

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## SPIRIT TEACHINGS.

NO. XLVIII.

[In answer to some questions which I had put as to the distinctive differences between the old religions of India, I got only vague statement. Suddenly it was written, as though the needed facts had been got from another source. "M.A. (Oxon)."]

### HARMONY OF RELIGIONS.

#### BRAHMINISM AND BUDDHISM.

We have obtained information for you. The pure idealism of Brahminism reacted and produced gross polytheism, just as asceticism produces sensualism. One extreme reacts and produces the opposite. The pure Brahmins believed that nothing existed but spirit, which neither energised nor operated in any way, which neither created nor was created, and that all creation and created things were mere illusion, Maya. Impalpable spirit they could not worship, and so they feigned for themselves the theory of Maya, and worshipped the phenomenal manifestations of the Brahman under the form of idols. Hence their polytheism. Their various idols were but various presentations of Brahman.

*Nor do I quite understand about transmigration. How did that come in?*

Manou taught that every act, word, and thought, bore its own fruit. We have frequently insisted on the same truth. It is an eternal verity. But he went on to deduce from this a speculative system. He imagined that there were three qualities in the soul by which man's future was to be settled. Those who tend to wisdom, conquer self and selfish aims, develop meditation, purity, love, truth, and are absorbed into the deity at death. Those who tend to ambition and love of gain or power, devote themselves to all that makes for human influence. They have not cultivated that which can rise, and they are accordingly re-incarnated in the bodies of men. Those, again, who tend to selfish indulgence and sensuality, devote themselves to the cultivation and development of the grosser passions; they develop only the lower and baser part of nature, and so are incarnated in bodies of the lower beasts, vultures and snakes, and insects and even in vegetables. This you see contains a distorted truth; namely, that every act has its effect in framing character, and that, in proportion as that character is good, indifferent, or bad, so is the soul's future. It gravitates as we say to its congenial sphere. Manou expressed the same truth in such sort as he could grasp it.

*I understand. Can you tell me of Buddhism?*

We have already spoken to you at length of the Buddha. We will put for you now that which it is well for you to remember. We told you that Buddhism was a re-action from the tyrannical priestcraft of Brahminism,

just as Protestantism was from the tyranny of Romanism. Buddhism asserted the rights of nature and of the body against the speculative folly which considered the universe to be an illusion and the body to be the enemy of Spirit. Buddhism exalts and makes much of the intellect, while Brahminism would debase and enslave it. The Buddha was a preacher. The Brahmins were priests. Doubtless, as we also said, many of the ceremonies of the Romanist, his vestments, and his ritual, are traceable directly to Buddhism. But the genius of Buddhism is identical with that which animated and inspired your Protestant Reformation. We have spoken of Sakyamuni the Buddha. He lived in a kingdom north of Oude, and was born in the seventh century before your era, being called Siddhartha—"The gratification of every prayer." He was known as Sakyamuni, the recluse of the race of Sakya his father's tribe. But he was still better known as the Buddha—"the man who knows." We need not trace for you his life. He became a hermit, and for seven years strove by austerities to subdue his body. Failing in this, he came to the conclusion that in knowledge alone rested the foundation of happiness. This was the central truth that he taught until at eighty years of age he left the body. There was much, very much, in the philosophy of the Buddha that was rational and true. It was in one sense the Rationalism of India, his faith. He found a system of transcendentalism and priestly tyranny rampant in India. His pure soul revolted from the gross abuses, and his practical intellect tottered under the shifting uncertainties of Brahminism. He cried out for something real and solid in the midst of the ideal and illusory. He saw how all things around him were subject to change and decay, and so he arrived at the idea that all existence was evil. He believed the evil to be increased and perpetuated by inordinate desire for things perishable. This, he thought, would be obviated by elevating the thoughts from the changeful to Nirvana, to which man would arrive by due processes of faith, and action, and meditation. In working out his system he gave the prominent place to reason, and equal rights to all men. He emancipated men from priestly dominion; he restored to them freedom of thought. You will see by this the central deficiency of Buddhism, viz., its ignoring the Supreme.\* The doctrine of Brahminism was absorption into a God who was everywhere and everything. The doctrine of the Buddha was the development of man until he became as God, knowing good and evil. It did not reach far enough to recognise the Supreme in His works. These two great points, which are typical of Buddhism, the doctrines of Karma and Nirvana, enshrine a truth. The doctrine of Karma is that divine unalterable law which we have told you of, that acts have consequences far beyond earth. Nirvana, although but vainly shadowed, is that which we have revealed to you as the spheres of contemplation into which the purified soul at last penetrates and grows liker and liker to God. We have

