

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.)"

"The interest in Spiritualism is dying out," cry the cacklers, cackling of they know not what. It does not flaunt itself after Salvation Army methods; they have not heard of it through police reports (their chief and most reliable source of information on the subject); rumour is not so busy with its prominent adherents; and so "interest is dying out." Is it? Here is Mr. Bundy complaining thus:—

"It is simply impossible for Mr. Bundy to answer one-quarter of the private letters addressed to him. He does the best he can aided by a stenographer and type-writer, but is now more than 200 letters behind. Even when dictating to his stenographer he is constantly interrupted and seldom can give thirty consecutive minutes to the work. He invites private letters containing information or suggestions, but respectfully begs that he be not expected to reply, or to furnish advice and information privately that may be had by careful reading of the *Journal* and the exercise of a well-trained memory."

I have been forced to appeal in similar terms to the consideration of my correspondents; and I have neither stenographer nor type-writer, nor any expedient to relieve pressure. The truth is, the interest in Spiritualism was never more intelligent or more widespread than now. As I am on the subject, may I venture to suggest that letters for the *Publisher* (i.e., on business matters) should not be addressed to the *Editor*, who deals only with literary matter? Strict attention to this simple rule would ease my labours, and ensure a more speedy reply. May I also ask correspondents, who address me personally, to put their wants into the fewest possible words compatible with clearness? The mere labour of reading long letters is a serious addition to a day's work already sadly over full. In saying this my sole desire is to facilitate work. I am both ready and willing, and even anxious, to be of any service that my correspondents may conceive to be in my power. But I have no time to answer conundrums.

The following interesting letter comes to me from a correspondent. The narrator [Miss H.] is described as "a very truthful, not very imaginative woman, and certainly not a Spiritualist":—

"DEAR SIR,—This little story was told me by Miss H., a clergyman's daughter, and I am quite sure was told simply and exactly as the incident occurred:—

"Miss H. was sitting up with a poor woman in her father's parish, whose baby was dying.

"There were two beds in the cottage chamber, one, a crib, in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside

the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wideawake, and pointing, with a kind of rapture in his face. He cried out: 'O, mammy, mammy, beautiful ladies all round baby! Beautiful ladies! O, mammy, mammy, they're taking baby!' The watchers turned their eyes on the bed again—the infant had expired.

"M. B."

In view of the style of criticism which it is the fashion to level against mediumship, it is of real importance to gather cases such as the preceding where the "babes and sucklings" can hardly be described as trained conjurers or accomplished rogues.

A not very dissimilar instance of a lifting of the veil is recorded in the *Religio-Philosophical Journal*. In this case the seer was a Catholic priest, and again "certainly not a Spiritualist."

"A Strange Summons."

"It appears from the *Milwaukee Sentinel* that a Catholic priest of New York City relates a remarkable incident that came under his personal observation. He says he was dozing in his chair the other evening after dinner, when three little children entered the room hand-in-hand and begged him to go to their father, who was dying. He got up, called his servant, and asked him where the children were. The man said he had seen none.

" 'Who admitted them?' asked the priest.

" 'I don't know, sir,' responded the servant. 'I certainly did not. Your reverence must have been dreaming.'

" 'I was not dreaming,' declared the priest. 'I saw and spoke with those children in this room. They told me what their father's name was, and where they lived, and I am going to see him. I only regret that I did not detain and take them home in a carriage—they looked cold and weary.'

" 'No one has entered this house,' declared the servant, but the good father only smiled and thought the man was lying to cover his negligence. It was a cold and stormy night, and the priest rode to the address given him, a tenement house near the navy yard. There, in the third story, a wretched place, he found the dying man, who answered to the name the priest had been given by the children, but declared that he had not sent for a priest and did not want one, nor had he any children. He was a worthless fellow, formerly a sailor in the navy, and had a bad reputation in the neighbourhood. The other people in the house said that he had deserted his family, who lived in New York, and had been dissipating recklessly for the last five or six months, till whisky and exposure had brought him to the point of death. The good priest had never heard of the man, and was very much excited over this mysterious summons. He remained at the drunkard's bedside all night, and finally reconciled the man to his presence. Then he won from him, little by little, the story of his life, and the fact that he had three children about the age and answering the description of those who visited the priest and asked him to go to their father. The next morning the man died. The reverend father does not believe in spirit visitation, but is much perplexed."

The old poet comes as near to truth as most of us can reach. Though it is not, perhaps, accurate to say that we know nothing of our future—for indeed we do know a great deal, perhaps as much as can now be translated into terms of our language—there is no doubt that the cheap familiarity with the counsels of the Eternal, and glib acquaintance with the details of the future which some Spiritualists feign to possess, are mere pretences, wanting alike in truth and reverence. We know so much that we can afford to con-

fess that we know so little. The subjoined pathetic extract is from an article by "E. V. J." in *The Soul*.—

"Walt Whitman was sitting in the corner of a darkened room in a palatial residence. A few friends were gathered there over the coffin of a beautiful child. There was the stillness and sadness and suppressed suffering that always follow the grim, gaunt visitor. The little form was cold as clay, the brow wrought in marble, the heart gave never a beat, no warm breath escaped the smiling lips. The moaning mother, whose heart was shrouded in a pall as heavy and dark as the one we gazed upon, sat quivering with that grievous agony of a mother's woe. The friends moved about with soft tread, voices were muffled to a whisper, and the stillness was broken only by a broken sob from the mother; a little cousin had just arrived with her parents to attend the funeral; her golden locks, blue eyes, and laughing, ringing voice pressed upon the strange atmosphere and at once reacted upon the childish nature, and her merry expression changed to one of wonder closely allied to fear; her step grew timid, she came shyly to her uncle, Mr. Whitman, and whispered tremblingly, 'What is it?' The poet, shaking back his gray hair and tenderly taking the little girl on his knee and peering into her face, while the tears coursed slowly down his cheeks, replied, 'You don't know, do you, dear? we don't know either.' There was a deep pathos in his voice and a touching impression found its way into each heart present; and we don't know."

"VISIONS"—BY "M.A. (OXON.)" SOME REFLECTIONS.

In the article on "Spiritual Progress," an endeavour was made to show that advancement is dependent, at any rate partially, on knowledge as to the wherefore of our state of existence here. It will not do any longer to accept that state of existence as an accident in the cosmic chain, any more than it will do to regard it as a freak of a benevolent creator. But in all attempts at solving the problem there arises the danger of starting a theory which, covering a good deal, is therefore by a common error of judgment assumed to cover the whole. It seems strange that any one can lay down a theory which even may pretend to be final, yet this appears to be the tendency of human nature in dealing with both spiritual and temporal things. There can be no progress without elasticity.

Assuming the *reality* of the visions recorded by "M.A. (Oxon)" in these pages, and now published in pamphlet form, about which reality, whether it be subjective or objective, there can be no reasonable doubt: we have another most important piece of evidence as to the continuance of life beyond death, and of the dependence of that life on this.

Whether the physical discipline to which the persons spoken of in the *Visions* be regarded as physical to those persons themselves, or only represented to us as physical that we may better appreciate the meaning, is of little importance; the main point is that that discipline is the result of moral delinquency here. And even without these visions or any other evidence, we might have expected some such result. For moral infirmity is constantly translated into physical degradation even here. The lesson to be learnt from the combination-photograph is one of deep significance.

The persons whom "M.A. (Oxon)" was permitted to see were in different positions of happiness or misery according as their lives had been profitable or otherwise here. And their progress onward depended on the recognition of the errors which had brought about great or partial misery. The egotistic drunkard and the vain fool alike seemed to be unaware of the cause of their suffering, at which the one cursed, and which the other tried to hide. Hence they made no progress. The avaricious man, awakening to the sin of his life, was at the same time awakening to the knowledge of methods for purifying himself from the consequences of that sin.

It is almost idle to reiterate the assertion of the misery of this state. Man is, as a rule, "born to trouble as the sparks fly upward." This "vale of tears" has become a common expression, applied to earthly existence. "Man

that is born of a woman hath but a short time to live, and is full of misery," are the words used by the Church at the grave-side. And though the universality of the proposition may be assailed, yet there is doubtless an amount of trouble in the world which may pretty nearly justify it.

The lesson, then, that presents itself to us, is this, that allowing it to be true that the state coming next after this depends for happiness or otherwise on this, this state depends for happiness or otherwise on the state that came before it. Also that, as the recognition of the error committed in this state is necessary for the purification and advancement of those in the next state, so the recognition in some way of sin (if we may so call it) committed elsewhere, is necessary for the attainment of peace here. To allow that misery exists because it must so exist, whether calling in, as an explanation, the inexorable laws of nature, or the intervention of an omnipotent and omniscient agent, is, to say the least of it, feeble. When a man recognises that his situation is a consequence of what has gone before he will endeavour to find out what that may have been, and a careful study of himself will, if he be honest to himself, and not a hypocrite to himself, which is a possible case, show him what that corruption is which causes him so much trouble, and which without that personal investigation he will not be able to discover. To suffer gently because it is the Lord's will, and in the hope of having it all made up later on, is not very noble, and will probably be found to be disappointing. But to bear the crosses and vexations of this state as a salutary medicine rendered necessary by the evil contracted in a previous state, is quite a different thing. This does not involve of necessity a knowledge of what that other state was. The evil effects may be traced without knowing their exact origin. A man may suffer from a dangerous fever, all of whose symptoms he recognises, without necessarily knowing how or where he got it; and the remedies for the removal of the fever will be the same whether that knowledge be present or not.

