

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.)"

ON MEDIUMSHIP.

PART I.

This little book* contains a series of seven lectures delivered in a state of trance through the mediumship of Mr. Morse, together with an appendix in which answers to questions are given, and an introduction by Mr. W. E. Coleman. This gentleman is severe on what he regards as unwarrantable attempts to introduce speculative mysticism, idealism, transcendentalism, and the like, under the generic name of occultism, into Modern Spiritualism. In contradiction to this speculative occultism Mr. Coleman strongly recommends Mr. Morse's counterblast on *Practical Occultism*, an aptly chosen title, as he thinks. Not so a reviewer in the *Banner of Light*, who, thinly veiled under the well-known initials "A. E. N.," criticises the title unfavourably, and prefers to any combination of the word "occult" the old variations on the term "spiritual." What's in a name? Well; a good deal sometimes; and in this particular case, "A. E. N.'s" philological argument will not stand analysis, while such argument as he urges, when he states that "occultist" should mean "believer in concealment or obscurity," can hardly be serious. "That which is *occult*," he says, "when explained, ceases to be occultism." How can the *occult* cease to be *occultism*? And "*when explained*"—ah! there's the rub! There are mysteries, and very occult mysteries, still, and always will be. And, if we must be precise, the so-called *Spiritualism* is not always *spiritual*, nor are the "phenomena called *spiritual*" always connected demonstrably with what our critic would call *spirit*. An "Occult Society" may as reasonably be held to be a "society for studying the occult," as a "Spiritual Evidence Society" is a "society for studying evidence (wrongly called) spiritual," or as a "walking-stick" is a stick for walking with and not a perambulating staff. The title of Mr. Morse's book is good enough for all practical purposes.

The 150 pages which contain the substance of these lectures are clear and pleasant reading, wholesomely free from mystification, and full of suggestive thought. The subjects dealt with comprise mediumship, magic, sorcery, and witchcraft; and life and development in the world of spirits. All these subjects are approached from the side of the spirit-world. What is said is of unequal value, but it is in all ways interesting to have the opinions of a being who may be assumed to speak from a platform of knowledge and experience on subjects respecting which we can only speculate

as yet. We are not to accept all that is said as beyond the reach of criticism—no progressed spirit desires that—but we are to bring all to the test of right reason, and to accept or reject it thereby on our own responsibility. It is not because I, in my present state, cannot accept and assimilate a particular statement, that it is therefore untrue: neither is it because a proposition coincides with my opinion that it contains absolute truth. I must judge by the standard that I possess, and stand or fall by my judgment. If it is wrong I shall probably reverse it one day. Meantime it is the best I can frame. We have got a long way beyond the time when it was considered wrong or wicked to doubt what was told us as matter for faith, and have, I hope, discarded for ever the immoral practice of believing a statement because it was old, or because it was not comprehensible by reason, and so was not to be argued about at all, but swallowed whole.

I have said that these addresses are of unequal value. It seems to me, however, that, taken as a whole, they are rational, probable in statement, suggestive of thought, and elevating in their tendency. When the method of their production is considered, their merit as compositions is greatly enhanced. For Mr. Morse has published to the world the history of his early life,* and he would be the first to claim that the education he has had has been derived direct from the world of spirit, and is not enhanced by any early training in this world. So viewed, these addresses are very remarkable indeed. Since I must needs confine myself, from reasons of space, to some selected portion of this book, I propose to take that of which Mr. Morse himself may be supposed to know most, and which, therefore, by the law that governs the state of trance, the controlling spirit may be fitly considered as best able to treat through him as medium. Three lectures are devoted to the subject of mediumship. I propose to give some idea of their contents, with some comments on what is stated in them, for I, too, have qualified by an experience that is now long to express an opinion on these subjects.

The first lecture—which alone I can deal with this week—is the least important of the three. It treats of "The Trance as the doorway to the Occult; its magnetic, natural, and spiritual forms of induction." Starting from the proposition that there is no potentiality in any man that is not *latent* in all mankind (there needs much stress on the word I have italicised), the lecturer sets forth the trance-state as "the warrant of death and the prophecy of futurity," the doorway of the occult, passing through which man may read what death and the hereafter will be to him when his time comes. It is open to question whether these mediumistic powers are susceptible of development in all men. There is some reason to think that new epochs in the development of the race are heralded by the appearance of individuals with exceptional gifts and powers; the *avant-couriers* of that which shall be, but is not as yet, the common appanage of humanity, and there is reason to think

* *Practical Occultism*. J. J. Morse. San Francisco, Cal., and H. A. Kersey, Newgate-street, Newcastle-on-Tyne.

* *Leaves from my Life*.—J. Burns.

that the age in which we live is such a transition age pre-luding a new era.

Three degrees and kinds of trance are set forth :—the magnetic, induced by a mesmeriser ; the hypnotic (strictly speaking) or self-induced ; and the spiritually-induced, to which the simple and unqualified term trance is usually applied. Respecting the employment of each some words of caution are given. “The constant induction of the magnetic trance is not to be sought.” “We counsel you not to abstract yourselves from the external life and its duties too frequently ; not to neglect the requirements of the outer world, but to remember that your first duty is to that plane of being upon which you at present reside.” A strong warning is given against the use of narcotics for artificially inducing trance. I endorse *ex animo* the second warning, for the practice it inculcates I followed unflinchingly during my own experience, never permitting the day’s work to be interfered with by what was to me an all-absorbing pursuit, but discharging it with scrupulous care before I allowed myself to turn to the more congenial subject. It is to this consistent practice that I attribute the fact that I maintained a calm mind and a clear head through some very disturbing times. I would venture to add one warning of my own to those given through Mr. Morse. It is with reference to the spiritually-induced trance. This, too, requires moderation, discretion, and discrimination in its use. None should abandon himself to the control of an external spirit until he has satisfied himself of the wisdom, power, and goodness of that unseen guide. For if he be powerful, it does not follow that he is either wise or good. If he be wise, he may use his power for evil ends. If he be on a high plane of moral goodness he may be unable to discern the approach of evil or to guard his medium from its assault. It is in the combination of the three qualities, and in nothing short of that union, that safety is to be found.

And when all these conditions on the other side are secured, it must not be forgotten that we are bound on our part to furnish suitable conditions too. The medium must be in as near an approach as may be to physical, mental, and moral healthfulness : clean and whole in body, mind, and spirit. To force on the trance-state, when the body is weak, tired, or ill, is to invite obsession or disorderly control. To induce it when the mind is jaded, vexed, or worried is to evoke violent and undesirable manifestations. Even the atmosphere is of importance ; the room should be carefully prepared, its air purified, all extraneous influences shut out. So guarded, we may proceed without fear of harm ; though, at the best, this condition will be held, by those who know, to be on a lower plane than that in which man’s own liberated spirit learns face to face with its spirit-teachers, or drinks for itself at the well of knowledge to which it then has access.

OUR SO-CALLED “LEARNED.”—“I conversed with the spirits of another planet respecting the manner in which philosophy is conducted on this earth, stating that when our so-called learned describe spirits, souls, and similar things which are invisible, they remove all things, such as place, parts, figure, form, &c., in which human ideas can be fixed, so that they have no idea, and consequently no terms, left by which those things which relate to spirits, and to spiritual things, can be expressed, calling such things immaterial, and thus involving them in mere terms, and also in occult qualities. At length they doubt whether be anything within those things which the senses understand, which many deny. Thus they deny the existence of spirits, and of spiritual and celestial things, and they think that they shall die like other animals from which they know not how to distinguish themselves, and still they desire to be called learned. Moreover, they connect mere terms together, and thereby bundle up many things which are mere scholastic terms, but which, if evolved, exhibit a simple sense which can be easily expressed.”—Swedenborg’s *Spiritual Diary*, 591.

ANIMAL MAGNETISM AND FREE-WILL.

THE BEARING OF SOME RECENTLY PUBLISHED FACTS
OF ANIMAL MAGNETISM
UPON THE DOCTRINE OF RESPONSIBILITY AND FREE-WILL,
BY THE REV. G. W. ALLEN.

One of the most marked characteristics of the present day is the revolt of so many earnest and high-principled minds from the hard, dogmatic views of Divine government, judgment, and punishment, which, from the time of St. Augustine up to nearly the present, have been regarded as essential articles of the Christian Faith. Indeed, now that the light has come, and the mind has dared to look and see, the one thing most incomprehensible is how mankind could have been for so long self-compelled to the acceptance of so undivine an idea of the Divine. But the reason, after all, is not far to seek. There have ever been clearly discernible in the history of philosophy two tendencies of human thought, each respectively the result of the emphasising of one of the two elements of human character and consciousness, sin and aspiration ; the one, to think this world so evil that God can but be concerned to judge it ; the other to feel that since God is the Creator, He must be immanent in His work, and therefore must be in it as a Spirit working in calmness and tranquillity to some determined end of universal good.

