

# 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.)"

Mrs. Jeune, in the course of her interesting article in *Murray's Magazine*, elsewhere referred to, relates the following. It refers to a form of fortune-telling that I am not familiar with.

"The important part of the evening's entertainment was telling fortunes by reading the future in the shapes which the white of eggs assumed on being poured into a tumbler of water. The person gifted with the power of prophecy held the tumbler, while the person whose fortune was to be told placed her or his hand over the glass, and from the fantastic forms in the water, the whole book of life was read. Very solemn in the firelight were the faces of the listeners as the old wife foretold joy or sorrow, prosperity or misfortune, and the most profound belief was accorded to her words. There was an old woman who only died ten years ago, living near Strathpeffer in Ross-shire, who was supposed to possess this special power of divination, and people flocked from all parts of the country on Hallowe'en to consult her. I remember on one occasion taking some English people who were curious in the matter to see her, and we had to come away with our curiosity ungratified, as the old woman had such a levee of people waiting for her to solve the riddle of their lives, that she had no time to undertake it for our party. She is now dead, and on no one has the prophet's mantle fallen."

The *Tablet* and the *Weekly Register* contain some correspondence and editorial comments which I should describe as funny were it not for the repulsive and even ghoulish efforts made by the respective editors to claim Dr. Anna Kingsford as one who had died in the odour of their sanctity. The official comments, ignoring the life work of the departed lady, and ignorant entirely of her chief publication, as well as of the opinions she held and never disguised, are remarkable only for a deliberate putting aside of facts and a determination to square with preconceived notions what inconveniently took place. That any one with an ordinary regard for truth can seriously assert that Dr. Anna Kingsford died an orthodox Catholic, troubled in conscience on account of the "Perfect Way," is not credible. She was a Mystic, and her acceptance of Catholic teaching was mystical. She was weak and ailing in her closing days of earth-life, and she was pestered into accepting the ministration of a priest by a sister whose zeal was a long way ahead of her discretion. The strange belief, honestly held, I doubt not, that a departing soul not blessed by the ministrations of the Church is lost for ever is responsible for this most indecent intrusion on the closing hours of a perfectly consistent life, and for this palpable perversion of fact.

It would not concern me in the least whether Dr. Anna Kingsford died a Buddhist, a Mohammedan, or a Catholic. But I am concerned to protest against the indecent stuff published with regard to her by the Catholic journals that I

have mentioned. Their intrusion on the very death-bed, their twisting and distorting of plain facts in order to claim the soul of this poor lady, are as repulsive an exhibition as I remember to have seen. Both Mr. Kingsford and Mr. Maitland are very outspoken in their chastisement of the misstatements made, and their words are in no whit too severe. Though I have always deprecated, and though I do still very strongly deprecate, any prejudice against any person by reason of theological belief, I am unable to refrain from saying that the conduct of these persons, the nun, the sister, the editors, and all concerned with them, is calculated to make one wish that their bigotry and intolerance could be sharply punished. There is an ingenuity, a malign ingenuity, of misrepresentation in such comments as this in the *Weekly Register*: "A change, and a good change, came over Mrs. Kingsford during the last weeks of her life. . . It is even probable that in her state of weakness it was painful for her to discuss this change with those *whom she knew would grieve over it.*" The accuracy of statement is on a par with the accuracy of the grammar. Sorry stuff and sad reading!

Is it really an unthinkable proposition that men should come to realise that belief is a very small factor in the soul's progress? Cannot people see that this unseemly shuffling over a dying woman in order to label her with a certain ticket, indicative of a belief, or of a profession of belief expressed perhaps when the faculties are failing, is an insult to the common sense of any thinking man? Put it precisely. A B lives his life on earth, makes himself what he is, carries his responsibilities such as he has made them, and then, as the eye grows dim and the faculties fade, there comes one who says to him: "Believe this; subscribe to this; profess this, and you are saved." Does any thinking person accept that? Does any reasonable being view with anything but disgust the attempt to twist a fading life into the contradiction of itself?

Some time since (April 30th and November 12th, 1887,) I drew attention to a certain gipsy prophecy respecting the Emperor William. Here is my note:—

"The Crown Prince of Germany does not improve, *pace* Sir Morell Mackenzie. The aged Emperor, it is said, has his presentiment from recollection of an old prophecy which has been wrongly quoted in England. Before the war of 1870 the King of Prussia, as he then was, was shooting on the estate of Count Stolberg. A gipsy woman offered to tell his Majesty's fortune, and the offer was accepted. The prophecy was brief: 'Sire, you are now King of Prussia; you will become Emperor of United Germany; you will live to be ninety-six, but the closing years of your life will be clouded. Your son will not reign; your grandson will be paralysed; and his son, your great grandson, will succeed you.' The vaticination has the merit of more precision than usually characterises gipsy prophecies."

The gipsy was too particular, and the prophecy would have gained in impressiveness by that vagueness which, like distance, "lends enchantment to the view." One should never prophesy unless one knows, and then it is hardly worth while.

I desire to call attention to the letter of "1st M.B.



(London)" on a "School of the Prophets." It is very desirable that Spiritualists should be able to get for their children an education consonant with their opinions and faith. That is a want that many must feel. If with that there could be combined some rational study of mediumship, and some systematic attempt to develop it under carefully guarded conditions, we should have taken a very necessary step forwards. It is to be hoped that some Spiritualist who has money to spare, without family claims, may devote it to this worthy end. I deprecate the idea of a religious brotherhood, unless on very different principles from anything the world has yet seen.

### EXTERNAL OR PHYSICAL MANIFESTATIONS.

By NIZIDA.

Spirit, in proceeding out from its centre of being, assumes ever coarser and coarser robes, or vehicles of manifestation; and upon each plane of manifestation exist creatures, or beings of intelligence, suited to the life of that plane. At length the most external, or physical, plane is reached. This, put in very few words, would represent the *involution* of Spirit into Matter; or, as some mystical writers term it, "The Fall of Man." From the physical or outermost plane, the *return*, or *evolution*, of spirit begins, with a corresponding ascent of the soul of man through various degrees into the condition of pure spirituality. According to the degrees of his ascent would be the character of the entities he encounters, inhabiting the different planes to which he ascends. Upon the plane nearest the earth he would accordingly meet with grosser and more earthly beings than in regions of still more spiritualised matter higher up on the scale.

The outer, or physical plane, necessarily becomes the graveyard of human life; that plane upon which man is continually throwing off, by what he calls "Death," the forsaken, rejected, exuvial coverings which have been hampering and obstructing the ascensional, emancipatory growth of his inner, divine self or being. These "deaths" are not only physical, they are psychical as well. Upon the earth lie the dead physical bodies, which are of dense matter, and which pass into corruption. But upon the next higher stratum of matter less dense, in the astral world, are to be found the rejected *perispirits*, or astral bodies of souls ascended still higher. The earth lies enveloped in these semi-volatile, gradually disintegrating, etheric wraiths, as thickly as the forest ground lies covered by the deciduous leaf-robes of the noble trees which have sprung from its bosom: and as the leaves lie inert upon the lap of the forest, until lifted by the wings of the passing breeze to flutter for a time in the air, as if endowed with life; so these rejected wraith-forms lie in the embrace of nature, in a supine, semi-intelligent, dying state, unless some wave of intenser life, suddenly brought to bear upon their separating etherial molecules, revivifies them, and endows them with an appearance of life and intelligence. We leave our corrupting, physical envelope in the bosom of mother earth; and we also leave, in its turn, the grosser astral body, which we have spun (or evolved) for ourselves, *from* ourselves, as the spider spins his enveloping supporting web,—a species of astral cocoon, almost as earthy as the physical body,—in that region of etherial matter which is nearest the earth, to gradually pass away into other elements. It is a thought-body, a desire-body, which we have drawn from the astral atmospheres during every instant of life from infancy, which is full of the impurities of earthly desires, loves, longings, and appetites. It is therefore perishable; it has nothing to do with immortal spirit, which used it merely as a shield, a protection, a mode of manifestation upon the lower plane of imperfection, *i.e.*, gross matter.

It is from this plane of etherial life adjacent to the earth, that the external manifestations of disembodied

entities come. In this region linger, for longer or shorter periods, those who are still, in a measure, gross, still affinitised, by the lower nature, to earth. It is compatible with their condition to indicate their nearness to us by audible sounds, by materialisations of the voice, or form.

External manifestations may also be caused by beings *still in the body*, who are able to work on the astral plane, by means of the "double." Also, by that type of "elemental" existing in the midst of human auras, and the earth's sidereal atmosphere. These are the *instruments* of man's will, whether exercised consciously or unconsciously; "forces," so to speak, obeying a superior force. It is, in my opinion, an erroneous idea that *pure spirits* descend from their heavenly abodes, and immerse themselves again in the filthy atmospheres of the earth, to communicate with its inhabitants by raps, table-tilts, audible voices, and materialised forms. This would be such a complete reversal of their condition of existence, that I conceive it to be an impossibility.