It may, indeed, be objected by some that there is no evidence of a previous state; the alternative, however, seems to be an act of creation for each human being as he comes into this world. This is surely inadmissible. At the same time the doctrine of Re-incarnation only throws the thing back some generations, and leaves the main question of a previous state untouched. It is suggestive in this connection to note that the angel Harmony mentioned in the *Visions* had been incarnated, but not *here*.

Among the many valuable things which may be gathered from the visions is the light thrown on this same matter of incarnation. The word, as we all know, means the combining of the spiritual part with the flesh, the flesh being something quite different from the spirit; but one of the records given in the *Visions*, and unless the teaching of the visions is to be repudiated altogether, this is as good as any part of it, is this:—

QUESTION. "These scenes, you say, are real—material?"

ANSWER. "No; but real. What you call material is nothing to us. Just as the scenes that surround you depend on yourself, as, for instance, in respect of colour, so are these scenes that you have visited externalised by the spirit who dwells among them."

At the root of all theories of Incarnation, Re-incarnation, and so forth, lies this principle of externalisation. A succession of states is probably but a succession of externalisations, each of these externalisations being dependent as to its character on the circumstances of the preceding one.

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We are indebted to an unknown friend for some copies of Mrs. Richmond's *Spiritual Sermons*, which we have placed on the table of our reading-room at 16, Craven-street.

VISIONS.

The *Visions* of "M. A. (Oxon.*)" recently published are excellent experiences, and all such experiences are valuable, confirming and elucidating the meaning of similar teaching given to other seers, and showing that the truths they are meant to convey are the same, and that the imagery in which these are clothed, varying with each medium, is as the language in which those truths find expression.

A comparison, too, of such visions and communications will make us understand *why* they are almost always—I believe *invariably*, when they describeth the states of a higher sphere—given in symbol.

It appears to be a law of such communications that any truth conveyed by a spirit through a medium must find utterance in words or imagery with which the medium is acquainted. This is only extending a statement, the truth of which nobody will dispute, that the thoughts of each one's own spirit find expression in the words with which the thinker is most familiar. In the case of the spirit and medium the dress or external of the message is the symbol; and the symbolism used by different individuals varies as much as their mental and moral characters and feelings. Swedenborg, who said that every individual thing on earth *corresponds* with something in the spirit-world, expressed the same truth in a different way.

But, whether from our not realising the fact that the thoughts and feelings of each one's spirit truly indicate the character of his own spirit-world, and so form its objectivity, very few readers of Swedenborg seem to see that the "doctrine of correspondence" is a very simple one, being a necessary logical consequence of the evolution and development of our spiritual, which is our real, life.

In the case of descriptions of spiritual states impressed by the spirit on the medium, the scenery and imagery take the place of language. From observing a great many of such descriptions I have been led to believe that the spirit's *thought* impresses the medium, whose mental organisation supplies the language and imagery with which it is clothed. The truth of this theory may be estimated by comparing descriptions of states in a higher sphere given by spirits to different mediums.

I will take two or three of the descriptions given to "M.A. (Oxon.*)" in visions, and recorded by him, and with them will place instances of similar pictures as they were given to me through different mediums nearly thirty years ago.

First, "M.A. (Oxon.'s)" view of a scene in spirit-land. It represented the state of those not long gone.

"It was a peaceful landscape; a billowy prairie, or moor in the foreground, with a river creeping through it. In the middle distance were isolated *houses*, built of some *transparent substance like crystal*, and surrounded by very beautiful gardens. There were *fountains* and *glass-houses* with fruit and the appurtenances of a well-furnished garden. In the further distance was a range of hills, purpled by the setting sun.

"The prairie* is typical of probation life. See, it is set with thorns and briars. It is full of pitfalls, overgrown with rank herbage which conceals their dangers. It undulates upwards towards the river of death.

"The river winds in and out, now meandering slowly and noiselessly between sedgy banks; now bounding over boulders, and precipitating itself down cascades, and again rushing tumultuously between its rocky banks.

"This, again, is typical of the various *degrees of difficulty with which spirits cross it*. To some the passage is full of difficulty; they must breast the opposing flood and climb the steep ascent on the further side. Some glide over the favouring stream and land with ease on the shore beyond, where friends await them and extend a helping hand."—*Visions*, p. 7.

In the above we have a mention of the houses, reached in an early stage of the next life, and a slight description of the transition state of a spirit immediately on leaving the body.

Compare what was said of these "houses not made with hands" through a totally different medium, thirty years ago:—

"A picture of the house had been asked for, and . . . an outline was drawn. . . . It was of the interior of a house, on the ground floor. There was a *spacious room with doors* opening into a *vestibule, thence into a garden*. On one side of the room a sofa was placed, and on each side of the open door were vases of flowers. . . . All round the walls were portraits of the family of the spirit. . . . The outside of the house was then drawn. It consisted of three storeys, and round the *outside of the ground-floor* was a *colonnade covered with glass*, and having *creeping flowers* twined round each pillar. Through the opened wooden doors could be seen the table, &c., which had been represented in the interior. The second floor had one window, and appeared to be covered with vines and festooning plants. The third consisted of two little rooms, each having one window, and each being surmounted by a dome and a cross."

Some explanations touching the reality of these things were afterwards given by a finely-developed medium, in whom no prejudices or formulated beliefs prevented the transmission of the spirit's meaning. It was in answer to questions.

"The houses and the *fountain* (for we were told that a *fountain* had sprung up in the house) and the other beautiful objects were said to be real and palpable to the spirit, as the objects on earth are to us. . . . 'They are,' it was said.

"All in my soul, that is the house. And they are external as they project themselves from the inner. As I gain knowledge, one representative after another takes the form of the beautiful things I draw."—From *Matter to Spirit*, p. 195.

The descriptions of the river of death, and the manner in which the newly-liberated spirit enters its first state, are very good instances of the agreement of two mediums as to the spiritual truth conveyed and the image by which it is expressed. We have already seen the description given, or rather the scene shown, to "M.A. (Oxon.*)" in *Visions*. I italicise those words and passages in both his and my experience, in which not only is the same object, a river, chosen as illustration of the boundary between the two states, but the scenery about it is very like indeed, in both descriptions.

"In answer to a question relating to his entrance into his new state, the spirit (by the medium's hand) drew a river, on one bank of which was a scene evidently meant to be *rather gloomy and uninviting*,* while on the opposite side was *first a plain, then ranges of hills rising one above the other, and just over the top of the last and highest, a sun*. The spirit-form was represented floating easily over the stream. . . . The medium's hand another time drew ships and boats crossing the river, and a bridge. . . . Some people went by ships, some by boats, and some walked or rode over the bridge. The spirit, a lad, said he 'jumped over.'

I fear I have exceeded the prescribed limits, but I must say a word about the reality of the objects described. "M.A. (Oxon.'s)" guide, "Rector," tells him that the scenes

"are real, in the same sense as scenes in our world." . . . "The scenes of the world of spirit, and the surroundings of the spirit in any sphere of its existence, are just as real as are the scenes and surroundings of your earth. Each is impressed upon your own spirit; each is the result of your own state. They would not be real to you in your present state: they were real to you in spirit as you visited them."

I have had much confirmation of this fact, and I believe that most persons who have been with ecstasies or clairvoyants in a deeply-entranced state have been told by them that the spirits with whom they talked were *real* and substantial to them, while we who were still in the body looked like shadows. I have often been assured of this, and many statements of the same fact might be brought forward on the authority of the Seeress of Prevorst, Dr. Kerner's patient, and Mr. Haddock's Emma. I think we might learn much of the nature of "matter" and its dependence on spirit by pursuing this idea of successive externalisations of the life-spirit in its evolution and ascent through different spheres, but I must not attempt this now. I may, however, say that when the fact is realised that the formation of our spiritual body and the character of our future home are absolute and inevitable results of our dispositions and actions here, the knowledge imparted by Spiritualism will be seen to have its value.

S. E. D. M.

*It appears to be on this, the earthly, side of the river.

* See *Visions*, p. 7.

THE HUMAN "DOUBLE."

BY NIZIDA.

