

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

There are many mysterious things in the world, and one of them is the use of the divining rod. Why should a forked hazel twig in the hands of a certain individual indicate the presence of water at a given spot, and at a greater or less distance below the surface of the earth? But why, again, should the presence of a certain person in a room under certain conditions cause a disturbance amongst the furniture, or develop percussive noises in the wood of a table? Why should some people see what other people cannot see, but what is none the less actually occurring round the corner? Why should the late Mr. D. D. Home have been able to put his head in the fire with impunity, and even with apparent comfort? Why should it be possible for a certain person to retire behind a curtain or to be shut up in a box, and thereby and therein to manufacture or cause to become visible another person of a different sex, size, and appearance? Why should the camera reveal on the sensitised plate a form that the ordinary eye cannot distinguish? These are not conundrums, though I confess they bear a superficial similitude to some things that I see in the *World* or *Truth*. They are problems that it concerns Spiritualists to try to solve. I suppose that none of us doubts the facts which I have mentioned. I certainly do not. I more than suppose that none of us can explain them. I certainly cannot.

This little digression is the result of reading in the *Hastings Observer* (September 22nd) an account of the way in which the Guardians, who are erecting a new workhouse in that town, set themselves to find water. The account occupies some column and a-half of close print, and is in itself a noteworthy sign of the times. We learn that the members of the Building Committee, whose names are set forth, assembled to meet a "dowser" whose "experiments were watched with keen and critical interest from the outset." This is the account of the dowser's method of proceeding:—

"Having cut a twig, he places it between the fingers of both hands, and drawing the branches apart, keeps it perfectly still and rigid. On dry ground the twig is motionless, but as the diviner walks along, a movement is perceptible. This gathers force as he proceeds to the spot where water is supposed to be running at a greater or less depth under the ground, until, eventually, it turns completely round."

The reporter affirms that—

"Notwithstanding the difficulty of arriving at any very satisfactory explanation of the phenomenon of divining, there can be no doubt about the fact that the experiments were thoroughly genuine." . . . "He himself was desirous of adopting every possible means to prove that the twig turning was not the result

of any trickery or manipulation. In order to demonstrate this, he allowed a couple of gentlemen to take the ends of the forked twig, which he held tightly in their hands. Even then it moved around as usual, and when the resistance became too strong the hazel snapped, and continued its revolving course so long as the continuity was not broken completely."

I make my compliments to the dowser, and find it in my heart to desire that all possessors of an occult and little understood power would follow his laudable example.

Mr. Mullins, the dowser, seems to have found out that he possessed this mysterious power from seeing a Cornish miner find water by means of the divining twig:—

"He has found water and sunk wells (during the last twenty years) in all parts of England, Scotland, and Wales, without failure, and although there might have been variations of depths, a few feet one way or the other, he has never been very far out. Ten feet has been the greatest extent of his errors. In 1868 he searched for water on the seat of Lord Stanhope, Chiptsead, near Sevenoaks, and successfully sank no less than seven wells for his lordship. Seven or eight years ago he was engaged by the Local Board of Bradford-on-Avon, and had a good 'find,' but the Board, believing it to be surface or river water, did not sink for it. Accordingly they engaged an engineer from London, who took them to Budbury, two miles from Bradford, where, after boring to 140 feet, they were unsuccessful. After spending £700 fruitlessly, they came back to the points selected by the diviner, and the water found beneath that spot has since amply supplied the wants of the town.

. . . He had been very successful on the grounds of Earl Beauchamp, of Malvern Link, having found good supplies of water on four different occasions. At Red Morley, near Ledbury, in a case in which he stated water would be found at eighty-seven feet, it was reached at fifty-seven feet, and it was a grand supply. Similar instances of success occurred on estates of Earl Wharnccliffe, Wortley Hall, Sheffield; Earl Dysart, of Ham House, Buckminster; Lord Leigh, and others."

Mullins does not know how he does it. He said that


"He was not prepared to advance any theory to account for the strange phenomenon. He remarked, however, that the process was an exhausting one, and that he found a couple of hours a day quite sufficient. The long trial that he had had at Pilot Field had, he said, considerably taken it out of him. He further stated that he judged of the depth and strength of the water by the violence or otherwise of the action of the twig, although he might be slightly cast out of his reckoning by the fact that water of great volume at a great depth would have the same effect as a smaller bulk of liquid at a lesser depth."

But he seems to get plenty to do. He informed the reporter that his trials averaged one a week. This seems to me the point that the student of history in his own times should note. Here, at this epoch, not far from the close of the nineteenth century, we have a man regularly employed in finding water by occult means, for which he would assuredly have been imprisoned and perhaps executed at a not very remote period. In spite of the antagonism of some men of science—not of all—Spiritualism is winning all along the line.

I feel rather doubtful, but it is perhaps worth while to give a scientific opinion quoted in the very full and fair report of the *Hastings Observer*. The sixth heading is delightful. "The agency of demons may be set aside." I am of opinion that this best of all possible worlds would



be improved if the "agency of demons" could be set aside. But the scientific gentleman means something else. Here is his theory for what it is worth.

"A couple of years ago Dr. R. W. Raymond, of New York, delivered a remarkable lecture on the divining rod at the International Electrical Exhibition in Philadelphia, in the course of which he formulated the following propositions on the subject under notice:—1. The material, consecration, astrological relations, and ritual formalities (in allusion to the old superstitions) of the rod, are entirely irrelevant and indifferent to its efficacy, a proposition which Dr. Raymond rightly says disposes at a stroke of nine-tenths of the 'science' of the subject which the Middle Ages laboriously accumulated. 2. The rod itself is entirely inert, even in the opinion of the most famous experts: it is merely an index, revealing and magnifying in visible results the peculiar inward sensations of the diviner. 3. The favourite and most convenient form of the rod (something like ) is one which promotes involuntary movements, and also permits of deception. 4. The involuntary minute muscular movements may proceed either from causes enumerated by Chevreul or from a purely physical sensation. 5. The uses of the rod for discovering moral qualities, prophesying the future, &c., belong to charlatanry and superstition. 6. The agency of demons may be set aside. 7. The application of the rod to the discovery of metals, coal, buried treasures, &c., has been proved to be chimerical. 8. The transparent humbug of locating petroleum wells, to strike the oil at depths of from a hundred to thousands of feet, needs no comment. 9. The case is somewhat different in connection with the discovery of springs (since ore deposits are, or were, the channels of springs) of ore deposits; for the evidence in favour of the rod is much more abundant and cogent, and there is a residuum of scientific value after making due deductions for exaggeration, self-deception, and fraud—the last-named not being an altogether unknown factor in the history of the divining rod. Knowing what we do of the capabilities of such an instrument as the induction balance of Professor Hughes and the phenomena of magnetism, it does seem feasible that an apparatus might be constructed which would indicate with approximate accuracy the position of a metallic lode from the surface of the earth."

#### SONNET.

A good that never satisfies the mind,  
A beauty fading like the April flowers,  
A sweet with floods of gall that runs combined,  
A pleasure passing ere in thought made ours,  
A honour that more fickle is than wind,  
A glory at opinion's frown that lowers,  
A treasury which bankrupt time devours,  
A knowledge than grave ignorance more blind,  
A vain delight our equals to command,  
A style of greatness, in effect a dream,  
A swelling thought of holding sea and land,  
A servile lot, decked with a pompous name;  
Are the strange ends we toil for here below,  
Till wisest death makes us our errors know.

—WILLIAM DRUMMOND.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—An open meeting was held on Sunday last, when there was a fair audience. An interesting discussion took place on "Mediumship, and how to develop it." Next Sunday at 6.30 p.m., Mr. Walker, Trance and Clairvoyance.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. J. Veitch spoke on "Poetry and the Future Life," on Sunday morning last. In the evening Mr. R. J. Lees gave an interesting discourse on "Spiritualism in the Early Christian Church." There was a crowded attendance.—A Cheltenham friend is thanked for a contribution of literature. Books for our library would be welcomed.—Sunday next, Mr. J. Humphries and Miss Blenman at eleven and seven respectively.—W. E. L.

LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD, NEAR EDGWARE-ROAD STATION (omnibuses pass the door).—On Sunday evening next, October 7th, at 7 p.m., we shall commence our new course. "1st M.B. (Lond.)" will deliver the first of a course of three lectures on soul evolution, entitled "Soul Evolution to the End of the Animal Period," before which the president will read a paper on "The Society and its Future Work." An important feature of the latter will be the collection of evidence of psychic phenomena from *private sources*. There will be sacred music as usual.—A.F.T.

"EACH principle and spirit makes the Scripture appear to itself in its own likeness. Spiritual wickednesses can set themselves up in the highest places of Scripture."—PETER STRONG.

#### THE FUTURE LIFE.

BY THE EDITOR OF *Neue Spiritualistische Blätter*.  
(TRANSLATED BY "V.")

(Concluded from p. 481.)