The more deeply immersed in earthly things a human being's life may have been before death, the grosser is his astral body, and the longer does it take to become dissipated, liberating his immortal part, which is then attracted into homogeneous conditions of existence with which the earth has nothing to do. How long, according to the calculations of time on earth, this may take, varies in every case. The very spiritual ascend rapidly; some immediately. The more material linger in the astral world for years. During this period of gradual rejection of the lower personality, the human being thus conditioned may make his nearness felt by, and communicate with, friends on earth; to effect which communion he employs those various methods well-known to us. If he communicates shortly after death, we have his personality vivified by the full strength of his intellect; but as his inner, higher self withdraws further and further towards the home of bliss which, we will suppose, a good life has earned for him, we shall get less and less of his intelligence; which would be growing too spiritual for our earthly conceptions, unless we ourselves are able to ascend in spirit to the level of his inner plane of life, when the communion between us would cease to be external.

As in the ordinary earthly condition we can by no means judge of the degree of spirituality to which our friends may have ascended, I consider we lay ourselves open to deceptions being practised upon us when we endeavour to obtain external manifestations from them, as, for instance, at physical séances. Should they have gone up too high to admit of their returning in this grossly material way, it is a rational inference that they do not come at all; but that we are deceived by a clever personation. In such cases there is literally and truly nobody to be blamed but ourselves. How can we blame an irresponsible entity like an "elemental," who has no moral sense whatever, for doing all it possibly can to please us; to fulfil the powerfully compelling desires we throw out? It perceives our thought: it is probably attached to us, finding its life in our aura. It may be harmless, indeed rather beneficent than otherwise; having become imbued with such characteristics, perhaps, from long association with ourselves, should we be of that nature. As I have said, it sees our thought-picture of the beloved, and much-desired. It yields to the magnetic influence of our will, unable to resist, and forms itself into the shape we love and desire. Who is to blame? Not the irresponsible entity obeying the laws of its very being. And we ourselves? Let us learn more, and we shall not put ourselves into the condition of being deceived. Nor, supposing a departed human being to have taken upon itself the rôle of personation, aided by elementals, probably, to mould its fluidic body into the likeness they all see in our aura, can we blame a being who, perhaps, in its earth-life had very confused ideas of right and wrong—a very undeveloped moral



sense. He also, up to a certain point, is irresponsible for evil he does not know to be evil. As he leads a kind of chaotic, drifting existence in the astral world, he is naturally, and irresistibly, drawn, as into a vortex, by the attraction of a powerful assemblage of human will-forces all directed to the same point, *i.e.*, the compulsory manifestation, as at physical séances, of denizens of the next plane of life. Their desire is to please and gratify us, and some of the poor creatures, unhappy in their astral condition, as they had probably been on earth, find an actual comfort in returning more completely into the physical state they cling to, and long for. They feed upon our vitality, and seize upon the opportunity afforded to immerse themselves still deeper in the earthly grossnesses from which they should be trying to escape. Can we suppose that they are benefited by such opportunities? Rather the contrary, when they are thus aided to transgress the laws prevailing on the other side for the completion of nature's processes of spiritual emancipation. That such laws exist we receive frequently their own involuntary testimony. The next-world *habitués* of physical séances, after manifesting a few years, give place to new comers. Very often this is cunningly concealed, even from the mediums themselves. If it be acknowledged, their plea usually is—"I am going up higher." Some of them, unhappily, never get up much higher; but they undoubtedly pass through some change, which they either do not quite understand, or do not wish to reveal, or are not permitted to do so. Their fluidic bodies are in a state of continual dissolution; by what processes only one versed in spiritual science can tell. At length the day arrives—let them retard it as they may by absorbing a corporeal vitality from the living—when the etheric particles of their astral bodies will no longer cohere with sufficient tenacity to admit of their manifesting physically. Hence they float away elsewhere. That is to say, they follow the higher principles (if they have developed any) belonging to the Ego, out of the lower sphere wherein the astral envelope has been sloughed off, into more ethereal regions, whence—say the Re-incarnationists—after a certain period, they return again into another earth-life to continue the work of evolving the spiritual soul. It is to beings of this type we owe the principal share of those phenomena we term physical; many of whom, it is presumable, pass their astral existence, for a certain period, in our very midst, from the fact of their great earthliness rendering their escape impossible.

The human phantom, or "post-sepulchral man," is photophobic. The infinitely rapid vibrations caused by light upon the ether alter the fluidic tissues of his body, hence he prefers earthly darkness, or night. It is true he is in what is termed the "astral light"; but if he has immersed himself in evil during corporeal life, that to him would be darkness also.

We must regard the astral regions from which the animal man does not easily disengage himself, as being a sort of reflection of our own states of society; with the added horror of a full conscious experience of the effects of evil upon the soul; but at the same time, with the peace and bliss experienced by souls who have led lives measurably free from evil. Hence we may receive external manifestations from those we would call "good," up to a certain period; but that period would have an end some day. According to the degree of our own mental and moral elevation will, generally speaking, be the character of those who respond to our desire to communicate; unless we reverse conditions, and seek in the companionship of persons beneath our mental status, the astral beings they draw around them. If we have, unhappily, thus become entangled with some unfortunate entity living in darkness, we may incur the torments of obsession. I would explain "obsession" as being the occupation of our bodies by an unhappy, or evil being, who renders the normal, rational

carrying on of our own life impossible. When our Lord permitted the evil spirits to enter the herd of swine,—they were earth-bound souls who had still to meet with "the second death," as it is called, in the astral world. This class of our unfortunate fellow-creatures frequently seek a living body in which to die their second death. It was a mercy, therefore, to permit them to enter the swine; the *lower* in the scale of evolution always having to minister to the necessities of the *higher*. It would be either from some disorder, or transgression, of the moral law on the part of a living human being that obsession by a disintegrating human soul would become possible; and this would be a preying of the *lower* upon the *higher*. Therefore, our Lord re-established the natural order of things, by sending the "evil spirits" into the herd of swine.

I consider that the methods in vogue amongst Spiritualists of allowing what is called "controls," a decided mistake, and productive of injury. It is my opinion that no really pure and elevated being would ever attempt the absolute control of another's mind and life, and that the practice is most mischievous. Since we have in the lower forms of manifestation to do with beings of the astral regions alone—as imperfect, if not more so, than we are ourselves—to be *controlled*, to be even occasionally mesmerised by them, is most undesirable. Moreover, there is a danger of some objectionable projected "double" becoming the mesmeriser. I feel sure the "followers of the left-hand path" do not allow such very favourable opportunities of injury to mankind, as are offered by our mistaken methods of pursuing Spiritualism, to escape them. I consider they are the authors, in some way or other, of all the harm that has taken place. They seek power over the human race for selfish purposes, and they attain their ends frequently by very plausible appearances. Without any open or obvious influence, they may so obfuscate a man's intellect as not only to prevent his seeing the truth but to make him very disinclined indeed to see it. They would be very appropriately termed the "Adversaries." But they can have no power over the man who is self-protected by a divine armour of high and holy intentions, and who is purely spiritual in thought, word, and deed. Such a man is shielded by his own positive, repellant aura, from which the injurious magnetism projected by an evil being would repercuss upon its originator.

It becomes evident, therefore, that a man's safety, under any circumstances, depends entirely upon his own spiritual condition. The more unspiritual he may be, the more open would he be to influences of this nature; and by throwing down the barriers between him and the next world he increases the danger of his position. It is certain that the power of producing *phenomena* does not make a man spiritual. Spirituality is a condition of the soul's growth, or evolution *out of matter*; the grossness of the lower personality, which becomes refined away by self-purification. The spiritual man, however, may produce phenomena, voluntarily, from a knowledge of the science lying at the back of them; not by making himself a passive instrument in the hands of other beings whose nature is merely assumed to be trustworthy and good.

I fear to tire my readers, but I have still somewhat to say upon manifestations by the "double," and upon elementals. I, therefore, crave a little more patience from them, when I hope to draw my remarks to a conclusion.

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"RICHARD COLMAN and his wife had never troubled themselves about fashion, but had sought to please each the taste of the other and cultivate their own. Perhaps now, as he sat silent in the 'dimmits,' he was holding closer converse than he knew, or any of us can know, with one who seemed to have vanished from this side of things, except the heart of her husband. That clung to what people would call her memory. I prefer to call it her."—*Home Again*, G. MACDONALD.



## A HIGHLAND SEER.

The current number of *Murray's Magazine* has an interesting article by Mrs. Jeune on second sight and Scotch belief in the supernatural. In the course of the paper a full account is given of one of the most impressive figures in Highland story, Coinneach Odhar, or Kenneth Mackenzie. His sayings and prophecies have been known throughout the Highlands for more than a century and a half. Sir Walter Scott knew of them, and they are mentioned in Lockhart's *Life*.

The seer was born in the Lewis, and was all his life closely connected with the family of the Earl of Seaforth, the head of his clan. He lived in a cottage on the banks of Loch Ussie, near Brahan Castle, the home of his chief. It is said that he received, in a mystical manner, some kind of small white stone while asleep on the hill-side, and on this his gift depended. It is not out of place to note that gifts of mediumship or seership are not by any means infrequently connected with some material object, such as crystals or gems. We have known, within our own experience, cases in which the clairvoyant faculty depended on gazing fixedly into a crystal, or even into a clear stone, such as a topaz. Indeed, the influence of crystals and gems on some forms of mediumship is a wide and unexplored area of research.

