

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT! MORE LIGHT!"—Goethe.

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## CONTENTS.

Paris Traders in the Occult . . . . .	229	"Chambers's Encyclopædia" on Spiritualism . . . . .	232
"Forty Years on the Spiritual Rostrum" . . . . .	229	Mysteries of the Inner Life . . . . .	233
"The Soul-World; the Homes of the Dead" . . . . .	229	Conversazione of the London Spiritualist Alliance . . . . .	234
"The Practical Value of Christianity" . . . . .	230	A Theory of Human Life . . . . .	235
Unity of Religions. No. I. . . . .	230	Jottings . . . . .	237
What is an Apparition? . . . . .	231	A Spirit Poem . . . . .	238
		A Theory of Human Life . . . . .	239

## NOTES BY THE WAY.

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

Spiritualism, it has been evident for some time past, has reached a state in which it is worth the while of adventurers to use it as a means of getting money out of the credulous. Almost all that ordinary people know of Spiritualism is gained from reports of police-court trials, or the loose gossip of some acquaintance who has once been to a séance. Of real knowledge of the subject there is less current now, when the public interest is at its highest point, than there was when it was not a fashionable drawing-room fad. The *St. James's Gazette* gives an account of the Paris traders in the occult which might easily be matched in London:—

"Fortune-tellers, who flourish remarkably well in Paris now-a-days, are about to be proceeded against in a severe manner. The capital (the *Daily Telegraph's* correspondent says) is full of 'extra-lucid' somnambulists, *tireuses de cartes*, sham alchemists, astrologists, and Cagliostros in general. These people not only make fools of silly maidservants and cooks, but also fly at higher game. There is one female charlatan of this species who lives on the fat of the land, and keeps a sumptuous *appartement*, receiving as many as forty customers daily. Her 'clients' are generally *demi-mondaines*, who go to have their professional chances forecasted, the fortune-teller always dismissing them with a hopeful prognostication anent the advent of a mystical millionaire who is to give them horses, houses, chariots, and land. Rumour also has it that the same able astrological female quack is frequently visited by noble dames from the Faubourg Saint Germain who have a love for the marvellous. Recently a doctor, whose practice was not of a prosperous description, set up as a kind of sorcerer like Dr. Musculus in the 'Médecins.' He closed his dispensary, relegated his bottles of genuine drugs to a cellar, and opened a shop at Montmartre, in the windows of which he placed phials containing 'an elixir' which was warranted to cure all diseases and prolong life. The dodge succeeded, and the Cagliostro of Montmartre became famous in the locality, and even beyond it. Patients flocked to him from all parts of the suburb until his fame at last reached the ears of the police. He showed his diplomas in medicine to the inspector, asking him not to divulge his name. This request has been acceded to; but the medical 'sorcerer' was duly punished for his pretensions. His case has no doubt led the authorities to pursue their investigations with regard to 'fortune-tellers,' and to devise strict legal measures for their repression."

The *Boston Herald* (April 26th) contains a long account of a "ghost fraud." Since some unknown correspondent has sent me the paper, I presume it is considered to be of interest to my readers. I hardly think so. It is no new thing upon the earth that knaves should trade on the credulity of fools. It is not necessary either to say that Spiritualism is the happy hunting ground of the fraudulent. It has been so ever since the vagrant cheat cast his eye on the average frequenter of

dark séances and marked him down as his prey. It will be so until public or promiscuous séances held in darkness, or in insufficient light, are discountenanced and discontinued. The particular case to which the *Herald* devotes so much space is no worse than those which have preceded it. It is characterised by that vulgarity, audacity, and disregard for any feelings of reverence and respect for sacred things, such as may be supposed to be the common property of humanity, which, we sadly feel, Spiritualism, in this aspect of it, holds almost as a monopoly. The show from beginning to end, as the account in the *Herald* reads, seems to have been a gross parody on anything fitly called Spiritualism, and a common fraud on some very credulous people. And that is all.

Warren Chase's *Forty Years on the Spiritual Rostrum* is a bold and outspoken publication of opinions which, whether we do or do not agree with them, are refreshingly direct and plain. As I read them I cannot help contrasting them with the misty and foggy utterances that usually pass current for instruction on the subject that most of all concerns a man. His life here—a scanty section, at most, of his real life—will not occupy him long, and he has plenty of means of studying how to make the best of it, if he cares to do so. But the after-life, with all its infinite possibilities, with its results flowing necessarily from this earthly existence, is treated by the usual instructor as a closed book which none may read. "The bourne from which no traveller returns" is still on his tongue: any prying into the future is "withcraft" or devilry; and that which alone can support by experience the essentials of Christian teaching is left to the devil. If any proof were needed of the distance to which our teachers have strayed from the doctrine of Christ this would suffice. It is not needful to accept all Mr. Chase's remarks as true before commending a clear and plain piece of teaching which is concerned with that which man most needs to ponder.

*The Soul-World: the Homes of the Dead* is described as "penned by the Rosicrucian, P. B. Randolph." It is dedicated to "those who think and feel, who are dissatisfied with current theories and rash speculations concerning Soul, its origin, nature, destiny"; and it deals with these great subjects in a manner which it is not improper to call grandiloquent. Dr. Randolph seems, from what he tells us, to have led a chequered life, and to have passed through many phases of opinion. I need not particularise these or dwell on the termination of his life. As far as his books are concerned, those which I have before me—that mentioned above, and *After Death; or, Disembodied Man*—are not calculated, I think, to be of interest and value to the ordinary Spiritualist. They contain also some matter which I should hesitate to recommend for general reading. At the same time, they are distinctly provocative of thought, though the guise in which ideas are presented is often provocative of criticism. I am disposed to think that these books will appeal to the curious inquirer more than to the student who seeks for knowledge and guidance.



*Mohammed Benani* is a curious book that a student of mystic literature may care to peruse. We have a good deal of mesmerism, the phenomena of which, the author tells us, have come under his own personal observation. Ephitomah, one of the chief characters of the book, is a charming creation. Dacila, another actress on the scene, is a volcanic person, and Ivan, the mesmeriser, feels her influence. He had gone to see Dacila, who was in one of her volcanic states; "Heavens (he exclaimed) I have lost control of my own mechanism.' His arms flew up in the air; his fingers vibrated as though electric currents were passing through them—indeed, he felt as if a Grove battery were playing through his whole constitution. Then, as suddenly, his arms were dashed forward, not by any volition of which he was conscious, straight out at Dacila's face, before which his fingers played with the same rapidity of vibration, so rapidly, indeed, that he could hardly see his hands"—and so on. From all which it will be seen that *Mohammed Benani* is not wanting in incident.

Messrs. Trübner are so good as to send me a little book which comprises two essays on *The Practical Value of Christianity*, written by the Rev. J. Broadhurst Nichols and Mr. C. W. Dymond, F.S.A. The donor of the prizes, "after exchanging ideas with many men in many lands arrived at the conviction that among the majority of intelligent educated laymen there is no belief in the fundamental doctrines of Christianity." I have not shrunk from pronouncing the same opinion in a slightly modified form I believe, as the writer of the preface to these essays believes, that "of unbelievers many continue in the observances of the Church whilst rejecting its creeds, going with the stream in order to avoid the exertion of stemming the tide." No capable observer can seriously doubt that this represents substantially the truth. We have, no doubt, abundance of church-going where the ritual is attractive and the music good. We have at the other pole of ecclesiastical thought much contention about theological dogmas, as, for example, Mr. Spurgeon's recent polemic. But nothing militates against the fact that every form of religion has served its purpose and at length has lost its hold on thinking people. Why not? Do we not grow? Has not the world now a nobler conception of God than Joshua had?

The two essays seem to me to be of very unequal value. The first, entitled alliteratively, "Christ or Chaos," is very much below the power shown in the second, "Christianity at the Bar." Probably this is due to the fact that the second essay deals with its topic from a point of view into which it is possible to import some freshness, while the earlier essay traverses a beaten track worn threadbare by the feet of many disputants. The writer of the second essay shows an amount of power that should warrant a wide circulation for his argument. There is in his words very much with which the advocates of advanced thought—I do not like to say of free-thought, because that maligned word has contracted a false meaning—will be in hearty sympathy. "No reform—let it progress ever so slowly—can be effected without parturient pains, which, though they may not be consciously felt by the leaders of thought, and those in sympathy with them, will raise a continual cry of distress from the timid and the dependent, mourning for the desolations of Jerusalem. But Time, the great reconciler, rapidly heals these wounds of the spirit, and successively opens fresh avenues to a broader and more enduring inheritance in the treasures of wisdom. As the vanguard advances the rearguard follows, and so civilisation— theological, as well as social, scientific, and material—marches on over the corpses of past mistakes to ever new conquests, and to a destiny which at present can be but dimly foreseen:—

"Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights from Thee,  
And Thou, O Lord, art more than they."

