY DEAR SIR,—Mr. Wallace has forwarded me your letter to him, dated 7th inst.

"In compliance with your desire, I will endeavour to describe briefly some of the 'physical phenomena' I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise that the object of the séance was to demonstrate to me that the 'physical manifestations' were not the result of trickery, and that there was some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well-informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very anxious to ascertain for myself the nature of them.

"Having no introduction, I called one Tuesday morning in the spring of 1860, at his residence, 134, Sloane-street, and told him that I was Electrician of the Electric and International and Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism, and other physical forces, that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them and of investigating their cause. I asked him if he would permit me to witness them. His answer was, 'He would be delighted to do so.' At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required several sittings before the necessary *rapport* was established to permit of anything decisive.

"The next day I received a formal invitation for myself and Mrs. Varley, for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing-room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

"On each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also went into the shop underneath and examined the ceiling under the drawing-room, but there was nothing unusual. The room was rather scantily furnished ; there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

"Eight of us sat down at a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for anything resembling trickery, to observe the room, the furniture, and those present for anything that might appear suspicious, and if anything unusual happened to note it carefully and fix it in her memory, so that we might collate our observations. On a slip accompanying this I give you in confidence the names of those who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fearing it would prevent a rigid scrutiny.

"The lady, who sat on Mr. Home's left, *i.e.*, between me and him (and whom I will call Mrs. A.) and who had devoted considerable attention to the subject, entreated me, as did Mr. Home, to use my utmost endeavours to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete scrutiny.

"I availed myself of this. After sitting at the table for twenty minutes the first phenomenon occurred. We heard a number of sounds, or raps as they are frequently termed. I examined the table underneath while Mrs. Varley observed above. There were four full-sized gas burners in the room burning brightly, all hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the chairs.

"The following simple telegraphic alphabet was then explained to me :—

1 sound or movement, or action of any kind,	<i>No</i> .
3 sounds	<i>Yes</i> .
2 sounds or movements, or actions of any kind,	<i>Doubtful</i> .

i.e., that neither *No* nor *Yes* would answer the question.

5 sounds or movements, &c., of any kind, the *Alphabet*.
i.e. that the *alphabet* was to be run over or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in

question. Mrs. A. audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavoured to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for many seconds in the inclined position, having described an arc of about 30° . I examined under and over the table—all hands were resting gently on it, and I could see no indication whatever of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—the one being a lower, but louder note than the other. The lighter and higher sound communicated that it had now lost its dread of me, and would move my coat. It was pulled or jerked three times—about half-a-second of time clapsing between each pull. As these jerks were given to my coat, low down on the right-hand side, between my chair and that of Mrs. A., the thought flashed through my mind that this could not be accepted as evidence; but that, if my coat were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat, on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I mentally wished the left-hand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested.

“Very shortly afterwards information was signalled that I should be touched on the knee; without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said, ‘Left knee,’ and it was touched three times without waiting a second. I mentally said, ‘Right shoulder,’ and it was instantly touched, but I could see nothing. I then mentally said, ‘Left shoulder,’ and finally, ‘Top of my head,’ and was touched accordingly three times at each place,—the whole occupying not more than ten seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals we were instructed to stand up, which we did, resting our hands lightly on the table; the latter, after rocking about for a little while, suddenly rose up bodily off the floor fourteen or fifteen inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The hands were well over the table, and it certainly was not supported by them. It then occurred to me, as my *unuttered* thoughts had been responded to in the early phenomena, that if the table rose off the floor again I would wish it to be moved in various directions; after waiting three or four minutes the table rose again into the air about twelve or fifteen inches and remained up fully half a minute, I think more nearly a minute. I mentally wished it to move in various directions, and it did so, before those thoughts had assumed the shape of words in my own mind.

“During a portion of the séance, as many as four distinct kinds of raps were heard at the same time, and as many people were putting questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them; and on several occasions the whole vibrated sufficiently to simultaneously attract the attention of everyone.

“Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigorous effort to perform a like operation by the hands. These twistings occurred to those who were far from, as well as those who were near to, Mr. Home. The séance continued till about eleven o'clock; Mr. and Mrs. Home, as well as Mrs. A., pronounced it unusually successful, and expressed surprise at such a display of force at my *first* investigation.

“On returning home Mrs. Varley and I compared notes. I found that she had put a great many questions mentally and received answers as rapidly as I had.