Different men form different ideas of spirits, and of spirit-life, and feel more or less rejoiced or undeceived when, on entering the spirit world with these ideas, they find their views coincide with the truth, or differ from it. It is indeed, a fact that the future life in its commencement is an exact continuation of earthly life, as far, that is, as is possible with the altered perceptions effected by death; and we ought to look upon this as an extremely wise, as well as necessary, provision of nature, for it is impossible that a man could feel happy or comfortable if he were placed quite suddenly in an entirely strange world, of which he could understand nothing, where everything would appear new to him, where he would find nothing which would remind him of his lost home, in short, where he would feel helpless, and without any connecting link with the past. As soon as he awakes in the other world, each one gravitates, according to the degree of his spiritual development, to that sphere, place, and group or society which agrees with his grade of development, and which is sympathetic to him, according to Nature's eternal law of attraction.

Here there is no free-will but an unchangeable law, to which all and everyone has to bow. The man of no principle and the sensualist, who on earth moved perhaps in the best society, in accordance with social laws—where people had to put up with his company, although they were well acquainted with his want of morality—in the next world will not be able to inflict himself upon highly developed circles and societies, but will be forced by the laws of attraction and repulsion to betake himself to where similar noxious beings as himself exist. Deceit and hypocrisy here come to an end, for each one shows himself as he really is, because all the attributes of the soul not only are visible in the spirit body, but correspond with the outer covering or clothing, for no one is able to conceal his inner viciousness by fine clothes or the mask of society manners. The degree of happiness and the society in which the individual will continue his life are not determined by the cultivation of his mind by the attainment of varied knowledge, but by his spiritual development.

Since wicked men are in the sphere nearest that of earth, and those are farther removed who are not precisely wicked but little developed, it is not to be wondered at that mediums are so often tormented by bad spirits or made dupes of by undeveloped ones, and it is a remarkable thing that those spirits which are yet earth-bound and those which are still closely connected with earth are the best able to give proofs of the reality of medial powers and communications and of physical manifestations, because they have not yet lost the power of operating on material things. There we find the reason that almost all family circles are in the beginning liable to the incursions of spirits of a lower order, because these are nearest to the earth-sphere and are always ready to step in where they find an open door, that is, a medially gifted person. The worst of all these are the *Diakka* (?) or deceiving spirits, who have attained all the scientific knowledge on earth but have no moral or spiritual development, for such as these have often deceived highly intellectual men, who have sacrificed their reason to the sophisms which these spirits have presented to them as pure truths.

When we recognise that the difference of men's talents and characters must necessarily endure without change after death, and that of the thousands who every minute pass over to the other world, the greater part—as in this life—belong to the less cultured and developed classes, and



that therefore the number of undeveloped is the same as before death, we find that there must be a gradual development and progress towards perfection in the next world as in this. The departed immediately after death become separated; the good gravitate to the various groups or societies in the higher spheres (*Abtheilungen*); and the evil remain in the neighbourhood of earth, with all the different grades of development between.

Now it may be asked, is there any definite or prescribed time in which a spirit has to remain in a low sphere? We answer that no precise time is fixed, but that such a state is subject to natural law. A man who goes over to the other world with all his passions and low inclinations, can free himself from these in the lower groups just as on earth, even indeed more easily, because he is not hindered by the care of providing for his sustenance or by fear of the police. As long as he feels himself at ease among these dark groups and this low rabble, he will remain with them, but when he begins to experience a feeling of horror at such an existence, he soon perceives in the distance spirits of light who are ready to help him, and if he follows their counsels he is soon able to free himself from restraining influences, and is brought into a group or society where he begins to recognise himself, and with self-knowledge his course on the path of amendment and progression commences; which will proceed without further hindrance. Repentance and atonement go hand in hand, and he tries with the help of ministering spirits from the higher spheres to improve himself, to lay aside his evil passions and tendencies, and to atone for all the evil he has done. No one forces the departed to remain in the lower spheres or to rise to better ones; each one must himself begin his own work of reformation, and attain each step on the road from the way of sin to that of light by hard conflict; and on this path nothing is forgiven, nothing looked over, he has to wipe away every spot from his soul by his own efforts, and by corresponding atonement, and thus step by step to gain happiness, harmony, and holiness.

How long will it take a sinner or criminal to raise himself to a better condition? For this no definite time can be given, and he will need a longer or shorter time according to the degree of his debasement, his talents, his disposition and power of will. Many are able to raise themselves to a comparatively better state in but a few years, while others take centuries to accomplish the same results; but eventually all will reach the goal, for no soul is lost for ever. No way to salvation is closed, and opportunities and means are open to every soul to escape from the condition which he begins to feel burdensome, and to rise to a higher and better class of beings. No favour is shown in the spirit world, only strict justice, and with this, indeed, we ought to be contented.

THE addresses delivered to the London Spiritualist Alliance since its foundation will be bound in the form of a volume at the close of the year. Any of our readers can obtain a volume by notifying their desire to Mr. Godfrey, at 16, Craven-street, W.C.

*Scientific Religion.* By Laurence Oliphant. The Rev. G. W. Allen lectures on this subject at the Church of St. Nicholas Cole Abbey, Knight-riding-street, E.C. (near the Mansion House Station), every Thursday in October at eight o'clock p.m.

"JANE described a rope of blue light proceeding from my eyes to her head whenever I willed her. She said it pulled her so hard she could not resist it, she was obliged to come up to me. I have repeatedly asked her about the size of this rope of light, and her answer was always that it was in strings, or in lines together as thick as her arm, most frequently blue, but sometimes all the colours of the rainbow. . . . That the exercise of thought is accompanied by some emanation from the brain is manifest from Jane's repeated observations of a blue cloud of light over my head whenever I concentrated my thought in reading."—DR. ASHBURNER'S *Facts and Observations on the Mesmeric Fluid*.

## VISIONS OF FACES.

In two or three numbers of "LIGHT," a few weeks ago inquiries were made as to the cause and nature of an experience which the writer described, namely, the sight of a succession of faces, or heads, which present themselves one after another to the closed eyes of some persons in a waking but quiet state. The subject is a very interesting one, and although it has attracted some attention from a few thoughtful men, among whom was Mr. Francis Galton, they have never, I believe, been able to explain the phenomenon by any law known to optical or physiological science.

A great deal of what was known on the subject was embodied by our valuable friend and teacher "A.M.H.W." in an article which appeared nearly twenty years ago in the *Spiritual Magazine*, headed, I think, "Sensorial Vision." In this article reference is made to Sir John Herschel, who had himself had some experience of the visions, and described it in a paper read before a scientific society. But Sir John Herschel was not the first philosopher who had experienced and recorded the phenomenon, for John Locke, who will not be dismissed as a fanciful and superstitious witness, had described his own and a friend's experience 200 years before. I will give the descriptions, beginning with Locke's, in the order of their occurrence.

After speaking of a "kind of childishness of the understanding,"\* Locke goes on:—

"I have known of a case somewhat akin to this, though much odder, and that is of a sort of vision that some people have, lying quiet, but perfectly awake in the dark, or with their eyes shut. It is a great variety of faces, most commonly very odd ones, that appear to them in a train, one after another, so that having just had the sight of the one, it immediately passes away to give place to its leader,† and so they march on in a constant succession, nor can any one of them by any endeavour be stopped or retained beyond the instant of its appearance, but is thrust out by its follower, which must have its turn. Concerning this fantastical phenomenon I have talked with several people, whereof some have been perfectly acquainted, and others have been so wholly strangers to it that they could hardly be brought to conceive or believe it. I knew a lady of excellent parts, who had got past thirty without ever having had the least notice of any such thing. She was so great a stranger to it that when she heard me and another talking of it, she could scarcely forbear thinking we bantered her; but some time after, drinking a large dose of diluted tea, she told me at our next meeting that she had now experienced what our discourse failed to convince her of. She had seen a great variety of faces in a long train, succeeding one another. . . . They were all strangers and intruders, such as she had no acquaintance with . . . and as they came of themselves they went too. None of them stayed for a moment, nor could be detained, . . . but went on in their solemn procession, just appeared and then vanished. This odd phenomenon seems to have a mechanical cause, and to depend on the condition of the blood and animal spirits."—*On the Conduct of the Understanding* (Locke's Works, p. 193; fourth edition).

The next witness is Sir John Herschel, who, in a paper read before the Leeds Philosophical Society,‡ describes his experience of what he calls *Sensorial Vision*.

"I fancy it is no very uncommon thing for persons in the dark, and with their eyes closed, to see, or seem to see, faces or landscapes. I believe I am as little visionary as most people, but the former case very frequently happens to myself. The faces present themselves involuntarily, are always shadowy and indistinct in outline, for the most part unpleasing though not hideous, expressing no violent emotions, and succeeding one another at short intervals of time, as if melting into each other. Sometimes ten or a dozen appear in succession, and have always,

\* This "childishness" may perhaps be recognised by some sensitives as the sort of confusion, trouble, or vacuity that they experience before receiving an influx of spirit. In the Bible this is spoken of as "the wilderness." Dante, who calls it the "*selva oscura*," describes its work in the *Vita Nuova*.