## UNITY OF RELIGIONS.

No. I.

[It is especially requested, by the writer of these short papers, that those who may chance to peruse them will do so with an open New Testament; for their purpose is far more to draw attention to the mine of spiritual and occult worth to be "discerned spiritually" in those inspired writings, than to exert any other influence.]

A letter in "LIGHT" (March 31st, 1888) entitled "Inspiration," and signed Y.Z., has touched, as it were, the key-note of thoughts which have been passing through my mind lately relative to a possible union between the most ennobling and exalted Spiritualism and Mysticism of to-day, and the Divinely instituted and ever-expanding Church, or Kingdom, of Jesus Christ upon earth.

I may claim perhaps to write from rather a vantage ground of personal experience, having passed from orthodoxy to unorthodoxy, from honest doubt to despairing unbelief in the supernatural; thence, after much wallowing in the mire of phenomenal Spiritualism, through it to a well-grounded belief in the supernatural, and in the existence of God and Immortality, with advanced conceptions and ideals of the ultimate destiny of the human spirit.

Onward from these convictions I have travelled mentally—and, having made some slight study of the general principles contained in an exalted Spiritualism, and in the strongly attractive literature of Eastern Mysticism, I return hopefully, and with new strength and spiritual insight, to my old standing ground of the Anglican Catholic Church of Christ. And it is from this standpoint that I desire to address a few words to the readers of "LIGHT."

I will here quote from your correspondent's letter, words which seem to me to contain truth, which will have, sooner or later, to be practically recognised and acted upon throughout all that part of the world which has been brought to a knowledge of Christianity; and this world of thinkers and seekers after Eternal Truth will include *all*, of whatever sect or nationality, who are seeking in very deed and in truth *complete* union with the Christ-spirit. The words are as follows:—

"To us here in England, the Bible is the Word of God, that is to say, it contains the nucleus of that word; the truth contained in a nutshell; and we believe that much, very much of the knowledge now being given through Spiritualism and Theosophy, and so forth, was already contained in the Bible, had it been earnestly sought for, and the parables, miracles, and general symbolism carefully examined."

With these words I fully concur; and I believe that they are the key-note, as it were, of a chord of Divine Harmony, which, were it struck, would express in the deepest, fullest, and purest sense, the true union of all exalted philosophical and religious thought.

Let us turn for a while to the days of the past, to that time in the world's history immediately preceding the Christian era; and we have to a certain extent a counterpart of the existing state of things in this nineteenth century of ours.

Three nations are prominently before us:—

The Romans, revelling in powers of conquest, government, and commercial well-being, and inclined from their standpoint of worldly success and satisfaction, to regard in a superficial manner the deeper interests of life; and indeed in some instances—nay, many, perhaps—to scoff at those who were seeking the inner mysteries of religion.

The Greeks, enjoying the more advanced refinements of a cultured civilisation and an undying art, brimful of yearning and aspirations, and of speculations regarding the mental, moral, and spiritual development and the ultimate destiny of the human spirit, the outcome of which thought was the birth of several noble schools of philosophy.



And the Jews—with their belief in one God, and in the promise of a Deliverer, Who should reign on earth, and point out to them the way of salvation.

We may take these nationalities as fairly representative of the different classes of people who exist now, amongst all advanced and civilised nations.

*First.*—Those buried in a love of this world's well-being, who merely skim the surface of existence, having no care for its deeper joys and realities.

*Secondly.*—Those earnest seekers after truth, who, not content with second-hand thought, or traditional record, are eagerly striving to pierce into the mysteries of existence.

*Thirdly.*—Those, who having preserved unshaken amid numerous vicissitudes their faith in the Unseen (with perhaps a blindly consenting adherence to the formularies of whatever Christian mode of church-worship has been presented to them in childhood), are trustfully waiting, with unenterprising certitude, a further fulfilment of their Maker's design—in the second coming of Christ.

With the world-satisfied and world-seeking we have little to do; it is with the two great classes of zealous truth-seekers and of faithful adherents that we must feel a strong and ever-growing sympathy. May we not say, with all truth and accuracy, that a chief desire entertained by all zealous truth-seekers and aspiring thinkers who are not living within the pale of the Church of Christ, is for *Centralisation*?

That although the idea has never perhaps been materialised into that word, what all the sects, religions, and philosophies are crying out for (some in undertones, perhaps, for fear of its overthrowing a reigning supremacy) is a Centre!

That the reason why they are ever rising and presenting themselves in small organised bodies, then falling from their own inherent weakness, is that they need some dependable and unchangeable Centre.

Is not Spiritualism ever striving after organisation, and ever despairing that in spite of oneness of aim, and unity of feeling, none can exist for any length of time?

Is not Theosophy ever setting up its little popes, and are they not ever (as mortals) proving fallible, and so wrecking the hopes, and deadening the aspirations, of those who have perhaps been inclined to regard them as more than human?

Again, are not the smaller sects, and the branch philosophies, seeking in vain to form themselves into united bodies, which shall spread their influence abroad; and are not these, again, ever failing to attract more than the willing few, who will adhere for a while, and in like manner, fall away from need of a centre?

Thus all, though doubtless imbued with a grand "tendency which maketh for righteousness," would seem to have inherent within themselves the germs of constitutional decay—to exist for time and not for eternity.

DUM SPIRO SPERO.

### THE PSYCHOLOGIST AND THE PSYCHIST.

The Psychologist must consent to become a Psychist before he can give any certainty to his science. While psychical experience is giving man success, psychological science is receiving with contempt all it asserts as truth. The wings the psychically-experienced man has received, the scientific Psychologist is attempting to clip. The psychically-experienced man has to wage war with psychological science, that it may not altogether block up his course. All the phenomena the scientific Psychologist looks upon as beyond the comprehension of the intellect, the Divinely-experienced Psychist feels to be already within his grasp. He is what the other cannot believe possible. The Psychist may feel painfully the Psychologist's assertion that any effort on his part to reduce psychical experiences to consistent theory will prove futile, yet he continues his attempt at arranging them, and doubts not the success promised him. Every Psychologist sees through a mist of his own raising, which the Psychist, in his deep, clear being, is free from, and this accounts for all the difference in the two parties.—J. P. GREAVES' *Gems from the Moral East*. (Published in 1846. Out of print now.)

### WHAT IS AN APPARITION?

OR,

CAN A SPIRIT TEMPORARILY LEAVE THE BODY?

By "A.V.B."

The above question was the subject of discussion by the South London Association of Spiritualists, on Saturday evening last, the 12th inst. The discussion was opened by "A.V.B.," who, in the course of his remarks, used the following argument:—

The soul is one distinct portion of the man and the spirit is another distinct portion, the soul being that portion which is the individuality and the spirit that portion which is derived direct from the Deity, and if it is not actually a portion of the Deity it certainly is an essence or influx from Him, and is consequently that portion which gives to man eternal life. The material body is that portion of the man which belongs essentially to this earth plane; but if we are to believe the law of correspondence, which I venture to think we are bound to do, then the material body must have a spiritual body in correspondence. Therefore we have man as a spirit, an eternal being, having an individuality, which is the soul; a material body, which is useful only so long as we are upon this material earth; and a spiritual, or astral body, which, although we have it now, is invisible in consequence of our material surroundings, but is waiting for the release of the spirit, or the man, from the material body, to which it is in correspondence, to become the actual or serviceable body in the spirit world. But although to all appearances we do not use the spiritual or astral body while we are in possession of the material body, it must not for one moment be thought that it has not an actual existence now. And as it has an actual existence now, it follows as a natural consequence that it is possible for a man to be perceptible, in a spiritual sense, to the spiritual eye, and in the spirit world; that is to say, that those who are now in the spirit world, and in whose sphere we as embodied spirits are now, are able to see us as far as our spiritual body is concerned, because their sight would naturally be essentially spiritual; but in consequence of our spiritual sight being veiled in the material, those with whom we have consociation are to us invisible.

Now, in the case of apparitions, it is an evident impossibility, which does not require demonstration, for the material body to be in more than one place at the time; consequently I may confidently say that apparitions have nothing to do with the material body.

The spirit is that portion of the man which is derived direct from the Deity, and which is the life essence of the man, and as the material body is, for the time being, an essential portion of the man, it (the body) derives its life from the Deity, through the medium of the spirit. Consequently it would be a natural impossibility for the spirit to leave its material casement, even for the space of a single moment, because such a separation would mean a disconnection between the spirit and the material body, and in consequence of the spirit being the life or motive power of the material body, such a disconnection would mean that the material body had for the time being lost its life essence, and consequently it would be dead. And as it is a law of nature that when a body is once dead all life action ceases, it is equally a law of nature that it is impossible for the spiritual portion of our nature to retake possession of a material body which has lost its vitality. I think, therefore, we must at once dismiss the suggestion that apparitions are the spirit of a person disconnecting itself from its other natural parts, that is, the body and soul, and travelling to a distance in order to become visible to a kindred spirit either in an embodied or disembodied condition.