“It was between twelve and one o'clock when we reached our dwelling at the other end of London, five or six miles from Sloane-street. Before retiring I requested Mrs. Varley to sit down with me in the drawing-room, and once more think over carefully what we had seen together with the tests we had employed to guard against delusions; while so engaged,

although five miles away from the medium, the sounds or raps commenced upon the walls of our own house.

“The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

“I saw him shortly afterwards and asked him how he knew this, and he said that the same power which had produced the phenomena at his house, had produced the sounds in my own room, and had informed him of the fact and instructed him to write to me as an additional evidence.

“*Second séance at my own house, at Beckenham, Kent.*

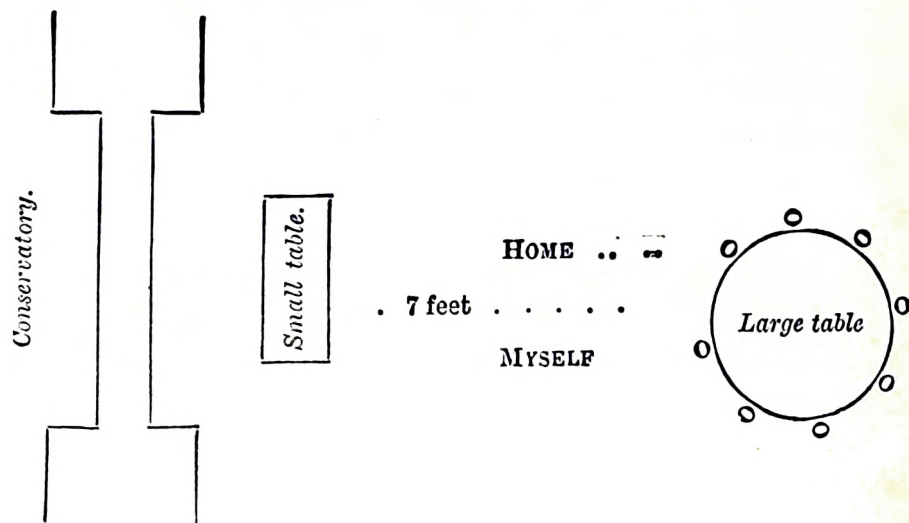
“Present:—D. D. Home, a lady, a City accountant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley, and myself.

“I purchased this house in the latter part of 1863, while it was in course of erection, and before any of the flooring was laid; I am, therefore, well acquainted with its internal structure.

“In the summer of 1864 I requested Mr. Home to keep his promise of giving me a séance at my own house, and I invited the people mentioned to meet him. He had never been in the house before.

“We had a great many phenomena similar to those already described; there were some, however, different from those had seen in his house. During the course of the evening he became apparently nervous, and requested me to hold his hands, and said: ‘Oh! look behind you’—and became somewhat alarmed.

“He then put both his legs over my left knee, and at his request I held both his legs between my legs, and grasped both his hands in my own. We all of us looked in the direction which he indicated. There was a small side-table close to the conservatory window, seven feet behind Mr. Home’s back, Mr. Home and I being the nearest to it. We were seated thus:—



“Shortly afterwards the side-table began to move. This table is mounted on castors, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home’s hands and legs. A large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the pianoforte.

“*Imposture* was impossible. Phenomena of this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly come within the scope of your demand, viz., under a ‘bright light.’ I have witnessed the ‘physical phenomena’ more than twenty times; but the higher psychical phenomena, which convey better proof to those who actually witness them than do the physical, have been witnessed by me more than a hundred times both in England and America.

“You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this world of contention.

“I have endeavoured, whenever opportunity, health, and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much farther at present than to find out the source whence the physical power is abstracted, viz., from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publication.

“As to the phenomena themselves, there are numerous accounts on record—some excellently authenticated, both in this and the previous century. We are only now re-studying what has been investigated by the philosophers who lived 2,000 years ago; and when some good Greek or Latin scholar, who has made himself acquainted with the character of the phenomena which have been presenting themselves so numerous since the year 1848, will properly translate the writings of those great

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men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under discussion to an extent in some respects transcending our present knowledge.

"I am, my dear sir, very truly yours,

"(Signed) CROMWELL F. VARLEY.

"J. Tyndall, Esq., F.R.S.,

"&c., &c., &c."