\* It is interesting to note how this, written in 1874, would represent only a very elementary knowledge of Buddhism and its tenets. Practically I had no personal knowledge at all. The subject had not come under my notice.—"M.A. (Oxon)."

no need to point out how the other doctrines which characterise Buddhism, the dignity of each man, the supremacy of reason, the reverence for the body, and the religion of active life find their due place in our system of teaching. We, while insisting on the duty owed by each to other, have dwelt largely on that personal individual religion which is the great characteristic of the teachings of the Buddha. But here we are able to reveal a nobler truth than the Buddha knew. Whilst he left the individual soul struggling upwards into the void, feeling blindly after God, we are able to reveal to you a system of communication by which He is brought into relations with man. The angels of God descending from Heaven to earth supply that chain of communication which the Buddhist vainly sought. We are able to fill up the blank by a living God who is nigh you all. We are able to supplement speculation by knowledge, to show you a system of reward and punishment, of law and development, of self-denial and charity, of human freedom and rational religion as the Buddha did, but purified, developed, expanded, and explained by actual knowledge. We have a place for all the truths and we expand and expound their hidden meanings. The truth that was is truth still. As we have before said, we cannot destroy truth, only error can die. The truth that Buddha revealed is enshrined also in our revelation. Only men can now see more clearly what then was dark, and difficult of comprehension. Read now and question if aught is not clear.

*You said that Buddhism was traceable to the Sakya philosophy?*

Yes, the Atheism which is charged on Buddhism comes thence, seeing that it recognised two principles only; nature eternal and uncreated, and soul also eternal. The emancipation of the soul by knowledge is derived from the same source, and the result of this emancipation is attainment of the Nirvana. Buddhism developed these ideas, and expounded them.

*Buddhism seems to me a noble and rational system. Are any books on it available?*

Many sources of information are open. Our informant says of them that much truth is contained in a treatise by Saint Hilaire, and by Hardy. We will inform you hereafter.

#### WAS IT MERE COINCIDENCE?

"Observer" writes:—A good many years ago my brother-in-law, now dead, who was a clergyman, was staying with us. He had suffered from a relaxed uvula, a complaint not uncommon in his profession, and in consequence had had the end of that organ clipped off. Whilst he was talking about it I remarked, most presumptuously, foolishly, and ignorantly, "What is the use of a uvula if it is to be cut off?" My wife was present during the above conversation, and when I made my stupid remark I saw her shudder. Rather more than seven months afterwards a son was born to us, a fine child. The day after his birth, the nurse having left the room, my wife said to me, "Draw up the blinds and give me light." I did so. She sat up in bed, put her fingers into the child's mouth, and looked eagerly into it. She found that the child had no uvula. It could not suck. There was not even the root of a uvula, but instead, the child had what is called "a split palate." His mother could not nurse him; and, notwithstanding the most careful treatment, the child fell away sadly, and the doctor said to me, "You must not be surprised if you lose this child." The child, however, at about three months old, rallied and lived. When about fourteen or fifteen years of age, he went through the operation which forms a factitious uvula, I need not here say how. He is doing well in his profession.

#### BUDDHA.

Mr. St. George Lane Fox, in his letter which I cited last week, attaches supreme importance to the study of genuine Buddhism. So do I. A man may ransack the mediæval Kabbalists and much occult literature without being much the wiser, for the fear of the Inquisition made occult works very occult indeed. I am free to confess that the *Lalita Vistara*, or biography of Buddha, was the first old world work that taught me much. You may call it Bible, novel, history, what you will.