The former of these was a matter of direct consciousness. It needed no argument to prove to men that sin was a real and terrible power in them ; unfortunately it was not also seen that the very fact of man’s consciousness of this was also a demonstrative proof that he was much more than a sinner : for were he not at the same time potentially divine, he would never have been conscious of sin as being sin. It was, however, inevitable that, at the dawn of thought, the first and more immediately apparent side should be emphasised ; and therefore man was impressed much more with the thought of his separation from, than of his union with, God : and so, to teach the immanence of God was accounted a heresy, and orthodox opinion divorced God from His world, regarded His essential attribute as being Power, and rested His claim to the obedience of mankind upon His ability to reward the obedient and to punish the rebellious.

The second of the two views, that of God as immanent in all His works as a Spirit working out Himself into full realisation and manifestation, is not so immediately apparent. It is the unconscious spirit of the child ; and his development is his growth into the consciousness of it ; but this can only be effected by losing it for a time, so that by the knowledge, first, of its antithesis he may come to full philosophical apprehension of the higher and diviner truth.

Now, the end of religion is to fill a man with all joy and peace in believing ; that is—more philosophically expressed—to reveal to him such a view of the universe as shall satisfy all that is highest and divinest in his mind : to make him quite sure that it is all very good, so that he can sympathise to the fullest extent with the beautiful sentiment put by Goethe into the mouth of the “Blessed Boys” :—

“Happy are we, for so tender
Unto all it is to BE.”

The further man advances in spiritual grace and knowledge the less is he able to be satisfied with the assurance of his own individual salvation : he cannot be optimistic, if he cannot be optimistic *for all*. If we realise the idea of the family, life cannot be good for us, if it is not good also for every one of our brothers. May I not lay it down, then, as a preliminary condition to which all will assent, that nothing short of Universalism will permanently satisfy the man in whom the Divine sympathy is quickened and developed ?

What is it that prevents many persons from accepting this happy Universalism? With some it is the letter of Scripture; and with this class of persons I do not now propose to deal; but with many others it is a more philosophical ground, viz., acceptance of the doctrine of Free-will. I can remember that when I myself was striving towards the wider truth, it was the assumed unquestionableness of this doctrine that formed for long the last barrier to the attainment of Universalism. And how tremendous a barrier it is may be seen from the number of persons to-day to whom Universalism is rather a hope than a certitude; and who are every one of them held back from absolute assurance on the matter by the perception that, if Freedom means anything at all, it must involve the possibility of some men at all events persisting in their refusal to recognise and submit to God, and so being permanently lost. If I can be sure beyond all possibility of doubt that all men will be in the end perfected, it must be because there is some necessity in the nature of things for such an issue; and such a necessity is obviously incompatible with the idea of Freedom.

I propose, therefore, to examine this doctrine of Free-will with a view to showing that it is not so absolutely impregnable as has been assumed: that in the light of some recently published facts of science the one argument which has been supposed to unanswerably demonstrate the truth of the doctrine falls entirely to the ground; and so to prove that there is not, and never has been, any obstacle, save man's own blindness and timidity, to the attainment of that happy optimism which knows, beyond the possibility of doubting, that there is nothing in God, in man, or in nature which is not, when seen from the universal side, in the most absolute sense of the words, "very good."

This argument has been far too often discussed in the spirit of the theological partisan. I am in no way concerned to maintain the position of one party as against the other; much rather am I interested to effect a synthesis of the two. I admit at once that the determinist position is sometimes enunciated in a manner which would compel me to make common cause with its opponents, and that there is a truth in the doctrine of Free-will which must on no account be given up. I am only concerned to oppose such a view of Free-will as renders impossible absolute assurance of the ultimate perfecting of everything, and to assert such a principle of Determinism as shall involve the like happy result.

The position, then, which I must oppose is that God has endowed man with an independent power which makes the question of man's salvation a question, not of nature, but of chance. And I assert at once that all who hold this view are committed to that apprehension of God which regards Him as outside and apart from creation, watching the actions and conduct of men without any great interest in the result, save in so far as any judge is interested to see that no sinner escapes punishment, and no righteous man misses his reward.

Now, I am perfectly certain in my own mind that such a view would never for one moment be accepted by anyone unless he felt himself compelled to its acceptance by some argument which could in no way be got over; in other words, that men are driven to accept this only because anything is easier to them than to doubt their own Free-will, the assurance of which seems to them to be a matter of direct conscious knowledge. Humility itself seems to teach them that they cannot be sure of understanding the nature and character of God, but they can admit of no uncertainty of their knowledge of themselves. The consciousness of a power of choice, or (as it really is) the unconsciousness of any power overriding their own wills, is to them an absolute proof that they have such a power, and with this (to them) one certain thing, everything else must be made to square.

Against this I venture most earnestly and yet with all humility to submit:—First, that here is a distinct confusion between a positive consciousness, and an absence of a consciousness of its contrary. It is not the positive consciousness of Freedom, but the non-consciousness of any external force, other than, and outside, our wills as determining our decision in cases where alternatives are presented. Such a negative consciousness is good and sufficient proof that God does not force salvation upon man against his will; but it in no way proves that God cannot influence and guide man's will, and so lead him, not against, but with his will, both to will and to do of His good pleasure.

Secondly, I urge that this view is quite incompatible with the idea of this universe as an Order, a Kosmos. It stands committed to the assertion, either that God has no determined end towards which He is working, or, if He has, that that end may be frustrated; both of which are equally incompatible with the idea of an Order. Of old the difficulty was got over by the assertion that the eternal loss of some, or even of many, of His creatures was compatible with the perfect fulfilment of God's Will, and, therefore, the idea of the Order was not contradicted; but most of us would, I am sure, regard such an argument as a greater difficulty than the difficulty it sought to explain, and as an illustration of how men sometimes, in order to escape from the frying-pan, will precipitate themselves into the fire.

But though I am clear that this doctrine of Free-will does either deny that the universe is an Order, or impugn the character of God, I will not dwell longer upon this consideration, because I know that it is strong only as reflection permits all the ramifications of its extension, and the vast issues it covers, to filter into the mind. I pass on, therefore, at once to my next contention, viz., that we are now in possession of scientific facts that prove that the argument from consciousness, upon which, as I have shown, this doctrine of Free-will solely rests, is by no means certain as an argument; inasmuch as the consciousness of Freedom is present in cases where it is certain that the mind is directly subject to external influences.

In a book entitled *Animal Magnetism*, the last volume of the International Scientific Series, the authors, two physicians of the Salpêtrière Hospital in Paris, give an account of some phenomena manifested by patients under the influence of Mesmerism, or, as it is by them termed, Hypnotism. When a patient is in the hypnotic state it is suggested to him that upon awaking he will do such and such a thing; not necessarily immediately on awaking, but at any time afterwards that may be fixed. When the patient awakes, he retains no consciousness whatever of having been told to do that thing, and yet at the time specified he does it. If it were suggested to him that in doing it he was only obeying a suggestion which had been impressed upon him from without, he would most strenuously reject and repudiate the idea.

That is the fact of science upon which I rely. I do not want to waste time upon the mere enunciation of the fact. I take it that nobody will attempt to dispute it, because it is there, a positive fact of hard science, as undeniable as that water is the result of the union of oxygen and hydrogen. The dispute, if there is any, will much rather turn upon the significance and interpretation of the fact. On this point the authors of the book in question make the following remark:—

"It cannot be denied that these facts have disquieting consequences with respect to the existence of Free-will. Psychologists of the Spiritualistic school have long regarded the sense of liberty with which we all perform a voluntary act as a proof of Free-will. The history of suggested impulses shows what is the value of this subjective sense, which has been exalted into an objective proof, and which is perhaps only an illusion. Philosophers will have to ask themselves what confidence can be placed in what Leibnitz termed 'the lively internal sense of Freedom,' since this sense may be so greatly deceived. Spinoza's profound remark on this subject must be remembered: 'The consciousness of Free-will is only

ignorance of the causes of our acts.' It must be admitted that these words are perfectly applicable to the acts produced by hypnotic suggestion; the subject believes himself to act freely because he has forgotten the suggestion by which he is impelled. It may be asked whether we can reason from a hypnotic patient to a man of sane and normal mind. Some philosophers may accept this as a mode of escape, and we cannot go more deeply into the question. But we think that at any rate the experience of hypnotism proves one important fact, that the testimony of our inner consciousness is not infallible."

But this argument, into which the authors of this work, being merely men of science, quite rightly refuse to enter, because they are concerned only with facts, and not at all with the consequences of those facts, is just the question which we, who are concerned with the facts only from their bearing upon their consequences, are bound to enter in the most serious way possible. Now if we press this as a direct instance that consciousness is here seen to be unreliable, it will be open to our opponents to object that no reliable conclusion can be drawn from such an instance, because the subjects in all these cases were hysterical patients, and that you cannot argue from an abnormal state of health to what is the law of normal states of health. I therefore propose to put the matter in the form of a dilemma, whereby I think it can be shown that, whichever view of the case we may take, it still has a most direct bearing upon our subject. I put the case, then, as follows.—Either the subject of these experiments, after awaking from the hypnotic sleep, returns to a normal state of consciousness, or he does not. If he does, the evidence is then clear that sincere and seemingly positive consciousness of freedom is quite compatible with actual, though unconscious, external control. If, however, it is sought to evade this conclusion by asserting that these subjects, being in ill-health, are not in a normal state of consciousness, they must, then, be in either a higher or a lower state than our normal state, and I take it that the argument will be that they are in a lower. Then I press this argument.—As far as the quality of the consciousness goes there is no apparent difference between that of these patients and our own; I mean that there is no reason to believe that they are less sincerely convinced of the verity of their consciousness than we are of the verity of ours. It may be true that actually they are in some physical or psychical way different from us, perhaps even on a lower plane of being, but, if there be a difference, it is a difference of which they are quite unconscious, a difference which affects in no whit their confidence in the evidence of their consciousness. And, mark, it is a difference which they themselves could never discover; for it is part of the hypothesis involved that we only know that they are on a lower plane, by virtue of being ourselves on a higher. We can know planes below us, but we can none of us know anything of planes above us.