† The italics are mine. This momentariness of appearance is a marked feature in these cases.

‡ In September, 1858. Printed by order of the President and Council; not published.



on each separate occasion, something of a general resemblance of expression or some peculiarity of feature and physiognomy. Landscapes present themselves much more rarely, but more distinctly, and on the few occasions I remember have been highly picturesque and pleasing, with a certain, but very limited, power of varying them by an effort of the will, which is not the case with the other sorts of impressions. Of course I now speak of waking impressions, in health, and under no kind of excitement. When the two latter conditions are absent, numerous instances are on record of both voluntary and involuntary impressions of this kind, and, singular as the facts may appear, I am quite prepared, from my own experience on two several occasions, to receive such accounts with much indulgence.

"But it is not to phenomena of this kind that I am about specially to direct your attention. The human features have nothing abstract in their forms, and they are so very intimately concerned with our mental impressions that the associative principle may very easily find, in casual and irregular patches of unequal darkness, caused by slight local pressure on the retina, the physiognomic exponent of our mental state. Even landscape scenery, to one habitually moved by the aspects of nature in association with feeling, may be considered as in the same predicament. There is nothing definite or structural in its forms, which are arbitrary to any extent, and composed of parts having no regular or symmetrical relations. It is perfectly conceivable that the imagination may interpret forms in themselves indefinite, as the conventional expressions of realities not limited to precise rules of form. We all know how easy it is to imagine faces in casual blots, or to see pictures in the fire. But no such explanation applies to the class of phenomena now in question, which consists in the involuntary production of visual impressions into which geometrical regularity of form enters as the leading character, and that under circumstances which preclude any explanation drawn from a possible regularity of structure on the retina."

Sir J. F. W. Herschel then gives his experience of these visual impressions—patterns in straight-lined, angular forms, . . .

"like the drawing of a fortification, with salient and re-entering angles, bastions and ravelins, with some suspicion of colour between the dark lines. The impression was very strong, equally so with the eyes open or closed, and it appeared to advance slowly from out of the corner of the left eye, till it spread all over the visual area and passed across to the right side, when it disappeared."

Sir John only found one other person, a lady, who had experienced the same thing, but in her case it was always followed by a violent headache.

After the angular fortification and pictures, came a series of regular geometrical patterns, more perfect and elaborate, but passing across the field of vision like the first, and appearing occasionally coloured like a carpet pattern, "but not of any carpet remembered or lately seen." In two or three instances "the pattern has not remained constant, but has kept changing from instant to instant, hardly giving time to appreciate its symmetry and regularity before being replaced by another, that other . . . being a variation of the former."

A series of circular forms followed, the circles intersecting each other and forming a beautiful "Turk's cap" pattern. These appeared while the observer was under the influence of chloroform, but was in full possession of consciousness.

"Now, the question at once presents itself, What were these geometrical spectra, and how and in what department of the bodily and mental economy, do they originate? They are evidently not dreams. The mind is not dormant, but active, and conscious of the direction of its thoughts; whilst these things obtrude themselves on notice, and, by calling attention to them, direct the train of thought into a channel it would not have taken of itself. . . . Where does the pattern itself, or its prototype in the intellect, originate? Certainly not in any action consciously exerted by the mind, for both the particular pattern to be formed and the time of its appearance are not merely beyond our will and control, but beyond our knowledge."\*

After other suggestions on the power of the sensorium, he says:—

"The question still remains . . . How is it that we are utterly unconscious of such a power, utterly unable voluntarily to exert it, and only aware of its being exerted at times and in

a manner we have absolutely no part in, except as spectators of its results?"

Two hundred years after Locke described his experience, and twenty years after Sir John Herschel made the searching analysis, of which a part is quoted, Mr. Francis Galton entered upon the inquiry. As his work reviews a variety of aspects of the subject, I can only refer to it; but one of the essays, published more than six years ago, called out other experiences and comments, of which two, in the *St. James's Gazette* of February, 1882, are remarkable.\*

"These faces are never seen except when the eyelids are closed, and they have always an apparent distance of four or five feet. Though they seem living enough, and not mere pictures or reflections, they look through the darkness as if traced in chalks on a black ground. Colour sometimes they have, but the colour is very faint. Nothing more than a face is ever seen, and except for a fraction of a moment, perhaps not all the face at one time. Here and there their lines waver, fade, and return, as if drawn with a pencil of phosphorus; but there is no phosphorescent appearance about them; their general aspect is as if their substance were of pale smoke. These faces always confront the vision. One only have I ever seen in profile, and this also was singular, as bearing a certain resemblance to one whom I knew in real life. . . . Occasionally some very strange, or striking, or original face meets our view. Now my faces in the dark are all of that character. . . . They are much more often of men than of women, they are rarely quite agreeable, but they are all extremely interesting (when they can be endured), because they look like the fleeting embodiments of some passion or mood of the mind, usually not the best of moods. There are some very noble faces among them, . . . but I have never seen the mask of love, of pity, or of any tender emotion."

From the second contributor, who speaks of the exactness of the foregoing description, and its identity with his own experience, except in a few important points, of which he mentions one or two, I quote the following:—

"The process of development with me is always the same. At first, after lying quiet for a few minutes with closed, or if in darkness, with open eyes, there floats in front of me, and apparently a few feet away, a fleecy white and slightly luminous cloud.† From this, sometimes gradually, but generally with startling suddenness, the picture starts forth; the cloud rolling away from it, often to form a background, often disappearing entirely, in which case the background is of intense blackness. But whatever appears to me does not seem to be traced in chalk; on the contrary, the colours are vivid and intense, the outlines and proportions absolutely lifelike, and generally the illumination of the object is produced as if it were thrown by a lime-light. . . . They [the faces] seldom smile, and the expressions marked upon them are generally those of indifference or contempt; or, as in the case of your correspondent, grief, despair, hate, avarice, or fiendish mockery are strikingly depicted. . . . The rapid series of transitions . . . always begins with a face of transcendent beauty; changing second by second, but in each change bearing a resemblance to the preceding phase, it becomes more and more degraded, till, in the end, so hideous a phantom is before you, that you open your eyes to obtain relief, or you stare it out until it disappears, and the fleecy cloud rolls up again, preparatory to another series."

After speaking of the "mind pictures," called up by memory and association of ideas, and the fixed impressions resulting from long contemplation of an object, this writer continues:—

"It is clear to me that the faces in the dark have nothing whatever in common with either of the foregoing phenomena, for which an explanation can be found. They come and go in troops, the variety, the beauty, or the horror of which appears infinite; perfect at first in proportion, and in detail *brilliantly illuminated by some strange light*, easily dispelled, but impossible to command."

This letter, interesting throughout, is signed D. I have lately heard from a friend to whom I mentioned these visions, that she has been herself frequently visited by them, but in her case they are even more remarkable than in those cited above. The faces or forms are always horrible, even fiendish. They seem to come *from the back of her head*, and she imagines or believes that if they were not repelled by a strong effort of will, they would be projected out and become objective. She believes that their appearance is the effect of exhaustion and fatigue of nerves

\* I regret having had to abridge these excellent descriptions,

† Those who are familiar with crystal seers will recognise this cloud.

\* These words are not italicised in the original.



and brain. This may be a concomitant, if not a predisposing cause of this phenomenon, in a person of strong imagination and general intelligence.

To the above I will subjoin my own small experience. When I was a child, seven or eight years old, I went to sleep constantly watching the movements of geometrical patterns of various colours, which rolled or floated before my closed eyes, going from left to right, and changing imperceptibly. This seemed to me quite a natural occurrence, intended, as I supposed, for my amusement.

Since that time I had no experience of the same character until much later in life, when after the appearance of something like smoke or mist, and a little confusion before my eyes, a face presented itself, and after remaining a few seconds, during which time I saw that it was unlike any person or picture I had ever seen, and was indescribably queer, it disappeared, giving place to another, stranger than itself. This again was instantly displaced and followed by others, to the number of about eight or ten, I think, but I have never tried to count them; indeed, I imagine that the mental effort of counting might stop their appearance. Each one is curiously different from his predecessor (I have never seen a woman's face), and all in turn surprised me by the difference, and the strange novelty, of its expression. The vision has occurred to me several times, but I am not aware what circumstances might be supposed to have caused it. In my case the faces have looked grotesque and funny, rather than powerful or grand. As might be expected they vary with the individual to whom they present themselves. Those seen by "D." seem to represent some passion. In another case they are hideous and grotesque. We do not learn either from Mr. Locke or Sir John Herschel what *their* visionary acquaintances were like, but their appearance having been thought worthy of record by these men is a proof that the phenomenon is not confined to the ignorant or thoughtless, and it would repay inquiry to discover in what varieties and degrees it may be found in minds cultivated, or otherwise. It would help the inquiry, too, if we could have, with the description of the visions, a true statement of the character, tastes, and talents of the seers. As the state in which the faces present themselves is unquestionably one of sensitiveness or mediumship, we should ascertain whether it is inherent and its occurrence spontaneous, or whether it has been induced by drugs or stimulants, or by any of the various means now so recklessly employed, especially in France, by scientific experimenters. It may be supposed that in some forms of this internal condition, occurring spontaneously, its revelations may be of a more genuine character than when they have been obtained by any artificial methods.