That life is the most complete picture of the life of the Adept or White Magician that I have ever read. Buddha is a powerful king, for his father offers him the crown. He has dainty palaces and jewels and gardens. He has many wives and concubines. The lower world pours out before him its treasures in profusion. He has an army of priests and an army of soldiers to do his bidding. But three miraculous appearances bring home to him the fact that the adulations of courtiers and courtesans are unreal. Old age, sickness, and death are approaching, and one day the beauties who flatter him will loath him as a mass of offensive malady. It is to be observed that these appearances are sent by the denizens of the spirit-world, the Buddhas of the past, whom the second or atheistic school of Buddhism pronounce to be annihilated.

It is to be observed, too, that the *Lalita Vistara* says distinctly that Buddha was not without sin. This is important. Plainly the original narrative intended to depict a soul raised from the lowest depths of animal indulgence to the most pure spiritual eminences. And this is described, moreover, as having been brought about, not by his own unaided exertions in many lives, according to the Theosophist doctrine, but by the aid of the denizens of the spirit-world in one. The Buddhas of the past, having indicated the source of mortal unhappiness, indicate to him the remedy. He must become a Brahma Charin, or seeker of Brahma and Brahma's world. He must learn that that world and the world of sense are completely distinct. One is a turbid dream which cock-crow can utterly dispel. The other is reality and joy. Buddha bridges the two worlds by the only bridge available now as then—solitary reverie.

Buddhism is a simple statement of the truth that all knowledge of the spiritual kingdom can only come from that kingdom. The importance of this would be more fully appreciated if we had time to examine the other great world-religions. Thus it must be remembered that Bossuet in his eagerness to obtain a victory over Fénelon and Madame Guyon obtained a papal bull condemning interior religion under the opprobrious term of "quietism." The Church of England has invented the word "fanaticism" for the same idea, and Bishop Lightfoot in his Commentaries on St. Paul, which with most Churchmen have superseded the documents commented on, as authority, says distinctly that gnosticism is a "heresy," and so is all mysticism, or "shadowy" attempt to bridge the two worlds. The main postulate of Esoteric Buddhism is that we must trust entirely to Koot Hoomi for our next world knowledge by reason of the danger from "shells." Even the yoga of the Hindoo is now confined to tricks with the respiration and other functions of the body. Raj yoga, or converse with God, is said to be entirely given up.

And now a word as to Buddha's attitude towards the metempsychosis. He came into a world that believed in that doctrine and also that the world was flat. And the Brahmins by this time had tacked a fresh absurdity on to the theory of rebirths. They had made Brahminism hereditary. Thus a man might be a Brahmin because he had attained the great Brahmin enlightenment and remembered his previous existences; and a man might be a Brahmin because



his father, mother, and grandmother were of the Brahmin caste.

Some recent writers in "LIGHT" might here urge that the two ideas are not incompatible, seeing that it would be quite open to the God Brahma by special Providence to select a lofty-minded and virtuous father for a baby who in former life had been lofty-minded and virtuous. But Buddha has dispelled that plea by recording that the Brahmins of his day were anything but lofty-minded and virtuous. They were idle and gross, and they sucked up the money of the community as a leech sucks up blood. And by teaching that only a Brahmin could attain the spiritual life they acted, not as sign posts but palisades, on the road to mystic Wisdom, as many worthy priests have done before and since.

I have lately read a powerful mystical novel by Cherbuliez, *La Vocation du Comte Ghislain*. In it a French missionary Abbé, just returned from a Buddhist country, preaches a fine sermon on the interior life as conceived by Madame Guyon and the Catholic mystics. The Abbé divides living humanity into three classes, first—the carnal or animal; second, the just; third, the saints. If we may credit M. Cherbuliez with a knowledge of his subject, the line here drawn between the "just" and the "saints," good laymen, good priests and nuns, shows that priestly exclusiveness still reigns. The just are all very well, but they will have to go to Purgatory like all other laity.

How did Buddha act in this emergency? He established the principle that any man of any caste, no matter what may have been his former life or lives, could obtain the great spiritual awakening at once and by his own exertions. Almost his first convert to the spiritual life was a profligate young man whom he met in the forest; and robbers and Magdalenes promptly followed. No doubt a parable attributed to him as early as the date of King Asoka uses the metempsychosis theory for the sake of instruction. I allude to the rebuke administered to his son Rahula; but his teaching takes the sting out of the Brahmin invention. The metempsychosis may be broadly described as a vehicle for carrying that aristocratic precedence and caste and episcopal Bumbledom, which the Aryans, modern as well as ancient, so much love, from this world to the next.