Then I say that here we are confronted by the phenomenon of a consciousness quite as certain to itself as ours is to us, which yet we, by virtue of being on a higher plane of being, know to be illusive. I urge that, although of course no proof, yet this does distinctly suggest to us a doubt whether our own consciousness, to Beings on a plane higher than ours, may not be known to be also illusive. The phenomenon I have put forward distinctly suggests the doubt, and along with the doubt demonstrates that the reliability of our consciousness cannot follow from our conviction of its reliability. Having witnessed in this phenomenon sincere conviction hand in hand with actual illusion, the sensation of certainty can never afterwards be taken as a proof of actual reliability, on any plane of consciousness which does not know that there is no higher plane beyond it.

I claim, then, that this phenomenon of the consciousness of Free-will in cases where demonstrably the will is not free, though it does not absolutely prove that in our case

the will is not free, has yet absolutely destroyed the principal argument by means of which the essential freedom of our will has been maintained. It has not brought us to any definite conclusion as to the freedom or non-freedom of our wills, but it has dismissed a most important witness whose evidence was relied on by the Free-willists as a complete demonstration of their position; this witness being ruled out of court, the case must now be argued alone upon its own merits.

But I must urge, before passing on, that if I seem to have effected but little thus far, I have done that little by presenting my case in its absolutely weakest form, that is, upon the assumption that these hypnotic subjects are in some way different from us and that therefore no positive argument can be drawn from their action. It should be pointed out, however, that the phenomena relied upon do not take place while the subjects are in the hypnotic sleep, but after they awake from that sleep, and when it is hard to see how (as far as consciousness goes) they are in a different state from us.

(To be continued.)

THE DISTURBING EFFECT OF LIGHT IN MYSTIC OCCURRENCES.

BY DR. CARL DU PREL.

(FROM THE *Sphinx*. TRANSLATED BY "V.")

The mistrust which Spiritualism encounters is caused in great measure by dark séances; and the sceptic who sees nothing but imposture in the whole thing expresses his opinion of the reason why so many of the phenomena require darkness for their production by citing the phrase: *In Dunkel ist gut munkeln* (It is easy to cheat in the dark). In fact, it cannot be denied that use has often been made of such a valuable help to imposture, and the cases of exposure already known will doubtless be by no means the only ones in which trickery has been proved.

The fundamental error of our opponents consists in looking upon darkness as only a means to fraud; and before this mistaken idea can be dispersed it is necessary that the problem why spiritual manifestations are impeded or disturbed by waves of light should meet with scientific inquiry. It is a task for natural science to discover the reason of this, as it must be a physical one. I shall here only endeavour to overcome the dislike which scientific men have to examining this subject, and the prejudice which makes them regard the cause as not being connected with physics, but due to nothing but an attempt at trickery.

This end may, I think, be best attained by a recapitulation of facts, which prove—

I. That the requirement of darkness is by no means limited to the manifestation of spiritual phenomena;

II. That darkness is likewise necessary in instances when it makes imposture more difficult and even impossible.

I have frequently pointed out that Spiritualism cannot be comprehended when looked at by itself, and that it can only be properly studied in conjunction with other departments, with which it is closely allied; such as animal magnetism, somnambulism, hypnotism, and various manifestations of mysticism mentioned in history. This applies to most of the problems of Spiritualism, as well as to that of the disturbing influence of light, which is evident in all the above-mentioned departments, and in a twofold manner: light impedes either the objective manifestations themselves, or the subjective perception of them, or even both together.

That there are natural processes which are disturbed by waves of light is known to every physicist; I only at present recall that of the production of a photographic negative. A dark cabinet is in fact a necessary requirement in the laboratory of a physicist; and that there are natural processes, the perception of which is impossible by light, we experience every morning, when the rising sun renders the stars invisible to our eyes; and, therefore, it is at least logically possible that Spiritual phenomena may belong to that category of nature's processes which cannot bear the light; of course, I mean physical light and not that of enlightenment. If this is the case, that is, if spiritual phenomena can take place under certain physical con-

ditions and fail to take place without these conditions, it is proved that these manifestations are also subject to the law of causality and are, therefore, no miracles, but belong to the domain of science, whose duty it is to inquire into the conditions of their occurrence, or—to speak more cautiously—into the conditions of the possibility of their occurrence; for if the will and the consciousness of supernatural intelligences co-operate in producing these manifestations, the problem cannot be a simply physical one, but rises above the range of crucibles and retorts, as is the case with all psychological and social problems.

Anyone who desires to examine Spiritualism scientifically must begin by acknowledging that the phenomena are connected with physical conditions; for the law of causality is the supposition upon which all science rests. To examine scientifically means to lay bare the cause of the effect. Where this is not forthcoming, there is no lawful phenomenon, but a miracle. Now miracles may be believed in, but cannot be examined scientifically. A proposal to inquire into Spiritual manifestations with certain pre-arranged conditions laid down is therefore unscientific. It has been long known that they have been dependent upon certain laws, though we are still far from being acquainted with the operating power and its connection with already known laws and forces. Now a special instance of these natural laws is the disturbing influence of light.

The most relatively simple of the departments in close connection with that of Spiritualism is the study of odic luminosity. To this Reichenbach devoted his whole life, and, as is well known, carried on his researches in a dark room. That most absolute darkness was necessary was shown by the fact that of three adjoining dark rooms he only used the centre one for his experiments. I have not the means of knowing whether the production of the od-luminosity, that is the objective manifestation, is impeded by light; but Reichenbach has produced proofs in a number of his writings that the visibility of it, that is, the subjective perception of the phenomenon, is not possible where light is admitted, and different experimenters who have not been so careful in excluding light have obtained no results. The capacity of this perception is not possessed by everyone, even in the most absolute darkness, but only by those persons whom Reichenbach calls “sensitives”; and as in his experiments he neither mentioned beforehand the place nor the objects from which this od-luminosity would proceed, the appearance which was seen must have been real. The perception of this phenomenon must, therefore, have been grounded upon the condition of total darkness and have been impeded by light; for a simple pretence of seeing something would not have been rendered easier by darkness, but more difficult. So in this case, the darkness required by sensitives tells against the theory of imposture and in favour of the reality of the phenomenon.

Reichenbach has proved that streams of od-light likewise proceed from human organisms, and this brings us to the domain of animal magnetism; for many things lead us to the conclusion that this human odyle is the active agent in magnetic treatment. Let us now discuss the question whether there really is an objective magnetic agency. This question has been frequently answered in the negative, especially recently. It is known, since the discovery of hypnotism, that a deep sleep, very similar in its character to that of somnambulists, may be produced by merely looking intently at shining objects, by a monotonous sound, or even by simple suggestion. From this it is concluded that magnetism is nothing more than suggestion, and that a personal force or magnetic agent on the part of the magnetiser does not exist, and therefore that what is called animal magnetism has for its cause a lower explanation, namely, that of hypnotism. This idea is only partially correct. It is quite true that the magnetism and the magnetic agent may be dispensed with and deep sleep be produced by hypnotic means; but it is likewise a fact—and this is overlooked by those on the opposite side—that suggestion may also be dispensed with and the sleep be produced by magnetism alone.

So there certainly is a magnetic agent and there are persons possessed of magnetic power. As proofs of this fact have frequently been published, more especially in older literature, the assumption that magnetism and hypnotism are the same thing is not only unfounded but an anachronism; the idea might have been allowed to the discoverer of hypnotism, but not at the present time, as it has been proved false quite conclusively in numberless instances. The most dissimilar animals have been magnetised, people have been magnetised through closed doors

without being aware of the presence of the magnetiser—as Du Potet in the Hôtel Dieu; persons have been magnetised from a distance who knew nothing whatever of the occurrence, like Dr. Wienholdt and others; both grown-up persons and children have been magnetised while asleep and rendered somnambulist; plants have been magnetised with very extraordinary results, the sudden growth and development of a plant with the fakirs being only a manifestation of this phenomenon in an increased degree; and, finally, inanimate objects have been magnetised, and after having been exposed to different chemical processes, even to that of burning, the magnetic condition is still found to exist. In cases such as these the idea of suggestion or auto-suggestion is excluded, and therefore an objective magnetic agent must exist.