The phenomena of Spiritualism, which have partially startled the world out of a moral and religious apathy leading, in some instances, to Agnosticism, if not Atheism, will have prepared us for revelations of the extraordinary powers possessed by the human soul : extraordinary in our generation, but, by succeeding generations, who will exercise them freely and normally, to be looked upon with as little surprise as we contemplate the great achievements in the arts and sciences which our men and women of genius produce in our midst. By education, we are matter-blind, and earth-blind—if I may be permitted to coin words. We know nothing beyond the narrow span of the earth-life: behold nothing beyond the familiar natural scenes which engross all our thoughts, all our desires, all our affections. A transient glimpse of the delicate, ethereal, phantasmal existence which trembles, with a sort of nervous uncertainty, just the other side of our veil of matter, awakens in the tyro emotions of awe, if not fright; a thousand nameless sensations which keep him on the rack of wonder, inquiry, incertitude, and negation. "It is impossible it can be revealed: it is impossible we can know it; it is too far away, too awful, and horrible! We must *die* to know it! God would not permit it!" So run, almost unconsciously, our bewildered thoughts, when we are beginning to be awakened to the facts enshrined in Spiritualism. There is, however, a wonderful fascination about these unknown marvels. They throw a weird glamour over our minds, and we return again and again "to see about it"—like children touching with wary finger an unknown toy. This is the way in which mankind usually accept the revelation of unknown truths; the wondrous, and beautiful secrets nature holds in her hands regarding her world of matter, and its still more marvellous master—*Man*.

If we regarded ourselves as souls hampered by encasements of flesh, and viewed all our thoughts and acts as proceeding from the soul, we should commence our education from the correct standpoint, and more readily conquer the obstructive intervention of the body. But we are accustomed to ignore the soul, except as a thing "to be saved": we know nothing of it; indeed, some of us doubt if we have a soul. And if we hear that this soul can leave its body, and act apart from it, not only by thought, but in an objective manner, manipulating objects of corporeal sense, we simply do not believe it and laugh at what seems an absurd idea. However, that only shows how very far from being well-informed upon the mysteries of the human organism is the much vaunted intellect of the nineteenth century. It is rather extraordinary that Spiritualists are amongst the most incredulous regarding this wonderful power of leaving the body, which is possessed by the soul; and none display this incredulity more—to the extent of the broadest ridicule—than do mediums, who project the "double" more than anybody else. A medium's soul inhabits the body very loosely. It is in the habit of going out, and acting beyond its unconscious mundane self, not only in sleep, or trance, but when the body is wide awake. And the medium knows nothing about it. He is as unconscious of that fact as he is, or any of us are, as to what takes place with our souls when our bodies lie wrapt in deep and restful slumber.

Herein, again, we need education of the right kind; for we have to learn that whatever interferes with corporeal soundness, has the effect of liberating the soul—or, so to speak, driving it out. In illness, or paroxysms of mental or bodily agony, it hovers in a distressed state about its mortal tenement. In some cases it possesses a mentality superior to that which it uses on earth in its body; and, in the somnambule trance, reasons upon its bodily condition, giving directions of surprising acumen regarding the medical treatment which should be pursued; correctly diagnosing its disease, and foretelling its course and duration. Even without any trance at all, in the delirium of fever, it may follow with some amusement the wild absurd fancies of the lower mind, and comment rationally upon them, as if it were itself a being apart. This is one of my own experiences, which I cite here merely as an illustration. After the first few moments of utter astonishment at the wild insane thoughts that rush unbidden through my brain under the excitement of fever, I seem to separate into two beings, or two minds. The superior mind is apparently unable to arrest or change the delirious character of the thoughts; but it prevents the body from doing mad things, or uttering the fantastic thoughts. After following the thoughts

for some little time with amusement, it grows fatigued and annoyed, but has to submit to the inevitable, enduring with patience, until the fever has run its course and mental equilibrium is restored. The feeling of division is a very peculiar sensation: there is an acute sense of all the bodily suffering, with a sort of mental attitude of waiting, and watching over a sick friend. In sleep the soul frequently forewarns the lower mentality of what may be about to take place, or impresses the mind with a sort of certainty of things impending.

We are too fond of attributing to "spirits," and spirit influence, things which are effected by our own souls. If anything abnormal takes place with the ordinary Spiritualist, it is at once ascribed to the action of "spirits," until at last there ensues a sort of childish dependence upon extraneous and foreign help which has a weakening effect upon the mind. The investigation of the supernal powers we possess ourselves, is a far nobler pursuit than that of discovering wherein and in what manner beings of the next world act upon us and our world of matter. It is also a true foundation from which to work, for we shall find that, in many instances, we ourselves cause all the bewildering effects that are produced. We rid ourselves of a glamour of deception, and we learn how to control those effects which we desire shall be produced, besides ascending to a much higher plane of knowledge regarding the wonders nature hides from us.

I will cite one or two authentic instances of the action of the human double, near the body, and at a distance from it; and my readers can then draw inferences for themselves, that if such things are possible in some cases, what may not be possible in other cases where the action is, perhaps erroneously, ascribed to spirits only?

Ste. Madelaine de Pazzi was an ecstatic who passed into the somnambule trance, during which she would be at work in various ways. Her sister nuns would bandage her eyes and close the shutters of her cell, when, in total darkness, she would continue to paint, in the most delicate and accurate manner, holy pictures. These pictures have been preserved in the convent as sacred relics of the saint's miraculous gifts. Some of us would, doubtless, call this the "*control of a spirit*," but a much more rational inference would be that her own liberated soul, dispensing with corporeal sight, displayed its inherent superior powers by doing what she could not do in her lower condition of life.

The following is recorded in the Appendix to *Posthumous Humanity*:—

"About forty years ago, there was, at Bangalore, a very holy and respected Yogi, named Ramavadudha, who was known to have appeared at distant places while his physical body was here. He attended the festival at Simagunga Hills, about twenty-six miles from Bangalore, and was seen by several Bangaloreans. While the festival was in progress, his physical body was in a locked room in the Bangalore bazaar, where it was confined for twenty-four hours. When the door was unlocked, the following day, the body was there where it had been left. Shortly afterwards an officiating priest of the Shivagangam Temple came inquiring the whereabouts of this Yogi, saying that he had been at the temple the day before, and had left his brass drinking tumbler and brass spoon, which tumbler and spoon he, the *pujari*, or priest, had brought with him. The Yogi was awakened, and the brass utensils delivered to him by the messenger."

"St. François Xavier went, in the month of November, 1571, from Japan to China, when, seven days after starting, the ship which carried him was assailed by a violent tempest. Fearing to lose the long-boat, the pilot ordered fifteen men of the crew to lash it to the ship. Night fell whilst they were still at this work, and a heavy swell washed boat and sailors away. The saint had been abstracted in prayer from the beginning of the storm, which hourly increased in violence. The ship's company gave their companions in the long-boat up for lost. When the danger to the ship was past, Xavier urged them to keep up their courage, and promised that within three days the boat would come back to the ship. The next day he caused a look-out to be sent aloft, but they saw nothing. The saint, returning to his cabin, resumed his prayers. After having thus passed nearly the entire day, he came again on deck, and with full confidence announced that the boat would be saved. On the following day, as there were still no signs of the missing, and there was danger to the ship, the crew refused to wait about any longer. But Xavier implored them to be patient a little while, and, retiring to his cabin, prayed with redoubled fervour. At last, after some hours of wearisome waiting, they saw the long-boat, and soon the fifteen sailors supposed to be lost were on board again. When the men were on board, and the pilot was about to shove off the long-boat to tow behind again, they cried out to let Xavier come on board, as he was with them. It was useless to try to persuade them that he had never left the ship. They declared that he had stopped with them all through the tempest, encouraging them not to give up, and that it was himself who had steered them towards the ship. In face of such a prodigy, all the sailors were convinced that it was to the prayers of Xavier they owed their escape."

This miracle, as it was thought to be in olden times, of duplication is quite common in *ecstasis*. The ascetic and contemplative life lifts the soul above the body; it becomes the centre of abnormal phenomena, which transcend time and space, and appear as prodigies to those who know nought but the normal physical condition.

Baron du Potet was a mesmerist of extraordinary power, and a great student of Nature's occult forces. "I have seen," says he, "doors open and close before me, without being able to explain the cause of this mysterious action." It is fair to suppose that the Baron's fluidic personality, strengthened abnormally by the exercise of its magnetic powers, fulfilled the office of door-keeper for its body, by a spontaneous exercise of will-force, or by the actual use of its invisible hand.

Jaccoliot relates (*Voyage au Pays des Perles*) instances of the extraordinary mesmeric power of a Hindu, who with a simple gesture, or a single act of his will, moved and displaced furniture at the extreme end of the hall. He opened a door in the same way, then re-closed it, then made it open again. Instances of a similar kind might be repeated *ad infinitum*.