The soul is the individuality of the man, and as the spirit is essentially the life essence derived direct from the Deity, an individuality without life would be as useless as a material body without its motive power; that is to say, if it was not absolutely dead, it would lose the consciousness of existence, and as I have already shown that it would be impossible for the spirit to leave the material body, so it would be equally impossible for the soul to leave the spirit, and at the same time retain possession of the consciousness of its individuality. So that I am compelled to come to the conclusion that apparitions are not the soul essence temporarily leaving the other component parts of the man, the spirit and the material body.

Well, then, what are apparitions? In the first place, it should be observed that in the case of a person seeing a friend who he



knows is at some distance from him, and who is an embodied spirit, he must see either his material body, or an exact representation of it, because he at once recognises him, and it would be impossible to recognise any other than his material body; but as we have seen that it is not the material body, the only conclusion we can come to is that that which is observable is the spiritual or astral counterpart of the material body, which I have already said is now an actual existing fact. Therefore we are compelled to ask, is it possible for the astral body to temporarily leave the other component parts of the man? In considering this question it should be remembered that the spirit world is not so much a world of places as it is a world of states and that the operating laws may almost be summed up in the word "influence," which influence acts either as an attraction or a repulsion, and it should also be remembered that when there the operation of this law will enable us to change from state to state, or as we should say here from place to place, with the rapidity of thought, and further that the astral body is governed solely by spiritual laws. Consequently the conclusion we must come to is that this law is inoperative now, only because we have a material body and live in a material world. Therefore it is not difficult to understand that it may be possible for the spiritual or astral body to be even now influenced by the great spiritual law of influence and to momentarily leave the other component parts of the man, the soul and spirit. We can more readily conceive that this could be so because both the departure for the purpose of recognition, and the return, would be done with the rapidity of thought, and also because the spiritual body would then be performing one of those functions to which it will become more accustomed when the connection between it and the soul and spirit will be more closely cemented, after the death of the material body. Therefore I have come to the conclusion that in the case of an embodied spirit being seen and recognised by a relative or friend at a distance, that which is seen is the astral body, which is the spiritual correspondence of the material body, and that such an incident can happen when the person so recognised is in a normal condition.

But I shall be immediately asked to recollect that it has been known that a person has had a consciousness of the surroundings of the relative or friend by whom his astral body has been recognised. In such a case as this, which I have not the slightest doubt has happened, but which is a very rare occurrence, it would be necessary for the man to be in a trance or sleeping condition, and a dual action would take place, and it would not be necessary that such dual action should be simultaneous. In the first place, the astral body would go, as I have just stated, for the purpose of recognition. In considering the *modus operandi* by which a consciousness of the place to which the astral body has been emitted is retained, I must ask you to bear in mind that which I have just stated, that the spirit world is not so much a world of places as it is a world of states, and according to the law of correspondence, to which I have also referred, there must be a spiritual correspondence or counterpart of the place which it is desired to impress upon the mind of the man, who, it must be remembered, must be in a trance or sleeping condition. Then, to use Swedenborg's term, than which none other is more fitting, the man would be, as far as his spirit is concerned, let into a spiritual state in correspondence with the material state with which it is desired to impress him; so that the spirit would retain a consciousness of the state into which it had been let, which it would transmit to the brain of the person immediately upon his awaking from his trance or sleeping condition.

In the case of a person appearing to a relative or friend at the moment immediately after the death of the body, it would, to my mind, be quite possible for a person to do this in his full spiritual state, that is to say, with his astral body, his soul, and his spirit, although it might be necessary for him to at once return, in consequence of the law of attraction, to his late earthly tenement, which it is also quite possible he could not leave for some considerable time, although all connection had been absolutely severed, because of the death of the body.

To sum up my argument, the conclusion I have come to is this, that it is a matter of impossibility for the body, soul, and spirit of any individual person to part company for even the smallest possible space of time, until the actual death of the body; and that it is equally impossible for the soul and spirit to be temporarily separated, although it may be possible for the astral body to be governed by the spiritual law of influence, whose power over man now is infinitesimal because of his present material condition.

## "CHAMBERS'S ENCYCLOPÆDIA" ON SPIRITUALISM.

(Continued from page 221.)

Circles for investigation were now everywhere formed, and not only were the rappings obtained, but new phases of these strange phenomena were constantly developed. In *Forty Years of American Life*, by Thomas Low Nichols, M.D., we read: "Dials were made with movable hands, which pointed out letters and answered questions without apparent human aid. The hands of mediums, acting convulsively, and, as they averred, without their volition, wrote things apparently beyond their knowledge, in documents purporting to be signed by departed spirits. Their writings were sometimes made upside down, or reversed so as only to be read through the paper or in a mirror. Some mediums wrote with both hands at a time, different messages, *without*, as they said, being conscious of either. There were speaking mediums, who declared themselves to be the merely passive instruments of the spirits. Some represented, most faithfully, it was said, the actions, voices, and appearance of persons long dead; others, blindfolded, drew portraits, said to be likenesses of deceased persons they had never seen—the ordinary work of hours being done in a few minutes. Sometimes the names of deceased persons, and short messages, appeared in raised red lines upon the skin of the medium. Ponderous bodies, as heavy dining tables and pianofortes, were raised from the floor, falling again with a crash and a jar. Tables on which several persons were seated were in like manner raised into the air by some invisible force. Mediums are said to have been raised into the air, and floated about above the heads of the spectators. Writings and pictures were produced without visible hands. Persons were touched by invisible, and sometimes by visible, hands. Various musical instruments were played upon without visible agency. Strange feats of legerdemain, as the untying of complicated rope-knottings in an incredibly short time, astonished many. Voices were heard which purported to be those of spirits. In a word, over a vast extent of country, from east to west, these phenomena existed, or were said to exist, in hundreds of places, and were witnessed by many thousands of people—numbers of whom were of the highest credibility, and the mass of those were persons whose testimony no one would think of impeaching in a trial of life and death."

Many theories were invented to explain these phenomena: they are now for the most part obsolete or forgotten. Each theory generally began by exploding its predecessors, and was in turn exploded by its successors. No sooner was a theory invented to explain one class of facts, than another sprang up for which it made no provision, and to which it was manifestly inadequate. Not only did the flame spread, but sometimes the extinguishers caught fire, and those who at first were its opponents, ended as its advocates. The most obdurate materialists became convinced of a future life for man by the experimental evidence Spiritualism supplied. For instance, Professor Hare instituted a series of experiments intended to prove that the phenomena were wholly due to natural causes: and the public, and men of science in particular, were surprised when, in place of this explanation, there appeared a large work with his name as its author, entitled *Spiritualism Scientifically Demonstrated*; and with diagrams of ingenious apparatus invented by him to test the genuineness of the phenomena. The Hon. J. W. Edmonds, Judge in the Supreme Court of Appeal for the State of New York, brought to bear upon the subject a mind trained by long judicial experience, and the careful sifting of evidence. He investigated with many different mediums, and took notes as carefully as though in court. To his great astonishment he found he was himself a medium, and under the title *Spiritualism* he published two large volumes, narrating his investigations, visions, and spiritual communications. His daughter, Laura, also became a medium, and under some foreign influence would sometimes answer freely in languages with which in her normal state she was wholly unacquainted.

Reports of these marvels soon crossed the Atlantic; but in England, for a long time, they excited little serious attention, and were generally received, not only with incredulity, but with ridicule and contempt. The visit to London of Mrs. Haydon, an American medium, in 1854, first excited any considerable degree of public interest in Spiritualism. Many visited her, most of whom were puzzled, some ridiculed, a few were convinced. Among the latter were Robert Owen, the founder of English Socialism, and Dr. Ashburner, the translator of Reichenbach, and the colleague of Dr. Elliotson in the



establishment of the *Zoist* and of the Mesmeric Infirmary. In 1855, a more remarkable medium came to England, Mr. Daniel Dunglas Home. The manifestations which occurred in his presence were soon the subject of newspaper controversy. From that time to this they have been seen and tested repeatedly by scientific and other witnesses of the highest credit and social position; and they made him a frequent and welcome guest at the Tuileries and at the Courts of Berlin and St. Petersburg. A full account of his strange experiences is given in his autobiography, entitled *Incidents in My Life*. They include nearly the whole range of "manifestations" referred to in the important report of which we are about to speak.

