

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The Two Worlds has published an essay on "The Best Means of Advancing Spiritualism in Great Britain." A prize had been offered for the best essay on this subject, and twenty-seven competitors sent in their efforts. In the course of a leading article commenting on their contents, the editor remarks that every writer concurs in urging three points, the first being the necessity for organisation. This causes me no surprise. Union, organised union, is the prime necessity. I have urged that consideration long and steadily; and I ceased to urge it at length in despair of making any impression on what *The Two Worlds* describes as "an effete and apathetic generation." I need not go over the well-worn ground again. The arguments that seemed to me conclusive in favour of a complete organisation of Spiritualists under some directing head are on record. The plan is found to work in other bodies, and there is no reason why it should not be found serviceable to us. There is, on the other hand, abundant evidence that till we do organise on a broad and comprehensive basis we shall be but a rope of sand. I abate nothing of my often-expressed conviction in this respect. But I sadly fear that such comprehensive organisation as Mrs. Britten suggests, and as I for one certainly desire to see, is not to be had under existing circumstances. I regret the conclusion at which I am none the less forced to arrive.

This, however, does not prevent me from giving the publicity of these columns to the suggestions embodied in *The Two Worlds* editorial. I do so with the more pleasure because the suggestion of a conference differs from what I ventured myself to suggest. This is the chief paragraph to which I desire to direct attention:—

"It must be remembered that all reformatory as well as revolutionary movements are the result of growth; they may appear on the surface of life with sudden and startling rapidity, but they will invariably be found to have been germinating and growing out of the realm of causes, long before they become manifest in perfected form. Can we not follow out this hint from nature and history, and commence the grand desideratum of general reform, by taking one step at a time? Might not the preliminary step be organisation of a national conference, to be held in the Metropolis itself—to be a general gathering of delegates or representatives from all parts of the country—Ireland, Scotland, Wales, the Channel Islands, and different counties of England, and thus, by coming together in earnest and solemn conclave in a two, three, or four days' Pentecostal gathering, be prepared by mutual helpfulness, unity of feeling, and recognition of the worth of what we are labouring for, to determine that what we need we are going to have—what we ought to do we intend to accomplish; and whatever the obstacles in our way may be, we resolve to tread

them down until our path is clear to the accomplishment of the best results we can devise.

"We say the Metropolis should be the central place of gathering, because we desire to start by sinking all local preferences or interests. We say commence with such a national conference, because we plead for the rights of the many, rather than appeal locally to the few. Let the voice of the majority be heard. Let us come together now, as of old, WITH 'ONE ACCORD,' and if we do not feel the walls of bigotry, prejudice, and mental slavery shake, and hear the rushing sound of the mighty winds of spiritual inspiration on such an occasion, this writer will be ready to give up her belief in spirit power, presence, and guidance."

The article concludes with a strong appeal to the Spiritualists of London to take the matter in hand.

It must not be supposed that this suggestion is new to London Spiritualists. They have expressed themselves as ready to co-operate on terms of perfect equality with all their provincial brethren, and with all who belong to their faith the world over, in doing what may be done by united effort to secure what Mrs. Britten desires. Overt action in some directions has been taken, and a comprehensive machinery of organisation devised. But it was found that the forces at work within our body are still disruptive rather than constructive. So many divergent interests, small cliques, and discordant opinions exist that unselfish co-operative work seemed impossible. The machinery exists when the time arrives for it to be utilised: or, if it be conceived that better plans can be made, I, for one, will cheerfully agree to consider them. Meantime it appears that other work, which does not involve associated effort, may more profitably be carried on, and to that our efforts are being directed.

It is interesting to note that the two other subjects respecting which all the essayists were agreed, are the systematic training and development of mediums and the general establishment of educational agencies, such as lyceums, libraries, reading-rooms, circle-rooms, and the like. These are all suggestions more valuable than new, and they are all bound up in that idea of comprehensive organisation which I have discussed above. At present the writers think that there is a general tendency "to divide power, means, and interests, by holding several meetings instead of one good and well-conducted," and they lament a lack of "generous, unselfish, and universal support," and desire a "more friendly spirit of unity and helpfulness than at present prevails." So that when we have considered the question of comprehensive organisation adequately supported we have really dealt with the core and kernel of the whole question.

Mr. Oscar Wilde's paper, *The Woman's World*, publishes an essay by the late Dr. Anna Kingsford on "St. George the Chevalier," which is an excellent specimen of her exegetical method. The well-known legend of St. George and the Dragon is told in a charming manner, and then is interpreted with much insight. A maimed excerpt, where all merits notice, my space alone permits. The Dragon represents Materialism: Mind is the Sovereign of the city

the state or kingdom of man : Mind has one lovely and only daughter, the Soul. Thus the interpreter proceeds :—

"Still, with ominous persistence the terrible monster hangs about the gates of the city. All the air is filled with the pestilent effluvium of his nostrils. Relentless, indeed, is this pessimistic science. It demands the sacrifice of the Soul itself, the last lovely and precious thing remaining to despoiled humanity. Into the limbo of those horrid jaws must be swept—with all other and meaner beliefs and hopes—faith in the higher Self-hood and its immortal Life. The Soul must perish ! Despair seizes the Mind of man. For some time he resists the cruel demand; he produces argument after argument, appeal after appeal. All are unavailing. Why should the Soul be respected where nothing else is spared ? Forced into surrender, the Mind at last yields up his best-beloved. Life is no more worth living now ; black death and despair confront him ; he cares no longer to be ruler over a miserable kingdom bereft of its fairest treasure, its only hope. For of what value to man is the Mind without the Soul ?

"Poor and puny now indeed the crown, the wealth, the royalty of Mind. Their value lay alone in this, that some day they should devolve on *her*, that for *her* they were being garnered and stored and cherished.

"So the Dragon triumphs ; and the Soul, cast out of the city, stands face to face with the black abyss, expecting her Destroyer.

"Then, even at that last and awful hour, the Divine Deliverer appears, the Son of Hermes, Genius of Interpretation, Champion of the Spiritual Life. As Hercules slew the Hydra, the Lion, and many another noxious thing ; as Theseus the Minotaur, as Bellerophon the Chimera, as Rama the Ogre Raven, as David the Giant, as Perseus the Gorgon and Sea-monster, so St. George slays the Dragon and rescues from its insatiable clutch the hope and pride of humanity.

"This hero of so many names is the Higher Reason ; the Reason that *knows* (*gnosis*) as distinguished from the Lower Reason of mere opinion (*doxa*). He is no earthly warrior. He carries celestial arms, and bears the ensigns of the God.

"Thus the commemoration of St. George, and of the famous legend of which he is the hero, involves the praise of all valiant knights of the Hermetic art throughout the ages. Every Divine man who has carried the enchanted sword, or worn the sandals of the winged God, who has fought with monsters and championed the King's daughter—Una, the one peerless maid—is celebrated in the person of our national patron saint. The Order to which he belongs is a Spiritual Order of the Garter, or Girdle of the Virgin ; and its ensign is the armed chevalier trampling under his horse's hoofs the foul and furious agent of the nether world."

MISS MARY ANDERSON'S GHOST STORY.

We recently printed a ghost story told by this accomplished lady. We hoped that it might possibly be verified or so pruned as to reduce it to its proper proportions in case it had suffered in its passage from mouth to mouth by additions and accretions. We learn from a correspondent that she has just had from Miss Anderson's own lips a full confirmation of the story as it appeared in "LIGHT," the alterations of detail being of the very slightest and most immaterial.

THREE MESSENGERS.

Three messengers to me from heaven came,
And said : "There is a deathless human soul—
It is not lost, as is the fiery flame
That dies into the undistinguishing whole.
Oh, no ; it separate is, distinct as God—
Nor any more than he can it be killed ;
Then fearless give thy body to the clod,
For naught can quench the light that once it filled !"
Three messengers—the first was human Love ;
The second voice came crying in the night,
With strange and awful music from above—
None who have heard that voice forget it quite ;
Birth is it named. The third, O, turn not pale !—
'Twas Death to the undying soul cried, Hail !

R. W. GILDER.

"EVERY man is free, and is as a God to himself ; he may change and alter himself in this life either into wrath or into light. . . . In this time everything has a twofold source or quality ; whatsoever thou buildest and sowest here in the spirit, be it with words, works, or thoughts, *that* will be thy eternal home,"—J. BOEHME.

THE ELEMENTALS.