As the proofs of the foregoing are to be found mostly in older literature, and the professors of hypnotism neglect such studies altogether, they assert that they have deposed magnetism from its throne, and the reader will thus see why I think myself justified in bringing forward in my writings accounts from ancient works, as long as those of the present day do not occupy a similar high position. I have myself allowed that suggestion would account for many things in the department of mysticism; but that it does not absolutely do away with the fact of animal magnetism is proved by the above examples which I have taken from the literature of bygone days; and Ochorowicz, who is likewise acquainted with this literature, in his latest publication, is coming round to the same opinion, since he recognises magnetism as well as hypnotism.*

There does, therefore, positively exist an objective magnetic agent, and so the question whether this agent is disturbed by light-waves is fully justified—a question which would be devoid of sense if magnetism had been disproved by the existence of hypnotism.

[Du Prel then proceeds to illustrate his theory by numerous cases of somnambulism which I omit for the sake of brevity.—Tr.]

Let us now proceed to the department of Spiritualism, and we shall find that with mediums not only does light impede the objective manifestations—which seems in favour of the imposture theory—but the subjective power of perception—and this again is entirely against the idea of imposture. Pastor Heyer gives the following account of a writing medium, who was steersman on board a steam vessel:—

“In one of our last sittings the medium, who only understood English, a very little French, and a few words of Spanish, wrote in my presence while close to him in seven different languages in almost complete darkness; I might perhaps say in eight, for several lines of hieroglyphics looked as though they had a meaning. The German, English, French, Spanish, Latin, Greek, and Hebrew were all correctly written, and, as it appeared, by different hands . . . besides which, the medium drew several sketches so neatly that it might have been thought he was a skilful artist, and had used a ruler and a compass, which was not the case. Ten large sheets of paper were thus covered in less than an hour, in darkness which appeared to us to be nearly perfect, though the medium complained that there was too much light. The paper had previously passed through my hands, and was perfectly blank; several other persons had convinced themselves likewise of this fact, and testified to it afterwards in writing.”

Another Spiritualistic phenomena is that of the production of direct writing in closed slates or portfolios. Certainly for this it is not necessary to darken the room as a rule; but this is no exception to the fact of light being a disturbing agent, but on the contrary another confirmation of it; for the writings appear, when double slates are used, on the inner side, and with single slates on the side which is pressed against the table, thus in both cases on the side which is in darkness.

The fact that materialisations likewise, as a rule, only take place at dark séances, can therefore only awaken the suspicion of sceptics when looked at as an isolated one, but not when we consider that darkness is generally the condition in which the phenomena of the double, of apparitions, and of physical manifestations occur, and even the materialisation of the human embryo in the mother's body.

The auto-somnambulist, Susette B., who had the power of projecting her double at will, once announced her visit to Dr. Ruffi, of Seengen. She entered his bed-room in night apparel and blew out the light. Husband and wife, who were both awake and saw her distinctly, wrote immediately to her parents, and learnt from them that at the time she appeared to them she was lying in the magnetic sleep in a corpse-like state. In this instance it is uncertain whether the double extinguished the light because its presence rendered the materialisation more difficult, or whether to render itself more easily seen. Many ghost stories leave us in like uncertainty.

(To be continued.)

* *De la Suggestion Mentale.* Ochorowicz.

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Light:

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

SATURDAY, APRIL 21st, 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. III.

So far as we have yet gone the instrument used had not been replaced by one out of the possession of the medium. Professor G. prepared now to substitute for the box hitherto used one of his own manufacture. The following is his record, and account of the explanations received:—

"I stopped to see Mr. Rowley and Dr. Wells on October 1st, having with me the unfinished box. The box *appeared* to have all the essential parts in working order, but I knew that when the box was closed a large amount of light was admitted through a space caused by the hinges not being sunk into the slate frame. This space did not show its weakness when the box was open, as the lower side of each hinge was properly sunk, and Mr. Rowley did not hold the box up between himself and the window to test for the leakage of light. He had no idea but that I considered the box finished, and that I fully expected to see it work upon attaching it. Another point of difference at that time was that instead of a branch lever inclining upward from the middle of the main lever, I had curled a piece of brass into the form of a spiral like the mainspring of a watch, and had fastened the outer end of this under the thumb-plate at the end of the lever. This brought the spiral vertically over the thumb-plate, and, the top of the spiral being a little too low to come *near* the underside of the slate, I raised and adjusted it with a broad thin wooden wedge, which I slipped in on the top of the thumb-plate. This wedge nearly covered the thumb-plate from view. I had no storage plates on the box yet, but a spiral wire was run through the inside of the box and fastened at the points opposite the proper location of the storage plates outside. These parts, however, were acknowledged non-essential, and had been demonstrated so by working his box without the wire in it connecting them.

"Mr. Rowley opened the box, looked it over for a moment, said it appeared to be all right, and concluded to try it. We disconnected his and set it aside, connected mine, tested the connections by handling the key within, and he placed his hands upon it for trial. It was a 'shocking' trial.* Dr. Wells or his operator, John Rife, seemed determined to make it work, if possible, despite the daylight which I knew was streaming into it from under the back part of the lid.

"After some five minutes thus spent in 'exercising' Mr. Rowley, there were no further shocks administered, and seeing that they had quit trying, we took that box off and replaced Mr. Rowley's. No sooner was this connected than the sounder

was full of snap, and obviously ready to explain the situation. Then came the following interview, all of which I give verbatim.

"513, Prospect-street, October 1st, 1887.

"G.—Can you give any reason why you did not succeed in sending through my box?

"Dr. Wells.—Too large for one thing; too luminous for another; a lack of a rubber lever that we have in this one, and a centre rivet on the thumb-plate.

"G.—What is the necessity for a rivet at that place?

"Dr. W.—It is positive and attracts the current downward at that point, my noble duke. Nevertheless, currents could be so manipulated that they could be altered to suit your instrument. I would suggest that you use an elongated spring instead of a curled one, as you get a more direct action. Remember, you are dealing with an extremely sensitive and subtle force. Which is it in your mind to-day; foreordination, or foreknowledge, or free moral agency untrammelled?

"G.—I am hardly ready to give a final opinion. The matter is undergoing mental digestion.

"Dr. W.—It is in *statu quo* then, since yesterday.

"G.—Now, Doctor, what alteration would you advise me to make in this box; or shall I make a new one and make it smaller?

"Dr. W.—Shut out the light; put on storage plates, and your elongated wire or metal spring about a sixteenth of an inch from the underside of the slate,—then, like a noted General of history, 'Trust in God and keep your powder dry.'

"G.—Will it be necessary to change the brass lever for a rubber one?

"Dr. W.—No; the brass lever is not a serious hindrance."

On October 12th, the experiment was varied in this way:—

"Mr. Rowley sat at the north end of the table, and I [Mr. G.] at the south-east corner. The sounder was between us, but nearer his box than mine, yet within reach of me. I ran wires from my box to the sounder and battery, but in doing so I tapped his wires. Thus the sounder was in two circuits at once, and would work for either key, provided the other were open; whereas if the two keys had been in the same circuit, the sounder would work for either key, if the other were closed. Mr. Rowley was completely nonplussed with that seemingly paradoxical arrangement, and said repeatedly that he was not electrician enough to understand how I had turned things so completely contrary to all his experience in telegraphing. Either key would work the sounder if the other were open. Neither key would work it, if the other were closed. The reason, in brief, was, that each key controlled an independent circuit through the same sounder, and, therefore, neither key could open the other key's circuit. But there is nothing so convincing as fact based upon experience, so by handling the keys he was soon satisfied.

"This arrangement, the reader will see, would enable Dr. Wells to talk to us through Mr. Rowley's box about the efforts being made in my box, even if my key would not close; and yet, if my box would work under my hands, he could use mine, providing he would immediately cease to use Mr. Rowley's, or else use them both in exact unison, and there would be no interruption in the message from the sounder.

"Thus prepared, we placed our hands on our respective boxes, and immediately the following ensued:—

"Dr. W.—How are you, G—?

"G.—Which key are you writing that with?

"Dr. W.—The 'How are' was written with your key and the 'you G—?' with Rowley's.

"G.—Well, Doctor, I have no reason to doubt your word, but, for the sake of the public, I shall have to take nothing for granted, but prove everything. Now I must know that my key moves, and so I will put my ear on the slate between my hands, and see if I can hear it move. By the way, is it my magnetism that you are using?

"Dr. W.—More than half is your own, but we have to supply a little from Mr. Rowley's body to help out.