This is an instructive correspondence, and we may be pardoned for putting it in due connection before our readers. We have not got so very far beyond the position in 1868, not, at any rate, so far that we cannot draw an instructive parallel between our times and theirs. We have grown and we have developed, no doubt; but not so much that the intolerant spirit is not still abroad amongst us. It is not, perhaps, so popular now to hunt mediums to death as it was in the days of witchcraft persecutions; but it is still possible to proscribe a medium and to make it unsafe for him to pursue his trade in public. That is a scandal, and we ought to have outlived any such possibility. We shall not be suspected of any desire to protect fraudulent imposition; but we are, in the present state of the law, impotent if it should be put in force against the most honest person who acts as public medium. This scandal against common liberty has survived too long. Worse still, such deterrent methods, by means of which the clock of progress is indefinitely put back, are supported by those who might be expected to condemn them. Science, of whatever type, should be in favour of free and full inquiry.

And this leads us to say, and that with some regret, that accredited men of science, whose reputation rests on research and discovery in some small section of science, are not by any means the best men to deal with these subjects. They have devoted usually a lifetime to some special branch, often very minute, of physical phenomena. They would not even be recognised as naturally qualified to pronounce an opinion on collateral branches of science with which they have a superficial acquaintance. A biologist would not be held to be obviously qualified to pronounce an expert opinion on a geological problem. Still less is a geologist, a chemist, or a palæontologist obviously the best person to look into a wholly new science such as Spiritualism, and to pronounce upon it *ex cathedra*. It is correlated with no facts in his experience as a scientific man. It transcends his ordinary experience. It hooks on to no antecedent facts within his knowledge. He approaches it with impatience, hardly disguises his disgust at meddling with it (*e.g.*, Faraday and Huxley), and delivers himself of an opinion that is ludicrous to an expert, and absolutely without value to any human being, to say nothing of its misguiding tendency to those who (like Mr. Palgrave) worship the fetish of science.

LONDON SPIRITUALIST ALLIANCE.

The forthcoming conversazione of the London Spiritualist Alliance will be of exceptional interest. One of the most experienced and cautious observers of psychical phenomena, Mr. Alderman Barkas, will give chapter and verse for the faith that is in him. His subject is: "Verbatim records of remarkable conversations with an alleged inhabitant of the Spirit World, respecting the conditions of the future life for mankind." We trust that the evening of Thursday next, the 15th inst., will see a large assemblage at St. James's Hall.

"He who merely sticks to the assertion that a story is, and must be, false, and that all who believe it are fools, will be more likely to get fame and followers—at all events will risk less in the attempt—than if he undertook to explain and reason and commit himself to statements respecting facts or opinions!"—
DR. MAITLAND *On Superstition*, p. 25.

THE LATE DR. ANNA KINGSFORD.

We are assured that our insertion of the following tribute to this lamented and highly gifted lady will gratify a public extending to the furthest quarters of the globe, to whom she was in the fullest sense of the terms at once apostle and prophet. Her labours on behalf of the principles of mercy and justice, especially in their application to the animals, are too well-known to require more than a brief allusion here. For her, not only the happiness of the animal world, but the character of the mankind of the future, was involved in the question. Science, morality, and religion were equally at stake. Hence her assertion, enforced with the impassioned eloquence and logical reasoning for which she was remarkable, that that which is morally wrong cannot be scientifically right; and that to seek one's own advantage regardless of the cost to other sentient beings is to renounce humanity itself,—inasmuch as it is not the form but the character which really makes the man,—and to degrade those who do so to the sub-human and infernal.

The keynote to her teaching was the word purity. She held that man, like everything else, is only at his best when pure. And her insistence upon a vegetable diet,—which she justified upon grounds at once physiological, chemical, hygienic, economical, moral and spiritual—was based upon the necessity to man's perfection of a purity of blood and tissue attainable only upon a regimen drawn direct from the fruits of the earth and excluding the products of the slaughter of innocent creatures. In thus teaching she had the strongest personal motives. She ascribed her own delicacy of constitution to the violation of the law of purity by her ancestors: and her knowledge of the cruelties perpetrated in the world, especially those enacted in the name of science, robbed life of all joyousness for her, and made the earth a hell from which she was eager to escape. Her scorn and contempt for a society which, by tolerating vivisection, consented to accept for itself benefits obtained at such terrible cost of suffering to others, were beyond all expression.