BY "NIZIDA."

"Only the ignorant man believes that he knows everything. What is really known is like a grain of sand on the shore of the ocean, in comparison with what is still unknown."—F. HARTMANN.

It is impossible to condense within the limits of a short article much information concerning those inscrutable beings peopling space, which, by occult scientists, are termed "elementals"; the floating, ephemeral forms which have their origin, on the microcosmic plane, in the individual and collective thoughts of mankind, and, on the macrocosmic, in the ideation of the universal mind presiding over and regulating nature. I can give but a brief *résumé* of the information gained in the perusal of certain works upon the hidden science concerning things unseen and unknown upon the physical plane. I will, however, endeavour to present the ideas so derived in as simple and clear a manner as possible, hoping that they may appear logically reasonable, and that my readers may be impelled to search for themselves, thus obtaining larger and clearer views upon which to build consistent theories founded upon indubitable facts.

"The universe is a manifestation of thought." It is the nature of the soul to externalise itself, or it could not realise itself. The "Soul of the World," the *Anima mundi*, externalises itself by what we call creation, and all its processes of phenomenal life are carried on by *thought* in *forms*—that is to say, forms or shapes are essentially the embodiment of the inscrutable thought-processes of the universal mind, which regulates, infills, and lives in the cosmos. There are no forms in the region of pure spirit ; but it is by no means a void : it is, so to speak, the pure essence of life as yet unexternalised.

Nature, in illimitable space, teems with life in forms ethereal, evanescent as thought itself, or more objectively condensed, and solidified, according to the inherent attraction which holds them together : enduring according to the force, energy, or power which gave them birth ; intelligent, or non-intelligent from the same source, which is mental.

Each man is a "little world" unto himself, whose space he, as an image of the macrocosm, peoples with forms which have their birth from the processes of his thought. His inner world may be as beautiful as a heaven and peopled with lovely forms ; or it may be hideous as a hell and filled with forms of loathsome ugliness. The mental produce of collective humanity floats, so to speak, in the astral light, and may be absorbed into the ideation of other minds. If accepted, or allowed to dwell any length of time in the mental world of individuals, such receptive minds become enriched, or purified and elevated ; or they become vitiated and degraded, according to the nature of the thoughts so admitted.

"Men do not create thought ; the ideas existing in the astral light flow into their minds, and there they transform themselves into other shapes, combining with other ideas, consciously or unconsciously, according to the laws that control the correlations, interrelations, and associations of thought. A great mind may grasp a great idea, a narrow mind is only capable of catching little ideas. Ideas *exist* and are sometimes grasped contemporaneously by several receptive minds. Certain great discoveries have been made almost simultaneously by several receptive minds."*

"Mind is eternal motion of substance." Therefore, *thoughts* are *substance*, and from this substance man creates "elemental" forms, or entities, with which he peoples his "little world." They become positive entities ; beings endowed with more or less conscious intelligence, and length of days, according to the energies instilled into them. They may present themselves visibly to his sight in forms made more or less objective, or may remain the mere passing ephemera of the imaginative world, appearing and

* *Magic, White and Black*, by F. Hartmann.

disappearing like clouds upon the summer sky. Crimes committed, and vices pertinaciously indulged, produce hideous elementals, which often become the pursuing, haunting demons of an uneasy conscience, driving the man to suicide, or by remorse to reformation. A man of a hopeless, despairing nature, neither seeking nor giving out love, envelopes himself in clouds of brooding melancholy—dark, bat-like shapes hovering between him and the light of Heaven, confusing his perceptions of right and wrong. A man of a bright, loving, aspiring nature will perpetuate in his aura ever-living shapes of beauty, filled with love and happiness, and proceeding from him as emanations of beneficence to all around him. The astral plane is thickly peopled with these human emanations, which go forth as auras, forces, energies; semi-conscious, semi-intelligent; which may be agglomerated into large masses or forms of immense power, or disseminated in thinnest ethereal effluences like the floating breaths of flowers. They are formed of the molecules of *mind-stuff*, or soul-substance in space. Leibnitz, the highly-gifted scholar and philosopher, terms these molecules "*monads*," calling them "spiritual beings, whose very nature it is to act." Leibnitz was no mystic, but he was possessed of remarkable insight. He says:—"There is a world of creatures, of living things, of animals, of perfection of souls, in the minutest portion of matter." "Every particle of matter may be conceived as a garden of plants, or as a pond full of fishes—all swarming with life."

"The substance of an atom in space is the storehouse of the immanent forces to which elementals have access, and by means of which they work."*

Sir John F. W. Herschel has approached very near to the teachings of occult science by declaring the presence of mind in atoms. In the *Fortnightly Review* of 1865, Sir John Herschel stated as follows:—

"All that has been predicated of atoms, 'the dear little creatures,' as Hermione said, all their hates and loves, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of MIND."

"These elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal or spiritual units, inaccessible to all change from without, but only subject to internal movement." "Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us: in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad, or elemental, is a looking-glass that can speak."†

"If Leibnitz's monads may be considered not only as elementals, but of the very substance of the astral sphere, then it becomes a subject of the greatest importance to us how or by what means we may influence the astral sphere, or in other words, it becomes very important by *what kind of monads* we are surrounded." "If we desire to look upon these monads as matter, I know of no better comparison than with that which has been called matter in a fourth state or condition, a condition as far removed from the state of gas as a gas is from a liquid. If we should desire to look upon these monads as *force*, I know of no better comparison than with that which Faraday calls 'radiant matter,' and which by Crookes's experiments has been shown to be so much like mere *force*, or matter completely divested of all the characteristics of bodies, that its physical properties have been so modified it has changed nature and appears under the *form* of force."

"These various definitions of the monads as given by Leibnitz, answer in many important points exactly to what we find in occult teaching about the elementals, and I can see no reason why we should not look upon Leibnitz's Monadology as a work on elementals." (C. A. Bjerregaard.)

"It is a truth well understood that spirit does not act immediately upon matter. There always is a medium between them. It seems rational that it should be so. Spirit and matter being the two poles of one and the same substance need the intermediate middle as a point of conjunction and exchange of energy."

* C. H. A. Bjerregaard on the "Elementals"—*The Path* for January and February, 1887.

† C. H. A. Bjerregaard.

Applying this general law to the particulars before us, it seems most natural to conclude that the elementals are the media by means of which all our spiritual efforts are exerted upon nature, and that nothing can be done without their intervention." (C. A. Bjerregaard.)

"By a pre-established harmony the suitable molecules, or monads, agglomerate round the idea that proceeds to reveal itself," and thus it obtains form, power, function. An evil man in sending a thought of hatred to injure another, sends an "elemental" entity endowed with more or less power to carry out his will. If the influence be repelled, it will return to its originator, and exhaust its energies upon himself. In this manner wicked men become the victims of their own evil thoughts and deeds.

As illustrations of my subject I will give a few personal clairvoyant experiences. I have seen on several occasions what I would (to distinguish them) call "*personal elementals*"—evil, injurious thoughts, projected from a malicious desire to do mischief, or obtain a certain mastery over a victim. On two occasions they were projected against a friend, who sensitively felt, but did not see, the astral presence and influence, calling it "an evil spirit." In one instance it presented the exact image of the person who impelled it, but wore an expression of diabolic malice, which he did not display externally. In the other instance the entity wore a shape unlike the projector, but spoke to me and told me from *whom* it had come. By the exercise of all the will-power I could command, in both instances, I succeeded in driving away these unwelcome visitors. They never returned. Had I given way to passive fear, both my friend and myself might have received some lasting injury; I suffering from sympathy. In my ignorance at that time I thought them *human spirits*; but, in the light of truer knowledge, I now recognise them to have been of the genus "elemental."

I have all my life possessed sight more or less open to behold the "nature-spirits," as they are called; beings finding their homes in the elements, in the fields, gardens, woods, and forests. For a long period I set it down to imagination; but fifteen or sixteen years ago, the sight becoming very distinct, such unexpected, unimaginable forms being spontaneously presented, I was induced to study the matter more closely, and I may say I have derived much knowledge from what I have seen, assisted only by a reasoning intellect, whose conclusions have since been confirmed by reading and study. To my sight, nature teems with living forms. In the woods and forests, wherever the air is pure, they are sometimes indescribably beautiful; but in the haunts of men, especially in some localities of large cities, they are repulsively, loathsomely hideous. As these cause me indescribable pain, I close my vision against them.