"By this time I had got my head adjusted to the slate so that I could hear well from below it. Dr. Wells went on telling us about the positive and negative character of the two magnetisms, something about neutral magnetism and how the magnetism from either or both the bodies may be combined with free magnetism in the air. During all this I thought I could hear my key moving according to the dots and dashes of the sounder,

* It may be explained that any difficulty in working the apparatus was manifested by a series of shocks to the body of the medium, which caused him to be contorted in the same way as though he had received a severe shock from a galvanic battery.

but, before I was satisfied, a street car passing by so jarred the table that I feared that my key, being delicately adjusted, might have responded to the jarring of the car. Then as I listened longer the beating of the sounder lever seemed to me strong enough to make a key lever tremble; and if that were so, what I was hearing would be the effect, not the cause. But the favourable moment soon came, and when all else was quiet I put my finger firmly on the sounder lever which stopped both its noise and its jarring (but of course did not interfere with the electric currents through its helices), and then I heard my own key under my own hands distinctly tick out the word 'magnetism.' Being thoroughly satisfied that the key moved, I took my head from the slate and we continued for some time to discuss with Dr. Wells the subject of magnetic properties. A drawing sensation had been gradually growing in my hands, and the palms began to tingle exactly as when one holds the poles of a weak galvanic or medical battery. Within five minutes my magnetism had become so far utilised that I could feel a stinging pain in the point of each finger, as of a needle being thrust from the inside outward. Then as if the currents were too much exhausted to keep up a steady stream, I soon began to feel a separate shock for each separate dot and dash.

"We kept on discussing matters in this way for some fifteen minutes, when Dr. Wells proposed that we change seats, Mr. Rowley to sit at my box, and I at his. We did so. The messages were at once resumed but came at first with a little more difficulty than before. Dr. Wells continued to converse with us in that position for some twenty minutes, and I was feeling so faint and exhausted that I could hardly sit up. Yet, I supposed that after changing seats my instrument had been operating by Rowley's magnetism, though I still felt irregular shocks through my body; but near the close, Dr. Wells said that, since changing, nearly all had been done with my magnetism through Rowley's key. From the all-gone sensation within me, I could believe it. I had received abundant proof, both at his box and mine, that the force used is derived from the human body and from the limp condition in which it left me, I thought they must have wasted power enough to run a saw mill.

"The faint and sickening feeling lasted some three hours, and was exactly like what I had experienced four years previously, upon taking too strong a shock from a medical battery."

A further experiment will recall one of Mr. Crookes with D. D. Home.

"89, Euclid Avenue, Cleveland, December 5th, 1887.

"Memorandum.—By invitation of Colonel Bundy, I witnessed a test experiment of Mr. Rowley's telegraph instrument, consisting of a trial with scales as a test for pressure on the box. There were present also Mr. J. H. Wade and Mr. Geo. Howe. Colonel Bundy placed the box on a small platform scale having a dial below and at one side of the circular platform, and altogether a very suitable and convenient form of scale for this test. The dial was turned from Mr. Rowley, and was so situated that all of us as witnesses could accurately and simultaneously observe the movements of the index needle.

"Upon placing the box on the scales, the weight indicated was two pounds lacking one ounce. The scale was so delicate that the needle vibrated for a moment before settling. When all was quiet and the exact weight observed and recorded—one pound and fifteen ounces—Mr. Rowley laid the tips of the fingers of his right hand gently on the top of the front side of the box. The needle went backward two ounces. Imagine our surprise. We were prepared to see the needle stand still, or move but very slightly forward, depending on the delicacy with which Mr. Rowley could touch the top of the box. Here was an enigma, a paradox. The box weighed less with Mr. Rowley's hand on the top than it did without. The marvellous things which I had read on the subject of levitation flashed to my mind; and it occurred to me at once that here was a 'pointer' in that direction. We talked of that for a moment when the sounder began to operate. Eagerly we watched the dial as it recorded the fact that each dot and dash required a pressure of just one ounce to produce it. Now the enigma was more complicated than before.

"Dr. Wells gave us some light on the paradoxical feature by stating that the current of animal magnetism which they propel inside the box interferes with the force of gravity to some extent, somewhat as motion in mechanics (as in the gyroscope) does. He promised a further explanation of this, which I shall

expect in connection with some other things that he has promised and which are unknown to us,—such as 'Why does a current of electricity make an iron bar magnetic?' 'Why does soft iron immediately lose its magnetism, while hard iron retains it?' &c. But the question raised on all sides was, Why that pressure of one ounce, whenever the sounder made a dot or dash? If Mr. Rowley's hand made the box two ounces lighter, and this to us unknown source of pressure did not bring the box down to what it weighed without his hand upon it, his hand was manifestly a poor place to look for extra pressure. We all observed and re-observed, and turned the box round and placed his hand in different positions on and about the box, but all with the same showing on the dial.

"Then it occurred to me to test the actual pressure necessary to close the key within the box. The box was opened, the weight again observed to be the same that it was before without Mr. Rowley's hand—one pound, fifteen ounces. I pressed gently down on the end of the branch lever, just enough to close the key. The needle moved forward just one ounce, showing on the dial exactly two pounds. Then others closed the key in the same manner and with the same result. Then Mr. Rowley pressed upon it and closed it in the same manner and with just the same result. Then I pressed upon other parts of the key lever and closed it, but the pressure required was always greater in proportion to the distance from the end of the lever to where the pressure was applied. The pressure of just one ounce could not be made to close the key, unless it was applied at exactly that portion of the key, viz., the end of the branch lever or the thumb-plate on the main lever directly under the end of the branch lever. Thus it is proven that the pressure was in the box, not on it; for all this is in harmony with mechanical philosophy and indicated that the force which manipulates this key actually presses upon the end of the key lever.

"It is utterly impossible for Mr. Rowley or any other person in the flesh to press upon the end of this key lever when the box is closed; and the conclusion necessitated is, that the key is manipulated by pressure applied at that point by some disembodied intelligence."

This was afterwards repeated and varied in several ways which our space does not permit us to reproduce in detail. Other experiments too were carried out with the same care and precision as those we have cited.

THE LATE MRS. KINGSFORD.

In compliance with the request of Mr. Maitland, we print the following extract from his letter in *The Weekly Register*, of March 10th, as a reply to certain remarks in our last issue, occurring over the signature "G. D. Haughton":—

"Now for the sister's strange perversion. While reading the book (*The Perfect Way*) for the last time, but a few weeks before her death, Mrs. Kingsford found a passage, written jointly by us which she saw to be capable of improvement chiefly by means of amplification and extension; and she made some notes and suggestions to this end, advising that in order to obtain the space requisite for the new matter—the book being stereotyped—several pages, about eighteen, be omitted; not that she regarded their contents in any way as erroneous, but she considered the proposed new matter as of superior value. This I undertook to have done; and it so happens that while the part to be omitted does not at all conflict with current Catholic ideas, the new portion will so conflict. Such are exactly the facts of Mrs. Kingsford's alleged retraction of *The Perfect Way*."

We are further requested to state that the priest's statement about the eighteen pages in question was derived entirely from the sister, his own conversation with Mrs. Kingsford respecting the book having been confined to his bringing against her a general charge of having written contrary to the interests of the Church, and her emphatic denial of that charge. Nothing passed to imply that he had any acquaintance with the contents of the book; and she was left to suppose that the objection was due to its having been written in collaboration with a "heretic," and published without an "imprimatur." The particular knowledge of it—if any—which prompted the attempt publicly to discredit it, must have been obtained subsequently.

The controversy on this question must cease here.

MARY ANDERSON'S GHOST STORY.

One of the best authenticated of modern ghost stories that I ever heard was told me lately by an English lady, who had it from the lips of the heroine of the adventure, the fair and famous American actress, Mary Anderson. At one time during a former visit to England Miss Anderson was invited to pay a visit to Lord and Lady Lytton (the former best known as Owen Meredith), who were then at the ancestral seat of the Bulwers, the well-known manor of Knebworth. The fair actress was a great favourite with the host and hostess, and had more than once before been their guest at their historical country home, a certain apartment there, called the White and Gold Room, having been placed at her disposal. On her arrival on this last occasion another apartment was allotted to her, her usual quarters having been taken by an earlier comer. Her new room was equally spacious and handsome, though somewhat gloomy on account of the massive antique furniture, while a large picture of Queen Elizabeth, evidently a contemporary likeness, hung upon the wall, and its faded hues and imperious aspect lent an impression of weird mystery to the surroundings. But these ideas only occurred to Miss Anderson after the incident I am about to relate. She found her room on first entering it very pleasant, and every arrangement had been made for her comfort, her maid having been installed in a small room just beside her own and communicating with it by a door.

Miss Anderson arrived in the afternoon. Dinner was served at eight o'clock, and the evening passed off in a very agreeable manner. No ghost stories were told, the conversation taking an animated and merry tone, and the party did not separate until nearly one o'clock, "so you see," remarked Miss Anderson, parenthetically, when she first narrated the history, "it is not at all likely that I could have been suffering from indigestion." She retired to rest, the door between her bedroom and that of her maid being wide open, and that leading to the corridor having been securely bolted. No sooner had Miss Anderson put out the light and laid her head on the pillow than she became conscious of a singular and unpleasant change in the atmosphere of the room, which became at once intensely cold and damp and overwhelmingly oppressive, so as to be scarcely respirable. "I could compare it," she afterwards said, "to nothing except a blanket saturated with ice water, and pressing upon my mouth and nostrils so as almost to stop my breath." She tried to cry out, but strength and power of speech seemed to have alike forsaken her. Then she became aware of something clutching at the bedclothes: a strong grasp fastened at intervals on the coverlets and blankets she had drawn over her. In the extremity of her alarm she contrived, by putting forth all her strength, to raise herself in a sitting posture, supported by her hands, and she was instantly dashed back against the headboard of her bed by a fierce grasp fastened upon her neck and shoulders. During this mute and terrible struggle, Miss Anderson could see a light in her maid's room flashing up and going out, this process being repeated several times. She tried in vain to reach her own match-box, which was placed beside her bed; but, failing in that attempt, she finally broke loose from the hold of her invisible persecutor and sprang from the bed, uttering a piercing shriek. Her maid rushed into the room, exclaiming in terror, "Oh, Miss Mary, did you see it?" "See what?" asked Miss Anderson, in renewed alarm. "Something—I cannot tell what—that caught me by the throat and tried to choke me as soon as I got into bed." On comparing their experiences, the mistress and the maid found that they had suffered in precisely the same manner, but the latter had contrived to get hold of the match-box. "But every time that I struck a match, Miss Mary," added the frightened girl, "something would blow it out." The two terrified girls lighted their lamps and sat down together on Miss Anderson's bed, wrapped in blankets, to await the dawn of day, having first investigated the fastenings of the outer doors of their rooms, and having found them secure and in good order.