In January, 1869, the London Dialectical Society appointed a committee "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The committee invited evidence from all sides, and especially solicited the co-operation of scientific men, and resolved itself into sub-committees for experimental investigation and test. In July, 1871, the committee presented its report, with minutes of evidence, reports of sésances, and other documents, making a volume of 412 large octavo pages. The committee state that "a large majority of the members of your committee have become actual witnesses to several phases of the phenomena, without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit." A synopsis of the evidence is also given as follows: "Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but lifelike in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible. Thirteen witness declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same test applied to themselves with the like immunity. Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct. One witness declares that he has received a precise and detailed statement, which, nevertheless, proved to be entirely erroneous. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute have been accurately foretold days and even weeks before. In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body."

One of the latest scientific investigators of Spiritualism is Mr. William Crookes, F.R.S., discoverer of the metal thallium.\*

In the *Quarterly Journal of Science* then edited by him, for January, 1874, is an article of his entitled "Notes of an Inquiry into the Phenomena called Spiritual, 1870-1873." He attests phenomena similar to those affirmed by the Dialectical Society's committee and its witnesses, which came under his notice in his own house, in the light, and with only private friends present except the medium, at times appointed by himself, and under circumstances which, he says, absolutely precluded the employment of the very simplest instrumental aids.

One of the most recent phases of Spiritualism in this country is "Spirit Photographs."† On clean and previously unused plates, marked by the sitter, and even when the sitter has used his own plates and camera, there has appeared with the sitter a second figure which in many instances have been recognised as

portraits of deceased relatives and friends. In the *Spiritual Magazine* for December, 1872, is a list of the names and addresses of forty sitters who have so recognised these figures. They have been obtained by many photographers, both professional and amateur, in England, the United States, and on the Continent of Europe.

The *Spiritual Magazine* (the oldest journal of Spiritualism in England, which contains a record of the movement from its establishment in January, 1860) has the following as its motto: "Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognises a continuous divine inspiration in man; it aims through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God, and the spiritual world. It is thus catholic and progressive, leading to true religion, as at one with the highest philosophy."

At a conference in Liverpool in November, 1873, at which delegates from about forty societies attended, steps were taken which have led to the establishment of the "British National Association of Spiritualists"—"to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called spiritual or psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct."

#### MYSTERIES OF THE INNER LIFE.

Hegel will never see that just the innermost sphere of our souls and the highest heights of our spirits still lie locked up within us, and that they can in no wise be opened by the intellect. If they are to be unclosed it must be by the uprising force within, breaking open its covering; and life, developing itself before our eyes, with all its wonderful outbirths, must prove to us the existence of that secret force. This is the true significance of somnambulism, which therefore occurs in our times in order that we should raise our philosophy to meet its phenomena, and not that we should drag it down to the old lines of our previous knowledge. Modern scholastic divinity, by dint of subordinating all that is beautiful, good, holy—one might even say Christ and God also—to the mental conceptions of its own thought and its own measure of knowledge, has brought itself to the state of torpor in which now it finds its limits, and consequently cannot fail to find its grave also; for every settled boundary of philosophy is at the same time its grave. Therefore another philosophy must arise to avert the danger of its spirit being buried with it. This must demonstrate that there are not and cannot be any limits to philosophy, and that where knowledge ends, there the spirit's actual vision first begins; because to it the fulness of revelation opens, and its gaze loses itself in the Divine depths where all limits lose their limitations, in that mystery which neither man nor angel has been able from all eternity to fathom. Hence we perceive that there must be a still closed depth in our souls, and a still closed height in our spirits, which cannot be opened within us except by that way to re-integration which Christ has taught us. Current philosophy can do nothing as to that; thought floats about on surfaces only—on reflexions of spirit and soul—without ever penetrating to the deep life of feeling, or to the height of spiritual intuition.—FROM E. A. ESCHEN MAYER'S *Mysteries of the Inner Life*. (Translated.)

"PSYCHICAL experience will not be freely and fully felt while the matter of the exterior world is so pressed upon the human being, or while exterior objects of any kind are made inducements for activity. Man is put on the earth in earthly conditions to represent spirit and spiritual things. That he may do this, a guiding and guarding angel is always in attendance within him, and ever willing to help him. . . . Man is in a complete wilderness while psychical experience and psychological science are in disharmony. Every effort on man's part to reduce physical phenomena and make way for psychical phenomena should be encouraged."—J. P. GREAVES' *Gems from the Moral East*.

\* Inventor of the Radiometer, Gold Metallist of the R.S., and now President of the Chemical Society.—[ED.]

† I.e., at the time of Mr. Shorter's writing. This phase of the manifestations has become more rare.—[ED.]



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## Light :

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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.

### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

On the evening of Tuesday, May 15th, the Alliance held its usual meeting in the Banqueting Hall, St. James's Hall.

Among the very numerous body of members and their friends we observed :—

Mr. and Miss Amos, Mr. E. C. Amos, Madame and Miss Lillie Albrecht, Judge V. S. Anderson, Mrs. Alsop, the Misses Ansted, Mr. G. P. Allan, Mrs. and Miss Bell, the Misses Pullen-Burby, Mr. W. Bater, Mrs. and Mrs. Otto von Booth, the Misses Broderick, Mr. A. Varley Brown, Mr. F. Berkeley, Mrs. Mary Boole, Mrs. C. H. Bradley, Mr. and Mrs. Collingwood, Mrs. Cowley, Miss Compton, Mrs. Cottell, Mr. Newton Crosland, Mr. Colt, Mr. and Mrs. L. Cotton, Mrs. Cumin, Miss N. Corner, Mr. and Mrs. Craig, Mr. G. C. Cooke, Mr. A. Cole, Mr. and Mrs. Davidson, Mr. and Mrs. Dawbarn, Dr. C. Maurice Davies and Mrs. Davies, Mr. J. M. Dale, Mr. and Mrs. T. Everitt, Mr. and Mrs. T. H. Edmands, Mr. H. R. Edmands and Miss Edmands, Mr. H. H. Evans, Mr. and Mrs. C. H. Ewen, Mr. W. Eglinton, Mr. E. B. Florence, Mrs. J. C. Fell, Mrs. Filby, Miss Lottie Fowler, Mr. and Mrs. Fraser, Mrs. FitzGerald, Mr. and Mrs. Desmond FitzGerald, The Hon. Mrs. Forbes, Mrs. M. Frost, Dr. Guttridge, Miss M. Gifford, Mr. W. B. George, Mr. B. D. and Miss E. Godfrey, Miss Hallett, Mr. and Mrs. Hagan, Mr. and Mrs. Harper, Mrs. Howland, Major Hopkins, Colonel Hervey, Mr. and Mrs. G. Holloway, Miss Ingram, Colonel Jacquess, Mr. R. E. Johnson, Mr. and Mrs. Kreuger, Rev. H. F. Limpus, Mr. W. F. Littler, Mr. and Mrs. A. E. Lovell, Mr. A. W. Lovell, Miss Lovell, Mr. D. McLachlan, Miss Lord, Mr. T. Major, the Misses Mackellar, Mr. A. Monk, Mr. and Mrs. Mitchiner, Mr. W. Stainton Moses, M.A., Mr. R. Newton, the Countess de Panama, Mrs. Procter, Mr. Paul Preyss, Miss Peele, Major-General Phelps, Mr. C. Pearson, Mr. C. W. Pearce, Miss Quinn, Mrs. W. Robinson, Mrs. Ross, Miss Robinson, Mrs. and Miss Ethel Rooke, Mr. and Mrs. Dawson Rogers and the Misses Rogers, Mrs. Reed, Mr. G. Milner Stephen, F.G.S., Dr. Stanhope T. Speer, Mr. and Mrs. Charlton T. Speer, Mrs. A. Steven, Mr. and Mrs. G. P. Serocold, Mr. and Mrs. Stack, Mr. G. F. Steven, Mr. H. S. Salaman, Miss Spencer, Mr. F. Simpkin, Mr. and Mrs. W. Tebb, Mr. and Mrs. Morell Theobald and Miss Theobald, Mr. and Mrs. W. Theobald, Miss Amy Theobald, Miss F. J. Theobald, Mrs. Thom, Mr. and Mrs. A. F. Tindall, Lady Vaughan, Mr. and Mrs. J. D. Warren, Mr. and Mrs. J. C. Ward and Mr. Ward, jun., Mr. T. Ward, Mrs. Western, Mr. and Mrs. Walmsley, Mr. Worsley, Mr. and Mrs. Wills, Mrs. L. Wiseman, Mr. A. E. Waite, Mr. J. Walhouse, Mr. and Mrs. Wilkinson, Mr. and Mrs. A. E. Wells, Mr. and Mrs. Williams, Miss Nettie Williams, Miss H. Withall, Mr. H. Withall, &c., &c.