Paracelsus throws a great deal of light upon the nature of these beings.

"All elements have a soul and are living. The inhabitants of the elements are named *Saganes* (*Saganæ*), i.e., elements. They are not inferior to men, they differ from men by having no immortal soul. They are the powers of nature, i.e., they are the ones who do that which is usually ascribed to Nature. We may call them beings but they are not of Adam's kin." "They know all that is going on, and do often reveal it to men, who are able to converse with them. But they are very unreliable, and some are treacherous. They like children and simple-minded persons the best."

That is, the purer types of *nature-spirits* do; but, unhappily, there are other kinds of elementals.

"It was these beings," says Mr. Bjerregaard, "which Solomon employed, according to Mahomedan traditions, in erecting the temple." We are told* that "he obliged the male genii to erect various public buildings, among others also, the temple. The female genii he obliged to cook, to bake, to wash, to weave, to spin, to carry water, and to perform other domestic labours. The stuffs they produced Solomon distributed among the poor." "Solomon, we are told, once asked an elemental, who appeared to him in the form of a fish, as to how many there were of that

* Dr. G. Weil: *The Bible, the Koran, and the Talmud*.

kind, and received the following reply :—‘ There are of my species alone seventy thousand kinds, the least of which is so large that thou would appear in its body like a grain of sand in the wilderness.’ ”

Of a necessity, elementals are drawn in immense numbers to physical séances. It is like a whirling vortex of attraction, from the magnetic power given forth by an assemblage of minds, all desiring the same thing, or actuated by the same purpose. They obey a law of nature, and the same thing invariably occurs at any large assemblage of human beings actuated by one overwhelming desire or intention, of whatsoever nature. It is the presence of these volumes of elemental forces, which give those peculiar sensations so well known to psychic sensitives, and which Spiritualists are wont to term “ magnetic influences.” It is in short a *force* thus actively set in motion, which produces excitement, fervour, enthusiasm; or, on the other hand, horror, fear, panic, by which men lose their self-control, and become crazed.

Elementals are drawn into overt action by regular rhythmic sounds and concentration of mind. They mass themselves with automatic regularity in obedience to the sounds employed, obeying also the magnetic attraction of the will intent upon summoning them, till at length they obtain such force of volume that they are able to act upon objects of the material plane, partially or fully clothing themselves with matter, and produce what they are ordered to produce. They are largely employed by beings *who understand* how to manipulate them as forces or powers; and of such an immense impetus and power might this force become, unless restrained within harmless limits, that it could easily crush a house down, separating its solid walls, and crumbling them into dust.

At physical séances the prevailing desire is that spiritual entities shall visibly and tangibly manifest their presence. At the outset a circle is formed, and the company sit for the “ spirits,” without, at first, any idea who, or what, may present itself. As a general rule the summoners of spirits are ignorant that elementals exist, and when told of it, will not believe it; so they are unable to classify the nature of the manifestations they receive, attributing all, without exception, to human spirits. Many are accustomed also to accept all their information upon these matters *from the spirits*, not knowing that these, if elemental, act as mirrors to reflect back their own knowledge or ignorance.

Spiritualism is so important a factor in human evolution that, to my mind, ignorance of the laws and facts lying at the back of its abstruse phenomena becomes reprehensible in a body which inevitably must, and has, assumed a certain leading influence in the world. These laws, belonging to an unknown science, are as certain as any which regulate phenomena upon the physical plane of life, and are nearly as easily learned. Such knowledge would not make Spiritualists *less* spiritual, but far more so; nor could it destroy Spiritualism by transforming it into something else. On the contrary, the *science* still unknown, is the only true foundation for that we *term* Spiritualism, but have made mere occult phenomenalism.

This may appear to some minds a “ dark and morbid” view to take of things; but there can be no darkness or morbidity in the knowledge of facts, gained by study and experience, and given forth with the hope of benefiting others. To point out to an observer that the lovely clouds lingering upon the horizon, tinged by the setting sun, with the most entrancing colours, rivetting the eye with an irresistible fascination—betoken a coming storm, and are filled with death-dealing lightnings, might as well seem a “ dark and morbid” view to take of existing facts, apart from illusive appearances.

I have to thank the liberal-minded editor of “*LIGHT*” for permitting me to express opinions, many of which are,

I have reason to apprehend, contrary to those entertained by the majority belonging to our ranks. I have not said the half of what I could have said, had I not shrunk from awakening those emotions of displeasure and animosity which are so easily aroused by holding the mirror up to nature. I prefer that my more thoughtful readers shall hold that mirror up for themselves, and profit by the lessons they will read therein.

My object has been to aid, even by my puny efforts, the progress of humanity, and I trust my labours may prove not to have been in vain.

“CHAMBERS’S ENCYCLOPÆDIA” ON SPIRITUALISM.

Some years ago Mr. Thomas Shorter was requested by the editor of the above work to prepare for him an article on Spiritualism, to replace one of a very different type which he wished to cut out. Accordingly Mr. Shorter did write as complete an account of the rise, progress, and development of Spiritualism up to the time of his writing (about the year 1880) as the space at his disposal permitted. Imperfect in some respects it must be, for it was perforce cut down to fill a very limited space; but it contains an abstract account of the subject which is valuable. Little accessible now, it occurs to us that we shall do a service to the newer generation of Spiritualists by reproducing it in our columns.

We have not thought it well to make any attempt to bring the article down to date by supplying omissions or making additions to the text. Most of our readers can obtain access to the later works and journals concerned with Spiritualism, and can gather information respecting its later developments for themselves. It is the old records, now rare and scarce, that we conceive ourselves to be doing a good work by reprinting. The only addition we propose to make is a Bibliography which shall give the names of the books on Spiritualism and kindred subjects which are best worth consulting. This will form an answer to the question so often put to us, What do you recommend me to read on this subject? We shall add also a list of the best foreign journals. In so doing we shall not presume to express any critical opinion as to the books and journals beyond very briefly indicating their scope in some cases.

Mr. Shorter then will speak for himself; and he speaks with authority. For many years he edited the *Spiritual Magazine*, which remains now a perfect storehouse of fact, and depository of philosophy connected with Spiritualism. The fund of knowledge so acquired by extensive reading and by a wide acquaintance among all the best known Spiritualists, is such as to qualify him to give an expert opinion on our subject. His services to our work have been of the highest value, and his modesty alone has prevented him from giving a larger space to his own work in writing his historical *résumé* of Spiritualism.

SPIRITUALISM.

“Under the head of ‘Animal Magnetism,’ an account is given, from the sceptical point of view, of some of those mysterious phenomena which, under the name of Modern Spiritualism, have recently attracted so much public attention. It is proposed here to give a more complete account of these phenomena as they appear to those who hold that they are inexplicable by the commonly received laws of physics.

“That these phenomena, in their higher phases—as those of trance, healing by touch, and subjection to the thought and will of another mind—are intimately allied with those of Mesmerism,* is obvious to all who have given any careful attention to them. Spiritualists, indeed, affirm that they differ only in this—that in the one case the operator is a mortal, in the other a disembodied human spirit possessing a spiritual body instead of a physical one. Those persons most readily susceptible to mesmeric influence generally prove to be the best mediums for spirit manifestation. Wherever Mesmerism has

* In the modern fashionable phrase—Hypnotism.—ED.

been extensively practised, it would seem that the ground has thereby been prepared for the operators in the unseen world ; and indeed, human magnetism is not unfrequently resorted to for this express purpose. Many of the earliest and foremost advocates of Spiritualism in England have travelled to Spiritualism *via* Mesmerism. As is fully shown in the correspondence of M. Billault and M. Deleuze, published in two volumes in 1836, the magnetists of France anticipated by at least half a century the revelations of what is now known as 'Modern Spiritualism,' which was as humble in its origin as other great movements recorded in history, which have so largely influenced mankind.