The "double," when out of its body, may materialise itself, and may change its fluidic form into any shape desired, even assuming the shapes of animals. There are many well-authenticated instances of this latter kind. It is by no means a power of an exalted nature, and is never resorted to except by human beings of the lowest moral type. It is well known that the physical bodies of mediums have been, in the sight of others, elongated or shortened at will. This proves that the soul, or inner man, possesses an extraordinary power over its fleshly tenement. The "double" may materialise for itself an extra arm, hand, or foot when necessary, the body being bound, imprisoned in a cabinet, or held; also flit about in a semi-materialised form, with whispering or sonorous voice. It is scarcely probable that a "spirit" would bring from the other world a breath redolent of onions, or tobacco, or alcohol; or hands strongly smelling of cigars and tobacco-pipes. In such cases it is a rational conclusion that the "double" of the medium has materialised. This is not saying anything derogatory to the mediums. In my opinion they are utterly unconscious of it; but under the pressure of the dire necessity of earning a living, the proper equilibrium of the mind is lost, and during the trance the "double" acts according to the ruling desire, impelled by the overwhelming force of necessity. I do not mean to imply, however, that other-world beings do not materialise also at séances; they undoubtedly do, and it is difficult to discriminate between the action of the "double" and the action of extraneous forces. One is as great a marvel as the other, and just as well worthy of investigation.

The mediums themselves would do well to study their own powers, and endeavour to illustrate them in a manner conducive to the advance of science. But mediums who work for the public are usually in such a state of exhaustion after a séance that they can do nothing but rest; especially as another exhausting ordeal is always impending. The brain, also, sympathises to such an extent in this exhaustion, that it would be impossible to pursue any study with that clear reasoning of intellect essential in an investigation of this kind; nor could there be that patience and perseverance which plods on calmly, earning its reward through determined persistence, for the exhaustion induced by séances frequently causes peevish impatience, fretfulness, even petulance, showing that the nervous system is completely upset.

It is not surprising that at the outset of pursuing any science, we should drift into unwise, even injurious methods; but the day must arrive when men and women will no longer waste their powers of mind and body as the helpless, irresponsible instruments of unknown forces, for the manifestation of physical, or objective phenomena. Doubtless this class of our fellow-beings, some of them (but not *all*) devoting themselves from the noblest sentiments of love of human kind and duty, to a calling always treated with more or less contemptuous reviling, have gained for us some of the best and greatest facts we possess. This preliminary phase of experience has possibly been indispensably necessary to the vast movement which has swept a large portion of the human race to a higher standpoint of knowledge. Notwithstanding, physical mediumship, as at present cultivated and exercised, is satisfactorily proven, in my opinion, to be highly objectionable, and injurious to both mind and body. It is observable that when individuals of high mental tone, and perhaps superior education as well, have been induced to culti-

vate their powers of physical mediumship, they, after some years, receive messages, or spiritual counsel, to *leave it off* and seek the higher growth and perfection of the spirit within. The fact is, as their progress is *really* ascensional, it would be hampered and obstructed by the continuance of physical manifestations. They have also to shake off the infesting entities of the lower astral regions, which have been magnetically attracted, and would cling to them parasitically, suffocating the life of the soul, did it not retain sufficient healthful strength to shake itself free, and go up higher. These emancipatory processes are often attended with severe spiritual sufferings.

VICTORIEN SARDOU AS A SPIRITUALIST.

It has been repeatedly said that Sardou was a Spiritualist, and he certainly was a psychographic medium. The following account of the way in which his drawing of Mozart's home in spirit-land was produced is not new, but it may be well to place it on record in these pages:—

"His familiar spirit was that of Beaumarchais, naturally enough, and on one occasion the author of *Les Pattes de Mouche* asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favourite composer. 'Take a pencil,' replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of the *Marriage of Figaro*, to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? 'Go to the Boulevard St. Michel, such and such a number,' rapped Beaumarchais; 'you will find there the paper you need.' Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceitful spirit. 'Return,' rapped the invisible tyrant, laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonders of wonders! he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an unknown style of architecture. It was there the spirit of Mozart dwelt! The drawing was so extraordinary, and so marvellously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of his dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvellous lithograph known as 'La Maison de Mozart,' which the brother of the author of *Dora*, the well-known bookseller of Brussels, sells to a few privileged amateurs."—*Whitehall Review*.

ROBERT COOPER ANNUITY FUND.

The following is a list of contributions to this fund up to date:—

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Light :

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

SATURDAY, APRIL 7th, 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.

OCCULT TELEGRAPHY.

No. I.

There have appeared in the *Religio-Philosophical Journal* a series of twelve papers under a heading which strikes our English ears as one which we should a little deprecate, "From Here to Heaven by Telegraph: A Scientific Investigation of Occult Telegraphy and Kindred Topics." The papers are, however, in themselves elaborate, masterly, and of extreme importance. We are assured that the statements made are accurate, and we have no reason whatever to doubt the assertion, for they are set forth with great precision, and are usually confirmed by witnesses. The author, who is an expert in telegraphy and electricity, a man of high standing in his profession, vouched for as irreproachable in character, gives his initials only, "H. D. G."—Professor G. he is addressed, but every man of science and letters is dubbed Professor in the States.

The several papers contributed to the *Journal* by this gentleman are to appear in book form shortly, and we introduce them to our readers in order to draw attention to what seems to us an extremely remarkable series of experiments, and to bespeak for them the critical attention of a class to which we can make no pretension to belong, those who are experts in electricity and telegraphy. We can do no more than indicate, and that briefly and insufficiently, the contents of some of these twelve long papers, the shortest of which fills nearly a whole side of the *Journal*, with its long columns and close set type.

In order to make what we are about to say intelligible, we must first give some account of the Occult Telegraph, and then state in his own words the propositions which Mr. G. claims to have established.

The proposition from which a start is made, is that "a disembodied spirit can communicate with an ordinary embodied spirit by means of an ordinary telegraphic instrument." Thus starting, Mr. G. proceeds:—

"The proposition is categorical—that is, involves nothing disjunctive nor hypothetical, either in thought or expression. As a parallel proposition we might say—a New York merchant can communicate with an Omaha merchant by means of an ordinary telegraph instrument. The exact parallelism of these two propositions will be further shown after explaining the instrument used. As in demonstrating a proposition in mathematics, it is desirable to confine the attention to some special case that embraces all the attributes called for by the proposition, so in this demonstration we shall confine ourselves to a

special case: viz., the Occult Telegraph now in operation through the mediumship of Mr. W. S. Rowley, and in daily use at the office of Rowley and Whitney, at Cleveland, Ohio.

"Reserving the history of its discovery for a future paper, or for the book which will appear in due time under the title of this article, I shall proceed to the more important question of genuineness, and that question must depend on the utter impossibility that Mr. Rowley, or any other person in the flesh, can produce a single tick upon the instrument, under the conditions in which it is daily operated. No evidence short of this can have any scientific value.

"The instrument consists of an ordinary telegraph key inclosed in a box just large enough to contain it conveniently. The box in this instance is seven and three-fourths inches long, six inches wide, and two and a-half inches deep, outside measurements; the sides being made of soft wood and the top and bottom of slate. These dimensions are not essential, however. A telegraph key inclosed in a box with slate top and bottom is all that is necessary. The key is screwed fast to the bottom of the box. The top of the box works on hinges, but there is no connection whatever between the top and the key within. There is a slender strip of brass fastened to the top of the key lever and reaching obliquely up toward the slate top. This strip, which looks like a spring, is only a branch of the key lever, and would not be needed if the key lever itself were bent up in the same position. The force which closes the key is applied at the end of this branch lever. As generally used, the amount of force necessary at that point is one ounce, and when this force is applied and the key closed, the end of the branch lever goes downward one-eighth of an inch, part of which is due to the proper motion of the main lever and part to the bending of the branch like a spring. The instrument might be more lightly adjusted, requiring less force and causing less bending of the branch lever, but this is the way in which it was working when tested on different occasions before several witnesses. Tests with the instrument placed upon delicate scales and variously adjusted, will be given in a future paper.

"This key is connected with a common telegraph sounder and battery, by two wires leading out through one end of the box, altogether forming what is known to telegraphers as a short circuit. All the parts stand on the same table, or the battery may stand on the floor, but there are no wires entering or leaving the room, nor running to any other part of the room nor to any other part of the apparatus. All the pieces are loose on the table and can be picked up and examined inside and outside, underneath and everywhere. In fine, it is a common short line or local circuit, but the key which makes and breaks the circuit, and thus controls the sounder, is shut up in a box and so environed that no man, medium, mesmerist, nor any other kind of human being in the flesh can obtain a physical contact therewith.

"Now, to resume the parallel proposition. For a New York merchant to send a message by telegraph to an Omaha merchant, it is necessary that there be an operator in New York who can so operate his key as to send the message, and an operator in Omaha who can read from the sounder to receive the message. The New York merchant is to be supplanted in our special case, or spirit telegraph, by an independent intelligence purporting to be the spirit of one Dr. Wells; and the New York operator, or the one who so manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaintance of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others besides Dr. Wells have sent me sages through this instrument, and other departed operators than John Rife have manipulated the currents.

"This will sufficiently explain the instrument used. Mr. Rowley is in no abnormal state during the experiment. He simply lays his hand on the box, and the questions asked are spoken to them in circumambient air."