To return. Coinneach was brought into personal contact with Lady Seaforth, a proud woman of violent and jealous temper. Her confidence in him was great, and in the end proved fatal to him. Lord Seaforth had gone to Paris on some business after the Restoration of Charles II., and Lady Seaforth became anxious at not hearing from him. She sent for the seer, and commanded him to give her news of her lord. He put his white stone to his eye and assured her that Lord Seaforth was well and happy. But, said Lady Seaforth, where is he, and what is he doing? The seer fenced the questions as long as he could, and then told her that he was in "a fair chamber hung with fine tapestry, and there is a bonnie lady with him, and he is on bended knee before her, with her hand pressed to his lips."

Then there was a scene. The proud and jealous lady turned all her wrath on the seer. He had spoken before many of her friends and family retainers, and, enraged at her humiliation being thus published, she determined that the seer should die for defaming the name of his great chief. He should be burnt as a wizard. No time was granted, no entreaties listened to, and he was led forth to execution. Finding his doom sealed, Kenneth drew forth his white stone, and took up his parable in terms that might have beseeemed an ancient Hebrew prophet:—

"I see into the far future; and I read there the doom of my destroyer. Ere many generations have passed, the line of Seaforth will become extinct in sorrow. I see the last male of his line both deaf and dumb. I see his three fair sons, all of whom he will follow to the grave. He shall sell his gift-lands, and no future Seaforth shall rule in Kintail. A black-eyed lassie from the East, with snow on her coif, shall succeed him: she shall kill her sister, and she shall be the last of the Mackenzies of Seaforth. In these days there shall be a daft Lovat, and a buck-toothed Chisholm, and they shall be the last direct males of their line. When these things are, Seaforth may know that his sons are doomed to death, and that his broad lands shall pass away to the stranger, and that his race shall be no more."

Having thus delivered himself, Kenneth threw away his white stone, and prepared for his end. He was burnt at Chanory Point, some twenty miles distant, and Seaforth returned only to see the fading embers of the fire that had consumed his devoted vassal.

It will be admitted that this is a categorical prediction, and a very comprehensive curse. Its fulfilment forms one of the most curious chapters in the history of the

supernatural in Scotland. We give it in Mrs. Jeune's clear words.

"The Countess of Seaforth, to whom Kenneth owed his death, was the daughter of Sir John Mackenzie of Tarbart, and sister of the first Earl of Cromartie, and married Kenneth third Earl of Seaforth, who died in 1678, being succeeded by his son. During the rebellion of 1715, the Earl of Seaforth took the side of Prince Charles Edward, and was obliged to fly the country, taking refuge in Spain, while the titles and estates were forfeited to the Crown; but in 1726 his lands and honours were restored to him, and he lived and died in great honour and wealth. The vicissitudes which attended all powerful Highland families at that time followed the Seaforths, but they continued to prosper, and the ruin which the rebellion of 1715 brought on many great families was retrieved in their case, and restored possessions and honours preserved the dignity and grandeur of the family. Curiously, on the death of the last Earl of Seaforth without a son, the family possessions passed to his cousin, descended from the Earl of Seaforth and the vindictive Countess, and in his person, or rather, in the person of his brother, the prophecy of Coinneach Odhar was accomplished.

"Francis Mackenzie, Lord Seaforth, was a remarkable man in almost all respects. He was possessed of great intellectual capacity, but became, from a bad illness contracted while a boy at school, perfectly *deaf*, and, as is not uncommon in such cases, towards the end of his life, *dumb*. He led, in spite of these physical infirmities, a life full of usefulness and activity. He raised a regiment at the end of the great war. He was Governor of Barbados and afterwards of Demerara and Berbice. He was a Lieutenant-General in the army, and in 1797 was created Baron Seaforth of Kintail. There were, however, circumstances in his life which must often have made him feel ill at ease. He married happily and well, and was blessed with three fine sons and six daughters, and round him on either side he saw his neighbours, the two great contemporary chiefs of the day, with the physical peculiarities denoted by Coinneach Odhar. However, the fatal truth was forced on him and on all those who remembered the family prophecy, by the lamentable events that filled his house with sorrow. *One after another his three sons died*. The last, the eldest, who was the most distinguished of all, was cut off in a youth time of great promise.

"The stricken father, after waiting in vain to hear that a respite was given, and that his dearly loved son's life was to be spared, died in 1815, the last male of his race; and the great Seaforth estates were inherited by his daughter, Lady Hood, who just before her father's death, had become a widow, her husband, Admiral Sir Samuel Hood, dying in India; so that she returned from India in her widow's weeds to take possession of her inheritance. She was thus literally a *white-hooded lassie* (that is, a young woman in widow's weeds) from the East. Lady Hood married some years later Mr. Stewart, a grandson of the Earl of Galloway, and lived in happiness and and prosperity on her vast estates. After many years of prosperity a frightful calamity overtook Mrs. Stewart Mackenzie. One day, driving her sister in a pony carriage, the ponies took fright, and started off at a furious pace down a steep and precipitous road. Mrs. Stewart Mackenzie was quite unable to stop them, and she and her sister were thrown out of the carriage. Mrs. Stewart Mackenzie recovered from her accident, but her sister, after lingering for some days, died. As Mrs. Stewart Mackenzie was driving at the time of the accident, she may, not inaccurately, be described as *causing her sister's death*, thus fulfilling this portion of Coinneach's prophecy.

"In this remarkable history of family prophecy, it is curious to notice that the prophecy was not discovered or developed contemporaneously or after the events. It had been current and believed in, in the Highlands, for generations, and the gradual fulfilment of the doom of the Seaforths was watched with sorrow and sympathy for more than half a century. One curious instance of how firmly rooted the belief in the prophecy was, occurred in 1812, when Lord Seaforth, in consequence of the mismanagement of his large West India estates, found himself in such difficulties that he was constrained to sell some of his property on the west coast of Ross-shire, the lands of Kintail—the *gift lands*, as they were best known, or the oldest possessions of the family. They had been granted to the common ancestor of the Mackenzies, Colin Fitzgerald, one of the Geraldine family in Ireland,—an outlaw, tradition asserts,



who had taken refuge on the shores of Loch Duich in Kintail,—in recognition of his having saved the life of the King, Alexander III., out hunting. The King gave him as reward a tract of land in the form of a stag's head, and those lands were commonly known as the gift lands of the Seaforth. So firmly was the prophecy believed in, that when the tenants on the Kintail lands heard of the necessities of their chief, they subscribed a sum of over £3,000 among themselves and sent it to Lord Seaforth, in the vain hope that it might lighten his temporary embarrassment and avert the evil days that were upon them. Another evidence of the antiquity of the prophecy is found in the fact that there are letters in existence from the Countess of Seaforth in 1722 to her sister, Lady Arundel of Wardour, mentioning the story and commenting on it.

"Thus we have two distinct proofs of the existence of the prophecy fifty years before the Seaforth in whose person it was fulfilled was born. Lockhart, in his *Life of Scott*, says "Mr. Morritt can testify thus far, that he heard the prophecy quoted in the Highlands at a time when Lord Seaforth had two sons alive and in good health, and that it was certainly not made after the event"; and Sir Walter Scott, in writing to Mr. Morritt, says, "Our friend, Lady Hood, will now be Caberfeigh herself. I do fear the accomplishment of the prophecy that when there should be a deaf Caberfeigh the house is to fall." And the touching stanzas in which Sir W. Scott laments the extinction of the family contain no more touching words than those in which he alludes to the dramatic tragedies that clouded the last days of the old chief's life.

'Thy sons rose around thee in light and in love,  
All a father could hope, all a friend could approve.  
What 'vails if the tale of thy sorrows to tell  
In the spring time of youth and of promise they fell?  
Of the line of MacKenneth remains not a male  
To bear the proud name of the Chief of Kintail.'

"The prophecy has come true in its fullest and saddest sense, for of the vast possessions of the Earls of Seaforth but the smallest portion belongs now to the representative of this once great and powerful family."

There are many more prophecies of Coinneach's, some of which still await fulfilment. They are all of a mournful character; he is a very Jeremiah among his kind. He stands a curiously weird and impressive figure in the history of the Highlands. His gifts, though by no means peculiar to himself, were in excess of those granted to most men. It is not of many seers that we could say that a prediction so precise was literally verified. Nor did he confine himself to the family of his chief.

"The buck-toothed (i.e. double row of teeth) Chisholm, the stammering Gairloch, the daft Grant, and the harelipped Laird of Raasay, were well-known sayings of Coinneach's, and curiously the representatives of these four families were marked by the above-mentioned personal peculiarities at the same time as the deaf and dumb Seaforth."

"He felt cabined, cribbed, confined. His world-clothing came too near him. But far from being a wise man, he was not, therefore, a fool; he was not one whom this world cannot teach, and who has, therefore, to be sent to some idiot asylum in the next before sense can be got into him, or, rather, out of him."—G. MACDONALD.