"In the village of Hydesville, New York State, lived Mr. John D. Fox and family, much respected by their neighbours as honest upright people. The two youngest children, Margaret, then twelve years old, and Kate, nine, were staying with their parents. Soon after they had taken up their residence here, in December, 1847, they began to hear knockings in the house, which towards the end of March increased in loudness and frequency. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house, but discovered nothing. When the raps came on a door, Mr. Fox would stand ready to open it the moment they were repeated, but though he opened the door on the instant, he could detect nothing, and no one was to be seen ; nor could he obtain the slightest clue to the cause of these disturbances. But through all these annoyances Mr. and Mrs. Fox clung to the belief that some natural explanation of them would be found. Nor did they abandon this hope till the last night of March, 1848. Wearied out by a succession of sleepless nights, and of fruitless attempts to penetrate the mystery, the family had retired very early to rest ; but scarcely had the mother seen the children safely in bed, and was retiring to rest herself, when the children cried out : 'Here they are again !' The mother chid them, and lay down. Thereupon the noises became louder and more startling. Mrs. Fox called in her husband. The night being windy, it suggested to him that it might be the rattling of the sashes. He tried several, shaking them to hear if they were loose. Kate happened to remark that as often as her father shook a window-sash, the noises seemed to reply. Turning to where the noise was, she snapped her fingers, and called out, 'Here, do as I do !' The knockings instantly responded. She tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes ! It—the mysterious something—could see, then, as well as hear ! She called her mother. 'Only look, mother,' she said, bringing her finger and thumb together as before. And as often as she repeated the noiseless motion, just so often responded the raps. This at once arrested the mother's attention. 'Count ten,' she said ; ten strokes were distinctly given. 'How old is my daughter, Margaret ?' Twelve strokes responded. 'And Kate ?' Nine ! 'What can all this mean ?' was Mrs. Fox's thought. Who was answering her ? Was it only some mysterious echo of her own thought ? The answers to the next question she put seemed to refute this idea. 'How many children have I ?' she asked aloud. Seven strokes. 'Ah !' she thought, 'it can blunder sometimes.' And then, aloud, 'Try again.' Still seven strokes as before. Of a sudden a thought crossed her mind : 'Are they all alive ?' she asked. Silence for answer. 'How many are living ?' Six strokes. 'How many dead ?' A single stroke ; she had lost a child. Then she asked, 'Are you a man ?' No answer. 'Are you a spirit ?' It rapped. 'May my neighbours hear if I call them ?' It rapped again. Thereupon she asked her husband to call a neighbour, a Mrs. Redfield, who came in laughing. But her mirth was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe ; and when, in reply to a question about the number of her children, by rapping four, instead of three, as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, the mother burst into tears.

"Of course a knowledge of these things could not be kept secret. The news soon spread, and the utmost excitement prevailed in the little village and beyond it. Neighbours flocked in, and the house was besieged, and the time of the family wholly taken up with curious and eager visitors. Formal depositions appeared in more than one publication. The earliest of these, published April, 1848—a pamphlet of forty pages—contains twenty-one certificates, chiefly given by the immediate neighbours. Most of the witnesses offer to confirm their state-

ments, if necessary, under oath, and express their conviction that the family had no agency in producing the sounds.

"It was found that these were more marked in the presence of Kate Fox, and in the hope of getting rid of these annoyances, Kate was sent on a visit to Mrs. Fish, a married sister, at Rochester. The only result was that, while the rappings did not cease at Hydesville, a new and more extended scene of operations was given them at Rochester, whither they followed Kate, and were found also to accompany her sister, and a girl who resided with them.

"On one occasion, a visitor suggested that the alphabet should be called over, to see if the sounds would respond to the required letters, and so spell out a communication. A shower of raps followed, as if to say : 'Yes, that is what we want !' The first message so given, was : 'We are all your dear friends and relatives.' Then the name of 'Jacob Smith,' Mrs. Fish's grandfather, was given. Previous to the spiritual telegraphy thus commenced, the only mode of communication had been by asking questions, one rap being understood as an answer in the negative, three in the affirmative, and two, doubtful, or that the answer could not then be given. It was now asked that a signal should be given when the alphabet was required ; this was responded to by five strokes, which was henceforth understood as a call for the alphabet ; and so a code of signals was instituted.

"Similar demonstrations occurred about this time, independently, in the homes of some of the most respectable inhabitants of Rochester. At length it was communicated by the rapping that the facts should be given to the world, with a view to open up a more extended intercourse ; and instructions were given as to where, how, and by whom, this was to be done. There was much difficulty in getting the parties named to take the responsibility, and incur the discredit and ridicule of this step ; but their scruples were at length overcome ; and on the 14th of November, 1848, a public lecture, giving a simple narrative of the facts, was delivered in the Corinthian Hall, Rochester, to an audience of about 400 people. The rappings, as had been promised, were distinctly heard in all parts of the hall ; and a committee was appointed by the audience to investigate the subject, and report at a subsequent meeting. The committee all agreed that the sounds were heard ; but they entirely failed to discover any means by which they were produced.

"This result was very different to what had been confidently anticipated, and the dissatisfied audience, amazed at the failure, appointed a second committee, which it was expected would make such an investigation as could not fail to find out the trick ; and when this committee, after the strictest investigation, only confirmed the judgment of its predecessor, the excitement became intense ; and a third committee was appointed, consisting of those who had shown the most determined hostility to the reports of the previous committees, and who had expressed the utmost confidence in their ability to detect the imposition. It certainly was no fault of theirs that they did not. They resorted to every means their ingenuity could devise ; but no fraud could be detected, no explanation given. The 'mediums' were separated, and their friends were rigorously excluded from the sittings of the committee. They were unexpectedly removed, first to one house, then to another. A committee of ladies divested them of their clothing ; feather pillows were placed under their feet ; the stethoscope was applied to see that there was no movement of the lungs by which the sounds could be made. Under every condition imposed, the obstinate raps came—on doors, floors, walls, ceiling ; the place seemed alive with them. When this final committee, baffled and mortified, made known their failure, the meeting broke up in the greatest excitement and confusion. But the object was gained : the facts were reported and commented on in all the journals throughout the country."

(To be continued.)

"WHEN I tell any truth, it is not for the sake of convincing those who do not know it, but for the sake of defending those who do."—WILLIAM BLAKE.

"REMEMBER always that the deepest truth, the truest of all, is actually unspeakable, cannot be argued about, dwells far below the region of articulate demonstration ; it must be felt by trial and indubitable direct experience ; then it is known once and for ever."—GOETHE, quoted by Carlyle.

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Light :

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

SATURDAY, MAY 12th, 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.

TIME.

Amid all the prevalent discussions as to the conditions under which matter is evolved out of spirit, or spirit out of matter, there is generally, with Materialists and Spiritualists alike, a curious assumption of the permanence of present conditions. The Spiritualist who imagines his departed friend to be living a happy and agreeable life possibly in the possession of "property" that he was not blessed with here, has surely never grasped anything outside the continuity of the present state of things. Nor is there any attempt at realising any other than these same conditions in the "érraticité" of the French Spiritist. The dwellers in the "spheres" have the same time and space as we have, and come back to their different re-incarnations with only a change from "fluidic" to "solid." Now and then some speculators, but generally outside the circle of Occultists, have attempted, as in "Flatland," to surmise, at any rate, the possible existence of a state of things different from this, different, that is, as respects the dimensions of space, and so forth, as we know them. But little else has been done.

When a clairvoyant sees through a stone wall, it may of course be said that the conditions of his sight are very different from ordinary conditions; so they are in a way, but the fundamental conditions are really the same. That the clairvoyant sees between the molecules is simply an exaltation of the faculty of vision, for we know there are spaces between those molecules, through which we could all see were our eyes adapted for the purpose. When, however, a prophecy of future events, afterwards realised, has taken place, or a true history of the past, a history unknown generally, is given, then we may fairly look for conditions absolutely and entirely different from those with which we are generally acquainted. The series of remarkable prophecies of the Scotch seer as to the fortunes of the Seaforth family is a case in point. It is strange to see the smile of incredulity flit across the face of the Occult philosopher when space of four dimensions is mentioned; he dismisses it with as easy a grace as certain others have dismissed all the accredited phenomena of Occultism. He does not understand it; that is enough. Yet it would seem a possible thing for such so-called space

to exist, even though one can neither understand nor explain it in terms of cognition at present at our disposal.

But though we cannot say much about such space, very much because of the difficulty of expression, yet it does seem easier to talk about a condition in which what we call Time is of more than the one dimension in which we know it. As we know of space of three dimensions it seems a little less difficult to grasp the idea of an extension to two or three dimensions, of anything which we as a rule only conceive of as of one dimension.

The set of sequences which we call time is essentially of one dimension only. When we look back in the ordinary way of recollection we go back over the sequences, and apparently do little, if anything, more. But if an individual could stand outside the line of time, he would be conscious of neither past nor future, in the ordinary sense of those words. A man standing on a plain can look along a row of trees on that plain in either direction; so a person existing in two dimensional time could prophesy, or trace back the past as easily as we can see the present. To such a one there would be neither past, present, nor future.