The propositions that Mr. G. claims to have established, he thus formulates. Furthermore, he enters into questions of Moral and Metaphysical Philosophy which may engage attention hereafter. The clear points which are sought to be proven experimentally, and according to methods of exact science, are contained in these three-and-twenty propositions.

The evidence relied on to establish them, is given at a length which appears to us to be out of all due proportion to what is necessary. The minutes of conversations are very

full; the experiments are detailed with scientific care; and these are some incidental disquisitions which we propose to quote. But we are strongly of opinion, in view of the immediate appearance of this matter in book form, that it would have gained indefinitely by condensation.

"Under the head of Physics we shall prove,

"1. That the key in this box is actually manipulated.

"2. That the local current cannot be manipulated by any secret device or appliance situated outside the box.

"3. That there are no secret wires, springs, or other means intended to be used for that purpose.

"4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box or wires leading to the box.

"5. That the force which does operate the key, actually presses upon the end of the branch lever.

"6. That there is no more pressure within the box at that time, than just enough to close the key perfectly.

"7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating.

"8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body.

"9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time.

"10. That there is an electric current in the spiral wire which runs across the inside of the box.

"11. That the slate top has a constant charge of residual magnetism.

"12. That the slate top is more highly charged when the key is being operated than when not.

"13. That this charge is animal magnetism, not mineral magnetism.

"14. The physical *rationale* of the operation.

"Under the head of Mental Philosophy and Psychology, we shall prove,

"1. That Doctor Wells is an independent intelligence.

"2. That he can obtain information by actual observation of material things and forces.

"3. That the intelligences controlling this instrument are disembodied spirits.

"4. That the communications received through this instrument are independent of Telepathy, Mind Reading, Trance, Clairvoyance, Hypnotism, or any other psychological operation possible for human beings in the flesh to perform.

"5. That the flow of animal magnetism is not subject to Mr. Rowley's will.

"6. That different states of his health affect the supply of magnetism.

"7. That different states of his mind affect the supply of magnetism.

"8. But no variations in his mind or body affect the character of the messages received; that is, that the controlling forces make no use of his mental powers, and that, therefore, the communications received are not tinged with his sentiments, nor in any way influenced by his beliefs.

"9. That the Psychology of Cognition in us, as investigators of this subject, is complete; that is, that the testimony is such that, according to all received rules of evidence, every sane man who understands the meaning and appreciates the force of this testimony is compelled to accept the conclusion."

A SCHOOL OF THE PROPHETS.

The proposal to found a school for the children of Spiritualists is a hopeful sign. Even if it is never carried out, the mere proposal will, one may hope, constitute a crystallising point round which a great deal of truth may reveal itself which is held in solution in the minds of those who have studied the tendencies of modern education. The great difficulty of education now consists in a growing perception of the fact that certain children (psychics), if allowed to develop healthily, show a remarkable faculty for seizing essential principles and applying them to detect shams. These children, it is felt, must be prevented from developing, or the others would have no chance in the race for life. Gratry, the great Catholic logician, proposed a method of study by inspirational writing; and pointed out the enormous advantage which such a method gives, to truly inspired

students, in classifying and combining the knowledge got out of text-books. I have spoken of Gratry's method to many teachers in England; and the answers I have received, though varying in form, all mean this:—"If we allowed such a method to be introduced, certain children would carry everything before them. We are paid to make life possible for the average and common-place; and we stick to plans which trample transcendent genius out of school and into the mad-house." The mistresses don't say those words; but they say what means the same.

One lady (who is often spoken of as the best and most honest of English head-mistresses) learned that I am trying to help in educating, by correspondence, teachers in Western America. This roused her to ask what it is that I am trying to teach. I replied that I am trying to put into the hands of young girls a principle of *test* (Gratry's), by means of which they can judge for themselves when they are getting out of a text-book the *best* it has to give, and when they are only learning by rote incidental and unconnected fragments. She explained that she could not allow any such test to be taught in her school; because, if girls knew when they are using a book rightly themselves, they would know when their teachers use it wrongly. "Of course," she added, "I know that half of what my staff teach is rubbish, and I could not have pupils put in a position to find it out, or I should have my school knocked to pieces." (This time I am, as nearly as possible, quoting the lady's very words.) The candour of the confession disarms criticism. The unfortunate lady is the hireling of King Mob; and, if she takes his wages, she must, of course, do his work. That it happens to be (to her) intensely distasteful by no means exempts her from the necessity for doing thoroughly what she is paid for. But we Spiritualists are not the servants of King Mob. If God has given us, here and there, a child so organised that truth is the breath of its life, so organised that if left to itself it arranges facts in accordance with the essential principle which underlies them, and if forced to learn masses of heterogeneous and ill-assorted nonsense it dies or goes mad, why should we sacrifice such children on King Mob's altar?

Spiritualists generally seem to labour under the amiable delusion that King Mob does not *believe* in the existence of Psychic power! King Mob knows perfectly well not only that such a power exists, but that, if he allows it to manifest itself, his reign will be over.

Gratry's pious utterances have long been in high favour among both Catholics and Protestants. His logical ability is one of the great *illustrations* of modern Catholicism. An ominous silence has been preserved about the fact that the great logician (not in his dotage or his half-poetic dreams, but in his book on Logic) advocates a method of study by inspirational writing. This very silence is sufficient to show the true *animus* of both theologians and logicians towards Spiritualism. Who can blame schoolmasters for not daring to be more honest than their religious and intellectual leaders? If a School of the Prophets is ever founded in England, one may venture to hope that Gratra's method will have a chance of being fairly tried at last. If King Mob does not wish to be converted to Spiritualism, let us at least give to our own children such advantages in the Struggle for existence as were long ago promised to the seed of the faithful believers in the Unseen.

MARY BOOLE.

MRS. HARDINGE BRITTEN gave an able and eloquent address on Sunday evening last to a very large audience, at the Holborn Town Hall. We hope to publish a report in our next issue. The services of this gifted lady are always highly appreciated.

WHAT, then, remains for us? Is it not this—the acquisition of knowledge, the cultivation of virtue and of friendship, the observance of faith and truth, and unrepining submission to whatever befalls us, a life led in accordance with reason?—*Draper*.

JOTTINGS.

Dr. Jos. Rodes Buchanan has been disturbing the repose of the soul of poor old W. B. Carpenter, or thinks that he has. He has visited Watkins, and thus he interrogated the "pale shade" of the great anti-Spiritualist, and thus the modest ghost avowed his error :—

"To Professor Wm. B. Carpenter: In life you would not tolerate such views as mine; how do you now regard my discoveries?"

"When this paper was taken up the response did not come very promptly, and I remarked that I supposed the person questioned would require to exercise some deliberation, to which the reply promptly came: 'So would you if you were here and had to come back and acknowledge your mistake.' The answer was then written on the slate :—

"Professor—One is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily understand your new science of which you are the representative. I also come back willingly and acknowledge that I was wrong. It is a very strange feeling—the coming back here in this manner.

"WM. B. CARPENTER."

Strange feeling indeed! A change has come over the spirit of his dream, since the days when Mr. Crookes demolished him, and held him up to inextinguishable laughter. Strange company, too, he found himself in. Beginning with St. John (who seems to have assured Dr. Buchanan that his (Dr. Buchanan's) intellectual work was "the most important ever done on earth"), we have Drs. Gall and Spurzheim, Dr. Rush and Wm. Denton, and then at the tail the remarkable man with his most remarkable communication. Who shall read us this riddle?

We have not yet got down to the real truth on these matters, and perhaps we never shall. Meantime it is the matter of the message, not the name at its close that is of the most importance to us. Mr. Watkins is undoubtedly a very excellent medium, and the writings given to Dr. Buchanan are, no doubt, genuine.

No. 3 of *The Soul* (Boston, U.S.A.) contains among other articles one by Mr. Henry Kiddle on "Spiritual Progression," in which he vindicates the action of the eternal law of progress as against the old bad idea embodied in the phrase, "As the tree falls so shall it lie."

To the same periodical the Rev. O. P. Gifford, of Boston, communicates some experiences of his with Mrs. Ida Whitlock, a psychometrist. He sent her a lock of hair, disguising his handwriting, and giving another name and address, and got very satisfactory results. He mentions incidentally that this medium gets no impressions when she holds the article in her right hand. When in the left she "feels a peculiar sensation on the inside of the arm at the elbow, and from there to the tips of the fingers a sensation not unlike that produced by holding the poles of a battery."

We learn from the *Cleveland Plain Dealer* that there is one Rev. P. E. Kipp, a Presbyterian minister, who is engaged in preaching in that town a series of sermons on Spiritualism. That is not in itself a disturbing thought. As he is stated to be personally ignorant of the subject his objections are no doubt of the type with which we are familiar. The only point worth noticing in his lucubrations is that he objects to mediums receiving pay for their services, backing up his objection by the new and startling argument, if it may be so called, "We (ministers) never ask pay for a prayer!" That is worth a passing smile.