Why has Buddhism been the most successful missionary religion in the world? Why did it crackle up all the creeds of the East as a spark does the firework edifices of a Chinese festival? Why did it march triumphantly to Greece Persia, Egypt, Palestine? And when the Moslem scimitar was pitted against Buddhist submission how was it that the Sramana converted half Islam, a metamorphosis that the Sufi Buddhist passed on to the Knights Templar, and the Templars to Freemasons, Kabbalists, Lollards, Hussites. How is it that since the labours of Colebrooke and Burnouf a new Buddhist wave is coming over Europe? I answer, because Buddha taught so little. I mean by this that his main teaching is concise and brief. Also, it is absolutely true. He announces that there are two worlds, a world of matter and a world of spirit, and that a human being cannot live in both. This was the simple Gospel of Christendom likewise before it was tainted by contact with the dying Mosaism and the dying Roman priestcraft. There is a Son of Man who came eating and drinking and forbade the mystical practices by which the two worlds are bridged. This Son of Man is much extolled by Bishops and comfortable incumbents; but there is another Son of Man, who, stripped of gold and robes of pride, by much fasting passed through the dread portals guarded by Satanas and his legions and entered the Kingdom of the Unseen. The Buddhist books recently disinterred are already giving us a better knowledge of this Son of Man, for they give us the literature that was current amongst Jewish mystics at the date of Christ's advent. Above all, they show us what the Saviour meant

by the "Children of Wisdom," and St. Paul by the "Treasures of Gnosis." As I have said before, Wisdom (in Buddhism, Dharma) is not a guide-book, but a vehicle to take you to the place. COLENSO.

### A SCEPTIC'S TESTIMONY.

FROM THE *Banner of Light*.

The following narration of facts may be relied upon as true in all particulars. The writer is a practising lawyer, having an office contiguous to mine, and at my request reduced them to writing. It seems to me not a little singular that one so clear-headed and self-reliant as my friend is known to be should be called upon not only to disavow any belief in a species of phenomenon of the truth of which his personal experience furnishes a remarkable example, but to wilfully bar the door against further investigation. NELSON CROSS.

No. —, BROADWAY, N. Y., May 27th, 1889.

DEAR SIR,—At your request I write out what to me was a remarkable occurrence, and concerning which there cannot enter the element of uncertainty.

To understand the matter thoroughly I will give a short introduction. You know that I am a lawyer in active practice in this city, with all the conservatism of my profession, a disbeliever in all spiritual phenomena, and at an age when one's mental powers are presumed to be in their prime.

A number of years ago I formed the acquaintance of a lawyer who occupied an adjoining office, a man much older than I, S— by name, and between us sprung up a very close friendship. He was a cool, wary, shrewd man, of a daring and philosophic turn of mind, a disbeliever in all systems of religion, carrying his disbelief to the extent of denying the immortality of the soul and the existence of a God.

He was truthful, honest, fearless, and lived and died without a blemish on his name—the possessor of a fortune accumulated by his own efforts.

We were accustomed to argue constantly on all subjects of current interest, and frequently would attempt the solution of problems in the realms of mental science.

On one question, the immortality of the soul, we radically differed, and many an argument we had thereon, till one day we made the following agreement, which was known but to him and me, viz.: That the one who should first die should inform the survivor of the simple fact whether he was living after what we called death.

My friend died about a year ago, and, having the agreement in mind, I attended one or two Spiritualist meetings as an experiment, and not with the slightest idea of receiving any communication, for I was and am a sceptic of the sceptics as to any, every, and all Spiritualistic doctrines, teachings, and phenomena.

On Tuesday, May 21st, 1889, I received an invitation from a client to attend a meeting; out of curiosity I accepted, and on my way told the gentleman who invited me the story of myself and friend, and laughingly remarked that I would call up S—.

We arrived late; the hall was crowded and brilliantly lighted; we took our seats at the rear, well to one side, and almost screened from observation.