The President, in commencing the business of the evening, said that this was intended to be an evening of as little formality as possible. Many friends assembled on these occasions who had no other opportunity of meeting, and the Council considered that a pleasant evening might

be spent with music and conversation. He himself welcomed that suggestion as pointing to some more extended opportunity of exchanging thought with friends whom he seldom saw, than a busy evening afforded. An anxious life, full of occupation and care, left him very little time for social duties, or for conversing with friends who were desirous of some guidance or instruction in matters of difficulty and perplexity. Therefore, he was glad of this opportunity of leisure.

He confessed, however, that he did not welcome the next suggestion of the Council with the same delight. It had pleased that body, from whose fiat there was no appeal, to set him up as a target to be shot at, if he might adopt the words of his friend Dr. Elliott Coues, who had been "heckled," cross-questioned, and squeezed dry in Chicago quite recently. There was this difference only between the two cases. Dr. Coues professed to speak from the standpoint of a Theosophist, and he talked very good Spiritualism. He (the President) was a Spiritualist, pure and simple, or, perhaps he should say, pure but complex, and he could not be expected to talk anything else but Spiritualism. He did not, however, find that the President of American Theosophists had anything to say with which he, as an English Spiritualist, had any war.

The Editor of the *Religio-Philosophical Journal*, in introducing Dr. Coues, had requested that a candid and not hypercritical attention might be given. He ventured to repeat that request ; for he need not say that a child could ask in five minutes more questions than he could answer in five hours, days, or weeks. He would ask that any questions proposed might be of a practical nature, and of general interest. He was happy to find himself supported by a full attendance of members of Council, whose experience he proposed to avail himself of when he found himself, as no doubt he soon would, unable to solve a difficulty. That would have the double advantage of utilising talent, and of ministering a certain rough poetical justice in hoisting the engineer with his own petard.

He suggested that those who proposed queries should do what they could to commence a discussion upon the subject of their choice, and that the audience might profitably contribute of their knowledge to the debate so originated. He remembered the old discussion meetings of the British National Association of Spiritualists, and he cherished the memory of them as full of profit. He would be glad to see something of the same character revived.

A considerable number of questions were then put, to which the President replied. We shall publish a full account in our next issue.

Music, as usual, formed an attractive feature in the evening's proceedings, the programme being under the direction of Miss H. Withall, who was generously and ably assisted by Miss Nettie Williams, Mrs. J. C. Fell, Miss Lillie Albrecht, and Mr. J. C. Ward. The grand piano was kindly lent by the Messrs. Brinsmead.

During the evening Mr. Littler's picture, representing a materialisation séance, was on view, and excited considerable interest. A desire was more than once expressed that the picture might be engraved. We do not know exactly what the cost would be, but we are taking steps to discover. We shall be glad to receive at the office the names of any of our readers who would wish to become subscribers for an engraving as soon as we are able to announce the probable price. There ought to be sufficient demand to warrant the venture if the artist is willing.

MR. GERALD MASSEY commenced his course of lectures at the Cavendish Rooms, Mortimer-street, W., on May 13th, at 7 p.m.

PROFESSOR WILLIAM JAMES, of Harvard, whose enthusiasm in the work of the Society for Psychical Research is well known, says he is going to do what he can to revive the fashion of experimenting with "planchette."



## 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 224.)

The germ clothes itself with a body of crude matter, that is, with carbon, nitrogen, hydrogen, and oxygen. It takes up this crude matter into itself and thoroughly permeates it, and when thus organised it is called living matter and is said to have vital force, and no doubt it is permeated with vital force; but vital force cannot exist without a substance wherein is life or vitality. Now, carbon, nitrogen, hydrogen, and oxygen have not such force, but simple mechanical force; therefore they of themselves cannot live or have self-direction or sensation. Consequently the crude matter which is taken up is permeated by living matter, which first organises itself and then vitalises the crude matter. These two, the external body and the internal body, grow together; the internal first, and as it forms it takes up crude matter and vitalises it, and thus proceeds to the limit of its perfection. When the perfect organism is formed, then follows the emission of fresh germs, which, if the surrounding circumstances have been favourable, will have advanced a step on their progenitors, and thus begin their life on a higher platform. This, it can be seen must follow, that the development of life may be possible; nay, it is necessary for the possibility of existence even. For what we call the universe, or all that is, whether of matter or spirit, is but one progression from the infinite past to the infinite future.

After this organism has attained to its full development and emitted fresh germs, the internal body, apparently not being able to use the external body for further development, gradually detaches itself, and in course of time the external body gradually loses vitality, and at last is left so that what remains of it may return to its original crude matter; this we call death.

This shows how the internal living body utilises crude matter. The first formation observed in the germ of the chick is a tiny drop of blood which appears to represent the heart. From that point all the rest of the organism is developed. The blood then is the original living fluid, or rather it is a fluid in which living organs or cells of vitalised matter float, namely, the red corpuscles and the white corpuscles. These corpuscles propagate themselves by division: this is apparent by means of the microscope. The office of the white corpuscles appears to be that of scavenger to take up or absorb effete or poisonous matters, and then either to be burnt up by means of the oxygen in the lungs or to pass out of the body by the way of evacuation. The office of the red corpuscles appears on the contrary to be to carry vitalised matter to the various tissues, and deposit it there whilst the white corpuscles are absorbing the effete matter of the tissues. So that the living internal organism uses crude matter for its chemical forces, heat and electricity, and these can be converted into mechanical force by the muscles at the will of the organism.

In infancy this activity is comparatively great, being about 108 pulsations per minute, in the fully developed man about seventy pulsations per minute. After that it declines to sixty-eight and sixty-four, and below that, till at length, as the living internal body detaches itself from the external, it stops altogether. This is the cause of old age and dissolution of the body; it has served its office. What we call death corresponds to the laying aside of the scaffolding by means of which the house was built. It was never any part of the house, or intended to be; but merely that by means of which the house was possible.

Thus also the man still exists when he has laid aside the external body. This we know as a fact, though reason would point out that it must be so, without the proof of the fact. And this also the fact proves—that the spiritual body can again take up matter into itself at will, and appear again to us as a perfect physical man or woman, which is what Spiritualists call materialisation.

But here the questions arise—Can matter and spirit exist independent of each other? And if they can—Why should they ever exist together in the same subject? Or are they simply developments of a primary matter or *Urstoff*?

The universe of being exists of necessity, because nothingness is unthinkable; for if it could be conceived of, it would be something. But that is a self-contradiction; for that which can be conceived of is a possible thing, but that which cannot is impossible. Of all this that exists what then have we any perception of? Beginning with ourselves, our self-consciousness reveals to us various faculties, namely, imagination and reason. Sensation supplies the impressions, imagination conceives of the thing which caused these sensations, thus forming an image of the thing and the operation. Reason then examines to see if this conception involves a contradiction; if not, then it is concluded to be possible. Reason then applies it to the fact, and if it answer to the fact in all parts it is concluded to be probable. And when it has been tested many times without fail, it is concluded to be actual. This is something of the mode of action of a power within us, which we call *intellect*. But we know that it is only the mode of action of that something we call ourselves, the action of the *I* of our personality. This is from within; when we descend to our sensations we know that they are the effects of causes from without. In examination we find these causes to be the motions of a something without. The something which imagines and reasons we call spirit. The something which has only mechanical motion we call matter. These are the extremes of a series, and certainly as different as it is possible to imagine two things to be. But if we descend by degrees from the higher to the lower we shall find that the difference of each from its next is almost imperceptible.

If we take intelligence and reason as in the highest of human beings, we find that a series may be arranged by which the descent shall be so gradual that the differences shall be almost imperceptible, even down to almost the total lack of reason in the lowest races, whose reasoning powers are even less than in some domestic animals. In animals it is the same, from the elephant and dog to the polype and oyster; though even these latter show some signs of it, for they use means to obtain their food, and where means are used to an end, somewhat of intelligence is shown, though the organism using the means may not have self-consciousness. Below animals comes mechanical matter, but where is there in this any sign of incipient intelligence which apparent design would show?