That excellent man of science, we had almost said of omniscience, Richard Proctor, is pestered with other would-be men of omniscience, who vex his soul because they will meddle with what they know nothing about. Thus he bemoans himself, as quoted in the *Boston Sunday Globe*. Excellent man, regard your own knowledge! *De te fabula!*—

"I know from my own experience of the ways of such intruders (i.e., men of science in one field, intruding into other departments of which they know nothing) how preposterously men are apt to err when they pretend to decide about questions which they have not thoroughly studied, and in regard to which those who have studied recognise multitudinous difficulties." And the learned writer goes on to say that in his astronomical work he has at times been almost overwhelmed with letters from men taking exceptions to his conclusions, questioning the result of his studies, and offering absurd questions, suggestions as to the course he should pursue, who have made no special investigation of the subject they write about, and who know scarcely anything of its laws."

CORRESPONDENCE.

May we remind correspondents once again of the restricted limits of our space? Where it is impossible for a writer to compress his ideas within the limit of two columns it will generally be possible to find a place where one set of ideas closes, and reserve the rest for a second article. Variety in the paper can be secured only by strict observance of this rule. It is a loss which we always regret when we are compelled to reject an otherwise good article on account of its length.

Literary matter alone should be addressed to the Editor, and to him solely. All business matters, payments, orders for copies of "LIGHT," &c., are attended to by Mr. B. D. Godfrey, at 16, Craven-street. Attention to this regulation will facilitate business, and save trouble.

Laurence Oliphant and Re-incarnation.

To the Editor of "LIGHT."

SIR,—In the last number of "LIGHT" a quotation appears from my *Land of Gilead* of a story which I found in a book by Colonel Churchill, on the subject of the Druses' belief in Re-incarnation. It rests on no other evidence, and I should be sorry to have it supposed that I shared in their belief. I will not enter upon the subject now, further than to say that opinions differ upon it as widely in the Unseen as they do here, and it depends upon the inspirational influence, under which people are here, what views they hold. The majority, however, cling to the doctrine of Re-incarnation intellectually and not inspirationally, as affording them a solution to problems that seem otherwise insoluble. These may be susceptible of another solution equally satisfactory, and this is treated of in a book which I am now putting through the press.—Yours truly,

Paris, March 31st.

LAURENCE OLIPHANT.

The Late Mrs. Kingsford.

To the Editor of "LIGHT."

SIR,—I am sorry to trouble you in this relation, but the letters of Messrs. G. D. Haughton and W. W. Fawcett leave me no option, especially as *The Tablet* and *Weekly Register* have refused to publish my correction in regard to the most serious point involved, namely, the letter referred to by Mr. Haughton as stated to have been written by Mrs. Kingsford herself to Monsignor Moore in regard to his second visit.

Such a letter was written by her, but so far from the statement to that effect being, as *The Tablet* says, "news to" me, it was written with my assistance, and taken by me to the priest's house. And so far, again, from its being, as was implied, an invitation to the priest, its purport was simply to decline his offer of sending a substitute, he being ill, and Mrs. Kingsford welcoming the respite, for she had only consented to his being invited in order to put an end to the nun's importunities, which, in the face of her promise to be satisfied with a single visit, she had persistently pressed on Mrs. Kingsford. The letter was, in the first instance, to have been written by me, and, indeed, was so written. But it was re-written by Mrs. Kingsford herself in order that it might not be taken as emanating from me, which—being a refusal—it would most likely have been, so completely unable were they to comprehend my standpoint. I know of no other, and am confident there was no other, letter written by Mrs. Kingsford to the priest either about his second visit or any other, and until I learnt from the papers named his disingenuous use of this letter I imputed no blame to him. Of course, their editors dared not publish a letter exposing so incontestably the unfairness of the priest, and have allowed the falsehood implied to stand uncontradicted,—a course which proves that they put the interests of their Church before those of truth and justice.

Had Mr. Haughton's letter closed with its fourth paragraph, I should have taken but little exception to it. But his next and last paragraph shows that he is still very far from having learned to distinguish between the pertinent and the—well, the—non-pertinent. For, of the latter category, his pretension to know Mrs. Kingsford's mind better than I knew it; his ascription to me of the introduction into *The Perfect Way* of the doctrine of Re-births; and his imputation that I had forced it upon Mrs. Kingsford;—are examples as flagrant, baseless, and wanton as any which have ever come under my notice. His suggestion, too, that *The Perfect Way* could be relieved of the doctrine so obnoxious to him by the elimination of any eighteen pages in it proves to demonstration his complete lack of acquaintance with the book, concerning which he permits himself such license of animadversion. No; whatever may be the nature of the projected emendation, it is most certainly not one that will assimilate it to the ideas of Mr. Haughton any more than to the current orthodoxy.

If, indeed, the nun's statement on the latter point was based on any impression actually held by her, it may possibly be accounted for in the manner suggested by the editor of *The Tablet*, but with a difference. His suggestion was that Mrs. Kingsford, to escape remonstrance from me against receiving a priest, "temporised" with me. My suggestion is that, seeing that the nun regarded our conferences about the proposed emendation as implying in some measure a withdrawal, Mrs. Kingsford purposely left her under her mistake in order to escape further importunities on the subject, and to that extent "temporised" with her. This hypothesis saves, in a degree, the nun's veracity. But that she had orders from without either to obtain a retraction, or—failing to do so—to make it appear that she had obtained it, becomes highly probable from what, according to Mrs. Kingsford's statement to me, had passed between herself and the priest on the subject. For he "tried hard," she told me, "to get from her an admission that she had written against the interests of the Church; but that she had been firm in her refusal to make any admission of the kind"—her conviction being that she had written in the highest interests of the Church—"and that failing to get more from her the priest had to be satisfied with her assurance that nothing she had written was in any way on her conscience."

Your other correspondent may be more briefly disposed of. Whatever his "surprise and amazement" on reading my narrative, they cannot compare with mine on reading his letter, seeing the number of things he ascribes to me which I neither said nor implied, and his line of argument generally. Restricted, as my narrative was, to a single, though a complex and extended, experience, it did not pretend to give an exhaustive account of our evidences for the doctrine of Re-births, or contain a word to justify his allegation that it was "accepted on the dictum of a planchette." Why, the liability of that instrument to be used for purposes of deception was expressly recognised in what I wrote. But the assumption that such liability involves the falsity of everything that may be received through it would tell equally against every other method of communication, since all methods are open to abuse. According to Mr. Fawcett's reasoning, Swedenborg ought in his lifetime to have abstained from ever using pen, ink, and paper, because they are employed also by forgers. I spoke, moreover, of "subsequent confirmation" in regard to what was thus written—a phrase which implies a superior authority; but your correspondent ignores this, together with everything written on the subject in our book, to which my narrative was but as a supplement, although—as said above—by no means an exhaustive one, seeing that our authorities for the doctrine are the highest accessible or imaginable by us, including as they do—especially in the case of Mrs. Kingsford—personal recollections both numerous and of the most vivid and unmistakable kind.

By ascribing our conviction to a "pre-existing inclination to believe," despite my emphatic repudiation of any prepossession one way or the other, Mr. Fawcett obliges me to suppose that he is incapable of comprehending that one truly scientific attitude of mind, and, therefore, that his denial of the doctrine in question is really due to his "pre-existing dis-inclination to believe." In fact, I find it difficult not to ascribe his failure to be impressed by the perfect coherence of all parts of my narrative to a positive determination not to believe, how potent soever the evidences adduced.

I gather from his letter that, in his view, Swedenborg would have better proved his identity by writing in a hand unlike his own, and discarding any resemblance to himself or his methods.

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—I am instructed by the Council of the London Lodge Theosophical Society to request that you will insert the enclosed resolution, passed by the Lodge at its general meeting, held at 9, Conduit-street, Regent street, on March 28th, in the next issue of "LIGHT."—I am, sir, yours faithfully,

BERTRAM KEIGHTLEY, Hon. Sec. L.L.T.S.

17, Lansdowne-road, Holland Park, W.

April 3rd, 1888.

P.S.—The meeting of the 28th was the first meeting of the Lodge held since Dr. Anna Kingsford's death.

RESOLVED:—

"The members of the London Lodge of the Theosophical Society desire to put on record an expression of the deep regret with which

they received the sad news of the death of Dr. Anna Kingsford, whose great powers of mind, cultivated by profound and varied study, were always employed in the service of noble aspirations, and to promote the spiritual improvement of mankind. Not merely as a former President of this Lodge, but as an indefatigable worker in many departments of spiritual science and philanthropy, the members of the London Lodge regard her as entitled to be remembered, in the broadest and best sense of the word, as a true Theosophist.

"Proposed by A. P. SINNETT, Pres. L.L.T.S.

"Seconded by BERTRAM KEIGHTLEY, Hon. Sec.

"Carried unanimously."

Physical Manifestations.

To the Editor of "LIGHT."