After the lecture, the speaker, whom I never saw or heard of before, invited those who wished to communicate with some departed friend to write the name on a slip of paper, fold it securely, so as to hide the name, and put it in the hat, which would be passed around. I did so, wrote my friend's name on a slip I tore from a blank check, placed it in the hat, with, I suppose, a hundred others, and saw the hat placed upon the table.

At this time the only sentiment that moved me was a kind of scornful curiosity, a pity for what I considered sentiment "run mad," and a sort of impression that the audience were about to be cleverly humbugged.

After perhaps half an hour had passed, and a dozen more or less of communications had been received, which to my mind were very unsatisfactory—because either through the thoughtlessness of the parties sending or receiving the messages there seemed to me to be an unlimited opportunity for fraud or non-identification—the medium took up the slip unopened that I had sent up. Suddenly she stopped, hesitated, and without opening the slip said: "There is a spirit here, S— by name,

who says that he has come to communicate with one who has long been anxious to see him."

I then rose, and said, "Madam, I think that must be for me. Will you ask the gentleman for his Christian name?" She answered, "Edward." The unopened slip meanwhile was delivered to a stranger in the audience. I will now go on and give you the colloquy. Mind you, I was not in the slightest degree nervous; I was as cool and sceptical as when cross-examining a witness on the stand; and, in fact, for the time being my professional instincts got the better of me, and I framed my questions accordingly. I now take up the questions. I spoke to him by name, as I would to a witness:

QUESTION.—What was the middle letter of your name?

ANSWER.—H.

Q.—What was your business in life?

A.—Lawyer.

Q.—What city did you practise in?

A.—New York.

Q.—On what street when I first knew you?

A.—Broadway.

Q.—What number?

A.—73.

Said I: "You are wrong." The medium hesitated a second, appeared to reflect, then replied:

"The spirit says that he is right, and you are wrong: you were in 71; he was in 73."

This was true, but I had forgotten the fact; it was all one building, and he was on the opposite side of the hall, in No. 73, while I was in No. 71.

Q.—Where did you die?

A.—Plainfield, New Jersey.

Q.—Did you have a corporation for a client on Chambers-street?

A.—Yes.

Q.—Name it?

A.—American News Co.

Q.—What kind of a suit did you have for them in which I helped you?

A.—Libel suit.

Q.—What was the result of the trial?

[No answer.]

Q.—What was then done?

A.—Appealed.

Q.—Where to?

A.—General Term.

Q.—What court?

A.—Superior Court.

Q.—What result?

A.—Judgment reversed.

Q.—What then was done?

A.—Appealed to Court of Appeals.

Q.—What was the state of the action at the time of your death?

A.—Appeal pending.

Q.—Give plaintiff's name?

A.—Marie Prescott.

Q.—What was your belief when you died?

A.—I believed in none of the systems of religion. I went further; I disbelieved in the immortality of the soul.

Q.—How did you come to attend here to-night?

A.—I came to redeem the agreement you and I made at No. 71, Broadway, that the one who first died should inform the survivor whether or no he lived.

I confess at this point I was startled. I felt that either my mind was an open book to the medium, or else that I had called up "the devil"; and I put but one more question. Said I:—

Q.—What are you doing now?

A.—I am studying, learning, teaching, and sometimes I assist you; good-night!

This was all. I knew no one except the gentleman who attended with me, and he was as great a sceptic as myself. He never left my side; I was at a distance of fully forty feet from the medium, and between her and myself must have sat fifteen or twenty persons, and within a less radius fully 300. As I said before, I never saw her, and never told any one of my agreement save the gentleman who was with me, and him that night on our way to the meeting.

I have no theory on which to account for it. As I have stated to you, and as you well know, I am a person of strong will. I have never seen anyone able to mesmerise me. I am skilled in trying cases, and in concealing from witnesses and

litigants my thoughts, and have never yet seen one who could do more than guess at the working of my mind.

I leave to wiser heads than mine the solution of this incident. I shall never again call up the spirit of my friend, or give anyone the chance of reading my thoughts, whichever way it may be decided, and I write this out at your request upon the express agreement that my name is not in any way to be used nor published, nor am I to be bothered with the queries of any one concerning the transaction.

I remain, as ever,

Yours very sincerely, —.