As soon as it was light they dressed themselves and went downstairs, exciting a great deal of attention and comment on the part of the early risers among the servants by their extreme paleness and evident agitation. Finally the house-keeper came to ask Miss Anderson if anything was the matter, and the first exclamation of that functionary on hearing her story was: "What!—again?" This remark she tried to explain away, assuring Miss Anderson that she must have been suffering from nightmare, though she failed to account for the fact that this dreadful form of nightmare had attacked both the mistress and the maid at the same moment.—*Philadelphia Telegram.*

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.

Chiromancy.

To the Editor of "LIGHT."

SIR,—Chiromancy or palmistry, namely, the analysis of character and fortune, divined by the study of the form and lines of the hand, is an occult science as old as astrology itself.

Gipsies, as fortune-tellers, have been distinguished as palmists, but probably the half-clairvoyant faculty which many gipsies possess has played an important part in their diagnoses of the hands submitted to them for inspection.

I think it will be admitted generally that the form and substance of the hand may be to a great extent an index of the character.

The general form of the head is by nearly all admitted to be an index to character, but although we have a means of arriving at a proximate idea of the size and form of the brain, we have no means of judging of its texture, as we have of the hand, by examination, and moreover, phrenologists can judge only of character, and cannot, as with those who regard the lines of the hand, form an opinion as to the past and future history of the individual.

I have no scientific knowledge of astrology, and I have never been able to see what connection there can be between the position of the planets at our birth and the character and fate of the individual; and yet I am compelled to admit that, having had three horoscopes cast of my life, they have all agreed in essential matters, and have revealed to me peculiarities known only to myself, and have, moreover, been all strikingly correct. This correctness, however, has been in relation to my present or past history, and no horoscopist has ever succeeded in revealing to me the future with success, and I have, therefore, been inclined to believe that the revelations given by astrologists have been aided by sympathetic feeling, or thought-reading, or clairvoyance.

But to return to chiromancy, I have lately had my hands read by Mrs. Cotton, 6, Earl's Court-terrace, and I must confess that her readings have, on the whole, been strikingly correct.

Her reading of my character, with its merits and defects, I consider perfectly correct, and, moreover, she has revealed to me secrets known only to myself, but in the matter of dates derived from the lines of the hand she has not succeeded in being quite accurate. She has described the condition of my health throughout life very accurately, but she makes minor mistakes, while indicating the two chief illnesses of my life, in fixing the dates as at the ages of forty-five and fifty, the actual dates being forty-one and fifty-three. She also gives me an illness at sixty-two, which never occurred, although at that age there were business troubles and arrangements which were more or less malefic.

She also indicates the age of forty as that at which a critical alteration took place in the plan of my life, the fact being this did not occur till I was fifty-five.

On the whole, I consider Mrs. Cotton's delineation of my character as perfectly accurate, but her diagnoses of my fate and history as less accurate, and so far my experiences of palmistry and astrology resemble each other.

Should any of my readers desire to test the matter they will find in Mrs. Cotton an honest, agreeable, and intelligent expert.

I will, however, take this opportunity of giving a little advice. I think none but the very philosophical and strong-minded should desire to pry too inquisitively into the future, and I think the revelation of adverse events as looming in the future may tend to create these adverse events. The best philosophy is for everyone to do the very best possible for the highest good of the present, and to trust to a wise Providence for the future.

Especially the prediction of an early death must be dangerous and malefic to the great majority of its recipients, and a wise expert and a prudent novice, will do well to refuse to permit the

mind to dwell on that point. And further, it must be ever remembered that, notwithstanding the stars and the form of the brain and the lines on the hand, the spiritual man can control the soul and control fate if he fixes his affections on things above fate and above the stars.

G. W., M.D.

A School of the Prophets.

To the Editor of "LIGHT."

SIR,—If a "School of the Prophets" is to be a reality in the near future, some one must be asked to take the lead in organising the attempt. Our honoured editor has, perhaps, too little time to do so; but I think that he might be asked to suggest, or invite, one of those persons who are interested, and at the same time one who is well known to and honoured by the mass of Spiritualists of England.

Our editor knows who the various persons are who write under *noms de plume*, and could, therefore, easily place anyone in communication with them with the object of calling a preliminary meeting to discuss the matter.

If we can establish an institution with the triple object of educating the children of Spiritualists, of developing mediumship under the best possible conditions, and of furthering the original study of spirit intercourse and philosophy, let us do so.

Minutiae could be settled afterwards, when drawing up the complete prospectus, such as discipline and methods. I should prefer all pecuniary matters to be removed from the control of the teaching staff, and placed in the hands of a financial committee. If the institution be built and started on commercial principles, there must be a clause limiting the dividend, and arranging for the surplus to be spent for the benefit of the cause, or in charity. The workers inside such an institution would have to develop spirituality in themselves to the highest extent possible. This work is hard enough in itself, and should not be rendered harder by *too much* contact with material interests.

It would be well for us to consult the spirits on this subject, and hear what their views are, before taking definite steps. Those who are blessed with the teachings and help of elevated spirits might assist greatly in giving us the benefit of their views. Before all things, let us try to meet one another, and avoid urging *too* strongly any special fads of our own as those of any particular spirit.

1ST M.B. (LOND.)

Prevision in Dreams, &c.

To the Editor of "LIGHT."

SIR,—Among the deeply interesting occult topics which are at present occupying the minds of the thoughtful public (inside and outside of Spiritualism), not the least interesting perhaps are the phenomena of premonitions and clairvoyance in dreams. I think it a pity that as far as possible every remarkable case of the kind should not be brought before the public (as I feel sure such cases are by no means as rare as they are imagined to be), for thus, in a short time, a firm basis of hard facts would be ready for the uprearing of reasonable theories of explanation.

The following cases have come to my knowledge within the last few months, all given by reliable witnesses, whom I have known more or less from childhood, and all living within five minutes' walk of each other, and in a small town in the West of England (a very small area both of time and space for the collection of cases). The first instance is from a lady who from her earliest childhood, and all through life, has been a devoted lover of animals of almost all descriptions, especially of cats and dogs, and two "waifs and strays" of the former class (certainly not remarkable for their beauty in *common* eyes) have been her constant companions for years. In the early part of the year she one night dreamt that she heard a strange voice at the door say, "Cat, black and white face" (right description of one of the animals) "caught in a gin." She related the dream to the cook, who had been with her for many years, but hoped that nothing would happen to her pet. A few mornings afterwards she was in bed and heard a voice at the door say, "Black and white cat!" In terror she rang her bell violently, and on the servant running up, exclaimed, "The cat is caught in a gin!" "Yes," replied the servant, "and Mr. T. has come to tell us; they are afraid to touch her, she is so frightened." The servant at once went and released the poor thing, which, needless to say, is now valued more than ever.

My friend, who is extremely sceptical, remarked, however, "What was the good of my dream if it could not save her from suffering?" This lady has had other curious dreams, an account

of one of the most remarkable of which I gave in "LIGHT" some years ago.

The next case was given me by the niece of a Miss G., whose extraordinary dream of the number of a lottery ticket, through which she won the valuable prize, with other circumstances connected with it, I also sent to "LIGHT" some few years ago. The fact of the relationship points rather to the conclusion that the faculty is a peculiarity belonging to some families.

I received the following only a few weeks since. Mrs. D. dreamed one night that she was in a church, and looking into a sanctum sanctorum of very great beauty, richly decorated with lovely hangings of the most charming colours, she saw, lying on a sort of altar, one of her own gloves. She wanted to fetch it, but feeling nervous said to a friend who stood by (at the time deceased), "Go in with me." They entered, and then she saw two others entering, and behind them an immense figure appeared, the head-gear and general appearance of which were vividly impressed on her mind. She did not recognise either of these last figures, but a few days afterwards, the town being placarded with different illustrations of an entertainment about to take place, near her own house, and, strange to say, nowhere else, she beheld the very counterpart of the gigantic figure of her dream! She was so impressed that at first she felt a reluctance to attend the entertainment. She, however, did so, and nothing happened which in any way justified her in regarding the dream as anything like a presentiment of evil. In the third case the agent, not the percipient, gave me the details.