But Mrs. Kingsford felt herself called to a loftier task than that of enforcing any particular application of her views. Recognising a defective system of thought as the source of the evils she deplored, and the insufficiency of any reform which stopped short at institutions and left men themselves no better; and finding the churches, one and all, failing to provide an adequate remedy;—she set herself to meet the want as only it could be met, namely, by interpreting to men their own nature, potentialities, and destiny. Hence her devotion to occult science and the studies and experiences represented especially in *The Perfect Way; or, The Finding of Christ*,—a work which has found recognition among students of Divine things in all countries, irrespective of religion or race, as the fullest exposition concerning God, nature, and man, ever vouchsafed to this planet, and her share in which has gained for her the reputation of being a seer and prophet of unsurpassed lucidity and inspiration. For this book,—with its "marvellous appendices," as they have been styled by a critic of high attainments,—was largely the result of illuminations and inspirations received by her chiefly in sleep, and constituting—as appeared on subsequent investigation—nothing less than a re-delivery from the sources whence it originally came of that divine Gnosis, variously called Hermetic and Kabalistic, which underlay and controlled all the world's great religions and Bibles, and by the aid of which alone these can be interpreted. And this was given to her, not in suggestions and ideas only, but in language clear, precise, and exquisite, wholly beyond her own power of composition, and accompanied by dramatic experiences of the most striking kind. It was this faculty, possessed from childhood,—when it found expression in a number of tales

and poems of a highly mystical character,—of withdrawal into the inmost and highest spheres of the consciousness, and so attaining to full intuition and being taught directly of the Spirit,—a faculty due doubtless to the strength and purity of her own spirit, that chiefly differentiated Anna Kingsford from the rest of her kind, and made of her for her intimates—to whom alone she disclosed her secret—a person apart and worthy of especial veneration. Taught from transcendental sources to regard herself as an appointed instrument in the Divine hands for the destruction of the world's materialistic system, she recognised the wisdom of the providence which required of her an especial education, first in the tenets of the Christian Church, both Catholic and Reformed, and next in the philosophy and science of the world's most materialistic school, the University of Paris.

Only they who know what it is to be hyper-sensitive to spiritual influence can imagine the keen agony to her of the associations to which she was there of necessity exposed. That which sustained and carried her through her university course,—a course which she achieved with high distinction,—was the consciousness that her mission was a mission of redemption, and that only to those who have themselves been more or less “perfected through suffering,” is such mission ever entrusted.

Tall, slender, and graceful of form; of striking beauty of face and delicacy of complexion, intelligence of expression and vivacity of manner; with a noble brow, grey, deep-set eyes, a profusion of golden-auburn hair, a full, generous mouth, a rich musical voice, admirable elocution, and a persuasive eloquence, alike artist, poet, orator and philosopher, Anna Kingsford was as a diamond with many facets, and the admiration and affection with which she inspired her friends, masculine and feminine alike, was of the most fervent kind. Her maiden name,—in which her early writings were published, the first when in her fourteenth year,—was Bonus, that of a great Italian family of the earlier Middle Ages, notable for the variety and excellence of their gifts and achievements and from which her descent was believed to be traceable. She has left a husband and daughter. Her remains are interred in the churchyard of Atcham, near Shrewsbury, the parish of which her husband is vicar.

Although formally received into the Church of Rome in 1870 by Cardinal Manning, Mrs. Kingsford was but nominally a Catholic; for she retained to the last complete independence of thought and action; declining any direction, although the prospect was more than once held before her of being made the head of a new order in the event of her submission. She was, however, too well aware that such compliance meant either total suppression, or the restriction of her sphere of action and influence to a section and a denomination; whereas she regarded her mission as a universal one, consisting in the interpretation to the world of the truth contained in the doctrines of religion. “For the Church,” she maintained, “has all the truth, but the priests have materialised it, thus making themselves and their people idolaters, idolatry being the materialisation of things spiritual.”

The early withdrawal of one thus gifted and thus commissioned, will to most seem a mystery hard to be solved. But it may well be that as much as was required of her has been accomplished, and that being dead she may yet speak still more effectually through those who remain and who enjoyed her confidence, as well as through her writings, of which some yet remain to be published, and through the example of her life.

“THE fundamental error of the adversaries of what is supernatural is that they oppose it in the name of human science, classifying it among the facts of the scientific domain, but the supernatural does not belong to that domain, and it is from having resolved therein to comprise it, that people are led to deny it altogether.”—GUIZOT.

SCIENTISTS AND SPIRITUALISM.