WELLINGTON HALL, ISLINGTON.—On Sunday evening last Mr. Rodgers spoke briefly on "The Writing on the Wall." Mrs. Wilkinson then gave eighteen psychometric readings from gloves, &c., all being recognised. The descriptions of bodily ailments were in several instances so clear and definite as to call forth expressions of surprise. Next Sunday, at 6.30, Mr. Hopcroft, Trance Speaking and Clairvoyance.—A. W. JONES, Cor. Sec.

AN EASTER GATHERING will be held on Sunday, April 1st, at the Holborn Town Hall, when Mrs. Emma Hardinge Britten will deliver an address on "The Origin and Spirit of Easter" and "The 31st of March, 1848, a New Era in Human History." The meeting will be supported by many London Spiritualist Societies. Doors open at 6.30, meeting at seven prompt; tickets, 2s., 1s., and 6d., to be obtained at the different London Spiritualist centres.—J. WILKINSON, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last, the President, in the absence of Mr. Stokes, offered some remarks on "Astrology." In the evening, Mr. Iver MacDonnell gave an interesting address on "Our Future Existence." There were small audiences at both meetings. An entertainment will be given on Monday next at 7.30 p.m., in aid of the Organ Fund, for which we should be glad to receive any small contributions which kind friends can spare us.—W. E. LONG, Hon. Sec.

## JOTTINGS.

The *Star* says: "Mrs. Anna Kingsford, M.D., who has just died, was one of the ablest of the many able women who have taken up masculine professions. Her spiritual history was curious. She was once an Agnostic, and was converted by the teachings of the Spiritualists. But she did not find her resting-place in psychic force, for she died a Roman Catholic."

A "resting-place in psychic force" is more than commonly interesting. Did anybody ever find a resting-place in a force, we wonder?

The *Gnostic* comes to us from San Francisco with varied excerpts from the writings of Lawrence Oliphant ("LIGHT"), Edward Maitland, Mabel Collins, and other psychical and occult luminaries.

Noteworthy.—In *Murray's Magazine*: "A Mysterious Summons," by Sir H. Drummond Wolff and Mr. James. "Highland Seer and Scotch Superstitions," noticed elsewhere.

Not worth attention.—In the same magazine, "The Spirit Photograph," misleading and very feeble.

In the *World* (March 14th), "Condemned by the Dead." Worth reading.

Mr. Venman sends us a prospectus of some improvements made by Mr. Ernest Westlake, on Professor Hare's "Spirito-scope." These are manufactured at the London Science Depot, 20, Pimlico-road, S.W. The Westlake Dial Planchette costs half a guinea; the Westlake Psychoscope, five shillings; and an ordinary Planchette, three shillings.

Dr. Kögel's funeral discourse over the bier of the German Emperor was a model of dignity, pathos, and chastened taste. He had been speaking of the marked contrasts in that long life, and thus continued:—

"... The uniform bond running through all these strange contrasts was the consciousness—I may be an instrument in the hand of the Most High, I ought to be a servant of my God, be it in enduring, 'not my will, but Thine be done,' be it in doing great things, 'what a turn of events by God's guidance.' ... Thou lettest Thy servant depart in peace. Yes, a man of peace was the august deceased; joyfully as he heard the standards of his beloved army rustle, no thirst for bloody trophies was his; his heart was a mild and loving heart, as childlike as it was manly. But, for the sake of peace, he wished to gather a strong nation around him—a nation in arms, sure of itself, and master of itself. Thus he, as the poet says, 'has bought us in hot-fought battles the right, the proud right, to respect ourselves.' A man of peace. Never did he suffer more sorrow than when discord threatened the hard-won possession of National Union. Never was he more grateful than when the signs increased that the sons of one mother wished to live in harmony together.

"One hearth, one heart. By this venerable head that has sunk to its last rest, by these faithful hero's eyes which watched so long for us and have now closed for ever, by this coffin which stands here like a consecrated altar, Germany swears fidelity to the Imperial Master whom she loves and whom she trusts; fidelity to the bequest of unity. 'Mine eyes have seen Thy salvation!' That is the reason of the blessed 'home-going' of a Simeon, that was also the choice of our beloved Emperor and Master."

*New Light on Old Truths: A Manual for the Use of the Clergy, with an Address to the Laity* (price 1s.), by I.O.M.T. and M.A.M.T., ministers and servants of the New Dispensation; founders of the Order of O ✠ A, and authors of *The Tree of Life*, is a tractate of some 130 pages of a somewhat mixed character. Its authors advocate abstinence *in toto* from flesh, alcohol, and tobacco, and give men some counsels of perfection which most of us will find it hard to follow. They also promulgate some dogmas which most of us do not believe. And what is one to make of this "from the office for Matins"? "Blessed be Thou, O Lord our Lady, the God of Israel."

*The Coming Creed of the World*, by F. Gerhard (W. H. Thompson, Philadelphia) is an elaborate attempt in more than 500 pages to purge popular Christianity of the dross that has gathered round Christ's simple teaching, and to show men a more excellent way. The author formulates a very grave indictment against the rulers of the Church for cruel persecution of heretics, as, for example, in the Witch persecutions. We hope to recur to his remarks on this subject. The author passes by Spiritualism because he "does not want to write positively on any subject about which he has not gained positive certainty." If he had, he would have been spared the trouble of writing a good deal of his book, the argument of which is, in truth, weak in many places. Nevertheless it is an honest and worthy effort of one who is a seeker after God.



OFFICE OF "LIGHT,"  
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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

## Light:

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

SATURDAY, MARCH 24th, 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.

### MEDIUMSHIP, AND METHODS OF INVESTIGATION.

In the United States the cry, it seems, is, "More mediumship and fewer mediums"; less sensation and more facts. We daresay that this represents the situation. We have had a long spell of wonder-hunting, and this has produced its positive fruit in a crop of bogus mediums answering to the demand, and its negative result in a very dense ignorance on the part of Spiritualists at large of the philosophy of the subject, or of any explanation of the methods and modes of spirit-action. Thinking Spiritualists are agreed that it is time to revise and reform this state of things.

The question is, how is it to be done? We have already pointed out some ways "how *not* to do it." The true way is to form a circle or circles, carefully adjusted and composed, the elements being gathered, rejected, re-composed, until the proper combination is secured. This circle should never be changed, except under direction of the unseen operators. It should meet at regular intervals in a room kept for the purpose. The atmosphere should be carefully prepared with some sweet odours; the temperature should be regulated; ventilation should be good. Those who form the circle, an equal proportion of positives and negatives (not necessarily males and females), should take some pains to prepare themselves, in the way that each finds best, for what they are about to do. They should not be tired, excited, worried, or pre-occupied. The mind should be at rest; the body in a state of passivity. The sitting should be not too soon after the consumption of food, nor closely following on the business of the world. An interval of meditation and quiet should precede the sitting. Music usually harmonises the circle, if it be good; if not, it may profitably be omitted and replaced by easy conversation.

The most important matter is the condition of the medium. If it be a private circle, it is more likely that he will be unvexed by foreign influences. He should be in the circle-room in rest and peace before the sitting. If he is one of the family or a close friend he will be in sympathy with the members of the circle. Any means of making him at home with the sitters will be well employed. When the circle is first constituted it will be best to sit only for an hour or thereabouts, and to make no attempt to force matters. Accept what comes, and maintain an even mind. It is very easy to bring or to generate an atmosphere of scorn and incredulity, which is an effective barrier to any good results.

Assuming that such a circle, so constituted, with a medium who is being developed, or who is already developed, is in sitting, let it be undisturbed for such a length of time—six or twelve months—as will give it a fair chance. Long before that time elapses it will probably have achieved results, or have been reformed under direction, or have been disintegrated. Let the conditions under which it sits be such as are adequate to exact observation, *i.e.*, such as will not lead to argument or contention as to what did or did not take place in a particular case. Every observer present, be it remembered, is in a more or less highly-strung nervous state, and nothing so effectually stops good results as argument.

Again, let reasonable care be exercised in observation and record. Close attention need not be avoided; and the state of mind of the observer, whether what is called sceptical or otherwise, is quite immaterial. Compare notes after the sitting is over, and reserve all questions for discussion till the meeting breaks up. The records should be full, and should be read over before each meeting, and signed, with emendations and additions, as complete and correct. It is useful at intervals to have these records read again, and discussed; some attempt being made to distinguish what may conceivably be referred to psychical action on the part of the medium, or any person present, from that which seems to be due to the external action of some invisible intelligence. When this latter action seems proven, the further question will arise as to the nature of the intelligence, and, if it claims to be a departed friend of some one present, as to the evidence by which it is identified. It must not be too rashly concluded that this identification is complete, for many very delicate questions enter into the investigation. No point in this inquiry is too minute or apparently unimportant to be followed up.

Lastly; some attempt should be made to construct from sufficient experience a *rationale* of what has been observed, and to correlate personal observation with theories which writers have propounded. To this end it is very desirable that all who thus investigate should have some clear knowledge of the experience of others, and of the conclusions at which they have tentatively arrived.

It is not too much to say that a number of circles systematically held on the principles herein laid down would soon provide us with a mass of accurately recorded material for philosophical judgment which would indefinitely advance our knowledge. This is the true scientific method: and it is the very reverse of that attempt to dictate conditions and impose so-called tests which has too long characterised the attempts of men of science (with a few favourable exceptions) to investigate the phenomena of Spiritualism. Moreover, since public mediumship is less and less available, and since results in private are more convincing, it is to the last degree desirable to cultivate the family circle.