There is a property in matter called elasticity. Perfect elasticity means that if pressure be applied to the substances possessing it, that substance will rebound on the removal of the pressure, and give back all the force that had been applied to it without diminution. All substances have elasticity, more or less, but none, perhaps, perfect elasticity. Gaseous matter is the nearest perfection in this respect. But an elastic gas must be made up of elastic molecules. The question, then, is, how can an elastic molecule be formed? If we consider matter in its simplest form, we have a substance with simple translatory motion. Such a particle could not have elasticity; for if two such particles met in the direct line through their centres, there could be only disruption of the two particles, the fragments flying off at right angles, and not rebounding. A molecule can only be conceived to have elasticity by



virtue of its internal motion, so that it must have both internal and translatory motion. There appears to be but one form or figure of internal motion that can result in perfect elasticity, and it is a complicated form. It is what has been termed the vortex atom, or what Swedenborg calls the perpetual spiral. In his *Principia ; or First Principles of Natural Things*, he says that "the first finite is formed by the motion of a point in the form of a perpetual spiral," and that this spiral externally is a sphere, the point proceeding from the centre in a conical spiral to one pole, there recurring backward over the circumference to the opposite pole, then back again to the centre in another conical spiral, from its base at the pole to its apex at the centre. Of course this is inconceivable as Swedenborg has it ; because a point has no dimensions, therefore is nothing and there can be no motion for there is nothing to move.

But particles of matter moving in such a form would form an elastic molecule, for however struck there would be always two motions opposed, one approaching and one receding ; therefore for that which was taken from the approaching motion an equal quantity would be given to the receding motion, so that no motion, and consequently no force, would be lost. It is as difficult to imagine how such a molecule could be formed as it is to imagine how an organic cell can be formed, for here also would be shown direction of motion to an end, and it can only be conceived of in the same way, namely, that mind-stuff permeated matter-stuff and directed it. Whether such a molecule exist or not, something equivalent at least must exist, for matter is elastic.

If then the beginning molecules of matter are elastic, beginning molecules are double, as we know they are in the concrete: every free chemical atom is double, and a chemical atom is a physical molecule. The infinitely fine matter, the ether, is elastic, probably the only perfectly elastic matter, whose vibrations are heat in the red end of the spectrum, actinism or chemical energy which is electricity in the violet, and in the whole, or white, they are light.

Whatever mind-stuff may be, it cannot easily be conceived as much more refined or much more active, than this matter-stuff called ether ; but then this ether is here assumed to be matter-stuff united to mind-stuff. The answers to the questions appear to be that matter does not exist without spirit ; but that it does not appear that spirit does not exist without matter, and it does appear that the two are together developed from the *Urstoff*. Though spirit can exist divorced from matter, as it is at the death of the body, the necessity of the union of spirit with matter is for reproduction. One cannot well see the reason, but there is the fact, and it has to be assented to without seeing the reason why ; though imagination could suggest a reason, namely, that as they are dual in molecular matter, as chemical matter is, so the parallel is carried up into organic matter, where they become dual as male and female.

Let us now consider what conclusions the preceding facts and reasonings point to, so that we may gather them into one concise whole :—

1. That the whole that exists of every conceivable kind or sort, exists from absolute necessity. This is from reason *a priori* ; nothingness is unthinkable.

2. That what we call dead matter is matter in its simplest form, namely, a substance which has simple translatory motion. Our senses show us that there is motion, and our reason concludes that there must be something that moves ; and, moreover, without motion no substance is conceivable.

3. That, in organised matter, we find a new property, namely, self-direction ; that is, a substance having not only motion, but self-determination of that motion—but this is incipient intelligence, which indicates mind-stuff.

4. That this mind-stuff has life in itself and in its highest form is what we call spirit, and that it penetrates and vitalises dead matter and organises it, and uses its chemical forces to enable it to act on external mechanical matter. When these forces are spent it is dropped, and fresh matter is taken up. So that an organism has a continual flow of crude matter in and out.

5. That matter, as we know it, has the property of elasticity which matter-stuff in its simplest form cannot have ; and this elasticity can be obtained by the form of the internal motion of its initial molecule only. But in that form there appears direction to an end, which implies intelligence in its beginnings.

6. That, therefore, the whole substance underlying the universe as we know it commences with the combination of an active and a passive, which have been named mind-stuff and matter-stuff. Therefore nature is dual in its beginnings, as it is through all its parts, to the highest organism which is still dual in its members, and also in the individuals as male and female.

7. That these two substances are not the modifications of one substance, for that they can exist apart is proved at the death of the body. The matter ceases to live, but the spirit does not ; for it can again transitorily take up matter and make itself perceptible to our senses ; for we have seen it and felt it.

8. That the combination of spirit and matter in this beginning stage of personal existence is apparently necessary for procreation ; though development may probably be more easy on the next stage. What the next stage will be no one knows ; we can only imagine, but we do know that as we leave this, so we commence that.

#### HYPNOTISM PRACTISED BY SPIRITS.

"From many things I can assert that souls and spirits\* can bring upon themselves, from phantasies alone, painful sufferings, and likewise upon men, such as none could believe ; it is, however, so true that I can fully attest it, not only from experience sufficiently abundant and frequent in myself, but also from the sensibility of souls and spirits when they are tormented by similar phantasies ; so that the fact is most certain. For every sense, like the bodily senses, can be induced upon souls, as sight, smell, touch, hearing, yea, cupidities and appetites, and indeed, in a manner so strong, or vivid, as scarcely to be more so in the body itself ; thus also a most cruel sense of pain would be induced by the diabolic crew unless God Messiah continually saved souls from hell."—SWEDENBORG'S *Spiritual Diary*, par. 376, Vol. I.

#### WHAT SPIRITUALISM SHOULD DO.

"I believe" (says the Rev. H. H. Brown, of Petersham, U.S.A.) "the greatest good that has come from 'the Hydesville Haunted House,' is not to be found in what now goes under the name of Spiritualism, but outside even of the name." True : it is very necessary to revise and extend our ideas of what the name *Spiritualism* connotes. The same speaker says, in the further course of his address :—

"Modern Spiritualism has opened the door wide, and by its phenomena compelled the public to enter and examine the occult side of life, and millions are in the arena as students or athletes.

"Little dreamed the Spiritualists of twenty years ago, and little dream many of them to-day, of its place and power. They sit spelling out a message, and think that is all of Spiritualism ; they listen to lectures where there is a wondrous flow of words, and think here is all of wisdom ; they gaze through dim, mysterious light to cabinet windows, and think here is the wondrous development of Spiritualism, when lo ! the mighty power they thus think to hedge in, is fast conquering the world. Instead of being kept a toy for a circle's curiosity ; instead of being used simply to set the gates ajar and show us the angel whom once we had in our arms, it is doing the practical work of philanthropist, statesman, and priest by redeeming mankind from evil through self-revelation, making him to know and to feel that he is a spirit, and rousing in him the desire which voices itself in the question, 'How can I develop my spiritual powers ?' 'How can I be better ?' The great work Spiritualism came to do, was to spiritualise mankind, not to drive angels down to earth but to drive men to Heaven ; not to materialise the higher life, but to spiritualise this life, to grow angels here."

\* The author often mentions *souls* and *spirits*, and the difference to be observed is that *souls* are those who are recently deceased, and who are not yet inaugurated into spiritual societies ; whereas *spirits* are inaugurated.—Vol. I. p. 111.—[Tr.]



## JOTTINGS.

We have received from Mr. W. S. Rowley, "Occult Telegrapher"—so he describes himself—a letter bearing date April 27th ult. He complains that in our article (April 7th), introducing the subject of occult telegraphy to our readers, we seemed to doubt "Professor G.'s" title to the rank claimed for him. As we knew nothing whatever of the identity of W. H. G. we could not possibly deny him the title to which we are informed he has every right. It is not necessary to say that every so-called Professor has not a clear title to the designation.

Professor G., however, was, so we are told, "for eight years a member of the faculty of an Eastern classical college, under the patronage of an orthodox church . . . and for the past nine years he has been connected with a more technical institution teaching applied science." We have no sort of desire to write a word that could seem to detract from this gentleman's qualifications. We did but say a plain truth, that the use of the term Professor is much more lax in America than in England. And we had some regret that any mystery was made as to the identity of the gentleman who came forward to give us such remarkable evidence as is contained in his papers. With this, however, we are not concerned, and we assuredly desire to say nothing but what is courteous and friendly of Professor G., to whom we feel much indebted.

It is characteristic of the use of titles to which allusion is made above that the present writer, being connected with a teaching establishment, is usually addressed by correspondents in the States as "Professor." He has no more right to be so styled than he has to be called Major-General. The use of the title of Professor is carefully guarded with us. Hence our correspondent's slight misapprehension of our meaning.

However, there is no harm done, and we await with keen interest the receipt of the Professor's forthcoming work, to which we promise every attention.

Bishop Jenner has been talking words of "truth and soberness." The *Banner of Light* thus quotes him:—

"The Bishop considers that such an occurrence" (as the ascension of the body of flesh) "would be subversive of universal law and a more stupendous miracle than the resurrection itself. It would, in short, be utterly impossible. His idea of it is, 'that before Christ arose His body underwent the change necessary to convert into a spiritual body; which was intended to teach us that when we shuffle off this mortal coil we leave it behind us forever, and the body with which we shall be clothed hereafter will be such that in it we shall be totally unrecognisable. And that, as Christ Himself was compelled to assume some old and characteristic phase, in order to identify Himself to His most intimate acquaintance, even so shall we be obliged to exhibit some well-known trait before we can make ourselves known, even to our own relations.'"