The establishment of a new idea or a new line of thought in the world's mind is a slow process; more slow, perhaps, from the fact that the more cultivated minds, who might be expected to welcome its advent, are generally so firmly fixed in the belief for which they have worked hard, that their first impulse is to reject any innovation which contradicts or seems opposed to accredited science.

When Sir David Brewster first witnessed the phenomena of Spiritualism, he said, “If all this is true it will overthrow all our philosophy.” Somehow he afterwards became convinced that it was *not* true, and his philosophy was safe.

Professor Faraday's state of mind with reference to the phenomena and the way in which they should be considered, is shown in some words in a lecture, *On Mental Training*, delivered at the Royal Institution, May 6th, 1854.

“Before we proceed to consider any questions involving natural principles we should set out with clear ideas of the naturally possible and impossible.”*

With this idea firmly fixed in his mind, Mr. Faraday undertook to examine, or rather to demolish, the assertion of those who knew the Spiritual phenomena to be genuine. Hence his *Indicator*, which satisfied superficial observers of the truth of his explanations; and hence the contemptuous manner in which he and his friends treated invitations to investigate given by Mr. Home, the Davenports, and even others whose claim to scientific acumen was not inferior to his own.

I believe that the phenomena in question, startling to all, and likely to modify many conclusions at which *savans* have arrived, do not really come under the head of the “naturally impossible.” But we now know that the conditions of their successful production are more delicate and difficult to attain than the most beautiful and wonderful experiments in light and electricity, and one of these conditions is the perfect harmony and sympathy of those present. This can seldom be attained in perfection, and if one important member of the circle sets out with clear ideas of the “naturally possible” he is pretty sure to have a “clear idea” that what is expected by his companions to occur is *naturally impossible*, so he frames a programme which effectually makes it so, and when he finds that the conditions imposed by himself in accordance with his preconceived ideas are not favourable for the experiment, he draws his own conclusions, as shown in the writings and letters of Professors Faraday, Tyndall, Carpenter, and others. The recent publication of some of these letters affords us a valuable addition to the history of progress. We find that men whose clear mental insight and powers of observation have achieved marvels in physical science, men whom we should expect to find among the leaders in a new path of knowledge, are those who would block the way, and oppose the incoming light because it does not in the first instance illustrate the conclusions to which their special studies have led them. Paradoxical as it may seem, the case is susceptible of explanation. The mental perceptions which take cognisance of physical and earthly phenomena with their mutual relations and influences, are not the same faculties which give a wide vision in another sphere; indeed, in some instances the strength of impressions already made *may* interpose a barrier to the introduction of ideas which seem to contradict conclusions arrived at by careful induction. Earthly science does not necessarily imply heavenly wisdom, though the two are sometimes found together.

In time to come, when the fruits of the message brought to us by the spiritual advent of to-day have matured, and the teaching they have brought has become established as religion and philosophy, will the *savans* of that day call to

“It is well to remember this declaration of the lecturer. Its fallacy was exposed at the time by Mr. De Morgan but the correspondence lately published in “LIGHT” shows that the opinion was unchanged.

mind their former hasty rejections? And should a new and greater development take place, will they refrain from adding another to the long list of truths which in the first instance have met with a scornful rejection, and, when they could no longer be denied or overlooked, have been quietly accepted without reference to those who first perceived their value?

S. E. DE M.

SEANCE WITH MISS MARSH.

The *East London Observer* has an account of a visit of its reporter to a séance; and as it is a fair instance of the impression made on an unprejudiced mind that was quite unacquainted with the subject, we reproduce the report without alteration.