#### A HAUNTED BIRDCAGE.

The following incident was narrated in the *Athenaeum* of September 19th, 1874, in a review of a book called *Birds: their Cages and their Keep; being a Practical Manual of Bird-keeping and Bird-rearing*, by K. A. Buist (Macmillan and Co.):—

"Birds have a great fear of death. A hen canary belonging to the author died whilst nesting and was buried. The surviving mate was removed to another cage; the breeding cage itself was thoroughly purified, cleansed, and put aside till the following spring. Never afterwards, however, could any bird endure to be in that cage. The little creatures fought and struggled to get out, and if obliged to remain they huddled close together and moped and were thoroughly unhappy, refusing to be comforted by any amount of sunshine or dainty food. The experiment was tried of introducing foreign birds, who were not even in the house when the canary died nor could by any possibility have heard of her through other canaries. The result was the same, no bird would live in that cage. The cage was haunted, and the author was obliged to desist from all further attempts to coax or force a bird to stay in it."



## CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The latest of these popular meetings was held at the Banqueting Hall, St. James's Hall, on the evening of Thursday, March 15th. A large gathering of friends greeted Mr. Barkas, who was the speaker of the evening. Among those present we noticed:—

Mr. and Mrs. G. P. Allan, Mrs. Ames, Mr. W. Arbuthnot, Mr. Amos, jun., and Miss Amos, Judge V. S. Anderson, Mr. and Mrs. Philip J. Bailey, Mr. Alderman Barkas, F.G.S., Miss V. Blenman, Mr. J. Bruce, Mrs. Bell, Mr. E. Bertram, Miss Broderick, Mr. F. Berkeley, Dr. and Mrs. Barth, Mrs. Boole, Mr. and Mrs. Otto von Booth, Mrs. Coates, Mr. W. Catchpool, Mr. and Mrs. W. F. Clappison, Mr. Newton Crosland, Mr. W. P. Colchester, the Misses Corner, Mr. and Mrs. J. F. Collingwood, Mr. J. M. Dale, Mr. and Mrs. Dawbarn, Colonel Darvall, Dr. C. Maurice Davies, Mrs. C. H. Eddowes, Mr. H. Eldridge, Mr. and Mrs. T. Everitt and Mr. F. Everitt, Mr. D. Fraser, Mr. H. Fowler and Miss Lottie Fowler, Mrs. FitzGerald, Miss Green, the Misses Gifford, Miss Godfrey, Dr. E. Gallagher, Mr. B. D. Godlonton, Mr. E. Glanville, Mr. J. H. Gledstanes, the Misses Gomez, Mr. B. D. Godfrey, Miss E. Godfrey, Mr. A. and the Misses Glendinning, Mrs. R. Harper, Mr. and Mrs. J. Humphries, Mrs. Hoperoft, Mr. and Mrs. Hagan, Miss Hedges, Mr. J. Enmore Jones, Mr. P. E. Johnson, Colonel J. F. Jaquess, Mrs. E. M. James, Miss Long, Mr. F. W. Lawson, Mrs. A. M. Lewis, Mr. and Mrs. A. E. Lovell, Professor McChesney, Mr. W. Stainton Moses, Mrs. Gerald Massey and the Misses Massey, Miss Murray, Mrs. and Miss Maltby, Mrs. and Mrs. James Maltby, Miss Morris, Mr. Sydney Murray, Mrs. Malcolm, Mr. W. J. Mills, Miss A. E. Major, Mrs. and the Misses Murray, Mr. R. J. Newton, the Countess de Panama, Mr. W. Paice, Mr. C. Pearson, Mrs. Procter, Mr. and Mrs. P. Preysse, Mr. H. C. Parsons, Mr. and Mrs. E. Dawson Rogers, and the Misses Rogers, Mrs. Rolland, Mrs. and Miss Sainsbury, Messrs. L. and A. F. Sainsbury, Captain Wm. Eldon Serjeant, Mr. W. Stanley, Miss Spencer, Miss Siddons, Mr. G. Milner Stephen, F.G.S., Mr. and Mrs. R. H. Stone, Mr. and Mrs. Catterson Smith, Mr. and Mrs. J. H. Stack, Captain Simpson, Mrs. and Miss Morell Theobald, Mr. Frank M. Theobald, Miss F. J. Theobald, Mr. E. A. Tietkens, Miss A. Taylor, Mr. and Mrs. Towns, Mr. Vernon, The Hon. Percy and Mrs. Wyndham, Miss Wade, Miss Williams, Mrs. Barton Wright, Mr. H. and the Misses Withall, Mr. Alaric A. Watts, Miss Wood, Mrs. and Miss Wingfield, Mrs. and Miss J. C. Ward, Mr. and Mrs. Arthur A. Wells, Mrs. Wilkinson, &c., &c.

In opening the meeting the President said that his friend Mr. Barkas needed no introduction to any assembly of British Spiritualists. Though he had made his personal acquaintance only that evening, his name was a household word to him, and he took the liberty of calling by the name of friend a man who had been so brave, consistent, and outspoken a defender of the faith as Mr. Barkas had been.

Mr. Barkas then delivered the following address, which was listened to with evident interest and appreciation:—

### VERBATIM RECORDS OF REMARKABLE CONVERSATIONS WITH AN ALLEGED INHABITANT OF THE SPIRIT WORLD, RESPECTING THE CONDITIONS OF THE FUTURE LIFE FOR MANKIND.

Amid the excitements of everyday-life it is pleasant quietly to assemble for the purpose of reflecting upon the relations which exist between this busy, bustling, self-seeking world on which we now reside and that great spiritual commonwealth to which, without a solitary exception, we are all rapidly hastening.

We now stand upon the margin between two worlds. Our nearness to the line which divides the two conditions is to us an unknown quantity. It may be, probably is, very narrow with some of us; with others it may be more distant; but near or distant, it is certain, and in view of the biological changes that have taken place on earth, it is relatively near to all. Seventy years of earth-life is a short period; to those of us who are aged and look backward, our childhood is as yesterday. But it is consolatory to know that with reference to those who have lived, or are living, in conformity with the great moral laws of the universe, distance from, or nearness to, the future life is a matter of no moment whatever. If we have lived up to our intellectual, moral, and spiritual privileges, the change commonly called death is but a life-step in advance.

The topic we are this evening met to consider is one which stands widely apart from the opinions commonly held and taught by the vast majority of the educated classes in the present day. Considerable courage is required to enable any reputable citizen to make the affirmation which is involved in the title of this address, and the facts and arguments necessary to be

duced in order that the statement may be heard with any

degree of acceptance, by a critical and educated audience, should be more than usually cogent.

I have, on previous occasions, placed before you replies to abstruse scientific questions, given in writing through the hand of a comparatively uneducated young woman; replies of a kind that could only be given by a person, or by persons, very conversant with the various topics under consideration, and certainly could not normally be given by any ordinarily-educated person under the conditions observed. The answers to the scientific questions satisfied me that they were not given by any knowledge, or act of volition, on the part of the lady medium; and, having assured myself of that fact, I, on a few occasions, asked and received answers to questions on the conditions of the future life. The scientific questions and answers could be subjected to scientific criticism, based on our present knowledge of science, but the answers to the questions on the conditions of the future life are to us problematical and inferential, rather than experimental; and those received might have been given by any person well trained in ethics, philosophy, and literature, but are certainly not such as could have been given normally by any unlettered man or woman.

Both the thoughts and the composition of the replies are far in advance of the capacity of any inexperienced or uneducated person, inasmuch as the various and difficult questions which were asked by myself were unknown to any other person, and were instantly, rapidly, and unhesitatingly replied to in writing by the young lady medium, without any opportunity of her knowing beforehand what the questions were, and without any means of obtaining aid by reference to books, or otherwise, prior to the answers being written. I may repeat the statement made on a former occasion, when I had the pleasure of addressing your society, viz., that the questions and answers were all written in the presence of credible witnesses (a record of whose names I possess); that for the most part they were written in light, and that I have now in my possession the original manuscript books containing the questions and answers. There cannot, therefore, be any reasonable doubt of their genuineness, as I am prepared to show the MSS. and give the names and addresses of the witnesses who saw them written, and heard them read.

The replies were written with great rapidity, and are not absolutely accurate, either in composition or spelling, but they are certainly no more inaccurate than would be the replies of twelve of the most intelligent men in England, if they wrote answers to several abstruse questions, with anything like equal speed, and without any opportunity for premeditation or correction. You will probably observe slight errors in the composition of some of the replies, which I give verbatim; but to detect those errors you will have to keep mentally wide awake.

Prior to placing before you the questions and answers on the conditions of the future life, I may inform you that they occupied the greater portion of three evenings in the *thirty-seven* during which I sat with the medium, and that the remaining *thirty-four* séances were devoted almost exclusively to receiving replies to abstruse scientific questions. Occasionally questions respecting the spiritual world were introduced in the midst of the scientific series, and should any of those prove relevant I may possibly introduce them.