We may go a step further. Across any surface an infinite number of lines may be drawn; what is there, then, to exclude an infinite number of different sequences, or of different *times*, to an equally indefinite number of individualities? It may be, indeed, that the crossing of these lines, or sets of sequences, may help to explain some of the phenomena of life which are such a puzzle to us now. Let us suppose a set of sequences of which a regular curve is the type, and not a straight line—such a curve, say, as that used for representing regular wave motion, a regular undulation curve, and let us suppose also such a curve running along by a straight line so as to touch it, as it would do, at regular intervals—the sequences of the life represented by the curve would then come into the sequences of the life represented by the straight line, and we have at least an illustration of that law of periodicity which even the stubborn facts of statistics show to be the rule in moral as well as in physical life.

The phenomena of dreaming seem in some ways to show that this speculation is not an idle one. The incongruous mixing up of details in certain dreams, and the well attested prophetic character of others, receive an explanation at once, if the dreamer is allowed at times to have stepped out of our one dimensional time into a region in which there is no past, present, or future. Without going further into speculations as to *n*-fold extensions of space, and the corresponding multiplicity of sequences or times, what a vista of infinite variety is suggested—a vista which makes our present condition with all its stupendous interests sink into a nothingness to which the smallness of our earth, as compared with the visible universe, is but a feeble representation.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

On Tuesday next the May conversazione of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall. It will be an "open" night, without any formal paper, but devoted to music, conversation, and inquiry. Such of the audience as desire to ask any practical question, on which they seek for guidance or information, are invited to send up their queries in writing to the President. It may perhaps be possible to get an interesting discussion on points of difficulty so raised. The doors will be open at 7.30 p.m., and the chair will be taken at 8.30. It may be well to say that Mr. Littler's picture, representing a materialisation séance, will be on view. The picture, a work of art of great merit intrinsically, is of especial interest to Spiritualists. The picture was accepted by the Hanging Committee of the Academy, but unfortunately was crowded out.

A THEORY OF HUMAN LIFE.

An attempt to form the basis for a Theory of Human Life in accordance with the conclusions of reason on established facts.

BY J. BAYNES THOMPSON.

(Continued from page 209.)

The next property of the organism is sensitiveness, that is, the response to stimuli, or the response of the organism to the action of external matter upon it. This plants have in an incipient form; as, for example, in the cases mentioned already, also in plants turning to the light, sunflowers to the sun, or the sensitive plant to the touch, and more especially in carnivorous plants, of which, when a fly touches the hairs on the leaves, the fibres of the leaves, or quasi muscles, respond by contracting and folding up the leaf and imprisoning the fly and killing it; then the glands of the leaf shed upon it a digestive fluid, and when it is digested, the matter is absorbed by the leaf, and it then falls back into its original position till another victim presents itself.

In animals this sensitiveness is carried to the highest perfection, that is, to sensation, where certain parts of the organism are specialised into organs of sense to receive stimuli from special external media, as the ether, the air, auras, solutions, and solids. Yet it begins in animals as low as it does in plants; for that of the carnivorous plant is on a level with that of the polypus and sea anemone. Though animals are higher than plants, the lowest animal is not developed out of the highest plant, but they are both developed from the same root, that is, from organic matter that has the power of directing its own motions to the formation of special organs. By organic matter is not meant mechanical matter that has been organised as a shell to the living organ, but matter that has in itself the germ of that power. The development of living things seems not to be in a direct line, but as a tree, where there are a leading branch and side branch developments, which again develop into smaller branches and twigs; this is the case both with plants and animals.

The horse and the duck are not developed, in a direct line, the one from the other, but from the same root through different side branches; the horse through the stag family and the duck through the winged lizard family. Though each organism passes through all the stages of development from the germ to the perfect organism, they are only the stages in its own direct line.

To sensitiveness succeeds self-consciousness, and with this begins reason. Self-consciousness is that stage of development which commences with the recognition of the difference of the self and the not-self. Then reason commences with the assorting and arranging the impressions from without, in comparing like and unlike, in aggregating or segregating likes, and in noting the sequence of things, which we call cause and effect.

Here also the self-direction of the motions of organic matter becomes *Will* in the perfected organism or self-determination of the direction of the motions of the organism. There is no difference in kind between this and the self-direction of organic matter of its motions to form a nucleated cell or organ; the only difference is that of degree of development.

This is the first rough sketch. Let us return upon it and amplify a little so as the better to comprehend it.

When we wake to self-consciousness and intellectual life we perceive that there is something outside of us, and we also feel that we are distinct from it. Then the question arises, What is that outside of me? And also the question, What am I? And to neither of these questions can we give an answer, nor indeed can an answer be given. It is only the How of the existence of the me and the not me that can be answered.

But we give a name to the unknown something outside us, and call it matter or substance. By-and-bye, we arrive at the knowledge that the material of which our bodies are formed resolves itself into matter altogether similar to that outside us, and that this matter which has been taken up enables us to act on external matter, and when its force has been used for that purpose it is dropped and fresh matter taken up, so that our body appears to be but a possession, an instrument. Of what are we formed then? We do not know. We call it spirit: but that explains nothing. Spirit originally meant only a puff of air or volatile matter, or the breath, and in no case has it any fixed meaning. Nevertheless we must have names for things; although we cannot know what spirit is in itself any more than we can know what matter is in itself.

We next inquire in thought, Whence are we? Where are we? And whither are we going? For the present we know that we are living upon a portion of denser matter which is floating in the rarer matter of the infinite universal matter; that there is no limit to this universe of space in which matter moves; for a limit cannot be imagined; if it could there would still be a beyond. Therefore we have come from no whence, and can go no whither; and it is here we have been, are being, and shall be developed. There is no whither out of the universe. Therefore all that is, is a never ending development and onward progress into higher forms of that which always existed. The question then is, how?

We know through our senses that there is motion, and by our reason that there must be something that moves. That something we will call *substance*, because substance means that which underlies the properties of matter. We see clearly that there cannot be motion without substance; but we do not see so clearly that there cannot be substance without motion. Let us suppose that there can be substance without motion; then that substance could have no force, no resistance, no property except that of extension. That means that it occupies space, which is only that it is not nothing. But it has no properties to prove that it is something, and cannot be conceived as something. Space has extension, but space is nothing, and extension only means the possibility of motion. Therefore, we cannot conceive of substance as existing without motion, nor motion without substance. Space is a condition necessary to the existence of matter, and no limit can be set to that condition; for if we imagine a limit there is still an outside to that limit, which is equally space; and as space is only a condition of the existence of matter, therefore neither can there be any limit set to matter. That is, matter is *infinite*; that is, illimitable. But we can see that matter is not only illimitable in extent, but also in duration; for matter is, and can never have been, nothing; because out of nothingness nothing comes, nor can something ever become nothing. To assert the contrary would be to assert a self-contradiction. For if something can be produced from nothing, there must be progression from nothing to something, and in that progression there must be a middle term; without that, change is not possible. But in this middle term there can neither be nothing nor something, or else this middle term is both nothing and something; both equally self-contradictions; therefore impossible. But this need not have been put in logical form; for it can easily be seen that nothing cannot change because it is nonentity, and neither affirmation nor negation can be made about it. By matter here is meant all that can be conceived to exist, whether it be matter with which mechanics and chemistry deal, or that finer matter usually called spirit, which thinks and reasons; for motion exists; therefore a substance that moves. Thought exists, therefore a substance that thinks. Or as Professor Clifford has called them—matter-stuff, and mind-stuff.

The motions of mechanical matter in its molecular

form are conceived to be in straight lines. Indeed, no other form would account for the pressure of elastic fluids, such as gas and steam. The theory is that molecules are moving in every direction in straight lines, each molecule moving straight on till it encounters another moving molecule, and this is called their free path. At encounter they will rebound, but the direction of their motions will be changed according to the angle of their encounter. From this it follows that the pressure on the containing vessel will be equal at all points, as in a steam boiler. But with what inconceivable velocities must the molecules of steam move; since by their impact a half-inch iron plate can be riven and projected hundreds of feet. These molecules have no power of changing their motions either in quantity or direction. If change comes, it must be from contact with other molecules, that is, from without. This has been called the property of inertia; that is to say, in whatever state a particle of matter is found, in that state it remains till acted on from without. But this is only true of mechanical, or what may be called, dead matter; though, strictly speaking, perhaps no matter can be called absolutely dead, as it all possesses force, the result of motion; but it is dead as having no self-directing power. This organic matter has. By organic matter is not meant organised matter—that is, mechanical matter built up into organs—but the self-directing matter which first forms itself into an organ and then takes up mechanical matter into it. Just as the albuminous, or what may be called the living, part of bone takes up dead phosphate of lime into it to strengthen it; so that it may serve as an instrument to act on external matter.