One morning Mrs. C. surprised her family by expressing a desire to pay an impromptu visit to her daughter and son-in-law, who lived at some distance, and with the latter of whom she was much *en rapport*, and between whom and herself there existed a strong mutual affection. She did not apprise her daughter of her visit, but on alighting at the station walked to the house, and, entering unexpectedly, was much surprised at the unusual expression on her son-in-law's face, and could not account for the strange manner of his greeting. No explanation, however, was either asked or given, and she returned home the same day. Not being able, however, to account for the above, she, after some time (on again meeting her son-in-law), asked for an explanation, and he then told her what he had scrupled to mention before, that on the morning of her arrival, and just about the time she must have arrived at the station, he had seen her exact image, dressed as she was on entering, reflected in the plate-glass door of his shop, which made such an impression on him, that, not knowing what it might portend, he would not bring himself to mention the matter till time proved the phenomenon to have had no evil prognostication.

ELIZA BOUCHER.

Mrs. Maud E. Lord.

To the Editor of "LIGHT."

SIR,—When about to start for America, I was recommended by Mr. Martheze, then living at Brighton, not to fail to see "Maud Lord," as the lady concerning whom I propose to make a few remarks is generally and familiarly called. She happened to be in Boston when Mr. Morse and I arrived in that city, and not many days had elapsed before we received an invitation from her to attend one of her sésances. We found her an unusually handsome and comely-looking lady of about twenty-five, and of a remarkably generous and kind-hearted disposition; and when to these natural graces the possession of extraordinary psychic powers is added, we at once realised that we were in the presence of a veritable sybil. I afterwards learned that Mrs. Lord was of Southern extraction, her father being a small farmer. On account of her mediumistic powers, which had been developed at an early age, she had been treated by her parents in a very harsh and cruel manner, and to escape from their persecutions she, then a young girl, fled from her home and became, like the "Allen boy," a martyr to spiritual truth. To make the matter worse, she unfortunately contracted a marriage with a man from whom she was obliged to separate on account of his drunken and dissipated habits, whom, however, she supported, as well as numerous poor relations of her own family, and in this way the principal portion of her large earnings was absorbed. Within the last year or two she has married again, and it is to be hoped is now more happily circumstanced in her marital relations.

Mrs. Lord's circles take place in the dark. She sits in a chair, and the company, usually about sixteen in number, sit

all round her, all joining hands. As a proof that the medium retains her position, she places one hand on her knee and keeps patting it with the other, while the person who sits opposite to her places his feet on hers. On the light being extinguished a guitar will be heard twanging as it floats about in the air, and hands will be felt on various parts of the body at different parts of the circle at the same time. This alone might not be considered very conclusive proof of spirit action, inasmuch as the test conditions are not very exacting. But the evidence comes in another way; voices are heard speaking close to the ears of the sitters in two or three parts of the circle at the same time, and in some cases these voices are recognised as the voices of deceased friends, speaking in familiar tones of past occurrences known only to those addressed. These voices are generally low, and not much more than a whisper, but on one occasion I was taken forcibly by the coat collar, and a male voice said, loud enough to be heard all over the room, "Look up, Robert, for the light is coming." I now made a mental request for my spectacles to be taken off, which was immediately done, and when the light was struck they were found on the face of a gentleman at the opposite side of the circle. Whilst these things are going on the medium gives "tests." That is, under spirit influence, she describes spirit-friends standing by those present. Such are the general characteristics of Mrs. Lord's séances, and they seldom fail to convince the most sceptical. She is, perhaps, the most popular and best-beloved of American mediums, and is about the only one of note that has not been the subject of an *exposé*. Indeed, when there was a rumour that something had gone wrong with "Maud," Mr. Gerry Brown, who was at the time editor of the *Spiritual Scientist*, and with whom the outcry about fraudulent mediumship originated, said, when he heard of the rumour, that it would take a great deal to make him believe that Maud Lord was a fraud. On one occasion, when this gentleman and myself were present, a singular occurrence happened, probably not duplicated in the annals of Spiritualism. The séance took place in a double room, separated by folding doors. It was not a regular séance, but some half-dozen gentlemen had met for experimental purposes. The company sat in the front room, and the medium, whose hands had been securely tied behind her, went into the back room, which had been duly examined and secured against entrance from without. The doors between the two rooms were left slightly ajar, and, at the opening, spirit-hands appeared. Presently, a hammering noise was heard, which was repeated at intervals, and, on its cessation, we went into the room, when it was found that a coil of copper wire, which had been left lying on the table, had been stretched across the room in two or three directions and near to the ceiling, and we were informed that the spirits had been laying on a telegraph. Maud Lord never remains in one place for any length of time; at one time being in Boston, then in Chicago, and soon afterwards in San Francisco, visiting intermediate towns, bearing the proofs of immortal life and giving the evidence thereof to thousands. Strange that she has never visited England. Is it the state of the law that prevents her? The last of her séances I attended was under the following circumstances:—I called upon her one evening, and, after a little conversation, she said, "You have not been to one of my séances lately. I am going to give one at a gentleman's house to-night, you had better come with me. I'll introduce you." So "Maud" retired to "put on her things," and after wrapping a couple of guitars in newspaper, we started for the main street to take a tram-car, she carrying one of the instruments and I the other. After a plentiful feast the séance was held in the presence of about twenty people, who evinced the greatest satisfaction at what they had witnessed, and on parting with the host and hostess, I was enjoined to "come again," the customary phrase used by Americans on parting with a welcome guest.—I remain, yours faithfully,

Eastbourne.

ROBERT COOPER.

April 16th, 1888.

Gratry's Method.

To the Editor of "LIGHT."

SIR,—“H.M.” asks me to give an account of Gratry's method of preparing for Inspiration. It would be mere charlatanism to attempt it in any cursory way. I have written a long study of Gratry, and may, perhaps, some day offer you an abstract of it. I write now, as a matter of courtesy, to show “H.M.” that his request has not escaped my notice. Gratry's method is, however, in all essentials, the same as my husband's. The mathe-

matical part is less fully worked out; and whereas my husband's is general, and can be applied by any student to such portions of time as he can command, Gratry's is (as he himself says) only suited to students whose whole time is at their own disposal. The point to which I immediately wish to call attention is this: My husband may have been to blame for being misunderstood; he makes only slight and veiled allusions to the crises of Inspiration. But Gratry writes pages of description of the student *suspending thought* (at the critical point of the periodic cycle), and waiting, pen in hand, for what the Unseen may dictate; pages which might have been written by “M.A. (Oxon.),” or any other good writing-medium. This part of his work has been *ignored by the Church*. I invite the attention of Spiritualists to this fact, because it gives the key to an organised system, by means of which the resources of Spiritualism have been sapped and drained away. Many of the best trance-mediums are not known to be such; they let themselves be deluded by theories about the duty of “helping the world in any way we can,” under cover of which they publish inspirational writing *without saying that it is such*, and, by so doing, add enormously to the burdens of braver and honester people. I submit that we had better help the world to a little straightforward honesty first. Such refinements of method as Gratry's and my husband's are an agreeable addition to a life based on honesty of purpose; but when dishonest people get hold of these refinements, they only use them to smother wickedness under an elaborate veil. The *foundation* of every good logical method is a habit of “calling a spade a spade” (and a trance a trance). Let us found a school where *that* is done, and I venture to think that the questions at issue between rival systems will be very easily settled!—I am, sir, yours truly,

MARY BOOLE.

Elongation of the Body.

To the Editor of "LIGHT."

SIR,—In your very interesting review of *Animal Magnetism*—by Alfred Binet and Charles Féré—in “LIGHT,” 10th of March last, you observe:—“It would be impossible to magnify the importance of the following:—‘Quite recently one of the present writers’ (C. Féré) ‘succeeded in showing by processes analogous to those of Mosso, that any part of the body of an hysterical patient *may change in volume* simply owing to the fact that the patient's attention is fixed on that part.’”

In 1875, I witnessed the *change in volume* of a man's body. Whether he was an hysterical patient or not I am unable to say, but he was a medium, and a rare good one too; that I would swear to.

It is interesting to me to know that now, thirteen years later, a man of M. Féré's ability and experience has stated that it is possible for a thing to happen which so many in those days testified to having witnessed, but I think it very likely that even he would be astonished if he were permitted to see, as I did, the enormous change in volume of the “patient” on the occasion alluded to.

I enclose a copy of an account I forwarded to the *Medium and Daybreak* at the time, as you may consider it worth reprinting.—Faithfully yours,

WILLIAM S. WATSON,
Paymaster R.N.

H.M.S. Duke of Wellington, Portsmouth.

April 11th, 1888.

[COPY.]

To the Editor.

“SIR,—I hear that several startling manifestations have taken place in Dr. Monck's presence during his late stay at Ventnor, Isle of Wight, but I hardly think that anything which happened there could surpass a séance at which I was present a few days since in Southsea.

“Dr. Monck's hands were held by two representatives of the Press. These gentlemen both declared that never for one instant had they let go his hands, yet upon the gas being relighted, an iron ring, which a few moments before had been lying on the table, was found on one wrist, and a heavy chair was hanging on the other arm.