Rough common-sense. It is really wonderful how much trouble the average man will take to prove to an editor that he has wholly missed his vocation, and might profitably turn his attention to agriculture, or any other simple and easily-understood business:—

"As a rule, an editor gets about one thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart to the innermost core. Most people are afraid to tell an editor when he writes an article that particularly pleases them, for fear of making him proud, we suppose, but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. Pshaw! dear friends; don't think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting it upon a piece of patchwork it has finished. Of course you could beat the job yourself, but that doesn't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor at running a paper. Of course you could. The man does not live who can't beat an editor at running a paper. The editor is willing to acknowledge that you can. He only runs it because you have not time to; but this fact need not deter you from giving him a word of encouragement occasionally."—*Danville (N.Y.) Breeze*.

The *Carrier Dove* (San Francisco) has a notice of "M.A. (Oxon.'s)" "Visions," recently published. Mr. Morse, who notices the tractate, commends it as "just the work to put into the hands of those who, religiously inclined, are yet intuitive enough to feel the truths expressed."

The same paper reproduces, with all due acknowledgment, Mr. Barkas's address to the London Spiritualist Alliance on March 5th ult. The *Dove* is exceptionally good in respect of type and paper, and its contents are of decided interest.

Colonel Bundy is engaged in prosecuting a case of fraud on the part of the "Bangs Sisters." The case has gone for trial, and as usual, it is at the instance of a well-known Spiritualist that the fraud alleged on the part of a public medium has been unearthed.

The *Argonaut* of San Francisco, which has apparently reached its twenty-second volume without becoming known to English fame, is so good as to describe Spiritualists as "that combination of moral wrecks and half-crazed idiots who hang just over the border of knavery, and along the edges of irresponsibility." But in the name of common-sense how does a wreck in combination with an idiot hang anything, or itself be hung, over a border and along an edge? Any Spiritualist we know, "half-crazed" or otherwise, is sane compared to this scribbler, who writes two columns of sheer, unmitigated nonsense about a subject on which he is painfully and obviously ignorant.

The *Daily Telegraph* tells us:—

"Not long ago the experiment was tried of introducing the eye of a rabbit into the human orbit and grafting it on to the optic nerve, with the fond hope of producing an artificial but practical and sensitive retina. What became of the rabbit-eyed man we do not know, but he has probably made a burrow for himself in the depths of the Black Forest, and scuttles away at the sight of the jäger in green coat, encircled by the hunting-horn."

The criticism is conceived in a spirit of levity. But it seems that "Ole Brer Rabbit" is matched with a Viennese Professor whose case is really interesting.

Dr. Fleischl, it appears, has suffered intensely from nervous pains. He found no relief in any known remedy, when it occurred to him that the good old rabbit whose eye had been utilised as we have stated above, might be further exploited. So a bunny was selected, and the Professor was happily cured—we are not clearly told how—by "attaching the corresponding nerve of the rabbit to the diseased nerve." The strange case of Dr. Jekyll and Mr. Hyde suggests speculations as to the future of that Professor which we decline to pursue.

From the *Golden Gate*:—

"Dr. F. L. H. Willis has finally settled at the Mecca of Spiritualism, Rochester. Thirty-one years ago Harvard University turned him out and did Spiritualism a real service. He has been an apostle of the cause ever since."

Professor Coues has been lecturing under the auspices of the Western Society for Psychical Research. So great was the demand for places that it was found necessary to engage the largest hall in Chicago. Reports are not yet to hand.

The *Cornubian and Redruth Times* devotes two columns to a reply to the Rev. J. Stona, who has been offering his opinion, for what it is worth, that "the phenomena of Spiritualism were either an imposture or the result of witchcraft." Mr. Stona is a young clergyman, we believe. Is he old enough to tell us exactly what he means by witchcraft? If so, he may go on to say what evidence he has of its existence.

The *Cornubian's* defence of Spiritualism is able and complete. It is a pity that it should be directed against an attack so feeble.

Jesse Shepard says that the Czar's palace of Gatchina is like "a sirocco of ambition raging across a frozen sea." Where does the similitude come in?

Mrs. Riddell, in her *Idle Tales* (Ward and Downey) has a ghost story, almost of course. "Squire Ennismore" is good reading.

Mr. A. F. Tindall, President of the London Occult Society, contributes a psychological story to *The New Age* for the current week.



## A SPIRIT POEM.

We have received the following letter and poem which we think our readers will value :—

To the Editor of "LIGHT."

SIR,—I enclose a spirit poem given me by my dear friend Annie Howitt Watts, a few weeks ago, for insertion in "LIGHT." I do not wish my name to appear, but Mrs. Watts's poem, to friends who know her writings, will, I think, speak for itself that it is indeed hers.—Yours respectfully,

April 30th, 1888.

E. S. O.

"My beloved is mine, and I am his; he feedeth among the lilies."

"O thou that dwellest in gardens,  
Thy companions listen to thy voice.  
Cause me likewise to hear it."—SOLOMON'S SONG.

To—

Within the regal gardens of my Lord,  
I walk most blest at noon and eventide,  
(For we have noon here, and the change of eve,)  
And all my soul, delighted as a bride  
In her new home, from all things doth receive  
Fresh joys where'er I turn; finding love's word  
Exprest in leaf and flower and bud and tree,  
In each rich alphabet of joy and praise,  
By me unknown, or ere I was translate  
Unto this etherous world of golden rays,  
Where life is buoyant, wisdom holdeth state,  
And love is largened into extasy.

Before me here stand lilies, azure, white,  
Gold, crimson, and of thousand hues beside,  
Of thousand forms, more fair thus intermixed,  
Sweet-scented all, diffusing odours wide,  
With loveliest leafage of pale greens betwixt,  
Each stem, leaf, flower, lucent with pure light.

Harmonious raptures from their spirits fly  
Unto my spirit, close me round in joy,  
Embrace, enchant, envision me, with sweet  
And new interior pictures, that employ  
My utmost powers, their meaning to repeat,  
Whether in painting fair, or language high.

How shall I speak of these, that you may know,  
You dear ones, on the misty, darkened earth,  
Still wandering under "melancholy boughs,"  
Such pleasaunces as these give heavenly mirth  
Even to glance at, highest thoughts arouse,  
With peace and truth that hand in hand do go?

High beauty here aye speaketh with a song,  
Golden and glad and full at noon;—at eve  
With a sweet, tender accent, almost like  
Memories of former lives, yet doth not grieve,  
Enhancing but the joy that soon doth strike  
New chords of higher love, more true and strong.

How shall I tell you what my spirit feels,  
When these companions sing to me this song,  
Expressing best their nature and their life,  
In perfect swell and cadence, lingering long  
Upon the ear, with wondrous meanings rife,  
Rounded and mystic as Ezekiel's wheels?

Which—as I hear it—waketh in me like  
Musical richness, unexpressed till now,  
That wellet upward in a glorious lay,  
Passeth through spaces long, till spirits bow  
Their heads in sweet consent, and singing say  
With me, while angels lute and harp do strike—

"O blessed are the lilies of my Lord!  
O sweet the light that falls from them on me  
Within these mystic gardens, regal, grand,  
Full of divinest Light and Love, and free  
Large affluence of Life on every hand,  
With beauty thousand-voiced in true accord.

"O glorious are the lilies of my Lord!  
More grand than Solomon in kingly dress,  
Tinted with hues angelic,—stately—tall,  
Sisters of grander angels, that express  
By every curve the beauty of the ALL,  
By every radiant line, the primal Word,

"O wondrous are the lilies of my Lord!  
Magical, pure, exhaling truths divine,  
Each stem a pillar glowing with rich light,  
Each petal fragrant with celestial wine,  
Each leaf a written page with 'Love' indite,  
Each flower a cup with mystic secrets stored!"  
\* \* \* \* \*

I give no more the song;—its thoughts of flame  
You have no language I can use to express,  
No earthly music can its power sustain,  
No symphony of speech its tenderness,  
That pierceth through deep natures, healing pain;  
No words reveal the ineffable Great Name—

That is its core and bound!—Ah, sister dear,  
I would that I could come each brightening day,  
To tell the largeness of our life, the scope  
Of wondrous revelations given to stay  
Our longings infinite;—to nourish hope—  
Seeing God's sunshine every soul ensphere,—

Bring light from darkness, clearness out of mist,  
Joy from deep sorrow, faith from hungry doubt,  
From seeming nothingness a living gain,  
From densest shadows, glories broadening out  
With largest satisfaction,—ease from pain,  
Love from indifference that God's love hath kist.