"It was, we must admit, with a certain amount of misgiving that we accepted the invitation given to us by Mr. Marsh, a well-known Spiritualist in East London, and made our way to his house at 218, Jubilee-street, Mile End, last Sunday evening, for the purpose of taking part in a Spiritualistic séance. Spirits and Spiritualism are all very well in their way, when one's only acquaintance with them is by means of the literature bearing on the subject, but when a nearer acquaintance is pressed for, and an invitation is sent you in cold blood to take part in a Spiritualistic séance—to come and hob-nob, in fact, with the uncanny members of the spiritual world—well then, we venture to say, there is some excuse for the blood running a little more coldly than usual. However, there was nothing very *spirituelle* or uncanny about this home of the spirits in Jubilee-street; it was a shop simply, but in the small parlour upstairs into which we were ushered was gathered an assembly—a very fair representation of middle-class Englishmen and Englishwomen. Judging from their conversation nothing seemed to be further from their thoughts than Spiritualism, with all its attendant mysteries, and by the time a few additional arrivals had made a total of about twenty, things began to look a little more reassuring. The last arrival was Mr. Marsh himself, who, taking a seat in an arm-chair in a corner of the room, selected from one of the Spiritualistic hymn-books, which had been distributed to the audience, a melody which was at once taken up by the rest of the assembly. The tune was a weird one, and the words, telling as they did of the visits of departed friends through open doors in the twilight hours, were quite in harmony with the tune. Seated near the centre of the room was Miss Marsh, the daughter of Mr. Marsh—a young lady of a little over twenty summers, and possessor of remarkably intelligent features. She was attired in an ordinary red silk dress, her only ornaments being a ring or two on her fingers, and a white lily fastened at her throat. While the audience were engaged in singing, her book had dropped on her lap, her eyes had closed, and at the close of the hymn we were informed by her father, who, with the rest of the audience, had taken no notice of his daughter during this proceeding, that she was under the control of a spirit—who, it appeared afterwards, was that of a certain doctor, who during his lifetime had been personally acquainted with some of those present, and whose special *forte* was the gift of healing by the laying on of hands. Soon after the termination of the hymn, the medium—as Miss Marsh was called now that she was under Spiritualistic control—stood up in the centre of the room, and rubbing her eyes—which remained closed throughout the whole of the séance, which extended over two hours—bade the audience 'Good evening' in very broken English—although in conversation with Miss Marsh, prior to her subjection to the control, she had expressed herself in fluent and well-pronounced English. The audience generally, returned the salutation, and after addressing two or three of the people present by name, she inquired as to the health of a certain lady seated in a corner of the room, and, before receiving a reply, brought her into the centre of the room, and placing her hands on her back and chest, indicated the whereabouts of her particular pains and infirmities, to her evident surprise. In the course of a long interview with her, she told the lady of various things about her life, and indicated the whereabouts and character of several of her relations, to the still greater surprise of the now thoroughly astonished lady. Fully half of those present had the privilege of a similar interview, and although many of them were evidently almost complete strangers to Mr. and Miss Marsh, yet the locality of any pains from which they suffered, the leading features of their life, the employment and residence of their friends, and various other matters savouring of information other than mundane were told—so it was generally admitted—with remarkable accuracy; and altogether, when the séance was over, however sceptically inclined we may be naturally, we were compelled to admit that there might be something in Spiritualism after all."

THE dead are like the stars by day,
Withdrawn from mortal eye,
But, not extinct, they hold their way
In glory through the sky.

"As for invisibility, which to the vulgar is proof of non-existence, no warning is so incessantly addressed to us from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substance is real in relation to the world it belongs to—material substances in the material world; and each kind has to be judged of according to its place of abode."—GRINDON.

JOTTINGS.

Mr. S. J. Davey once more. In the *Journal* of the S.P.R. for February, this gentleman writes to say that it seems to him "undesirable to intrude this question (i.e., his simulation of some of the physical phenomena known to Spiritualists) further upon the readers of the S.P.R. literature." That is precisely where we differ from him. He has said too much or too little.

He seems to feel this himself. He adds: "For some time past I have contemplated such a paper (i.e., giving openly his methods and mode of conjuring), and provided the publishers of a forthcoming volume regard my contribution as being of sufficient public interest, I shall be quite willing to make public many of my own methods and those of others." This is deliciously vague and evasive. Putting aside the "contemplation" (which may remain in the domain in which it now exists) and the publisher's "provided" (which is very likely to be another bar), this can only mean one thing. Mr. Davey is about to submit his claims, if at all, to a prejudiced and ignorant public, who will only too gladly swallow anything he says. But this only intensifies our incredulity.

The lapse of time renders it more and more certain that these explanations and imitations of psychical phenomena are on a par with Maskelyne's: merely imitations, bearing no scrutiny, and depending for success on the ignorance of the observer, or on the skill of the performer in distracting his attention. Mr. Maskelyne soon gets rid of an inconveniently-practised or shrewd observer from his stage; and Mr. Davey avoids, in a similar manner, those whom it is not convenient to meet.