“The gentleman upon the medium's right was lifted bodily on to the table, and I see from an account of his in the *Portsmouth Times*, that although he kicked out right and left to try and discover the body to which the arms that lifted him should be attached, his efforts were fruitless. I must proceed, however, to relate the occurrence of the evening, but as the reception of the same as a fact would be at variance with most people's notions of the limits of the possible, I do not, for one instant, expect it to be generally admitted, but I simply relate what

actually took place in my presence. The gentleman who held the right hand of Dr. Monck, and who was still sitting on the table, suddenly declared that his arm was being dragged up, and almost simultaneously the gentleman who was holding Dr. Monck's left hand declared that Dr. Monck was being elongated. Determined to discover if such was the case, I leaned across and put my hand on Dr. Monck's knee, to be assured that he was sitting in the chair. I then felt up and down his body, which I found to be elongated at the least a foot (I think a foot and a-half would be nearer the mark).

"While I felt about his ribs, and also endeavoured to reach up to his chin, someone remarked, 'How wonderful.' This led 'Samuel Wheeler,' the doctor's spirit guide, to observe, with a chuckle, 'Oh, dear no; you are electro-biologised.' Presently 'Samuel' said, 'I'm going to lower my medium's body down; look out.'

"And while my hand was still resting on the doctor's side, he settled down for all the world as a concertina would do, if stretched to its utmost limit, and the hand that stretched it was suddenly taken away.

"'Samuel Wheeler' conversed with us for quite an hour in the most sensible way, and several of his remarks were extremely witty. Altogether, I passed a most pleasant evening in the presence of visitors from the bourne from whence no traveller has been supposed to be able to return, and I can only say that, in my opinion, if the conversation of some mortals had half the ring of wisdom and common-sense that 'Samuel's' had, they would be much pleasanter companions than they are at present.—Yours, &c.,

"WILLIAM S. WATSON,
"Assistant-Paymaster, R.N."

"H.M.S. *Monarch*, Portsmouth.
"November 3rd, 1875."

The Illness of the German Emperor and Massage.

To the Editor of "LIGHT."

SIR,—I beg you kindly to insert in your columns the following letter which I have addressed to the Editor of the *Times*.—Yours obediently,

3, Bulstrode-street, Cavendish-square. F. OMERIN.
April 13th, 1888.

"To the Editor of the *Times*.

"SIR,—According to last week's telegrams from Berlin one more has lately been added to the many experiments which, in the course of more than a year, have been made with the object of curing the disease by which his Majesty the Emperor is afflicted. It is said that 'on the advice of his doctors,' the illustrious patient 'resolved to undergo a *massage* process every day.'

"Information I have received from a reliable source inclines me to think that this step has in great measure been taken in consequence of the publication in a psychical journal of a letter addressed to me by Mr. George C. Cook, requesting me to proffer my services, which letter has attracted no little attention. My supposition appears to be supported by the fact of such a step not having previously been taken during the whole course of the illness, although the weather, which is now given as the reason for the decision, was for some time as bad in San Remo, during the Emperor's stay there, as it has lately been in Berlin, and by the fact of Dr. von Bergmann being acquainted years ago with the beneficial effect to be derived from the treatment.

"Judging by the news received lately, it appears as if those who advised its adoption by his Majesty were unacquainted with the true object of massage and similar treatment, and that he who undertook to carry it out does not know what kind of operations are required in this case. The former intended that it should *only* 'to some extent atone for the want of outdoor physical exercise (!) which the state of the weather still prevents his Majesty from taking'; and the latter, 'though he administered it gently, it proved too much for his (the Emperor's) physical system, and so rather irritating to his throat.' In consequence, massage was declared 'as being unsuited to his ailment.' Perhaps also to professional jealousy, like that which was so much developed and manifested during the illness, may be attributed this declaration of the treatment as being unsuitable, and the stoppage of it before it could commend itself by results.

"To gain a correct idea of what can be, and is to be expected from the treatment, of which massage is only one of several modes of operation, it is necessary to keep in mind that all proceedings of this kind are directed to the revitalisation of the locality deprived of part of the energy which in its normal state it possesses, and even of the whole constitution when that has lost its healthy tone. Therefore, it is evident that if there is a case in which the manipulations can be beneficial, that case is just that under notice, and had it been adopted when I suggested it, at the beginning of July last, it would probably not have been necessary to perform the several operations of cutting and cauterisation, nor tracheotomy, nor what is worse than all, 'the internal and external application of ICE largely resorted to.'

"In concluding this letter, I will mention one case among many that I can record in support of the vitalising system of treatment. The famous Dr. Broussais of Paris, having been consulted by a lady who was suffering from cancer in the stomach, who had been attended by several men of the highest reputation in that medical faculty, all of whom considered the case hopeless, recommended her to try what they then called 'Animal Magnetism.' The lady accepted the suggestion,

and being treated accordingly, instead of dying as the doctors predicted, became quite well. Dr. Broussais, who suffered from the like complaint, but who did not adopt similar treatment, most probably to avoid incurring the anathema of his colleagues, died of the disease.

"I beg you kindly to excuse the trouble I give you, and to insert this letter in your well-known paper.—Your obedient servant,
"3, Bulstrode-street, Cavendish-square. "F. OMERIN,
"April 6th, 1888."

Bewitched?

To the Editor of "LIGHT."

SIR,—The following extract from *Mr. and Mrs. Bancroft's Reminiscences* (see review in *Standard*, April 9th) may interest some of your readers.

The case is unique in my acquaintance with occult phenomena; it would be interesting to know if it be so in that of others of your readers. If not it might, perhaps, elicit reports of other cases of the same description.

Her success in life Mrs. Bancroft half seriously connects with a story that she had fairy patronage in infancy.

Faithfully yours,
E. B.

"One night in a little out-of-the-way Yorkshire village, my mother was aroused by my crying and moaning. Her efforts to sooth me were unavailing, and in the morning she found that my little body was completely covered with finger-and-thumb marks, as if I had been pinched. A doctor was sent for, but his prescriptions were useless. The next day an old peasant woman coming up the garden to sell her wares was attracted by my mother's sad face as she hushed me in her arms. 'What's t' matter wi' t' bairn?' she asked. My mother, who was little more than a girl herself, answered, 'My baby, I fear, is going to die; upon which the old woman replied, 'Nay, nay, p'r'aps not; let's ha' a look at t' bairn.' When she saw the strange marks, she exclaimed, 'Don't ee cry no more, ma lass; gi' thanks, for t' bairn's bewitched!' 'What!' screamed my mother, nearly dropping me. 'T' bairn's bewitched, I tell thee; at sunset those marks will disappear, and 'twill be the luckiest bairn you ever know'd of; she'll tell o' things before they come to pass, and bring good to them she wishes to, and woe to them as wrongs her.' The old woman seemed quite tragic for the moment, and begged for a scrap of my hair, saying, 'Put it into t' bairn's hand that she may gi' it to me hersen.'

"The woman went away rejoicing, stopping to look back once or twice as she passed up the road. The marks disappeared as she had prophesied, for I need scarcely say my mother, being young and credulous, watched the clock and the departing sun. The report spread quickly, for the next morning, and frequently until we went away, the village tradesfolk would call to kiss me, which they said would bring them a good day; and as they left the house would look with envy at my mother, and exclaim, 'Wonderful, missus!'"

TO CORRESPONDENTS.

A. H.—The letter has been fully addressed and sent on as requested.

NEWCASTLE.—Mr. Kersey is announced to give a magic lantern entertainment to the children of the Lyceum, in Cordwainers' Hall, on Tuesday evening next, at 7.30 p.m. Admission to parents and friends 3d. each, which will be for the benefit of the Lyceum funds, which require replenishing.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday evening last, Mr. Rodger gave an interesting and instructive address on "The Bible and Spiritualism," to a crowded audience, and Mrs. Wilkinson gave excellent clairvoyant descriptions, nearly all of which were recognised.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, 73, BAKER-STREET, W. (CLOSE TO THE BAZAAR).—On Sunday evening next, at seven, we shall recommence our meetings. Mr. Tindall will read the first of his series of papers on "Occult Philosophy and Spiritual Religion," after which I shall deliver a lecture on "Re-incarnation." During the evening several songs and pianoforte solos, composed under spirit guidance, will be performed. Visitors are requested to note change of address.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

COMMUNICATION THROUGH A PRIVATE MEDIUM.—Question put to the communicating intelligence:—"Some people tell us it is wrong to call or invoke the presence of our spirit friends (though, of course, we do nothing of the kind) and that they are hindered in their progress by coming down to talk to us, often against their will. What do you say to this?" Answer:—"It is a labour of love on our part. We like to help you as much as possible, if you will but give us the conditions. Do not suppose that you secure their presence by calling or invoking any of the friends by whom you are surrounded. We love the labour and we try to help you, for we are not idle in our state. Do not pay attention to such erroneous ideas as those to which you have alluded. And why speak of coming down, or going up? We are in your sphere, and not far, far away."

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. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; and 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 Carson; 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 of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

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

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”