There is an earlier stage of organising matter than the nucleated cell, namely, the quasi-organised matter called protoplasm, or that from which organs are formed. It is here that the development of living things commences. An organism is formed, and if the process be always begun anew, then a similar organism only is formed, and no progress made; but if, when the organism has attained its highest perfection, a germ is emitted, that germ begins its course where its progenitor had reached, so that progress is made. The struggle is ever onward, else development would be impossible.

The theory of the origin of species is that the organism has power in itself to bring itself into agreement with surrounding circumstances, so that the fittest may survive. And so undoubtedly it has; but there is a higher stage than that, and that is when the organism has arrived at that state when it begins to bring its surroundings into harmony with itself, and that is with man when he has arrived at that state which is called civilisation. Man takes up his abode in an uncultivated district, where in winter the rivers overflow and leave pools and marshes. The summer sun comes, but its heat is exhausted in evaporating the water, and it does not heat the ground; consequently the ground remains sterile and the locality unhealthy. The winter comes and the cold augments from year to year. But he embanks the rivers and drains off the water; the sun then warms the ground and the climate is ameliorated. Or he inhabits a dry climate. He then makes canals and reservoirs, and irrigates the land, or he plants trees to attract moisture, and so get rain. If at any time of the year it is too cold for him, he artificially warms his surroundings, makes light for himself, and in fact, uses all the forces and products of nature below him to bring his surroundings into better harmony with himself; and thus also he advances his own development. At the beginning on this earth the activity of the matter-stuff was so great that the mind-stuff cannot be perceived to have acted at all. But as the activity of the matter-stuff abated the activity of the mind-stuff came into play, and its activity must have been enormously great, the immense deposits of chalk and silicious matter being merely the

rubbish from the broken shells of myriads of animaculæ. But now that man has grown out of all this development, mind-stuff, through him, asserts its mastery over matter stuff.

All organisms appear, when viewed superficially, to pass through a cycle, namely, germination, growth, full development, propagation, decline, death. But this is in the external only. The germ contains the internal organism in all its parts; though in most cases not more than one millionth of the weight of the fully developed organism, yet it contains the whole of the parts, the ponderable matter being simply the envelope; the real living germ cannot be weighed.

In the human species we can see the resemblance between the parent and child more clearly than in other animals. In many cases the resemblance is most striking and carried into such detail as no one would have imagined, even to warts and moles, complexion, hair, limbs, gait, holding of the body, and *timbre* of the voice. Therefore the germ contained a perfect copy of all the members of the parent.

(To be continued.)

SPIRITUAL TEACHING FROM AN ANCIENT SOURCE.

(From the *Khandagya Upanishad*, Khandas xi., xii., xiii.)

1. "If some one were to strike at the root of this large tree, it would bleed, but live; if he were to strike at its top, it would bleed, but live. Pervaded by the living self, that tree stands firm, drinking in its nourishment and rejoicing.

2. "But if the life (the living Self) has left one of the branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son knew this." Thus he spoke:—

3. "This body indeed withers when the living Self has left it; the living Self dies not. That which is the subtle essence, in it all that exists, has its Self. It is the true. It is the Self, and thou, Svetaketu, art it." . . .

1. "Please, sir, inform me still more," said the son.

"Be it so, my child," the father replied.

"Fetch me from there a fruit of the nyagrodha tree."

"Here is one, sir."

"Break it."

"It is broken, sir."

2. "What do you see there?"

"These seeds almost infinitesimal."

"Break one of them."

"It is broken, sir."

"What do you see there?"

"Not anything, sir."

The father said: "My son, that subtle essence which you do not perceive there, of that very essence this great nyagrodha tree exists."

3. "Believe it, my son; that which is the subtle essence, in it all that exists, has its Self. It is True. It is the Self, and thou, O Svetaketu, art it."

1. "Please, sir, inform me still more," said the son.

"Be it so, my child," the father replied.

"Place this salt in water, and then wait on me in the morning."

The son did as he was commanded.

The father said to him: "Bring me the salt you placed in water last night."

The son looked for it, but found it not, for of course it had melted.

2. The father said: "Taste it from the surface of the water. How is it?"

The son replied, "It is salt."

"Taste it from the middle. How is it?"

The son replied, "It is salt."

"Taste it from the bottom. How is it?"

The son replied, "It is salt."

The father said, "Throw it away, and then wait on me."

He did so. "But salt exists for ever."

The father said, "Here also in this body, forsooth, you do not perceive the True, my son, but there indeed it is."

3. "That which is the subtle essence, in it all that exists, has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it."

JOTTINGS.

The Better Way reprints in *extenso*, without any acknowledgment, the list of opinions of eminent men on Spiritualism which we compiled and occasionally print. What is more, it prints our matter in a sadly bungling way. Baron Carl du Prel will hardly be recognised as Baron Car du Peel, as it pleases our contemporary to call him. We do not object to our matter being reproduced, but we should like its source acknowledged and its words properly spelt.

The *Gnostic* (San Francisco) gives an article of the late Dr. Anna Kingsford's on "The Systematisation and Application of Psychic Truth," extracted from our pages. There is also an "In Memoriam" notice by the editors, and another, which we published at the time of her lamented removal, reproduced *verbatim* but not acknowledged.

Two poems, one by Mrs. Louise Chandler Moulton, and another by her close friend, Philip Rourke Marston, we extract from the *Gnostic*. "My Saint" is very charming, with a ring throughout it of true pathos.

This is from Mr. Gladstone's latest article on *Robert Elsmere* :—

"Looking for a comprehensive description of miracles, we might say that they constitute a language of Heaven embodied in material signs, by which communication is established between the Deity and man, outside the daily course of nature and experience."

And this is from the same source :—

"We may assign to miracle a body and a soul. It has for its body something accepted as being either in itself or in its incidents outside the known processes of ordinary nature, and for its soul the alleged message which, in one shape or another, it helps to convey from the Deity to man."

The ex-Premier has never shaken off his ecclesiastical habit of mind. He was more at home in his defence of Church and State, and in his impeachment of Vaticanism, than he is in other matters. His interest in theology is permanent, in other things transient and fugitive. His notice of *Robert Elsmere* is extremely striking and suggestive even to those who do not agree with its line.

A Secret Inheritance (B. L. Farjeon) is a three volume novel of a very striking and rather repulsive type. There is a good deal in it that falls within the lines of our special thought, but the improbabilities of the story are strong. There is a good deal of mesmerism, of the mysterious sympathy said to exist between twins, of dream-warnings, and thought-transference. The book is one more proof amongst many of the extent to which the study of these and kindred problems has influenced the whole fabric of contemporary thought.

Mr. F. W. H. Myers contributes to the current number of the *Nineteenth Century* a striking article on "The Disenchantment of France," in the course of which he discusses, amongst other matters, the decay of faith, the loss of belief in the cardinal and central doctrines of the Christian religion, and along with that the decline of Christianity, almost without a regret. He has some deeply interesting remarks on the extent to which scientific demonstration of a spiritual part in man may be expected to buttress up this tottering edifice.

He also sends to the *Fortnightly* a very interesting though brief notice of the work and life of Matthew Arnold. This most accomplished mind is receiving a due share of regretful appreciation now that it is gone from amongst us. Perhaps none who knew him is more qualified to analyse his many-sided character, and to fix its traits, than Mr. Myers.

The May number of Mr. Hopps's *Sermons for our Day* contains an Easter sermon, the key-note of which is "No one can die: there is no such thing as death." "The Christs of the world see the light, and believe and tell us." "We shall live, and you will live. There are many homes in the Father's house."

The other sermon (each number contains two) is on "The Mystery and Beauty of Life."

"We are such stuff

As dreams are made of: and our little life
Is rounded with a sleep."

"What if we are the dreams of God?—with this difference—that God dreams or thinks things into real life: so that, when

the dream is over, and the little dream-life is 'rounded with a sleep,' the characters of the earth-drama live on amid, not dreams, but bright realities."