The visions of faces are the result of a form of spiritual sensitiveness in which the impressions pass away rapidly, but as I believe having an objective sphere of its own, corresponding with the mental state and temper of the seer, or being perhaps their embodiment and representation. All seers and mystical writers assert that the objective sphere of the spiritual world is formed of that which is internal and subjective here, namely the thoughts, feelings, and motives of action. The expression of this truth is what Swedenborg calls the *Science of Correspondence*.

So, if the thoughts and feelings which form our inner life, become, when the outer shell is cast off, that which determines the form and quality of the spiritual body, these strange faces, which are types of spiritual states, may be parts of the seer's spiritual surroundings; allied on one hand to his bodily organisation, and on the other to a state of which we can only have the dimmest glance. The boundary line between matter and spirit becoming less marked as we learn the relations of the two, will cause both words, especially the first, to convey a different meaning to that which has hitherto been assigned to them. S. E. DE M.

## SPIRITUALISM IN UNLIKELY PLACES.

The *Detroit Free Press* is devoted to the circulation of jokes, some good, many the reverse. It is not in a journal of that nature that we should expect to find such a communication as the following. But now that men's eyes are opened we find these records everywhere:—

" 'I must tell you something that happened in our family, said Miss L., of Jefferson-avenue, to the writer of this article, ' which has always been a mystery to us, and especially to my aunt, Mrs. C——p, who was personally interested.

" 'My uncle, Mr. C——p, was a volunteer fireman in the old days of Detroit when all our best young men "ran with the machine." One morning my aunt was sitting in her home engaged in the domestic occupation of shelling peas, when there came a feeling in her eyes which caused her to brush them with her hand as if a mist were before them. As soon as she removed her hand she saw her husband come in, holding one arm as if it were injured. She asked him if he was hurt, when instead of answering he disappeared. She again rubbed her eyes as if they were the cause of the unaccountable occurrence.

" 'At noon my uncle came home holding his arm exactly as she had seen him. He told her he had been to a fire and had a very narrow escape from death; that he had fallen or been thrown from the engine and had saved himself by a desperate effort in which he had severely injured his hand.

" 'He also stated that his one thought had been, as he thought he was about to be killed, what would become of his wife left alone with their little children.'

"The only explanation we can give is that of a psychic force which carried a mental photograph on a wave of thought to a receptive subject. In other words, it was mind acting upon mind through the occult forces of nature.

"A strange instance of this occurred in the memory of the writer in a family the members of which are all dead at this writing. The story was given me from the lips of the aged mother herself, a woman of vigorous mind, a life-long professor of the Christian faith, and as completely without superstition as any one I ever knew.

"There were four sons in the family, all men grown. The oldest one was named Levi. The family lived at Laporte, Ind., and were well-known and respected. Levi was away from home, but was expected on Saturday night, and his mother sat up late, and at last retired, leaving the front door unlocked. Her room was a small bedroom adjoining the parlour, from which she could see the room distinctly. She had hardly fallen asleep before she heard the front door open and saw Levi come into the parlour. He stood before the open fireplace, and divesting himself of his coat and vest, hung them on a chair. As he seemed to be wet, Mrs. G—— called to him and asked him if it was raining. He did not answer, and she fell asleep, not waking until morning.

"At breakfast she mentioned the fact to the assembled family, who laughed at her, telling her it was a dream, as Levi had not yet come home.

"Quite positive that he had, the mother sent a little grandson up to see. The child returned, and told her that 'Uncle Levi' was not home and his bed had not been slept in.

"Nothing more was said, but before the breakfast was finished Levi rode into the yard on a powerful black horse—he had gone off on a bay—and soon joined them at the table. He laughed at his mother's conceit that he had returned the night before and told her that he had slept at a tavern twelve miles distant, leaving for home a little before sunrise that morning.

"The mother felt a dim foreboding, but what could happen? Here was her boy at home, safe, well, the picture of health and long life. What warning was meant to be conveyed?

"After breakfast the young man invited the family out in the yard to see his new purchase—the coal black horse. So the other boys led him out, prancing and curveting, and the younger sons, Edward and Edgar, ran to assist. The mother, proud of her handsome boys, stood placidly by. Levi stepped to his horse and touched it on the flank, the brute kicked wildly, and after one distraught look and without speaking a word, the young man sank down among them—dead. The iron hoof of the vicious animal had left a black impress over the unfortunate young man's heart. Now what did the vision mean? If a warning, it was insufficient. If a mere presage of doom, it completed its mission long afterward. Of the four young men there met, three died violent deaths. The Rationalist will pass it by as a dream caused by the mother's anxiety and expectancy. But what are dreams? Can any one tell?"



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## Light:

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

SATURDAY, OCTOBER 6th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though, in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

### MESMERISM FROM THE POINT OF VIEW OF AN AMATEUR.

"The Open Gate of Dreamland" is the title of an able article in the *North American Review*, of which we think our readers may like to have some account. There can be no question that some recent experiments in hypnotism have considerably startled public opinion. We have more than once put the question with which Mr. W. A. Croffut opens his paper, "Can a mesmerised subject be made unconsciously to commit murder, arson, and other crimes?" If so, are we justified in placing any person in such a position? Do we know the outcome of a course of hypnotic suggestion? And if we do not, are we not culpably playing with edged tools? These are the grave questions that recent experiments in France have raised. They are eminently matters for our consideration, and are part of the wider questions that the study of the occult generally, and the practice of public promiscuous mediumship in particular, confront us with.

On the present occasion our business is to give some account of the article to which we have referred.

The writer has been for thirty years a student of occult subjects and especially of mesmerism. He satisfied himself of the reality of the experiments that he saw submitted to the public, and then he set to work to reproduce them himself. His first experiments were with "a sturdy man" of large physique, whom, by exercise of will-power, he completely dominated, making him act as he pleased, absolutely obedient to any suggestion. The influence was cumulative. At first, suggestion was responded to only in the way of muscular movement. But by degrees "he entered the open gate of dreamland" and saw and heard what his mesmeriser suggested. Since then Mr. Croffut has repeated similar experiments successfully in "some dozens" of cases.

Mr. Croffut has done us a service in suggesting the use of the word "responsive" for "subject." The nomenclature of the occult is eminently in need of addition and revision. "Sensitive" is a word to us unobjectionable, but Mr. Croffut thinks it means too little. Therefore he suggests the "responsive" as a name for the person who passes under and responds to mesmeric influence.

Before going further it is right to state that the writer of the paper under notice disclaims all knowledge of mysticism, all power to explain what he records, and any

acquaintance with the "magnetic fluid," "sublimated essence," and the like terms, or even (alas!) of "thought-transference." It must be admitted that he professes ignorance of much that is matter of common knowledge, and always on the ground that he has not himself been able to find the fact in his own experience. That mental attitude makes him a valuable witness in respect of his own experiments: but deprives his conclusions of some value. A statement of this kind is rather startling, for example. After enumerating various theories and some alleged facts he goes on to say, "My own experiments have not revealed any of these, and, failing to do so, have suggested that they may all be delusions." . . . In treading such ground it is not safe to assume airily that one is the exclusive depository of exact truth.

Mr. Croffut arrives with rapidity at a variety of conclusions which may or may not be accepted by cautious thinkers. Mesmerism, he thinks, is "a state of being thrown out of harmony with environments. It is thus akin to lunacy" "There seems to be nothing in hypnotic hallucinations showing whether a man is an angel or a clod; whether he is an indestructible soul waiting for release from his cage to soar like a bird to the stars and live for ever, or merely the transitory crown of earth's fauna struggling with the hopeless problems of his destiny between ice-age and ice-age."

Again, "Mesmerism is the result of expectant attention." It is not our task now to point out how other experience contradicts that statement. The writer produces no argument besides the fact of his personal experience. He records only what he has found; and ignores all the experience of others. This, then, for what it is worth, is his experience in his own words, slightly condensed.

"I. About one person in ten can be easily mesmerised. There are no known rules by which to pick out this mesmerisable person in advance, as eligibility extends almost impartially to both sexes and all ages, to blondes and brunettes, and people of all temperaments, to rich and poor, to learned and unlettered, and, it may be added, to obstinate and docile.

"II. The proportion of people who have the 'power' to mesmerise, if it be a power, is still more problematical. But it seems to me what might be called a biological axiom, that no human being possesses any quality different in kind from that possessed, in various degrees, by all other human beings.

"III. Mesmerism is a trance, artificially produced, and it appears almost identical with somnambulism, or active sleep.

"IV. This artificial sleep, if unaccompanied by exciting episodes, is as harmless as natural sleep. My responsiveness occasionally come to me in the daytime to be put to sleep for the purpose of obtaining needed rest.