## CORRESPONDENCE.

### Theosophy versus Spiritualism.

To the Editor of "LIGHT."

SIR,—With your permission I should like to ask for a little information from the Theosophists who are so fond of laying down the law in the columns of "LIGHT."

1. Are Spiritualists to look upon Theosophists as infallible, or, if they refuse to do this, are they to relinquish all claim to consider themselves Spiritualists?

2. What is the "initiation" of which we hear so much? I can understand initiation into Freemasonry, or into a secret society. I can also grasp the idea that anyone who is clever enough to find Koot Hoomi in the flesh might possibly go through a "seven years initiation" in Thibet. But now it appears that "initiation" can be turned on like hot or cold water at home.

3. Supposing Spiritualists think that they can find the "Gates of Gold" for themselves, without Theosophists showing them the way; what then?

4. Supposing Spiritualists applied the opprobrious epithets to Buddha which have been lavished on the God of the Christians by Theosophists, would not a scream of indignation be raised by the Anglo-Buddhists at once?

5. Supposing, instead of so much talk about "truth" and "love," Theosophists get to work to practise what they preach, would not they present a more attractive appearance to the world than they do at present?

LEO.

### The Detection of Crime Through Mediumship.

To the Editor of "LIGHT."

SIR,—I was sorry to hear that a Spiritualist in Newcastle had been scouring the place to obtain signatures to a petition in favour of Mrs. Maybrick, on the ground that it had been revealed to him spiritually, that the convicted woman was innocent.

This incident set me reflecting on the subject, and the result of my cogitations was the opinion that the endeavour to detect a criminal through mediumship, is one of the most fallacious and dangerous in which a medium can be engaged.

In the first place we must be in communication with some spirit who saw the crime committed. When we consider the myriads of spirits which exist, and the difficulty of finding the identical spirit who was present at the perpetration of the crime, the search would be interminable and problematical in the extreme. But even if we overcame this difficulty, another equally formidable presents itself. Would the spirit be able to identify the criminal and give us his name and address? Let us suppose a case of murder; it is quite possible that the spirit of the murdered man himself, even if we were sure of his identity, would be unable to give us any useful or reliable information respecting the murderer; and if correct information were obtained in this manner dare we act upon it?

The most insurmountable obstacle in the way of detecting a murderer by means of mediumship, is the fact that crime can only be committed in an atmosphere of criminality, in which evil spirits thrive; but which is such a dark cloud to good and truthful spirits that their gaze cannot penetrate it.

In making search spiritually for the discovery of a criminal we are thus compelled to be dependent on information derived from a polluted source. In pursuing our investigations we are surrounded by a cordon of difficulties, and become impaled on the horns of a dilemma.

In the first place, we have to seek for guidance in a contaminated atmosphere, among spirits whose mission would be to deceive us; and in the second place, if we sought the assistance of good spirits, they would be obliged to tell us that the perpetrators of crime were in a sphere outside the range of those angelic ministrations appertaining to the office of good and truthful spirits.



Where the atmosphere is not too densely profligate, I have known a criminal detected through the instrumentality of *clairvoyance*, which is, however, not necessarily allied to seeking information through independent spirits.

I will here give an instance, for the truth of which I can personally vouch.

In November 1848, Mrs. Marston, wife of the eminent dramatic poet, Westland Marston, missed a valuable brooch. Failing to recover it in any other way, she was persuaded to have an interview with a remarkable clairvoyant of that day, named Ellen Dawson, who was mesmerised by a Mr. Hands. The result was eminently successful. Ellen Dawson, without having had the slightest clue given to her respecting the object of Mrs. Marston's visit, described the stolen article more minutely and accurately than Mrs. Marston could recollect the details of her own property. The clairvoyant also described the thief whom Mrs. Marston identified as an old servant she *did not* suspect. The case was therefore not one of thought-reading in any respect. The servant was boldly taxed with the theft, she confessed her crime, and the brooch was ultimately recovered and restored to its rightful owner.

London, August 24th, 1889.

NEWTON CROSLAND.

"John King."

To the Editor of "LIGHT."