The *Cambridge Review* enriches our vocabulary with a new term. "Seraphita" is an amusing fragment; an account of a materialisation séance, the writer of which describes himself as "going a-spooking—no heel-taps, no knee-raps, and no Slade-pencils," but the "real article" above proof, at a Penumbra séance. "A-spooking" is new.

A PARABLE.

A magic circle holds me round to-day,
The air is vital with the young, sweet Spring;
In the fresh wind the leaves and grasses sing,
The songs of birds are blown from spray to spray;
The tune is pure and ardent, and how gay!
Now falls the saintly dusk; low whispering,
The gentle wind goes by with flagging wing,
The sun to follow on his downward way;
Great quietude of moonlight holds the land.
Now if one word I whisper to the air,
If one way turn or even stretch my hand—
The spell is broken, and my Spring to scare,
Comes Winter back; and, shivering I stand,
Once more the old blast of his old winds to bear.

PHILIP ROURKE MARSTON.

MY SAINT.

O long the weary vigils since you left me,—
In your home, I wonder, can you know
To what dread-utmost your loss brought me,
Or half it meant to me that you should go.

The world is full indeed of fair hopes perished,
And loves more fleet than this poor fleeting breath.
But that deep heart in which my heart was cherished
Must surely have survived what we call Death.

They cannot cease—our own true dead—to love us,
And you will hear this far-off cry of mine,
Though you keep holiday so high above us,
Where all the happy spirits sing and shine.

Steal back to me to-night from your far dwelling,
Beyond the pilgrim moon, beyond the sun;
They will not miss your single voice for swelling
Their rapture-chorus—you are only one.

Lavish my soul, as with divine embraces—
Teach me, if Life is false, that Death is true—
With pledge of new delights in heavenly places
Entice my spirit—take me hence with you.

LOUISE CHANDLER MOULTON.

PRAYER.

The following indicates not an answer to the prayer, but a direct communication. It is related by Dr. Wilson, of Philadelphia :—"The packet ship, *Albion*, full of passengers from America, was wrecked on the coast of Ireland, and the news was that all on board had perished. A minister near Philadelphia, reading a list of the lost, found the name of one of the members of his congregation, and went immediately to inform the wife of the sad fact. She had been earnestly praying during the voyage of her husband, and had received assurance of his safety amid great danger. Hence, to the astonishment of her pastor, after he had informed her of the shipwreck, and showed her the list of names of those who were lost, she told him that it was a mistake, that her husband had been in extreme peril, but was not dead. When the next tidings were received it proved that her husband was among the passengers, and had been in great peril, but that he had escaped, and was the only one saved."

There could be no connection between the wife's prayer and the safety of her husband, but the state of mind induced by prayer allowed her to receive the message of his safety.—HUDSON TUTTLE, in the *Golden Gate*.

MESSRS. BLACKWOOD announce as in the press the long-promised work by Mr. Laurence Oliphant on *Scientific Religion; or, Higher Possibilities of Life and Practice through the Operation of Natural Forces*. It will have an appendix by a clergyman of the Church of England.

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.

Under Chloral.

To the Editor of "LIGHT."

SIR,—The following experience may be interesting to your readers, but first I must briefly describe the circumstances which led up to it. I arrived in Vienna at 6 a.m. after a tedious all-night journey without sleep, from Passau, the previous night at Nurnberg having been just as wakeful owing to the thought of rising at 4 a.m. to catch the train; so that I had had two nights without sleep, in addition to much anxiety not lessened by being told at Vienna that I could not have my luggage (which had preceded me direct from London), until 7 a.m., when the Custom House opens. There was nothing to be done but to drive to my hotel in the bleak, snowy morn, take my bath and breakfast, then drive again all through the city from one Custom House to another, until ultimately my beloved belongings were found and carried off in triumph, to the amusement of a host of officials; all this occupying from 6 a.m. till 12 o'clock, and involving three fiacres, two busses, and worry inconceivable. A note awaited me at the hotel inviting to lunch and dine (with friends whom I only as yet knew by correspondence) at two o'clock, and now 'twas noon—my brain so abnormally active, flushed cheeks, and a general feeling of being strung beyond "concert-pitch"! I feared a sudden reaction, which would be very disagreeable amongst new acquaintances, especially to one not addicted to "hysteria," while to remain all day alone in the hotel was equally distasteful, and the idea of sleep or rest even was out of the question; so I bethought me of a little bottle of chloral, coaxed from a medical cousin to mitigate the miseries of *mal de mer*. Loosening my clothes and hair I lay down on the bed and took the full dose, and these were my sensations and the effects. First, it seemed I was caught up by a breeze that came at intervals, each wafting me along, my sense of hearing gradually being lulled until the sounds in the hotel (piano playing upstairs, domestic warbling *Pestal* down, people on the stairs, &c., &c.), all seemed left behind farther and farther off, though never quite unheard. Then I saw myself—how best describe? From notes taken immediately afterwards I find I say that I saw myself, my dual self or selves, both bearing a strong resemblance to the creature who writes this, yet neither *exactly* like, for while the one was beautified, spiritualised, and appeared to glide along like some fairy being in a sublimated atmosphere of pale golden light, the other was still less attractive than the ordinary mortal my friends know as Caroline Corner. The two went along together much as when one walks in the London street by night, accompanied by one's shadow, the latter at times (as when approaching a gas lamp) coming in front, at others receding, until it appeared as a mere unsubstantial shade behind this uglier I. For all its lack of comeliness I had an affection for it though. I observed, too, how it looked up yearningly sometimes at its colleague and then its greyness was lit by a sort of halo that descended upon it from the higher beautiful atmosphere and made efforts to draw it magnetically up to the other. But again it grew grey and I saw its element was that of the material, and thoughts having their roots therein; it was that kept it down and dark. As I followed them along, however, I perceived the gradual merging of the two, not the higher into the lower but the lower into the higher. The completion I did not arrive at, but above them again and again I saw the vision duplicated, and so it was, ever and ever repeated, when I awoke to find I had been lying perfectly still on my back for just one hour, the piano was still being played and poor "*Pestal*" was still uttering his last farewell to earth in mournful numbers by way of an accompaniment to scrubbing in the lower regions.

Gonobitz, Styria.

CAROLINE CORNER.

The Higher Aspects of Spiritualism.

To the Editor of "LIGHT."

SIR,—It has often been in my mind to address you a few lines on a subject which I have not seen exactly touched upon by the many correspondents of "LIGHT," though I am always glad to observe, as in the remarks of "Y. Z." in a recent issue, a reminder of the "Higher Aspects of Spiritualism," of the "Communion with the Highest," which should surely be the aim of all true Spiritualists. But, do all those whose minds have been enlightened by the broader views springing from their new-found faith, consider to what an extent this communion, which should be their highest aim, is already a possession of many whom they perhaps despise for narrow views and even pernicious doctrine? And yet is not this the case?

Do we realise enough that, precious as are fuller and broader views of truth, there is something which transcends any kind of intellectual perception or conviction?

And, is it not the case that, as at the time of the Reformation, much that was true, and many customs which were useful, were discarded with the errors which had crept into the Church, so in these days there is danger of much that is precious in our older faiths, and many religious observances which are of inestimable value, being pushed aside as obsolete and superstitious?

Should you think these remarks worthy of insertion in the pages of "LIGHT," I beg to subscribe myself, yours truly,

W. E.

The Blessed Sacrament.

To the Editor of "LIGHT."

SIR,—In these days of renewed spiritual life, are we justified in ignoring so completely the channel of communion between God and man, known in the Churches as the Blessed Sacrament? It is to be remarked that while other services are, among New Dispensationists, falling into disuse, this one is increasing in importance and power every day amongst those who condescend to weekly attendance on it. We constantly hear that "angels and archangels and all the company of Heaven," are consciously present amongst the worshippers. A testimony of this kind was given me last All Saints' Day by a friend. The year before, I was present at a celebration with some ladies whose mother had very recently passed over, and whose father had done so many years before. A cousin, who was also in the church, told me afterwards that her uncle and aunt had both been close to her during the service. Both had been Scotch folk, and not one of the three had ever had any ideas of special communion at that time, nor were they Spiritualists.