So is it, and so will it be for aye;  
This world hath answer for all riddles dark,  
And every star and planet mirrors clear  
The Love that like the ocean holds the ark  
Of human progress—till it joyful bear,  
Safe to the Ararat of endless day.

Rejoice! Rejoice! (My words are ending now)  
Listen to Love's own language. Be thou blest  
Where now thou art; and when thou comest here,  
Among the lilies shalt thou walk and rest  
With Angels and the Lord of Angels near,  
And Love itself shall kiss my sister's brow.

A. M. H. W.

Alongside of this poem given by our departed friend to one with whom she was in very close sympathy during her life on earth, it may be interesting to read the following, which we extract from "Aurora." The similarity of form and identity of spirit are decidedly impressive.

## MAD!

As in the holy garden of the Lord,  
Guarded by cherubim with flaming sword,  
Where I God's beauty ever have adored,  
Dwell I within this lovely house alone.  
They say that I am mad because I know  
That all around the heavens ebb and flow,  
That all about the angels come and go,  
And tabernacle here 'neath flesh and bone.

O God! how lovely, wonderful, and calm,  
Is this retreat, o'ershadowed by the palm,  
And ever redolent of spicy balm.  
Here can I walk at even with my God,  
Hold converse with Him, as in days of yore  
Communed the men of eld, their labours o'er,  
When feet of angel-men paused at their door,  
More white than lilies springing from the sod.

Men said that I was mad, because I saw  
A Woman glorious her veil withdraw  
From off her shining face, and a new law  
Unfold in snowy whiteness to mine eyes;  
Because she said to me: "Come forth and be  
A handmaid and a finger unto Me,  
And I will mother, sister be to thee;  
Come forth and speak my word, and make men wise."

And on her head there was a diadem.  
And oh! the tenderness of her sweet eyes!  
They drew me forth from death with strange surprise,  
How could I but obey and quickly rise,  
And putting off all fear, go forth to them  
And speak Her words,—speaking as one who dreams,  
In fiery phrases, and in molten streams  
Of thought unknown to me,—of mighty schemes



Of God, to perfect and make fair man's soul.  
I spoke in fragments, for the mighty whole  
Was as a tossing sea with ceaseless roll ;  
And wandering thus beside this restless sea  
In every wave a message new of life  
Came to mine ear,—and ever in the strife  
Of waters rang the words, " O mystic Wife,  
Wisdom divine, O Bride, hail, hail to Thee ! "

Oh lovely is this life,—although alone  
I dwell within this silent house, where they  
Have prisoned me. But glorious is God's way  
And ever yet more glorious day by day ;  
And life divine I read in every stone  
Of this fair mansion, and they glow like gems.  
Transfigured are all outer things,—the hems  
And fringes of Heaven's glory through the stems  
Of these old cedar-trees are broadly thrown.

I wander through the gardens where I see  
More than the marigolds and hollyhocks pied,  
A thousand wonders spread on every side ;  
For in each blossom fay-souls dance or hide,  
Praise God in joy, or frisk with bird or bee.  
I can of healing plants the virtues tell,  
Of noxious weeds the evils can dispel,  
Within each petal read of heaven or hell,  
For nature mirroreth back man's destiny.

Though rarely now I see a human face ;  
When evening sunshine floods the galleries old,  
The music-room, and cinnamon-room, with gold,  
Sweet converse with me throngs of Spirits hold.  
Odours celestial spread through every place,  
Whilst pictured thought-clouds roll themselves around  
And trailing rainbow-vestment fans the ground.  
Of new-born poets, bay and myrtle-crowned,  
Then have I glimpses,—the supernal race !

Alone ! alone ! yet am I not alone !  
My thoughts are messengers to human-kind ;  
Ambassadors of spirit from the mind  
Sent forth to other minds to knit and bind ;  
Yet oft for others' sin must I atone.  
The walls of flesh dissolve and I can flow  
Into the core of human hearts and know  
How loves and hatreds blossom, bud, and grow ;  
To them unknown, I with them make my moan.

A. M.

## CORRESPONDENCE.

A Theory of Human Life.  
To the Editor of " LIGHT."

SIR,—Mr. J. B. Thompson, the author of this theory, is evidently enamoured of logic and logical syllogisms, and aims at giving us a theory not only of human life, but of the universe itself, in a neat and compact form. This pretension of itself shows that a merely physical view of the universe is here presented, and therefore is self-condemned as being narrow and one-sided.

I will compress my objections within as few words as possible. After speaking abundantly about " matter," having defined it as " that with which our senses bring us acquainted," he in his next paper immensely enlarges the definition, and makes the following monstrous statement :—" By matter 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."

Here is an immense assumption, and " by no means in accordance with the conclusions of reason on established facts." How can it be right to call things so diverse and opposite as " thought " and unconscious insensate matter by one and the same name ? It can only confuse and mislead. The two things are contrary the one to the other.

Mr. Thompson thus considers thought an " affection of matter," inhering in a gross substance the object of the senses. If it be so, how are we to account for the following phenomena ?

The human mind exhibits Choice. But matter does not choose, it proceeds in one inevitable course.

It, moreover, exhibits Conscience. But what has matter to do with Conscience ? The lightning strikes the innocent without any compunction.

The mind, also, manifests Change of ideas ; what it lately approved, it now condemns. But matter knows no changes, it proceeds in a fixed invariable sequence.

How, moreover, are we to account for fluctuations of Opinion, or for total suspension of Opinion ? Matter only leads to one result—not to varying results—still less to no result.

How are we to account for the phenomenon of Will ? Matter has no Choice and no Will, but is bound in the adamantine chains of necessity.

How are we to account for that universal characteristic and propensity of the human mind—Prayer ? Matter does not pray, or it moves in another sphere.

How do we account for Remorse ? Nature feels no Remorse. A river by its inundations, the sea by its storms, engulphs innocent thousands, but feels no remorse. Surely all these things establish an absolute diversity and antagonism between matter and spirit, and show that to call them by one name, or to assign them to one sphere, is quite contrary to reason and to fact.

The truth is there is more than one universe—there is the visible or physical and the invisible or spiritual universe—and both cannot be comprehended under one theory, though one may flow into the other, and condition it. Thus the eye is the condition of our seeing ; but it is not the cornea, nor the iris, nor the pupil, nor the crystalline lens, nor the retina, nor the optic nerve, nor all of them together that sees, but the soul or spirit which sees through them all with absolute unity.

I will at present only deal with one more aberration of Mr. Thompson. He says, " Perhaps no matter can be called absolutely dead, as it all possesses force, the result of motion." The question here is, How does motion arise and what initiates motion ? For it is that alone which possesses force. And the answer to that is that it is Mind alone which originates motion, and which is the only real force. Matter is inert and eternally at rest until impelled by Mind. Our author overlooks all this and uses " force " in that most superficial sense of which Balfour Stewart and Professor Tait complain in their joint work, *The Unseen Universe*, saying, " The modern abuse of the term is outrageous alike to science and to common-sense."

G. D. HAUGHTON.

Mrs. S. H. Hagan.

To the Editor of " LIGHT."

SIR,—Gratitude compels me to say a few words regarding the mediumship and healing powers of Mrs. Sarah H. Hagan, of 22, Langham-street, W. I have been a sufferer for over twenty years, and have employed numerous physicians, both in America and London, but failed to ascertain the cause or to obtain any permanent relief.

I have had some twenty treatments from Mrs. Hagan, and find myself now perfectly well. I sincerely recommend her to the public, not only as a healer, but as an honest, industrious lady, willing and wishing to do good. As a test medium I believe she has no superior.—Yours truly,

May 14th, 1888.

R. NORWOOD.

## 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.]

Several interesting communications are necessarily deferred.

W. W. F.—Your letter to hand, but it reached us too late for insertion in the present issue.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—There will be no meeting on the afternoon of Sunday next. Morning and evening meetings as usual—Mr. Hopcroft, Trance and Clairvoyance.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. John Hopcroft occupied the platform at both meetings on Sunday last, giving excellent addresses, followed by descriptions of spirits present. On Sunday next Mr. T. A. Major will give an address on " Emanuel Swedenborg."—W. E. LONG.

THE LONDON OCCULT SOCIETY, 93, BAKER-STREET, W. (CLOSE TO THE BAZAAR).—Last Sunday evening Mrs. Wilkinson gave clairvoyant tests which were all recognised. Next Sunday being Whit Sunday there will be no meeting. On the following Sunday Mr. Veitch will lecture on " Some Theories Concerning Spiritualism."—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood.



## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

\*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; 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 biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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