"V. If a mesmerised person be left to himself, the mesmeric sleep will, in the course of a few hours, pass into normal sleep, from which he will, in due time, awake refreshed.

"VI. Hallucinations that take place under mesmerism are seldom remembered in a subsequent waking state, but they are generally recalled vividly in a subsequent mesmeric state.

"VII. The exception to this is that exciting scenes into which responsiveness are thrown are often recalled after they are awakened. Imaginary shipwrecks and conflagrations are generally thus recalled; and a young lady who, while in a mesmeric trance, was taken where she could scrape up her handkerchief full of imaginary diamonds, sighed deeply on coming to herself, and exclaimed: 'Ah! where are the splendid diamonds?'

"VIII. Somnambulists are apt to be mesmerisable, and, among responsiveness, I find those who usually remember their dreams in the morning also recall a larger proportion of trance experiences than those who habitually forget their dreams.

"IX. Mesmerised sensitives do not see any of the objects or people in the room except the operator, or hear anything except his voice. They can be made apparently cognisant of their surroundings only by having their attention explicitly called to them by the operator. Even then they generally see imaginary objects only. Their eyes are open and their sight appears to an oculist entirely normal, but there is no co-ordination of the faculties. If I introduce 'a gentleman,' they treat



him as such; if I introduce him as 'a young person,' they wonder whether he is a boy or a girl, and are liable to address him as either.

"X. It is conceivable that mesmerism might injure an invalid. If he have heart disease, for instance, an exciting or violent episode, a rapture of joy or a convulsion of great grief or fear, might prove injurious or even fatal, just as it might in his normal condition.

"XI. This possibility is abundantly offset by the value of mesmerism as a therapeutic agent. The responsive can be made so intoxicated on water, which he has been told is whisky, as to exhibit all symptoms of extreme inebriety; can be made disgustingly seasick by being told that he is at sea in a storm; and can be at once physically affected by an imaginary medicine. His temperature can be changed, his eye dilated, and his pulse quickened. Mesmerism is as perfect an anæsthetic as ether, and as harmless as water.

"XII. It is quite erroneous to suppose that the conduct of the responsive is directed in detail by the operator. He only suggests the general line of thought, and each responsive pursues it according to his own knowledge, experience, or prejudices. I say to my responsives, for instance, that I have a wonderful educated cow with seven heads. They all want to see it. I call their attention to the imaginary stable-door near by; they look towards it, and, when I snap my fingers, they all see a seven-headed cow enter. Now, by questioning them, it becomes obvious that they all see a different cow. Unless I have designated her colour, one sees a white cow, another a red cow, and so on.

"Then I tell them that she can dance—can waltz and keep time with music. I hand one a cane telling him it is a flute and that he is an eminent performer, and he goes through the motions of playing to the dancing cow. They all hear different tunes, but the exhibition is satisfactory. I now add that the cow can sing—can sing a different part with each mouth—can sing seven ballads at once. At this point there is perhaps some incredulity expressed. They see the cow stand up on her hind legs and hear the seven ballads—and this, I may as well add, is the narrative of an actual experiment.

"Five of the six mesmerised persons believed that she sang. 'She is singing "Tit Willow,"' said one. 'And "A Warrior Bold,"' said another.

"'I hear singing,' said the incredulous one turning to me. "'Annie Laurie," isn't it? How do you work her?—the machinery, I mean?'

"The others laughed at him. 'Why, the cow sings,' said a young lady. 'Can't you hear her sing? Can't you see her sing?'

"'She looks as if she sang,' conceded Incredulous. 'I see her mouths move all around. She sounds as if she sang; but she doesn't sing. Cows don't sing.'

"'Very well, what is it then?' asked one of the others.

"'A tube and a hole in the floor,' said Incredulous, 'or perhaps ventriloquism.'

"'Aw!' exclaimed the first, derisively, 'ventriloquism does not work like that. I've made a study of ventriloquism.'

"'Well, I've made a study of Cow!' persisted the scoffer, obstinately."

On the question of the possible commission of crime under hypnotic suggestion, Mr. Croffut is inclined to believe that the continuity of motive is not usually sufficient. He can control the responsives up to a certain point, but afterwards "the mind wanders" and they become hazy, or fix their minds on one dominant idea. For instance, a young man and two ladies whom he mesmerised and sent in imagination to the Louvre, were left while he attended to another case. When the mesmeriser returned they were all so absorbed in the imaginary pictures that he could not influence them at all, and was forced to demesmerise them and begin afresh.

He seems to have induced a sensitive to forge Cornelius Vanderbilt's signature to a cheque for 100,000dol., and this person threatened to "knock his head off" if he did not act up to his promise to "divide square." That is not a nice record, and opens out some vistas of thought. He thinks that forgery under such circumstances is possible. If so, why not any other crime? What improbability, for instance, is there in supposing that the allegations freely made in Paris, that sexual sins are likely to be rife under

a régime of free hypnotism, are founded on fact? On the contrary, with suitable protection, there can be little doubt that hypnotism will be found a valuable therapeutic adjunct to what the writer is unkind and foolish enough to call "that variegated empiricism which calls itself the medical profession."

It will be seen that the article is calculated to provoke opposition. It is beyond question that it contains statements that are open to doubt. But it is a proof of the interest that the educated public now takes in subjects that it once derided and disdained.

### "KOROWAARS."

BY MRS. A. J. PENNY.

The subjoined extract from Dr. Guillemard's *Cruise of the Marchesa* has been copied for insertion in "LIGHT" with something of an interrogative purpose. One would fain know how people—who *do think*—account for the practice so common among many tribes, and in many ages, of supplying their dead with a simulacrum of the body lost, as a help to the dead rather than as a remembrance of them for themselves. When a practice of this kind is so general in different parts of the world, there must be a meaning in it which has taken root in some fact of spirit-life, misinterpreted, may be, but scarcely fancied. The Egyptians, most learned in sciences now obscurest to ourselves evidently thought the preservation of the body after death all-important; and their practice seems to imply that they believed the consciousness of the dead still in some way attached to the image of previous personality. It is noticeable also that in our own time, when L'Abbé Constant gives his recipe for the evocation of the dead,\* he names the portrait of the deceased as one of the requisites for that attempt. Is it that the spirit, suddenly losing the fixation of matter, and finding itself without the instrumentality of its old body,—and therefore in a state of confused dispersion among associate spirits—catches at any representation of that old body as a sort of rallying-point for self-consciousness? One can fancy that being the case with those who have not attained to any psychical body suitable for uplift beyond old haunts and old cupidities; and two sayings of Swedenborg's occur to me as a little justifying the idea. "A one does not exist without a form; the form itself makes a one" (*Divine Providence*, 6); and "Extremes or ultimates are those which contain or keep the whole together." (*Ibid*, 220.) Many an European, I fear, as well as presumably every savage, dies still dominated by our insane desire for personal distinction, unable, at the last of this life or the first of the next, to perceive that such a sense of fractional advantage or honour is as much a proof of disease as the distinct consciousness of a swollen or festering atom in the flesh body; and would not such souls be very likely still to try and *find themselves* even in a roughly carved image, as a something exclusively their own, if national customs had led them to expect post-mortem access to survivors by means of that effigy? And it is surely conceivable that by "psychico pneumatic impulsion," to use Mr. Laurence Oliphant's phrase, a recently disembodied spirit might cause atomic vibration in the wooden image and thus maintain the belief that it was its present dwelling place?

"One article of furniture there is which is in every room—the *Korowaar*, a carved wooden image a foot or so in height, the hands generally represented as resting on a shield, which like many of the Papuan carvings is often of a very good design. These are not idols,† as they have been represented to

\* Eliphas Lévi's *Dogme et Rituel de la Haute Magie*, Vol. II., chap. 13, p. 184.

† The rarity of idols—I use the word in its English and not in its classical meaning—must strike everyone who has been brought much in contact with savage tribes. In almost every case the images are merely representatives of the deity worshipped, like our own crucifixes, and are not supposed in themselves to be possessed of any supernatural power.



be by some travellers, but the media by which the living hold communication with the dead. If any individual die, a *Korowaar* is immediately constructed, for unprovided with an earthly habitation his spirit could not rest. On the commencement of the carving a feast is held, and as each portion of the image is completed a dance commemorates the occasion. When finished the image is either placed on the grave or carried to the house of the nearest relation, where it is treated with great respect. On every occasion of importance—on fishing excursions, in sickness, on undertaking a journey, and so forth—it is consulted, and if nothing take place it is considered a sign of the approbation of the deceased. This is not always the case as might be supposed, for the consultant sometimes holds the *Korowaar* in his hand while propounding his question. Presently his arm vibrates; it shakes more and more until the whole limb is in a state of convulsive agitation.

"He speaks; he speaks," is the cry, and the disapproval of the departed spirit is evident. Should the answer turn out incorrect the augur not unfrequently loses his temper, and the unlucky image receives a blow which knocks him from one end of the hut to another. But in spite of these disappointments the natives do not lose their faith in their *Korowaar*, and those that are brought for barter have generally belonged to some one who has died; or are old ones whose names have long ago been forgotten."—GUILLEMARD'S *Cruise of the Marchesa*, p. 280, Vol. II.