SIR,—We cannot but be grateful to "Nizida" for the time and trouble she has evidently taken in trying to throw more light upon the phenomena of Spiritualism called physical, and if her ideas are not altogether correct, still they contain much food for thought, and will be the means of inducing Spiritualists to observe more closely and ponder more deeply the results of the private and public sésances they attend. But I must confess, the lady takes what seems to me a rather dark and morbid view of the subject upon which she writes, and the one or two theories she lays before us would, if put to the test, fail, I am afraid, to explain one quarter of the phenomena that are and have been produced through physical mediumship.

I consider that the most beneficial movement of the age is "Modern Spiritualism"; it has brought, comfort, hope, new life, and, above and beyond all, enlightenment to many thousands, for it has made itself felt in one form or another throughout almost every part of the world. Now, I ask, What was the cause which produced so mighty an effect? What force aroused the feeble spirits and stunted minds of those fettered by priestcraft and orthodox theology? It was a physical phenomenon—a rap. Had it not been for that grossly material (?) manifestation, those whom Spiritualism has saved and regenerated might still be toiling in darkness on the road of life with the horrible possibility of an eternal hell, and the doubtful joy of an orthodox heaven, ever before them.

I would not deny that little or no benefit accrues from physical phenomena, while people care for them for their own sake, and because of the wonder or excitement they afford them, but as far as my experience goes, I have found it is only those comparatively unacquainted with Spiritualism who regard them in this light. As a means to an end, as a stepping-stone to something higher and better, external manifestations are of great use, and I do not think it wise or right to kick down the ladder by which we have climbed to our higher elevation, while it may be yet helpful to others.

I think we shall all agree with "Nizida" that those spirits who have reached a higher standard of purity and perfection do not manifest to those in our world by the external means we are acquainted with at present, but I should not like to deny their ability to do so supposing it were necessary. It is my humble opinion that as our spirit, intellect, and outer form perfect themselves, the greater our power over, and the more impervious we are to, "filthy atmospheres of the earth" and every other sort of evil. I emphatically cannot and do not agree that one-half of the physical manifestations are produced by spirits or beings so inferior to ourselves as "elementals," for the intelligence, beauty, thought, reasoning, imagination, method and science displayed therein would, apart from the real value of the information thus given, disprove the theory.

Perhaps "Nizida" has not been so happy or fortunate in her phenomenal investigations as most Spiritualists. I should like to quote from her article one passage:—"The next world's *habitués* of physical sésances, after manifesting a few years give place to new comers . . . their plea usually is, 'I am going up higher!' " Why should we doubt this plea? Why should we doubt the reality of their spiritual progress in the next world after their strenuous endeavours in this to convince us of the truth of immortality, &c.? Why doubt that they take upon themselves fresh work suited to their progress?

As to the belief that those of our relatives appearing to, and recognised by us, are clever personations, all I can say is that it may be so in some cases, when I agree with "Nizida," that the deceived are themselves to blame: but I have found that most people who attend sésances are too incredulous, suspicious, too thirsty for tests and proofs relating to identity, to be easily deluded. "Nizida" proceeds to say that some undeveloped being "sees the thought-picture of our loved and much-desired, and forms itself into the shape we love and desire." Good, but many of us have been present at sésances where the most unlooked-for and

unexpected materialisations have taken place, and such proofs of identity given us as I defy anyone ("elementals" included), but the relative manifesting, to have produced. As in these matters we should speak from experience and not from theory only, I will give one instance of what I mean. At a private materialising séance an aunt of mine, who had passed over five or six years, appeared and was recognised by her small stature and peculiar features. Now, it is impossible that her likeness could have been obtained from my mind, for I positively affirm that neither during the séance nor at any time before the séance did she occupy a place in my thoughts, the affection between us being of a lukewarm and common-place nature. When materialised she was plainly visible from head to foot owing to the brilliant light of a luminous slate.

"Nizida" gives what she considers is the reason why spirits manifest in the darkness. Her explanation may, or may not, be correct, but, both in America and in England, numerous materialisations have taken place in daylight, gaslight, and moonlight, with and without a cabinet. I, personally, know of three mediums through whom manifestations are produced in a good light. "Nizida" is also of opinion that the "methods in vogue of allowing what is called control" are a decided mistake and productive of injury. We will agree that if mediums are careless as to whom they admit into their circles, indifferent to conditions, and use their mediumship for improper and foolish purposes, they run great risk of wrecking their moral and physical health and, therefore, losing their mediumship as well; but if, on the contrary, it is carefully guarded, it is now as it was years ago, at the times spoken of in the Bible, one of our greatest benefits and blessings. I and many others have often risen from "control" feeling refreshed and invigorated both in body and mind.

In conclusion, let me add that I hope those who have had experience as regards physical phenomena, or who are mediums for the same, will give us their opinions, which, of course, will vary with the appreciation and aspiration of each individual.—I remain, sir, yours faithfully,

8, Manor-road, Forest Hill, S.E.

MARIE GIFFORD.

To the Editor of "LIGHT."

SIR,—May I be allowed to plead an opposite view regarding external or physical manifestations, to that of "Nizida," in a recent issue of your paper? "Nizida's" school of thought starts from the undeniable fact that material and physical manifestations at the present time are the work of a lower class of spirits. But they predicate causes for this, and draw conclusions from these supposed causes, which to my mind narrow the conception of the Divine, and cast a upas shadow over our life here. They predicate that the matter of the human body is essentially low, and the astral not much better, and that the Divine part of those passed over cannot re-enter bodies to hold converse with us; from this they conclude that it is wrong to expect our friends to return in that way, and that we terrestrials must in future give up the idea of associating in the flesh with diviner beings than ourselves.

This teaching of "Nizida" may be right, I cannot as yet gain-say its truth. The question, at present, is only based on speculation: we neither of us can bring many facts to bear. But I can deny the necessity of the above causes, and, therefore, of the above conclusions. For I can show other causes, to my mind much more plausible, for explaining the inability of high spirits to communicate with us physically. To my thinking, it is not due to the inherent lowness of our bodily matter, but to its temporary lowness—a lowness caused by our present mode of living and our present institutions. Let us learn to associate ourselves into happy and cultured associations, such as exist in the spirit spheres, where the struggle for existence and wealth and all its concomitants of crime are done away with; let us learn how to produce higher specimens of humanity, how to rear and educate our bodies and minds more in accordance with natural laws, and it will be found that our bodily and astral "magnetism," or "aura," will become so refined that high spirits can clothe themselves in it and walk in our midst. This the most advanced of our race are now learning to do, and this in the course of centuries will be done by terrestrials at large; so that I confidently look forward to a time when the recorded facts of the past will be a truth in the future, when a departed teacher will appear in flesh again among his assembled loving disciples, and gods will appear as men to an Abraham or a Mahomet. I prefer to think that our spiritual

and our material natures are each in their place equally clean and noble and equally parts of God, and that those in high spiritual consciousness are just as anxious to express themselves in form and matter as those in terrestrial consciousness are the reverse.

My conclusion is, therefore, not to give up asking our spirit friends to meet us in the flesh, but to wait before we invite them till we have washed ourselves, dressed ourselves becomingly, and have got together a harmonious party.

To this end I think the experiment of a School of Prophets—a scheme which, I believe, I was the first to advocate in "LIGHT," late in 1881—would certainly be a step in the right direction. Another right step towards improving the harmony of our associated life is to be found in the efforts to found co-operative settlements for industry and education, which are now being made, such as the settlement near London now being organised by a society called the Fellowship of the New Life, and that at Topolobampo Bay in Mexico by an American company called the Credit Foncier of Sinaloa, a co-operative commonwealth and city to rival San Francisco. Spiritualists, for the reasons I have above stated, should interest themselves in these movements. Further information as to the first will be given by Percival Chubb, Esq., Oak Villa, Thornton Heath, and, as to the second, by Gustav Faber, 349, Fourth-street, San Francisco, U.S.

FREDERICK W. THURSTAN, M.A.

[The formation of such a "School of the Prophets" we advocated fifteen years ago, and it is markedly in the air now.—ED.]

Eternal Life of the Soul.

To the Editor of "LIGHT."

SIR,—What a stirrer of dry bones is this Spiritualism! And yet it never can lead to any settled religion, for the reason that it is the prolific author of every religion under the sun, however diverse in teaching the one from the other, and in whatever age and whatever clime it may be found. The last book of the Bible is Spiritualism throughout, and—we must not blink it—it is the only book therein contained, I firmly believe, that teaches the eternal agony of the individual: "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." (Rev. xiv. 11.) For though there are three or four texts in the rest of the Bible that many persons are anxious to make tally with it in its awful assumptions, I believe that there is not one of them that cannot be refuted with success when viewed in the light of the above passage from "Revelations," which has been seized upon by the Church of Rome as its most telling dogma!