QUESTION.—Have spiritual bodies in your sphere forms similar to material bodies in our sphere?

ANSWER.—Yes.

Q.—Are your mountains, valleys, and landscapes as imperious to you as ours are to us?

A.—Yes, and, with the exception of our being able to travel, as it were, by the exercise of will power or volition, would present the same obstacles to our progress.

Q.—Please describe some of the laws that regulate spiritual substances. Have you spiritual physics, as we have material physics?

A.—It is very difficult to give you a definite explanation of the laws which govern us, and then, when you consider that what to you seem intangible substances are to us ponderable realities, and *vice versa*, you can easily understand that the whole laws which govern the realities of our life and associations are absolutely reversed, or it would seem so to you, until you are able to study and examine for yourself. It seems to me that it is almost a waste of time to try to explain that which I am so



little fitted to do. I only mystify you instead of making things clear, yet indeed it seems such a simple state of matters to us, till we try to explain; then we are at a standstill for words to give you the ideas we want to convey.

Q.—Is there anything in your world equivalent to speech and singing in our world?

A.—Imagine yourself deprived of every organ of sense, such as seeing, hearing, speaking, &c., and yet having all sense, or one embodiment of all the senses; that you can understand without hearing, see without seeing, speak without speaking. Can you imagine such a state of acute perception, such an intuitive faculty? If you can, then I can give you no better idea of the manner in which we see, hear, speak, and understand; though I am not now speaking of those poor, miserable beings who come among us without these senses or sense developed, as many do, and who are for a time virtually blind, deaf, dumb, and devoid of understanding, and only by slow, painful degrees obtain the gift of each of these senses, till in time they become merged into one.

Q.—Can you in the spiritual world produce oratorios, &c., such as are produced in the natural world?

A.—Such music as may be produced on earth is but the faintest echo of the sounds which may be heard among us, where everything, every sense, is the perfection of the senses, every faculty we possess is the perfection of the faculties we possessed on earth. Can you not understand that any artistic attempts on our part are the perfection of those we attempted on earth?

Q.—Have you books and collections of records in your sphere as we have in ours?

A.—Yes. Not the smallest trifle escapes record; there are histories of those who inhabited this sphere before us, and who have gone on. Not the smallest detail is lost among us.

Q.—Is your writing alphabetic, and if so, is it phonetic?

A.—Perhaps the Chinese writing resembles ours more nearly than anything else I could give you as an example. Each symbol is a thought, an idea, and the reader is able to interpret, not the symbol he sees, but the thought expressed by the writer, and according to the reader's development of sense, or senses, so much does the writing convey. For example, a comparatively undeveloped being reading a sentence would understand just so much as his development gives him power to understand, while one more advanced would read much more than the other. This is also difficult to explain.

Q. Thanks. This, of course, is also the case in the reading of terrestrial writings. Could you favour us with a sketch of any one of the written forms to which you refer, and give us its interpretation?

A.—I would, but I may not.

Q.—Are there those in your sphere who correspond with the hopelessly idiotic in our sphere?

A.—Yes, there are many who do; but there are none hopelessly idiotic.

Q.—What are the common occupations of the inhabitants of your sphere?

A.—There are as many, nay more, than in yours, and of a somewhat similar character.

Q.—Do the inhabitants of your sphere accumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?

A.—No; in a commonwealth such as ours it is impossible. Here everyone works as much for his neighbour as himself. A man cannot rise unless he does so because he has helped others to rise, and gains only riches because he has helped others to do the same. He only gains to bestow it upon others, and the more he bestows upon others the richer he becomes.

Q.—Can you give us any idea of the knowledge you acquire in your sphere, and in what respect it differs from that we acquire here?

A.—I can only tell you how I gain or acquire knowledge. When you or others wish me to tell you something respecting your laws of physics, I can, by studying the laws of those in our sphere, and repeat them to you, interpreted, of course, into

language suitable to the times in which you live. The physical sciences which you are so much interested in in your world have their counterparts in ours, and a skilful interpreter can easily make the reading of one do for the other, bearing in mind the difference of each development, &c., which has been attained by our friends to whom we communicate. We may not advance theories which are in your province to discover and treat as facts; you would not believe us if we did. We can only go with the times. We hear of your discoveries and they amaze us with wonder; what would be the result of the communications we could make to you, if we were allowed to do so?

Q.—You have said that angels occasionally visit your sphere; in what form do they come?

A.—In the form common to us all; they have come in the same to you in times gone by, but they have not been received as such; even here they are doubted by the incredulous, who do not believe in the existence of a yet higher sphere. There are many herewho, if the Deity Himself were to come amongst them, would ask one another, How do we know that He is what He represents Himself to be; where are His credentials?

Q.—Do you ever in person visit our earth; or, do any inhabitants of the spiritual world now do so?

A.—Assuredly. I have been among you many times, not visible to any but those gifted with the faculty of what you call clear sight, yet still in person.

Q.—Is there any limit to the number of persons whom you can instruct at one time, as there is on earth? We can only address by voice a few hundreds; can you in your sphere address much larger numbers, and if so, how?

A.—There are none of us omnipotent; at the best we are but men, and have no power beyond that of mankind. After death we still have the same powers and gifts, enlarged perhaps, but others share the same, so that our power to instruct and address others is in the same proportion as on earth.

Q.—Have you training schools, colleges, professorships, and modes of instruction similar to those we have here, and if not similar to ours, what are their peculiar characteristics?

A.—If I say we have schools for training the unopened minds of our young and comparatively undeveloped, you must not understand that we educate our uninstructed after the same manner as you do. We have methods and methods. The greatest among us is the best teacher, and he who is the best teacher and instructor claims the highest position among us. There have been teachers, doctors, professors among you, who have come to us ignorant and uneducated in the necessary rudiments of a spiritual education, if you call it so, in the most ignorant child, and their progress has been slower. There are different grades of professors, teachers, among us as there are different classes of scholars; the wisest is the richest, and a man's riches consist in the amount of wisdom he possesses.

Q.—What are your ordinary avocations? Please to describe an ordinary day's work in your sphere?

A.—This I cannot do perfectly. I am a teacher, as, indeed, most of us are; I am also a scholar—all of us here are both teachers and scholars. We have recreations and amusements; this is mine. We work hard, or otherwise, according to our desire to progress, or get rich; the most ardent inquirer after learning gets rich first, only to be able to give others the benefit of his acquisitions. If I am amused by doing this I am also learning a great amount, and so the time I spend in communicating with you through this or any medium is improving my knowledge of the sciences, and is not a great waste of time. My whole time is taken up with the work I have in hand, not an idle minute is spent. Our amusements are instructive, and our work is a pleasure.

Q.—Are there various grades and social states in your sphere? Are there those, for example, who follow manual labour, and those who follow intellectual pursuits?

A.—I suppose you would call it intellectual pursuits, but to us it is what we consider manual labour. To the spirit intellectual avocations are as the manual occupations of the body. There are grades and stations, barriers of caste, even as among you. Not the caste as you understand by the term, yet as impervious to the outsiders as in your mercenary and aristocratic society. These barriers are only to be broken by the one who bears in



his hands and face such recommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In our societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime associations is to be found. Caste is not to be broken through here by the outside show of some plebeian, whose only credentials are a seeming wealth, but the stamp of goodness and worth is to be plainly seen before they will be received.

Q.—You said you were a materialist when on earth; have you found that that has affected you prejudicially in your present life?

A.—Very considerably. I think I had not so much to unlearn as many have—not so many prejudices to overcome; but I had learned so little that it has been terribly hard, up-hill work.

Q.—How many spirits are in special attendance upon any given person, assuming that persons are attended by spirits? For example, how many, if any, ordinarily attend Mr. ——?

A.—I cannot say. Those by whom he on earth may have been regarded by affectionate ties, they are usually to be found near him, or, I should say so, speaking for myself from personal knowledge. I like to be beside those for whom I have the greatest affection. In some cases a person will be always surrounded by friends; others, perhaps, one solitary kindred spirit. It is quite impossible to give any number. I have known scores of spirits near one who had some particular attraction for them; and again, I have known others whose loneliness has been pitiable. Just according to the loveable qualities of the person, just so many spirits will be attracted.

Q.—Have you anything in your sphere equivalent to our struggle for existence here; that is, must you work in order to live?

A.—It is impossible to die, always remember that. To die is but to be born again—to resume the everlasting work of creation. To die would be a great blessing to many who are too idle to work; yet on they must go, and a man even on earth can understand that to be idle is to be a miserable, grovelling creature, too abject to raise himself without assistance from others. It is the same here. There are many who would rather die than work, but as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as he is of necessity compelled to perform.

In addition to these remarkable replies to questions, I have other occasional replies to similar questions, scattered here and there throughout the large mass of critical scientific inquiries I made during the course of thirty-seven sésances, held with the same young lady medium. These I have not time to give on the present occasion, but I may on some subsequent opportunity produce them, as they are equally as interesting as are those I have given, and not quite so impersonal. You will have observed that in the whole of this series I have refrained from asking personal or individual questions, but I have no doubt that in these days of what are designated “society papers,” when persons curiously examine the private characters of other people, frequently to the neglect of carefully scrutinising their own, such questions might have proved interesting; they are, however, generally speaking, better omitted—at any rate, they are omitted here.