Mr. Page Hopps's March sermons are a Hospital Sunday discourse on "The Brotherly Covenant," and an address on "The Harmony in Immortal Souls." In the first he pleads eloquently and forcibly for the recognition of the rights, duties, and claims of our common humanity. He is not afraid of any terms. "Call it what we will: Socialism, Communism, Civilisation, Christianity, Charity, 'the Brotherly Covenant,'—I care not for names—the thing is there." As a matter of fact we are arrived at a time when society will have to consider this great problem of social life, whether it likes it or not.

The other address is an equally striking exposition of one great religious truth which may be put in many ways. "Sin is revolt against Nature." Religion is the being "with Nature's heart in tune." The key words are from the *Merchant of Venice*.

"There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in we cannot hear it."

Mr. Morse has been discoursing excellently well on Christian Science (so-called) at the Metropolitan Temple, San Francisco. He is reported in full in the *Carrier Dove* (January 28th). This new-fangled craze has, as he points out, no connection with Spiritualism, which it repudiates, because, apparently, our annals include cases of healing as striking and marked as any that the new sect can produce, and certainly not wrought by their alleged methods.

The *Spiritual Reformer* (price 3d.) comes to us in a new dress. It is to be published in an enlarged form every two months: each number containing a complete occult tale by Mr. A. F. Tindall, President of the London Occult Society. It is excellently got up, and the matter is good. "The Story of an English Adept" is the occult tale of the present issue. Our best wishes.

The *Harbinger of Light* (Melbourne) gives us a leader on certain explanations of the phenomena of Spiritualism which is sound and sensible, founded less on speculation than on observation. We shall not be accused of any indifference to speculation from whatever quarter, if it be explanatory of a fact. But a hypothesis without a fact is a bubble in the air.

"Five-and-twenty years," says the *Harbinger*, "of practical investigation and experience have convinced us beyond all

'peradventure' that disembodied spirits can and do communicate with those still in the body, and impart edifying things." That is a confession of faith to which we subscribe absolutely.

"Theories are like reeds: and unless they have aggregated a strong coating of facts to give them stamina they break down at the first pressure, leaving you worse off" than if you had never had them. Yes: the victims of theories strew the path of progress.

"Swedenborg the Buddhist: or the Higher Swedenborgianism," by Philangi Dasa, is calculated to make one rub one's eyes. It dates from Santa Cruz, Cal., and costs ten shillings. Its sale here will not be great.

We have received Mr. Richmond's review of the eternal Seybert Commission, which has already fulfilled its mission in drawing world-wide attention to Spiritualism. Mr. Richmond slays the slain with much grace, but he fails to interest us in a bloodless battle.

We have also Mr Morse's "Practical Occultism," to which we shall recur.

"Why are we mocked?" by A. F. Melchers, of Charleston, U.S.A., in the *World's Advance Thought*, contains much that is true, but not the whole truth. We are mocked, no doubt, in some cases, because we get in the manifestation of spirit a reflex of our own spiritual state. But that is not always so. The article is so long that we cannot reproduce it: and the subject too vast for discussion here.

In the same journal Miss Caroline Corner gives an interesting account of a sermon of Mr. Haweis's on "Emotion."

Our friend, Mr. A. E. Newton, takes some exception to an editorial remark, prefacing a citation from the *Banner of Light* of Mr. Brackett's experience in materialisation with the Berry Sisters. We made what Mr. Newton calls, a "somewhat dubious remark," on this wise:—"if his observation be correct it points to a new development." Now we have striven always to give our readers the benefit of Mr. Brackett's excellent testimony to his observation of materialisation, and we should not have done that if we judged it faulty. We intended in what we said nothing beyond this:—a phenomenon so new and rare should be observed more than once before we are to assume that the observation is precise. Mr. Newton confirms Mr. Brackett, and adds that the séance "was full of puzzling surprises to myself and apparently to others." Now, Mr. Newton, is it not you who are "somewhat dubious"?

Mr. Wallis sends us a four-page tractate entitled *What is Spiritualism?* which contains truth in a nutshell. It is to be had at the office of *The Two Worlds*, and is very suitable for distribution, and still more profitable for digestion.

What next, we wonder? Of course, the Spiritualists are to the fore with remedies for the San Remo patient, and one of them has just sent Sir Morell Mackenzie a small, flat, knitted bag, about the size of the palm of the hand, containing stiff paper inside, with directions to be used for the Crown Prince in the following way:—"It is to be placed on the front of the chest when the Crown Prince is asleep; at the same time a lamp must be placed near which has first contained salt water and afterwards oil; when the wick has been lighted the Crown Prince will immediately speak and mention the remedies which are best suited to cure him."—*Echo*.