Moreover, though the great Founder of Christianity connected this Sacrament entirely with His own Substance and Life given and received therein, the reception of material food as a sacrament or medium of communion between the Creator and His creatures was well known in pre-Christian times, when the proper and natural channels of spiritual power were better understood than in the present day. For instance, in the rites of early Buddhism we find the Amrita, the Bread of Life or Immortal Food, given through rice and scented water. In Brahminism a large rice pudding in globular form is the offering of the Bloodless Sacrifice. An Egyptian hieroglyphic shows Isis bending from a vine towards the worshippers below; in one hand she holds the paten, in the other the flagon. Wine being, by correspondence, the life as it is the blood of the grape, represents the Spirit of the Father; bread, being substance or soul, represents the Mother or Divine Wisdom. No one can deny the flood of spiritual life and power that has passed over the world of late years, and, in our own country it has been accompanied, in the National Church, by the revived belief in the Holy Food. Thousands bear witness that in them the Divine Life is entirely given and stimulated by the Sacrament, which, from the days when the great occultist, Melchisedek, brought forth the bread and wine, has been one of its chief vehicles. In and through Christ all may share what in the olden times was reserved for the favoured few; the Holy of Holies is now thrown open to the Gentiles. Like everything else in these resurrection days, this Sacrament is increasing in life and power. Thanks to the blessed inflow of spirit help and love from the other side into our atmosphere, Heaven is being rapidly established upon earth. Consequently the time has been reached spoken of by the Lord when He said, "I will no longer drink of this fruit of the vine till I drink it new" (the Greek word signifies a higher, better quality) "with you in

My Father's kingdom." At any moment now these words may literally be fulfilled.

If I may give my own experience I can only say that the perception of the Divine Power in the Blessed Sacrament came to me quite unexpectedly, and from practical experience, at a time of sore need, and it has made to me, soul and body, all the difference between vegetation and living.

These things will seem like idle tales to some. So do the articles and stories in "LIGHT" to others. We have no right to claim a monopoly of truth, or to deny that what is darkness to ourselves may be clear as day to others.

At any rate, attendance at the Holy Eucharist was strictly commanded by the Founder of our religion, if we claim to be Christians at all. It is not conceivable that He Who was the Father's will should not have known that will regarding the children's bread.

Experientia docet; an Early Celebration, where the manifested Presence is earnestly looked for, will teach us all that in this, as in all else, Jesus Christ "came not to destroy but to fulfil."

Y. Z.

Inspired Art Needlework.

To the Editor of "LIGHT."

SIR,—May I ask whether any lady readers of "LIGHT" would be inclined to help me in an investigation? The case is this:—I found out (as most natural mediums do find out) that, precisely at those crises when art needlework *ought* to be an invaluable resource, it is practically valueless, because the act of following with a needle lines traced with a pen, is, during such crises, injurious and distracting. It occurred to me to try whether the method of Gratre and Boole for organising intellectual material could be so applied as to evolve an art of needlework independent of drawings or tracings. I soon found that I had invented an agreeable and healthful recreation, suited both to those whose nerves are overstrung and to those whose eyesight needs care. Experts in art needlework said that my work (though, of course, very inferior in skill) had some of the characters which distinguish real old Indian from all modern imitations. (I had not been trying to imitate anything.) It next occurred to me to try applying my method within small spaces. I now found I was re-creating certain Japanese patterns. As Boole's Equation is only an algebraic proof of the correctness of certain ancient rules for procuring healthy inspiration, it is not wonderful that it has led us on to the track of a few old secrets.

Some friends have taken the matter up, and for more than a year have been doing "inspired" art needlework. We have agreed not to publish our methods for at least another year, as we wish to keep the parasite of quackery from fastening on our work till it is strong enough to defend itself. But discovery is pouring in on us faster than we can work it out. We want a few additional hands, who would learn what we know; and then work in their own way at their own homes; and meet us occasionally to compare results.

It is not a matter of payment either way: each lady buys her own material where she pleases, and does what she likes with her own work. (Beautiful inspired effects can be produced with very inexpensive material.) We should also like to meet one or two persons who would try to apply our method to decorative painting.—I am, sir, yours truly,

MARY BOOLE.

TO CORRESPONDENTS.

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

RECEIVED. *The Soul in Human Embodiments*: A series of teachings on Re-incarnation given through the mediumship of Mrs. C. L. V. Tappan Richmond.

A. K.—We prefer not to publish such narratives as you send unless they are the product of long experience, and very careful observation. Such alone, and then only if attested by several witnesses, are of any value to those who were not present, and to the general reader.

A SUBSCRIBER.—Magnetic treatment has been more successful with the eye than, perhaps, with any other class of ailment. Many cases are recorded, but we have no time to refer to cases which are recorded in the Spiritualist journals of the last fifteen years, in the *Spiritual Magazine*, *Human Nature*, the *Zoist*, and all periodicals devoted to Spiritualism and kindred subjects.

RESPICE FINEM.

When we gain the lofty summit where our earthly horizon blends with the heavenly, the accidents of time, which seemed so unjust and cruel, are lost in the eternal significance of our being. On that immortal life, all religious systems, all satisfying ethical codes, and the aspirations of the heart are founded. We are this day immortal spirits as much as we shall ever be in the future ages; clay-clad spirits with earthly limitations, but the celestial body, though developed in this physical or terrestrial form, is the same thus obscured as it is after the silver cord has been severed. We are in the courts of Heaven to-day, and stand in the presence of the Divine Father. And thus the lesson of ethics and religion is pressed upon us, that we order the conduct of our lives, conscious of the position that is ours, as beings living, not for the fleeting pleasures of time, but the realities of eternity. If fully conscious of this stupendous fact, we shall, in full consecration of ourselves to that which is right and true, place all selfishness beneath the iron heel of the spirit, and our mercy and charity and all-embracing love will find an ideal in Him who through the ashen lips of death murmured: "Father, forgive them for they know not what they do."

Rest assured, weeping friends, the wife and mother will find no place in this great universe so attractive, so replete with joy, that she will forget the old home. We cannot say she has departed, for she is here; we cannot say she is dead, for she has awaked to eternal life; we cannot say she is at rest, for she has entered a sphere where activity is a delight.—HUDSON TUTTLE.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—Sunday, May 13th: morning, Mr. Hawkins, Healing Séance, at eleven. Evening: Mr. Ivor Macdonnell "On Apparitions," at seven.

AN HOUR WITH SPIRITS.—Our first meeting, on Sunday afternoon last, at 24, Harcourt-road, though not numerous attended, was, financially, very satisfactory. Our next meeting will be held at the same place on Sunday next, at three for 3.30, when the doors will be closed.—J. M. DALE, 126, Seymour-place, Marylebone-road.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. T. H. Hunt delivered an able address, to a crowded audience, on "Spiritualism as a Means of Removing Suicide," ably replying to questions at the close. Mr. Walker spoke at the evening meeting on the "Science and Religion of Spiritualism." The hall was well filled, many strangers being present. Next Sunday, at eleven and seven, Mr. John Hopcroft.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, 73, BAKER-STREET, W. (CLOSE TO THE BAZAAR).—On Sunday evening last we had an interesting discussion on astrology. Next Sunday at seven, Mr. Rodger will give an address on "Spiritualism," after which Mrs. Wilkinson will give clairvoyant tests. This will be the last occasion this session on which clairvoyant descriptions will be given, so we hope friends will not miss the opportunity. We think that it would be a great help to the London Occult Society, and a means of making it more widely known, if the present course of lectures concluded with a soirée at some central hall. A paper will be read explaining the work of the society, and a concert will also be given. But the responsibility is too great for us single-handed, and we therefore ask those who sympathise with us if they will communicate with us by letter. We should also be glad if any ladies or gentlemen will give their services on this occasion to sustain the musical part of the programme.—A. F. TINDALL, A. Mus. T.C.L., 30, Wyndham-street, W.

THE PRESIDENT AND COUNCIL OF THE LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT A

CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),

ON

TUESDAY NEXT, MAY 15th, at 7.30 p.m.

AN OPEN NIGHT.

QUESTIONS BY THE AUDIENCE ANSWERED BY THE PRESIDENT
At 8.30.

W. STANTON MOSES, M.A.,

President.

[MUSIC AND REFRESHMENTS DURING THE EVENING.]

[EVENING DRESS OPTIONAL.]

Tickets of Admission may be obtained from MR. B. D. GODFREY, Librarian, 16, CRAVEN-STREET, CHANCERY CROSS, W.C.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

SOCIAL POSITION.—H. 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 biassed 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.”