### AMERICAN-INDIAN TRADITIONS OF THE SPIRIT-WORLD.

(FROM Addison's *Spectator*, No. 56.)

There is a tradition among the Americans that one of their countrymen descended in a vision to the great repository of souls, or, as we call it here, to the other world, and that upon his return he gave his friends a distinct account of everything he saw among those regions of the dead. A friend of mine, whom I have formerly mentioned, prevailed upon one of the interpreters of the Indian kings to inquire of them, if possible, what tradition they have among them of this matter, which, as well as he could learn by those many questions which he asked them at several times, was in substance as follows:—

The visionary, whose name was Marraton, after having travelled for a long space under a hollow mountain, arrived at length on the confines of this world of spirits, but could not enter it by reason of a thick forest made up of bushes, brambles, and pointed thorns, so perplexed and interwoven with one another that it was impossible to find a passage through it. Whilst he was looking about for some track or pathway that might be worn in any part of it, he saw a huge lion couched under the side of it, who kept his eye upon him in the same posture as when he watches for his prey. The Indian immediately started back, whilst the lion rose with a spring, and leaped towards him. Being wholly destitute of all other weapons he stooped down to take up a huge stone in his hand; but to his infinite surprise grasped nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was as much pleased on the other, when he found the lion which had seized on his left shoulder had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be. He no sooner got rid of his impotent enemy, but he marched up to the wood, and after having surveyed it for some time, endeavoured to press into one part of it that was a little thinner than the rest; when again, to his great surprise, he found the bushes made no resistance, but that he walked through briers and brambles with the same ease as through the open air; and, in short, that the whole wood was nothing else but a wood of shades. He immediately concluded that this huge thicket of thorns and brakes was designed as a kind of fence or quickset hedge to the ghosts it enclosed; and that probably their soft substances might be torn by these subtle points and prickles, which were too weak to make any impressions in flesh and blood. With this thought he resolved to travel through this intricate wood; when by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not proceeded much farther, when he observed the thorns and briers to end, and give place to a thousand beautiful green trees covered with blossoms of the finest scents and colours, that formed a wilderness of sweets, and were a kind of lining to those rugged scenes which he had before passed through. As he was coming out of this delightful part of the wood, and entering upon the plains

it enclosed, he saw several horsemen rushing by him, and a little while after heard the cry of a pack of dogs. He had not listened long before he saw the apparition of a milk-white steed, with a young man on the back of it, advancing upon full stretch after the souls of about an hundred beagles, that were hunting down the ghost of a hare, which ran away before them with an unspeakable swiftness. As the man on the milk-white steed came by him, he looked upon him very attentively, and found him to be the young Prince Nicharagua, who died about half a year before, and by reason of his great virtues was at that time lamented over all the Western parts of America.

He had no sooner got out of the wood, but he was entertained with such a landscape of flowery plains, green meadows, running streams, sunny hills, and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with innumerable swarms of spirits, who applied themselves to exercises and diversions, according as their fancies led them. Some of them were tossing the figure of a coit, others were pitching the shadow of a bar, others were breaking the apparition of a horse; and multitudes employing themselves upon ingenious handicrafts with the souls of departed utensils, for that is the name which in the Indian language they give their tools when they are burned or broken. As he travelled through this delightful scene, he was very often tempted to pluck the flowers that rose everywhere about him in the greatest variety and profusion, having never seen several of them in his own country, but he quickly found, that though they were objects of his sight, they were not liable to his touch. He at length came to the side of a great river, and being a good fisherman himself stood upon the banks of it some time to look upon an angler that had taken a great many shapes of fishes, which lay flouncing up and down by him.

I should have told my reader that this Indian had been formerly married to one of the greatest beauties of his country, by whom he had several children. This couple were so famous for their love and constancy to one another that the Indians to this day, when they give a married man joy of his wife, wish they may live together like Marraton and Yaratilda. Marraton had not stood long by the fisherman, when he saw the shadow of his beloved Yaratilda, who had for some time fixed her eyes upon him before he discovered her. Her arms were stretched out towards him, floods of tears ran down her eyes; her looks, her hands, her voice called him over to her, and at the same time seemed to tell him that the river was impassable. Who can describe the passion, made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear Yaratilda? He could express it by nothing but his tears, which ran like a river down his cheeks as he looked upon her. He had not stood in this posture long, before he plunged into the stream that lay before him; and finding it to be nothing but the phantom of a river, walked on the bottom of it until he rose on the other side. At his approach Yaratilda flew into his arms, whilst Marraton wished himself disencumbered of that body which kept her from his embraces. After many questions and endearments on both sides, she conducted him to a bower which she had dressed with all the ornaments that could be met with in those blooming regions. She had made it gay beyond imagination, and was every day adding something new to it. As Marraton stood astonished at the unspeakable beauty of her habitation, and ravished with the fragrantcy that came from every part of it, Yaratilda told him that she was preparing this bower for his reception, as well knowing that his piety to his God and his faithful dealing towards men, would certainly bring him to that happy place, whenever his life would be at an end. She then brought two of her children to him, who died some years before, and resided with her in the same delightful bower; advising him to breed up those others which were still with him in such a manner, that they might hereafter all of them meet together in this happy place.

The tradition tells us further that he had afterwards a sight of those dismal habitations which are the portion of ill men after death; and mentions several molten seas of gold, in which were plunged the souls of barbarous Europeans, who put to the sword so many thousands of poor Indians for the sake of that precious metal. But having already touched upon the chief points of this tradition, and exceeded the measure of my paper, I shall not give any further account of it.

ONLY what we have wrought into our character during life can we take away with us.—HUMBOLDT.



## JOTTINGS.

"Every robin chirping in the holly," cries Miss Cobbe, "has been a parricide. Every cuckoo filling the April woods with soft sound has been a fratricide." Really now! I have long been of opinion that for exactitude of statement you will find a Spiritualist pre-eminent.

This tendency to rhetorical exaggeration is most reprehensible when it is concerned with matters of religious belief, and there it is most frequent. "The simplicity which is in Christ Jesus"—what has become of it? Buried beneath a sarcophagus of ecclesiasticism.

The natural horror of death is probably the outcome of instinct and ignorance in about equal degrees. We do not know what death does for us. Probably the "vicarious suffering at birth is greater than the personal suffering at death," as it has been said. Probably there is little or no suffering in an ordinary death. Death is the price which is paid for life. We forget how much has been purchased by death.

"To point to death as an evidence of the evil of life, is like pointing to shadows to prove the darkness of day."

Is marriage (plus Buddhism) likely to be a failure?

"The North of England is astir about the approaching marriage of the widow of an old Northumbrian baronet (whose fourth wife she was); she is about fifty years of age, and her *fiancé*, the son of a clergyman, is only twenty-two. The strange part is that the lady is reported to have turned Buddhist, and has converted her *fiancé* to the same faith."

The *North American Review* continues the controversy which has proved so profitable to it. It is Cardinal Manning now who discourses on "The Church its own Witness." The Cardinal lives in London. Does he like the witness of White-chapel to the work of the Church in great cities?

This query is quite irrespective of any theory as to the madness of the murderer. We point only to the dreadful revelations that these crimes have forced upon us as to the condition of our poorest brethren. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." Are those words quite forgotten by the Church which is its own Witness?

Mohammed Benani (already noticed in these columns) is said to be the work of Mr. Ion Perdicaris, the son of a Greek refugee, and former professor at Yale, U.S.A., but now resident in London.

Coffee drinking causes blindness, says J. M. Foladay in the *North American Review*. He calls it "the coffee drinking vice." Well! there are cranks outside of Spiritualism. Cannot these people see that it is the abuse of a thing and not its use that is wrong?

Except as a social question which concerns us in common with all men what we are about to notice is not within our special scope. But we confess to being startled at finding from a recent Blue-book that of the ascertained crimes committed in the Metropolis during 1886-7 more than one half were undetected. The figures are 42,391 indictable offences: persons apprehended for these offences, 19,045, i.e., 44.9 per cent.

And of these only 75 per cent. were convicted, i.e., a proportion answering to less than one-fourth of the crimes committed. Does not this point to the breakdown of our system of protection in great towns? And also to that result of our Godless educational system to which we have before referred?

Mr. Page Hopps has been preaching a very excellent sermon from a text taken from the *Koran*. Here is the text. We wish we could reprint his sermon.

"Every good act is charity. Giving water to the thirsty is charity. Removing stones and thorns from the road is charity. Exhorting your fellow-men to virtuous deeds is charity. Putting a wanderer in the right path is charity. Smiling in your brother's face is charity. A man's true wealth is the good he does in this world. When he dies, mortals will ask what property he has left behind him; but angels will inquire, 'What good deeds hast thou sent before thee?'"

One extract we must give our readers the pleasure and profit of reading. What good Spiritualism it is! "Man is what he makes himself."