And look at St. John, the medium for the Revelations! Why, he is, above all others, the man who, in his normal state, is the great promulgator of the teaching of his Master, that the soul can die. I might say, dozens of times over he tells us from his Master's lips, that life and death are the only alternatives of the future, and all to the effect that "He who loveth his soul (*teen psucheen*) shall lose it; and he that hateth his soul (*teen psucheen*) in this world shall keep it unto life eternal." (John xii. 25.) If the soul in itself is so bad, there is less need to attribute bad acts to spooks and elementals. The translators of the New Testament were afraid of the word soul or of words meaning "of soul quality," in the Greek, and mistranslated them; and the New Version only puts the word "soul" in a note for the mistranslation "life." John the Evangelist not only so often quotes his Master's words, making death and life of the soul the only alternatives in the world to come; but this chronicler of his own mediumship, when in his normal state, personally acknowledges that souls can die, when he says: "God will give him life for them that sin not unto death" (1 John v. 16), something quite different to eternal agony.

If Spiritualism stirs up dry bones, it also stirs up noble minds. Here is this highly intellectual, sensitive woman, the late Mrs. Anna Kingsford, giving up her right of private judgment in reading the Bible by joining Rome; giving up the Church to which she belonged, which teaches that the words, "Deliver us from evil," mean being kept from all sin and wickedness and from our ghostly enemy and from everlasting death; the Church which begins its daily service with the assertion that the soul can be saved alive, and ends it by the assertion that everlasting life is but a "grant." All this she gave up to enter a Church whose great weapon to arouse fear is the everlasting misery of the individual, and which never reads its own Athanasian Creed to the people, because that Creed

peremptorily asserts the survival of the souls of the fittest, and that the rest "without doubt *perish* everlastingly."

And what was the upshot of this spiritual lesion, this family wrench? Why, to come to the conclusion, contrary to the teaching of her newly-adopted adherents, that "the soul, once begotten and made an individual, is immortal *until* its own perverse will *extinguishes* it; for the fire of the soul must be kept alive by the Divine breath, *if it is to endure for ever.*" (*The Perfect Way*, p. 45, edition of 1882.) Yes, and quenched, too, by the same Divine breath, *if it is to die.* I venture to say that I think Bishop Porteus handles the above sentiment which I have quoted from *The Perfect Way*, or, *the Finding of Christ*, even better than the late Mrs. Kingsford. In referring to the text, "Fear Him which is able to *destroy* both soul and body (spiritual body) in hell" (this passage is to be found in the notes to the Bible of d'Oyly and Mant), Bishop Porteus says, in this note, "God is able to *kill* the soul, formed for immortality, to annihilate it." I think it is better not to leave out God, at any rate as an adjunct, in the *killing* of the soul, inasmuch as that He has formed it, and has hitherto preserved it, and may still save it, as He has, we are told and believe, saved wicked souls who lived on earth 1,500 years ago. Who knows but that the worst may become, by progress or evolution, in the end one of the fittest, one of the first!

As I said, the survival of the fittest is a Bible axiom. Bishop Burnett, in his comments on the Seventh Article of the Church of England, remarks: "King David says in Psalm xlix., 'Men in honour are like the beasts that perish; but that *he* should live for ever.'" "Beasts have souls," says good old Cruden in his *Concordance*. I forget whether it was Godwyn or Hazlitt who said that King David was the first Methodist. I should rather call him the first Calvinist, if it were not an anachronism. King Solomon expresses the sentiment of the survival of the fittest far more nobly. He says: "In the way of righteousness is life, and in the pathway thereof there is no death." (Prov. xii. 28.)

I once asked a friend why he liked a particular preacher. His answer was, "Because he gives a poor fellow a chance." One of the charms of that admirable woman, Mrs. Kingsford, was that she gave poor suffering humanity a great many chances, and I trust gives them still, ere they may, perhaps, end the heartache and the thousand different ills that souls in and out of the flesh are heirs to. And we cannot but believe that if even "man's own perverse will should extinguish his soul," acting alone and "stewing in its own juice," even that extinction may be but a consummation devoutly to be wished; for the Buddhist's greatest hope and joy is the Christian's direst "punishment"—extinction of the soul:—

"The first dark day of nothingness;
The last of danger and distress."

While to have a soul, as Bishop Porteus puts it, "born for immortality," and to lose it, if it be worth having, is surely everlasting punishment, everlasting in result, if not in action; and if not worth having, "why born at all, and wherefore as thou art?"

T. W.

Mrs. Guppy.

To the Editor of "LIGHT."

SIR,—Respecting the remarks of "An Observer," and your own also, in "LIGHT" for March 31st, on the case of Mrs. Guppy's transportation from Highbury Hill Park to Lamb's Conduit-street, on the evening of June 3rd, 1871, it will be interesting for many of your readers to refer to Mr. B. Coleman's account thereof, in the *Spiritualist* of July 15th, 1871.

About that period several similar cases occurred which deserve to be mentioned. There was the flight of Mr. F. Herne, from the neighbourhood of Islington to the house of Mr. Guppy, just a fortnight before that of Mrs. Guppy. There were letters also in the *Echo* of June 8th and 9th, 1871, about the séance on the 3rd in Lamb's Conduit-street. In the *Medium*, of December 19th, 1873, there is an account by Mr. A. J. Brown as to a similar journey by a Mr. Blank, a photographer, and also that of Miss Lottie Fowler in or about February, 1872. I think there was still another flight about this time, and mentioned in the *Spiritualist* or *Medium*.

The foregoing merit recognition, for they are (if genuine) psychical marvels quite as important in their significance as slate-writing—of which there has been of late enough, to say the least.—I am, yours,

10, Basinghall-street, E.C.

T. SHERRATT.

April 3rd, 1888.

Evolution of Spirits.

To the Editor of "LIGHT."

SIR,—In your last number appears an article with this heading and containing many assertions for which, it appears to me, there is no foundation, and which should not pass without notice.

I should surmise that your correspondent "1st M.B. (Lond.)," is an inexperienced Spiritualist, who is rushing into the arena of spirit teaching before he has sufficiently "tried the spiritr." Although we are all quite ready, and eager, to hear what various groups of spirits assert, we are not all equally ready to put down everything they say as Gospel; and although a spirit should come, as in a recently reported case, and announce himself as Swedenborg, it would be well, as in that case, to wait and examine into credentials.

"1st M.B." tells us that there are two sects or parties of spirits corresponding to a similar division of Spiritualists here, that they preach two doctrines, and that "they thought that to reveal the laws of Re-incarnation would be to create such a revolution in the affairs of earth that great danger might ensue," and so on.

We can quite believe that there are not only *two* parties, but two hundred, and are also prepared to believe that any number of theories can be propounded from the other side, and coloured in transmission to us any number of times; but we are not all prepared to assert so confidently that *this* is what Spiritualism teaches, and that *that* is what it agrees to withhold for reasons of its own. We have not all been sufficiently near the keyhole to overhear the celestial controversies, and to understand exactly the reasons why this teaching is given, and that withheld. Nor are we able to follow "1st M.B.'s" logic, which professes to *prove* that man must again "live in a body in the future, that is, that he must again re-incarnate."

It would have been interesting to know where "we are taught that spirits of very high degree are appointed to the work of regulating the re-birth of spirits into new bodies," &c. We can quite believe that "1st M.B." has been so taught, but some of us have not so learned of Spiritualism. Statements of the kind referred to seem to have been born and bred among the Theosophists, and should be relegated by them to Koot Hoomi for further confirmation—that is, if possible to us in this terrestrial state of being.

Let us learn to walk before attempting to run, or possibly we may find ourselves tripped up. Oracular teachings on the philosophy of Spiritualism are at present out of place. They will probably attain more authority when the facts of Spiritualism are received, and more correctness when the laws of communion and the symbolisms of spirit-teaching are understood.—Yours truly,

VEGA.

Seance with Mrs. Wilkinson.

To the Editor of "LIGHT."

SIR,—I very much enjoyed the pleasure I had last evening of a séance, with a few other persons, with Mrs. Wilkinson, of No. 32, Hawkesley-road, Stoke Newington, N., and if you will allow me space in your journal, I wish to tell your readers that the sitting was a very excellent one. It is impossible in a small compass to describe all that took place, and I will, therefore, confine myself to stating that during a control by "Poppy," each of us received a handful of flowers, chiefly snowdrops. As they fell on our hands they felt wet, as if they had just been taken out of water, or brought from out of doors after a shower. I have before been favoured with a gift of flowers, but not on such a lavish scale as last evening. After the shower of flowers, the medium, while in trance, wrote several interesting and convincing messages.

I believe the cause would receive a great impulse if Mrs. Wilkinson were more generally known. I have had sittings previously with her, and I am fully persuaded that the manifestations through her mediumship may be implicitly relied upon as genuine. I strongly disapprove of giving glowing accounts of séances with the sole object of puffing a medium, but I think that in this case it would be to the interest of the cause for Mrs. Wilkinson's mediumship to be more widely known.—

Yours truly,

Wood Green, N., March 31st.

"R."

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. J. Cartwright gave an able address on the "Resurrection," and in the evening Mr. A. V. Brown gave a highly spiritual and instructive and interesting address upon "Spiritualism and its Teachings."—P. BRIDGES, Assistant Secretary.

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds 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,’ ‘somnambulic,’ ‘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.”