The *Société Magnétique* has now been finally constituted. Its headquarters are at the office of the *Journal du Magnétisme*, 5, Boulevard du Temple, Paris. Among its members we notice Drs. Ochorowicz, H. Vigouroux, Moricourt, Reignier, Luce, Deniau, of Paris; Liébeault, Fontan, Perronnet, Alliot, Bonneroy, Cornilleau, David, Dupouy, Mors, Ripault, Anfossi, Babbitt, Bourada, de Das, Letoquart, &c., &c., corresponding members;—among men of letters, W. Crookes, F.R.S., Stainton Moses, M.A. ("Oxon."), Eug. Nus, Eug. de Bonnemère, Delboeuf, Peladan, E. Yung, Durville, Papus, Fauvety, Madame Blavatsky, and others.

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.]

Dr. Anna Kingsford.

To the Editor of "LIGHT."

SIR,—Will you allow me to add a word of regret to your own editorial respecting the removal from amongst us of Dr. Anna Kingsford? We believe that she is only removed in bodily presence; nevertheless, we cannot but feel the blank.

She was surely one of the most gifted women of our day and generation. Her spiritual insight, her acute reasoning faculty, her knowledge in deep occult subjects, were most notably married to a very remarkable gift of luminous exposition, beautiful expression, and a vivid poetic imagination. None who were privileged to hear her essays read at her own house, and at the rooms of the Royal Asiatic Society, in connection with the Hermetic Society, of which she was President, can easily forget them; their impression and influence are ineffaceable. Her services in the cause of the poor animals subjected by modern science to the hideous and diabolical practice of vivisection are also to be remembered with heartfelt gratitude. She, "being dead, yet speaketh."—Yours faithfully,

Anerley Park.

RODEN NOEL.

March 5th, 1888.

To the Editor of "LIGHT."

SIR,—The readers of "LIGHT" must feel great regret at the sad intelligence they learned in your last issue of the death of Dr. Anna Kingsford.

We have for so many years been accustomed to her able pen as a contributor to "LIGHT," that it will only be by degrees that we shall understand the magnitude of our loss.

Truly, she was a peerless and a matchless woman, and there is no one to take her place.

She was really the greatest opponent to vivisection, and the most powerful writer against it of any in England. It remains to be seen whether her mantle will fall on any other prophet of humanity; because unless it does in a full degree, the promoters of vivisection will surely now have their day.

Those of us who know Dr. Anna Kingsford's unequalled and most remarkable work, *The Perfect Way*, must feel that such a work was a gift worthy of a lifetime, and that it is really a book for and of the future. The doctrines therein unfolded are, for the present, too pure and high (exquisitely simple withal) for the general mind to grasp.

Confused metaphysics are the order of the day, and works in which true order is their quintessence are not yet truly "understood of the people."

There are many most interesting notices of this most gifted woman's life in the journals of the day, but we as readers of "LIGHT" are most nearly concerned with the loftiest side of her character, her so-called mysticism, a gift which is bewildering to some of her memorialists, but not to us, and we know that in losing Anna Kingsford we have lost one of the most excellent seeresses of modern times.

I saw her, to my great sorrow, after her death, and I would like to mention something that struck me, namely, that her beautiful face looked to me so *very, very dead*, if I can so describe it. There was an absence of that peaceful look of sleep one sees so often, as if the soul still lingered near, and the senses were still tinged with a feeling of a happy dream. There was nothing of this sort here; her face looked to me as if her noble spirit had taken its flight so completely and so absolutely away from its encumbrance that there was not the faintest trace that it ever had been on earth at all. Her soul, so long trained to supersensual things, would, straight like an arrow, find its way, with no lingering on the frontiers. But I must not detain you; other pens will doubtless have something to say on this subject.

—Faithfully yours,

Bedford Park.

ISABEL DE STEIGER.

TO CORRESPONDENTS.

[WE cannot give the name and address of our contributors. These are communicated to us in confidence. But we are willing to forward letters that are accompanied by stamps, and to leave our contributors to reveal their identity if they please.]

T. W. OWEN.—Thanks for your letters. See above.

T. BERKS HUTCHINSON (Cape Town).—Your kind remittance duly to hand. With many thanks.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agency 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 if 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.”