"A man's true wealth is the good he does in this world.' And, in the light of Immortality, it is not to be doubted that this is literally

true. It is what the New Testament teaches; 'Blessed are the dead who die in the Lord; for their works do follow them.' But they not only 'follow': they go before; even as these last words suggest; 'When he dies, mortals will ask what property has he left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"'

"These are the things that will pass on with the man. In truth, they have become a part of him. All else will be left: all the laboriously gathered wealth, the beloved and guarded investments, the hard-won business: all must be relinquished; and the only hold he will have upon them will be the dead expression of his wishes—in his will. His own fortune will be himself: his own inheritance will be the good actions he has done: his own wealth will be in the mind, in the conscience, in the affections, and in the hearts of those who will love and bless him in the great Unseen."

And one more:—

"The age greatly needs this teaching. Once more we are all being 'cumbered' about many things, and, not least, about money and what money can buy; and half the wrong-doing of the world comes, not of vice or cruelty, but of resolute determination to avoid being poor. In new senses we are proving the truth of the penetrating words, 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit.' Wealth of money belongs to the dust and ashes of things, and the banker takes account of it; but the wealth of 'good deeds' is that which the angels reckon: and why? because mercy 'blesseth him that gives, and him that takes,' doing even more for the creator of the spirit-self than for the alleviation of present woe. The true saviours of the world are its lovers, its love-creators. It was one of the friends of Jesus who said: 'Silver and gold have I none; but such as I have give I thee:' and it was Jesus Himself, the penniless Jesus, who lived without a home and died upon a cross, who enriched beyond all price an unloving world."

Rabbi Solomon Schindler has been delivering an address on the Jewish New Year's Eve on the subject of the "Future Unveiled." He is of opinion that he can—that "every observing person can—foretell the future with the same certainty that we can foretell what a drama will and must contain." At first sight that reads as if there was a great future for Rabbi Schindler as a fortune-teller. But on second thoughts, how many of us can measure the vagaries of the dramatist? The address sent to us is remarkable in many ways.

Hudson Tuttle has a valuable article in the *Carrier Dove* (San Francisco) on "Appearance immediately after Death." The Society for Psychical Research has published a book of much value on the same subject, which they call *Phantasms of the Living*. The attempt to confine manifestations of people who are wrongly called dead to the time immediately succeeding the loss of the physical body will not be successful.

"Beware of those who profess to make spirit-photographs; they are unquestionably impostors."—*Banner of Light*.

Mr. Croffut (says the *Banner of Light*) is quite mistaken if he supposes that in his "Open Gate of Dreamland" he has shown himself to be abreast of the latest development of mesmeric or hypnotic science. He has made certain experiments, and he tells us what he has observed. That is all.

Dreams might be, perhaps, more studied than they are. De Quincey remarks in the opening paragraph of his *Suspiria de Profundis* on this wise: "How much this fierce condition of eternal hurry, upon an arena too exclusively human in its interests, is likely to defeat the grandeur which is latent in man, may be seen in the ordinary effect of living too constantly in varied company."

"True as gospel." There is no writer who is more illuminative than De Quincey. A man goes into society, and talks society gossip; probably there is nothing in what he says that is worth a second consideration. He is supposed to be making himself agreeable. But in the majority of cases the "living in varied company" does not conduce to anything worth preserving in the way of conversation. Far be it from us however, to say, that the interchange of thought, if it be only on the society plane, has not its value.

A gem of thought from the *Golden Gate*. "A good word is as soon said as an ill one."

The *Carrier Dove* prints, and other American papers also print, an account of the "experiences in earth and spirit life of the speaking control of J. J. Morse," given at the request of numerous friends in San Francisco on May 29th last. It is very interesting reading.

If anybody wants a sensation, read Dr. Conan Doyle's *A Mystery of Cloombur*. There are to be found mystery, magic, and Mahatmas, and the reader may rely upon being mixed.



## CORRESPONDENCE.

"History and Allegory."

To the Editor of "LIGHT."

SIR,—I shall be grateful to you if you will allow me a small corner in your valuable journal that I may express my warmest thanks to "C. C. M." for his admirable letter in your last issue headed "History and Allegory."

I have read Mr. Edward Maitland's letter on "Bible Allegories" with precisely the same feelings as those expressed by "C. C. M.," and was contemplating—in the interest of our holy faith—answering it on the same lines, when to my great delight and relief I find it already answered by "C. C. M.," in a manner so far beyond my own powers of argument and expression, that I beg your kind permission to acknowledge it, in the name of all those whose love for the Master is founded upon a rock that will one day prove itself unassailable.

September 30th, 1888.

"LILY."

"Heredity."

To the Editor of "LIGHT."

SIR,—Kindly allow me to pass a few remarks on "1st M.B.'s" article on "Heredity," which appears to me to misrepresent—unconsciously, no doubt, to the writer—several positions of modern science. It is not true that hypnotism is merely mesmerism re-named. The former term is employed by scientists to denote a cataleptic state produced by *purely physiological means*, irritation of nerve-termini, &c. Mesmerism, on the contrary, is a process in which a hypothetical *nervous fluid* is supposed to operate to produce the same result. A disc, if gazed at, will produce the state in certain subjects, owing to congestion set up in the nervous centres. This is pure *hypnotism*. Mesmerism is alleged to depend on the transference from operator to subject of a subtle fluid, and involves a totally different problem.

Now, a few words as to the relation of Karma to Heredity—the *pons asinorum* of modern occultism. Though personally a Re-incarnationist, I rather incline to think that this, as well as other problems, is at present insoluble; in fact, that the very meagre occult data with which we are provided render a tacit reserve for the present absolutely necessary. Existing "explanations" are ridiculously vague and insufficient, and seldom even cover the facts. We do not possess the key to the esoteric doctrine and the mode in which the complicated adjustments of Karma are brought about.

How much of our mental equipment are we to refer to Heredity and how much to a pre-natal state of affairs? Your correspondent, "1st M.B.," may repudiate the idea of Heredity applied to the soul, but as a mere question of observation there can be no doubt of it. Nations have their characteristic mental traits also, and here, as Galton, Buckle, and others have shown, the effect is simply due to the *climatic, dietary*, and like conditions under which they exist, registered in the general Heredity. Says Galton:—

"The difference of the *moral character* . . . of the various tribes of South Africa is connected with the *nature, soil, and vegetation* of their dwelling places."

Desor, Carl Müller, and others have demonstrated the same subordination of the soul to a blind Heredity as operative elsewhere. As to individuals, the *meaningless* little mental resemblances of progeny to parents, apart from the general psychical Heredity, are too well-known to discuss. And, be it noted, all these cases of mental Heredity, individual and racial, depend on *brain conformation*. The negro and European brain strikingly illustrate this fact. Obviously we have here a physical explanation rendering much of the explanations of mystics more verbiage.

"1st M.B." remarks that "in any family the souls of its individual members vary very much more from one another than do their bodies." But so do the *dispositions of members of a litter of puppies*. Some will be vivacious, faithful, &c.; some savage, &c. But no theorist, that I know of, attributes the nature of a dog, horse, snake, tiger, or other creature to the re-incarnation of an Ego which contracted such tendencies in a prior incarnation!! A breeder would laugh at a person who wished to ascribe the "vice" of a horse to such a cause. He would find the explanation in "reversion," "atavism," or direct inheritance. "1st M.B." should study Darwin on "Domestication" in order to broaden his psychology by studying the bearing of the phenomena of animal Heredity on similar facts affecting man.

There is much more that I should like to add, but space forbids. I may, however, remark that so far from "modern science leading to Atheism," the very reverse, as shown by Herbert Spencer, is the case. The greatest scientists are agnostics, accepting a First Cause—unknowable by its nature—and agree with Du Bois Reymond that force and matter are not knowable in themselves and represent symbols of sense alone.

PRACTICAL OCCULTIST.

Paid Mediums.

To the Editor of "LIGHT."

SIR,—I am afraid my answer at Peckham, as quoted by "Prudence," may possibly convey a wrong impression unless given fully, the words quoted being only a portion of my reply. Among many questions was the one alluded to, and my answer was: "I do not agree with paying a medium anything more than expenses out of pocket; if a medium makes a journey he has a right to charge his necessary expenses; if he is called upon to lose time from his ordinary business and has a family to provide for, he is entitled to a recompense for his loss; but I have no agreement with any medium making his gift a means of gain. The gift is from God, and costs the medium nothing, then why should he make a trade of it?"