SIR,—I yield at once to Mr. Robert Cooper's vastly superior power of judging to my own respecting the identity of "John King." I remember well the earnest and eloquent address which I once heard Mr. Cooper deliver when he was travelling with the Davenportes, and am quite sure that he knows, from intimate and consecutive experience, far more than I do on this interesting subject.

I think, however, that the truth of my assertion in "LIGHT," of August 10th, remains: "It appears plain that if the John King I have met in London from 1867 downwards has not been the same John King in identity, then there exists among spirits of a generic order a power of recognising each other's acquaintances which is beyond the capacity of men in the flesh." And this remark seems testified to by Mr. Benjamin Coleman as well as by myself.

AN OBSERVER.

### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday at 6.45 for 7 o'clock. Speakers for September: 1st, Mr. J. Butcher; 8th, open meeting; 15th, Mr. Rodger; 22nd, Mrs. W. Stanley; 29th, Mr. H. Darby.—M. A. BEWLEY, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Miss Davy gave some good clairvoyant descriptions to a fair assembly. In the evening an address was given by Mr. W. E. Long. On Sunday next local effort will sustain our platform at 11 and 6.30 p.m., as Mr. R. J. Lees has signified his intention not to fulfil his engagement.—W. E. LONG, Hon. Sec.

295, LAVENDER HILL, CLAPHAM JUNCTION, S.W.—The last meeting under existing conditions was held last Sunday evening, when Mr. Wyndo spoke from the words, "Behold I make all things new," and succeeded in making his remarks very interesting to his audience. Next Sunday the Provisional Committee will present their report to the new Association, and it is earnestly hoped that many friends will attend, and if the proposed basis and aims at all commend themselves to their judgment, that they will support the new Association by becoming members.—J. MORGAN SMITH, Prov. Hon. Sec.

OPEN-AIR WORK, HYDE PARK.—Mr. Bullock took the chair on Sunday at 3.30 p.m., and after a few opening remarks, Messrs. A. M. Rodgers, McKenzie, Mason, and Dr. Nichols occupied the attention of a large audience. The principal address was on the question "If a man dies shall he live again?" The speakers were listened to with much interest, and many questions were answered to the apparent satisfaction of those present. These meetings are rapidly improving.—PERCY SMYTH, Hon. Sec.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE, W.—On last Sunday we had a very able address from Mr. Robert James Lees, preceded by an excellent recitation from Mrs. Lees, loudly applauded. After Mr. Lees' address "In the morning," he answered satisfactorily some questions of great interest to the audience. Notice was given of a set debate between Mr. Veitch (spiritualist), and Mr. Corbett

(atheist), in the open-air at Hyde Park next Sunday afternoon, at 3.30. Subject:—"Is there a continuance of Life after Death so-called?"—PERCY SMYTH, Hon. Sec.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, MARYLEBONE-ROAD, W.—The Conductor opened the service on Sunday by reading from *Spiritualism for the Young*, followed by calisthenics and marching, after which we formed into groups, the elder group giving their various experiences. The following children gave recitations: Anne and Percy Goddard, Willie M. and Thomas C. White, Anne and Martha J. Cobb, and Lizzie Mason. Twenty-four persons were present, including visitors.—C. WHITE, Conductor, 75, Balcombe-street, Dorset-square, N.W.

HARCOURT-STREET HALL, MARYLEBONE-ROAD.—Mr. T. Everitt visited us on Sunday, and delighted the audience with an admirable address, marked at the same time by deep thought and great earnestness, for, although it is now just thirty years since he began to proclaim the noble truths of Spiritualism—as evidenced in the remarkable mediumship of Mrs. Everitt—he is still hearty in his advocacy of the cause. Judging from what took place at the tea-table prior to going to the Hall, it is evident that Mrs. Everitt's mediumship is as powerful as ever. We had many communications from departed friends, whose love and tenderness are unchanged, and whose deep sympathy and guardianship are with us still. Next Sunday, Mrs. Treadwell; Monday, social meeting; Wednesday and Saturday, séance.—C. J. HUNT.