There can be little doubt that the sentiments contained in the answers to the many questions I submitted to an intelligent citizen in one of the many spheres into which the spiritual state is divided beyond the grave, are directly contrary to the opinions commonly held by what are termed orthodox religionists. The conditions of the future life, according to Anglo-Saxon orthodox theology, are simply a division into two states, viz., Heaven and hell; Heaven being the abode of orthodox believers, and hell being the condition of unbelievers and wicked persons. This sharp division of the reputedly good from the bad, the regenerate from the unregenerate, and the believing from the unbelieving, forms the leading characteristic in the teachings of what are termed Evangelical or orthodox theologians. The teachings contained in the replies to the various questions I submitted in reference to the future life are in direct opposition to those commonly held, although it must, in fairness to the theological progress of the age, be said that the views of thoughtful Evangelicals are rapidly tending in that direction. Old-fashioned orthodox notions, viz., those of fifty

years ago, are rarely heard from our Evangelical pulpits in the present day, and even Evangelical literature is broader and more catholic and rational than formerly. The views that have been expressed by our intelligent other-world friend are in accordance with those commonly expressed by the vast majority, if not by all, of the intelligences who communicate to us from the spiritual world, through mundane mediums.

I have now placed before you the facts, so far as regards this department of the inquiry. It will be seen that the replies, under the conditions, are, to say the least, remarkable, and are not such as are likely to be given as improvisations by any man or woman living in Great Britain. As literary compositions they are striking, and for variety and originality of thought they are probably unique under the conditions. These questions and answers are numerous, and all relate to a future life; but when we recollect that they only form the tenth part of the answers received through the hand of the same medium, and that nine-tenths of the questions were on various critical scientific subjects, to which critical and learned replies were received, the answers, as a whole, are unparalleled for variety, spontaneity, elegance, and accuracy, in the whole annals of literature and experience, and seem to me to point clearly to extra mundane agency as the only rational explanation.

I am perfectly aware of the prejudice that exists against the reception of views similar to those I have been explaining this evening, and am not in the least surprised at its existence. The opinions are so antecedently improbable to the great majority of educated people that nothing but incontrovertible evidence would justify their acceptance by prudent men and women. There may be sceptics in this hall, but I take it that their presence here to-night indicates that they have some interest in the inquiry, and if I can, by the statement of what I know are facts, induce them as far as possible to lay aside prejudice and pre-possession, and look fairly at the phenomena and inferences, I shall have done much towards guiding them, eventually, towards the acceptance of important truths in reference to the relation which exists between this and the future life for mankind. Should my efforts be utterly fruitless, I have the consolation of believing that in a few years all who hear me will come to realise their force.

At the close of the address questions were invited, and an interesting discussion took place.

In proposing from the Chair a vote of thanks to the speaker of the evening, the President alluded to a question that had been put in the course of the discussion. It was to the effect that the inquirer wished to know what advice or direction spirits gave to us for our conduct in this world, so that we might reach as high a position as we could in the life to come. The President said that he conceived that that question was susceptible of a very direct answer. If there was one thing more clearly taught by spirits than another it was that man's future destiny was in his own hands. He was the outcome of the acts and habits of his earth-life, just precisely what he made himself: going naturally and necessarily to “his own place” in the world to come. For himself, the President avowed his belief that the energies of Spiritualists might more profitably be devoted to a study of the philosophy of Spiritualism, to a careful accumulation of phenomenal facts, and to some reasoned attempt to explain them, than to the forcing of unwilling and grudging attention to the phenomena of the subject on the part of those who would not be benefited by such a course of action. He did not hesitate to say that harm was often done by such proceeding. Zeal should be according to discretion.

A vote of thanks was accorded to Mr. Barkas by acclamation. Music, as usual, formed an attractive feature in the evening's proceedings. Songs were kindly contributed by Miss Jean Gifford, Miss Gomez, Miss Alice Long, and Mr. Ernest A. Tietkens, and the programme was further enriched with violin solos played in a pleasing manner by Miss Green, a young Academy student. The grand piano was kindly lent by the Messrs. Brinsmead. The Alliance is greatly indebted to the Misses Withall for the care and pains spent by them in organising this department of the evening's entertainment.



## 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.]

A "School of the Prophets."  
To the Editor of "LIGHT."

SIR,—A "School of the Prophets" has long been a subject of thought with me, and I think a scheme on the following lines might be made workable.

An institution should be established in some country district for the triple object of—

1. Educating the children of Spiritualists in the ordinary subjects of a school.
2. The development of mediumship in those persons suited thereto under the best possible conditions.
3. The study of the subject of spirit intercourse, the philosophy of spirit teaching, and the dissemination of knowledge so acquired.

Such an institution would soon be self-supporting. The persons forming the staff should have no pecuniary interest in the establishment, nor should they have anything to do with finances, which should be managed by other appointed persons somewhat after the manner of a company.

The teachers and investigators would be persons devoting their lives entirely to the work, and their organisation is a matter for consideration. My own impression is that they should form a religious brotherhood.

Your notices in "LIGHT," and the opinion of a well-known Spiritualist, with whom I have communicated on the subject, encouraged me to write to you, with the object of agitating the matter and hearing the opinions of others.—Yours faithfully,  
1ST M.B. (LOND.)

Warnings of Death.  
To the Editor of "LIGHT."

SIR,—The story of the White Bird of Oxenham reminds me of a like experience. Only last winter I called on some friends, and was met at the door of the house by the words, "Our little niece is dead, but we do not wish Mrs. — to be told till to-morrow." I promised to say nothing, and went upstairs to where the old lady was sitting near a window. Before I could make a remark, she exclaimed, "One of us is gone; I have just had the family warning." She then told me that the sign of a death in her family was a little bird which flew against the window, and then fell dead. This had just occurred. I have since heard of another case where a small white cat is seen rapidly to cross the room. In connection with this are the banshees of the Highlands and of Ireland, and the phantom coaches heard to drive up to the door of the house. A friend told me she had been in the house on one occasion when this occurred, and saw her host turn pale as death as the gates were thrown open, and there was nothing to be seen. Akin with this also are the bagpipes that wail round Highland houses, and a family in England hears lovely music within the house itself.

Instances might be multiplied *ad libitum*. The question is not whether those warnings are given, but, whence do they come? What laws give rise to them? Are they from the physical, astral, or spiritual plane? It would seem likely to be the astral, for dreams and visions, apparently of the astral body, just before or after the death of the individual, sometimes answer the same purpose. The second sight of the Keltic races may probably have the same origin. A lady well known to possess it, on going to the station abroad, to meet her box containing her wedding trousseau, was seen to shrink from it and turn pale. Afterwards she told her vision. "It was a coffin," she said, "the men carried out. I could not go near it." Next day came the quite unexpected news of the death of a near relation.

Another perplexing question is, whence comes the power to bless and to curse, undoubtedly possessed by certain individuals from all time? The instances of this power throughout the Bible are legion. Wizards, witches, and gipsies have been supposed to possess it, and also the evil eye. Generally, it is accompanied with a certain knowledge of the future. A man unjustly condemned to be executed many years ago for stealing, protested his innocence to the last, and said that no grass would grow upon his grave, as its outer sign. A friend assures me that

she herself recently saw the grave, and, in spite of all efforts to cover it, the grave remains bare. Again, a lady died protesting against the resurrection, meaning, probably, that of the body. She ordered the stone above her vault to be an extra thickness, and said that if there were such a thing then trees would grow up *through the stones*. A friend declares that she has seen them herself, and she bases thereon her belief in the full and perfect resurrection of the flesh.

I should be gratified for any light thrown on these and similar experiences.  
Y. Z.

Christian Science.  
To the Editor of "LIGHT."

SIR,—In reply to Mr. A. Lillie's notice of Christian Science, on March 3rd, I would ask to be allowed a few words, having not only read a good deal upon it, but also attended four different courses of lectures in England, the exposition of it by word of mouth throwing much additional and practical light upon it. Mr. Lillie is quite right in saying that the leading propositions of Christian Science would be accepted by the followers of Fichte and Schelling, Clemens Alexandrinus, by mystics of all schools (including Christian, Moslem Supis), and by Buddhists, as in the metaphysics of the higher Ego set forth in the Bhagavat Gita, 5,000 years ago.

To grasp this synthesis, however, requires an able lecturer and a cultured audience; and many have been much interested by recent expositions of it. It would, therefore, seem plain that any doctrine in touch with such a variety of minds, through its strongly subjective aspect, cannot, at any rate, be accused of narrowness.

The headquarters of Christian Science were originally at Boston, U.S.A. It has several periodicals, and throughout America has attracted much attention, as all Spiritualists who read Mr. W.F. Colville's addresses will know; while its helpful teaching is beginning to excite great interest in England.

The name Christian Science may not be wholly satisfactory, but was chosen as one expression of the Christ-Influx in our own day, by which, as the True Logos foretold, over 1,800 years ago, even "greater works" than His should be done in the widespread healing of souls and bodies. "Mental healing" seems to some better to express its method, and "Spiritual healing" best of all, as combating all manner of evil or disease, and "making good manifest," in the steadfast belief that good is the only permanent thing, evil being but a dark and temporary shadow to be dissipated by those who vitally realise their union with the Divine, their superiority to the domination of Matter, and the potentialities springing out of this.