If Spiritualism is anything it is spiritual, a fact which I am afraid we lose sight of too often, and by so doing expose the cause to the ridicule of those who are ever ready to see our mote while blind to their own beam. But the time has now come when Spiritualism should clear itself from the stigmas it has laboured under, and by its spiritual purity give evidence to the world of its high mission. Professional mediumship (as now understood) I am afraid is no help towards such a desirable end. Let me be rightly understood: for I am well aware upon what delicate ground I am treading, and I am very anxious not to wound the feelings of anyone. I have always held throughout my more than twenty-five years' connection with the subject (fourteen of which years I was in opposition, as many of your readers will know, and the experience of which is now most useful), that the very fact of charging for admission to séances, which a medium has to do when his living depends upon it, is liable to have disastrous results. The séances of professional mediums are very often frequented by persons who know nothing of the subject, and are actually on the look out for exposures. The mental condition of such entirely precludes the likelihood of any trustworthy phenomena taking place, and hence the medium is liable to be charged with fraud. The sitters have paid their money, and have a right to expect something in return. Conditions are such that genuine manifestations cannot take place; yet unless something is done the professional reputation of the medium will be blasted; and the conditions attract undeveloped spirits who work upon the medium to such an extent as to force him to fraudulent practices which sooner or later are detected, and the whole cause suffers. Has not such been the case in many instances? We know it has, until it is quite time we grew wiser, if only by virtue of our experience.

How can this be avoided? Very easily, if friends of Spiritualism will discountenance any medium from giving up his ordinary business in order to make his living out of the cause. My mediumistic powers are perhaps as delicate as those of many who are similarly endowed, but I never find I am the worse for having done an ordinary day's work, and I am sure others will find the same. There may be cases where a change of occupation would be desirable, but no spirit whose influence is worthy of cultivation will, I am sure, require that a medium should abandon an employment, by which a change is secured, and the possibility avoided of overworking the spiritual gift which has been given.

ROBT. JAS. LEES.

A New Light of Mysticism.

To the Editor of "LIGHT."

SIR,—Will you allow me space, as an unbiassed and unprejudiced looker-on, to express my surprise that the obvious meaning of Mr. Waite, in his use of the term Mystic, should have been overlooked by two of your correspondents? The matter is certainly not of sufficient importance to merit prolonged discussion, but I see that it is the one point of difference between one of the foremost mystic thinkers of the day, and the rather extraordinary claim put forth in the interests of alchemy by a gentleman whose previous writings betray deep underlying hostility to the teachings of occultism, and whose



sudden conversion has, if nothing else, literary interest, the while it perhaps calls for more explanation than has been given.

When Mr. Waite declares that the Spiritualist is in effect a mystic, he no doubt means that, so far as mystic doctrines have a base in facts, their base is identical with that of Spiritualism. As one who has learned by experience to beware of over-subtlety and, for the nonce, everlasting refining in intellectual speculation, I am inclined personally to believe that the mystic structure, supported by many cultured persons as resting on the broad facts of psychology, strongly savours of the fanciful, and I think the Spiritualist's plain judgment according to the evidence, infinitely preferable.

I deprecate, therefore, the slur cast on the majority of Spiritualists by the pseudo-high thinking of some of your respected correspondents, whose "new lights" are not impossibly of Jack-o'-Lantern character. I am not, be it understood, defending the principles advanced by Mr. Waite, whose forthcoming book, with the mysterious title *Azoth*, will be of a somewhat monumental character, if he can demonstrate the theories he has advanced in "LIGHT" of September 15th.

I am but anxious to correct an obvious misapprehension, and shall now wait patiently for the more particular development of the alleged "new light."

A TRUTHSEEKER.

#### Warning Voices.

To the Editor of "LIGHT."

SIR,—From a most interesting biographical sketch of the Countess of Caithness, one of a series entitled *Nos Contemporaines*, now being published in Paris, I send the following translation:—

"Once, in London, Lady Caithness was awoke at 4 a.m. by a voice calling her by name. Believing it a dream, she recomposed herself for sleep, when the 'voice' again addressing her told her to go to her husband. Acting on this instruction she went, just in time to save the Earl from a terrible catastrophe, for whilst he lay sleeping the flame of an adjacent candle had already caught the curtains of his bed. During their frequent sea voyages these same 'voices' often reassured her when danger seemed imminent; but once, at 3 a.m., she awoke her husband and begged him to go and give an alarm, in time to prevent a direful collision which otherwise must have occurred. An hour after both the Earl and Countess heard the mysterious 'voice' say to them, 'Whenever danger is nigh we will warn you in time.'"

A high tribute throughout is paid to the subject of the sketch, who is called "an apostle of the new light," "one of the most remarkable feminine personalities of the close of this century," and the summing up is as follows:—

"In fine, one may say of this eminent woman that to the double coronet which rests upon her fair and enlightened brow she has added the loveliest of all flowers, the white rose, emblem of the spiritual soul aspiring to Heaven."

CAROLINE CORNER.

#### Mr. Swatridge.

To the Editor of "LIGHT."

SIR,—I should be grateful if you would kindly allow me to inform your readers that I have been refused a passage to Boston, U.S.A., not being able to show ability to support myself.

I have this week received a letter from Dr. A. S. Hayward, Magnetic Physician, Boston, full of the warmest sympathy, most generously offering to use his healing powers in treating my case.

I venture to hope that some generous friends of our cause will kindly help me, so that I may be able to take this voyage during the next few days whilst the fine weather lasts; and that I may by that means become a useful servant of the cause I love.

T. S. SWATRIDGE.

88, Fortess-road, Kentish Town, N.W.

September 27th, 1888.

#### Mesmeric Force.

To the Editor of "LIGHT."

SIR,—“H.L.’s” account of his experience gives me the feeling that he is acquiring the power of shedding force faster than that of preventing himself shedding it—a dangerous condition for both himself and his patients. Will he let an old woman (and an old medium) suggest that he had better not make any more passes, &c., till his power of continence of force is stronger, so as to restore the equilibrium? We have a right to ask this of him, for the sake of the cause as well as his own. Persons in his state, sometimes, quite involuntarily precipitate some physical or moral catastrophe, and bring scandal on mesmeric science.

Mrs. Duncan once told me that she could teach the art of “sheathing the mind to prevent the shedding of force.” “H. L.” might apply to her for a lesson. Or, if he likes to call on me (making an appointment beforehand), I shall be happy to give him any little help in my power in learning to regulate at will the outflow of influence.

MARY BOOLE.

103, Seymour-place, Bryanston-square, London, W.

#### Mr. Husk.

To the Editor of "LIGHT."

SIR,—I send you £1 for Mr. Husk. I am sorry that I cannot afford more. I hope he will be able to have a little change and rest before the winter sets in.

Mount Howe, Topsham.

W. GLANVILLE.

October 1st, 1888.

To the Editor of "LIGHT."

SIR,—I shall esteem it a favour if in your next issue you will please acknowledge donation of £3 from George Wylde, Esq., M.D., for which I enclose receipt.

29, South-grove, Peckham, S.E.

CECIL HUSK.

#### MUSICAL GENIUSES.

We take the following from the *Golden Gate*:—"We have had occasion heretofore to refer to the remarkable musical performance of four little girls, known as 'the Beasy Babies,' daughters of Mr. and Mrs. William H. Beasy, of 48, Oak-street, in this city. These little girls are named respectively, Jennie, Butterfly, Mayflower, and Violetta. Jennie, the eldest, who has just turned eleven, is a fine, stately girl, self-possessed and modest. Her well-poised head is adorned with a heavy growth of blonde hair, which hangs about her waist. She possesses a very pleasing presence, and at once wins her way to the hearts of her audience. She plays both the piano and the violin, rendering the grandest classical music with exquisite skill and expression. Her 'Carnival de Venise' on the violin we have rarely heard equalled. Thence running down the gamut of ages to Violetta, here we have a little bright-eyed prodigy of only three years, playing upon the violin airs from the grand operas, including a pretty little composition of her own. Who can imagine such things possible of one so young? She also plays upon the piano with considerable skill. The two little intermediate tots, aged six and eight respectively, are also fine musicians, playing both instruments with excellent execution. The four 'babies' in concert upon the violin, constitute a performance not soon to be forgotten. And such a concert they gave at the residence of the writer, on Tuesday evening last. Mr. and Mrs. Beasy, who are very pleasant and intelligent people, have reason to be justly proud of their 'babies,' as indeed they are. They are little geniuses, and the eldest is already an artist. She has led orchestras, and produced some excellent musical compositions of her own. The world will hear of these 'babies' when they are no longer babies. The parents intend to give them every possible opportunity to develop their gifts."

#### TO CORRESPONDENTS.

J. O.—We do not desire to open the question which you discuss. Opinions very widely differ.

"THERE are scientific men who do not care for any established forms of religion, who despair of religion partly on account of established forms."—HAWKES' *Thoughts for the Times*.

EVERY principle of truth is to be confined to its own compass, to its own object. To seek out spiritual things by the scent and sagacity of Reason, were to plough with an ox and an ass. You cannot understand spiritual things rationally, that is, upon grounds of Reason. Right appearances of things to one principle of truth may be directly contrary to those which are right appearances to another principle of truth. The greatest lights of this world, angels and invisible things, are mere darkness to the eye of sense." . . . "The soul shuts the windows of sense when she would have the room filled with the light of Reason. Reason's self must first be cast into a deep sleep and die before she can rise again in the brightness of the spirit."—PETER STERR (writing in 1648).

\* The receipt was not enclosed—probably through inadvertence.—ED. "LIGHT."



## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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