I must, however, deny that mesmerism, massage, and faith-healing proceed on the same lines with Christian Science; the two former (however valuable on their own plane) being of a *physical* nature, and the latter differing from it in its very principles, though both aim at healing.

In the February number of *Woman's World*—the best of Christian Science journals (not to be confounded with Mr. Oscar Wilde's magazine)—published at Chicago, but to be had from Mr. G. Redway, York-street, Covent Garden, this point is dealt with. The fundamental attitude of the faith-healers towards spiritual knowledge is quite different from that of Christian Science, as they consider spiritual laws wholly "unknowable," seem afraid of any rational investigation into their working, so as to realise certain necessary conditions, and recent explanation of the how and the why; whilst the followers of Christian Science consider these most necessary and legitimate inquiries, using the "affirmation" of "The all is the good" to clear up every difficulty of life, and by "the power of the Word" bringing it to pass upon themselves and others.

A course of instruction, in both its theory and practice, usually comprises twelve lectures, and many have already reason to rejoice at the new light here received upon the trials of their own lives and those of many others, giving them fresh and definite power for good, not only physically, but ethically, for the individual as for the cosmos, by the generation of such effectual spiritual currents as must powerfully react upon a suffering world.

Mr. Lillie well says: "To accept truths half-heartedly is to weaken their power"; and those who thus really "focus the rays of the great Spiritual Sun" are surely fellow-workers with the Divine; while multitudes of cures worked by them are well attested, and can have plenty of "verifying evidence." Mr. Lillie concludes, after quoting a striking case of mesmeric healing from snake bite, by saying: "If revitalisation can thus



result, devitalisation must also be possible." But this, however true on the plane of *matter*, must be denied on that with which we are now dealing, and I can but express my belief that, had the Rajah, whose tragical end he quotes, only understood the law of spirit he would have been proof against the Brahmin's curse. In claiming and truly realising his union with the Divine, man can rise above all lower forces, whether on the materialistic plane of everyday life, or of astral malevolence in any form, by making himself *positive* to them and repelling all such by spiritual knowledge. To those who, through fear, whether of hereditary sickness, or evils in other forms, have been "all their lives subject to bondage," the teachings of Christian Science flow in with unspeakable comfort and vitalising power; being not only for the few, but for the many; not alone for the esoterically "wise and prudent," but for the simpler-minded also.

Any one desiring to hear further, or to know of future lectures, could do so by addressing the editor of *Woman's World*, Miss Frances Lord, care of Mr. G. Redway, 15, York-street, Covent Garden. Miss Lord (formerly Poor Law Guardian for Lambeth) is an English lady who studied Christian Science during her recent visit of a year in the United States; and her classes have so far been taught entirely by invitation, among her numerous friends, or to those bringing introductions; but it is quite possible they may, by-and-bye, be more widely extended.

E. E. WALKER.

#### Personal Experiences.

To the Editor of "LIGHT."

SIR,—I last night sat in a circle with two other gentlemen and three ladies at the house of a common friend. Considering that each person present was sceptical as to the actual existence and reliability of Spiritualistic phenomena; that to one member of the circle this sitting was a first and a novel experience; that to three others it was simply a second test; while to the remaining two persons it was only a third experiment, and that during the whole of the manifestations we were solely in a novice's state of uncertainty and irresolution, not knowing how to direct or even what to expect, I feel you will agree with me that the following account is sufficiently clear and remarkable to merit recording.

We had sat round a small card-table for twenty minutes when its wavy motion commenced, and in a very few minutes it was regular and decided enough to allow of our questioning the intelligence. "Will you answer our questions?" we asked. The answer was a decided "No," but an assent was given when we inquired whether the spirit had any communication to make to us. Then, by interpreting the signs in the usual way, the message was spelled out to us "There is no hell." This message, apart from its naturally startling character, seemed the more extraordinary to us because we knew it was a question that was uppermost in the mind of our spokesman, and one that we expected would have been put in the course of the sitting. Then again, one gentleman, Mr. A., had, previously to sitting down, expressed an intention of asking to be allowed communication with his grandfather, and our surprise may be gathered when the next message came, unasked and unexpected: "A. is a spirit in this chamber." Mr. A. asked, "Is my grandfather present?" Answer: "Yes." "Am I speaking to him?" Answer: "Yes." The intelligence then gave the grandfather's Christian name (a most uncommon one), the unfamiliar name of a remote village where he lived, and a name which was advanced as that of his birthplace, but which cannot be confirmed for the present. Then Mr. A. asked, "Can you appear to me in this room?" Answer: "Yes." "Will you do so now?" Answer: "Yes." Then, on questioning the intelligence, we were told it was necessary to turn the light completely out. We had previously been sitting with the lamp turned half-full, but we now put the light completely out, and sat in dark séance, with only the fire-gleams to flicker out an occasional brightness.

The table began to sway violently, and then slid backwards and forwards across the floor in the circle. Then, on our opening a way, it moved out from the circle, across the carpet, and then gradually fell over on its side. This was repeated several times. And once the table slowly rose about a foot from the floor and then fell violently back. For part of the while the table did not simply slide but deliberately stalked on two legs, placing one to the ground after the other in regular and distinct rotation.

Now comes the conclusion. One lady was unable to remain longer under such, to us, startling circumstances, and had to leave the room. Another lady left with her. The table con-

tinued its motions as impetuously, but we obtained no such visible demonstration as that we had been promised and were expecting. We asked the intelligence whether the spirit of Mr. A.'s grandfather was able to manifest itself, but were told "No." We asked, "Is this on account of the circle having been broken?" Answer: "Yes." "If the ladies had not left the circle should we have obtained a visible demonstration?" Answer, an emphatic "Yes." "Will you answer any questions?" "Yes." "Shall we light the lamp?" "Yes."

Then the ladies who had retired came back to the circle, and the following messages were distinctly given us:—"Why do you sit if you refuse demonstration? You ask for demonstrations and refuse them. Ask no more." We then said, "Will you answer any more questions?" "No." We then asked, "Shall we dissolve the sitting?" Answer, a decided "Yes." And we did.

Now what strikes me in this account is, that the two first messages were ones which the circle was requiring, but the subjects of them had not been mentioned either to the intelligence, or by one sitter to another; it was as though the spirit was reading and answering our very thoughts. And, secondly, that we were only debarred from the sight of higher and more convincing phenomena by the fact that the circle was unfortunately broken, and the communication irretrievably disturbed. Whether I am right in these deductions it is not for me, as a novice, to say. I merely state what I imagine, taking into consideration the circumstances, to be the fact.

I may mention that, towards the end of the sitting, I felt, as it were, a violent, cold shock, intense and startling, run from the tips of my fingers, as they rested on the table, through my arms and body, and so down into my legs. It lasted only a second or so, but I firmly and fully believe that had I not leaped from my chair and away from the table I should have lost consciousness.

I send you herewith the names and addresses of each other person present at this sitting, and am, yours truly,

B. MIDDLETON BATCHELOR.

11, Campbell-street, Maida Hill, W.

March 15th, 1888.

#### Spirit Identity and the "Banner of Light."

To the Editor of "LIGHT."

SIR,—In "LIGHT" for March 17th I observe that a letter from Dr. Alexander Wilder (address not given)\* is cited as testifying to the identity of an alleged message from a spirit (Mrs. Crandal) in the "Message Column" of the *Banner of Light*. I do not understand in what this evidence consists, as the "message" is not given, and Dr. Wilder's letter contains only a biography of the Crandals and a statement that he knew Mrs. Crandal well.

I have analysed a good many of these *Banner of Light* messages, but have rarely found them to contain any fact which might not have been simply copied from a newspaper announcement of death. In the few cases where there was more than this, the information has generally been connected with the family of some paid medium, with whom the writer or deliverer of the message may easily have had some link either of friendship or of business.

The question of spirit identity is a very important one, and the cases of alleged identity which satisfy certain obviously necessary conditions are, so far as I know, very few. If weight is to be attached to the *Banner of Light* messages, it would surely be well to show what elements they contain which are not within the easy reach of fraud.

For my own part, I am constantly on the look-out for good cases tending to prove spirit identity, and am grateful to any correspondent who will send me such a case; but it seems hardly fair to the really interesting examples,—as Mrs. FitzGerald's, or the case of "Abraham Florentine,"—to place in the same category messages like those in the *Banner*, which, so far as I know, contain no proof of genuineness whatever.—Your obedient servant,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

March 17th, 1888.

IF!

If only once in the long dull year,

For the space of a word, for the space of a breath,

We could see our dead whom we hold most dear,

Death would not be death.

—Adapted from Ernest Renan.

\* [A very well-known Spiritualist, and a most able and cautious man.—ED.]



## 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., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner; \*Mr. Rutter; \*Dr. Herber\* Mayo, F.R.S., &c., &c.

\*Professor F. 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 Guldenstübbe, &c., &c.

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds 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, Homeopathy, 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.”