KING'S CROSS, 99, CALEDONIAN-ROAD.—Last Sunday Mr. Yates gave an excellent paper on "The Missing Link." It was an answer to the question propounded by Darwin from the Spiritualist point of view, based on a direct communication from the spirit-world. As this paper will shortly be published it would not be fair to anticipate its effect. In the course of an earnest discussion which followed, Messrs. Mackenzie and Daly maintained a strong disposition to submit all communications from the spirit-world to a rigid test before acceptance, while it was firmly asserted that the spirit messengers have rarely given utterance to any knowledge not already familiar to thoughtful students. Messrs. Rodger, Battell, Waught, S. Rodgers, and Miss Todd, took part in the debate, asking pertinent questions. The strong feature of the King's Cross Association is its earnest tone and strong moral backbone, refusing to accept the flabby utterance of angel or spirit without close scrutiny. A hearty vote of thanks was passed to the lecturer, who has consented to give another paper on the subject later on. These intellectual discussions are throwing a strong light on the minds of our younger members. At 3.30 Mr. Bullock gave a very sensible address to a large meeting in Hyde Park; he was ably supported by Messrs. Rodger, Mackenzie, and others. A large amount of literature was distributed and a decided interest was shown notwithstanding the excited condition of the multitude owing to the labourers' strike. Messrs. Yates, Emms, Rodger, and Mackenzie gave some able addresses in Regent's Park to a large audience, who listened with marked attention to a thoughtful and sober exposition of the advantages to be derived from a knowledge of Spiritualism. At both meetings a good deal of inquiry sprang up. Much credit is due to our standard-bearer, Mr. Reynolds, and those associated with him in their efforts to distribute literature and help the cause. Now that the summer addresses in the parks are drawn to a close it is strongly felt by many of the friends that the efforts to propagate Spiritualism must be maintained by the liberal distribution of literature in the streets. This is a work in which every one ought to take part. I regret to say that I cannot admit to the expert class the many who have applied to me. An experienced mesmerist in sympathy with our research will, however, be welcomed. The paper next Sunday on the "Development of Spirit," will be read by Mr. R. Houchin.—J. BOWLES DALY, Hon. Sec., 53, Hartham-road, Holloway, N.

"DEITY has no immediate intercourse with men. All communication between gods and mortals is carried on by means of demons, both in sleeping and waking. They are clothed with air, wander through heaven, hover over the stars, and abide on the earth."—PLATO.

### TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in reposting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, W.C.

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## Light:

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

SATURDAY, AUGUST 31st, 1889.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi W.C., and not to the Editor.

### DARWINISM.\*

#### No. II.

In the former article on "Darwinism" it was stated that Mr. Wallace had come to the conclusion that the theory of natural selection could in nowise explain the existence of the mathematical, the artistic, or the musical faculties. We will give Mr. Wallace's own words:—

"The facts now set forth prove the existence of a number of mental faculties which either do not exist at all, or exist in a very rudimentary condition in savages, but appear almost suddenly and in perfect development in the higher civilised races. These same faculties are further characterised by their sporadic character, being well developed only in a very small proportion of the community, and by the enormous amount of variation in their development, the higher manifestations of them being many times—perhaps a hundred or a thousand times—stronger than the lower. Each of these characteristics is totally inconsistent with any action of the law of natural selection in the production of the faculties referred to, and the facts taken in their entirety, compel us to recognise some origin for them wholly distinct from that which has served to account for the animal characteristics—whether bodily or mental—of man.

"The special faculties we have been discussing clearly point to the existence in man of something which he has not derived from his animal progenitors—something which we may best refer to as being of a spiritual essence or nature, capable of progressive development under favourable conditions."

Against the argument that "the admitted continuity of man's progress from the brute does not admit of the introduction of new causes, and that we have no evidence of the sudden change of nature which such introduction would bring about," Mr. Wallace points out that "there are at least three stages in the development of the organic world when some new cause or power must necessarily have come into action." The first stage is the change from inorganic to organic, that is, the introduction of *vitality*; the second is the introduction of sensation or consciousness; and the third stage is manifested by "the existence in man of a number of his most characteristic and noblest faculties, those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement." These three stages of progress point to a world of spirit, to which the world of matter is subordinate.

\* *Darwinism: An Exposition of the Theory of Natural Selection, with Some of its Applications.* By ALFRED RUSSEL WALLACE. (London: Macmillans, 1889.)

"Causes of a higher order" is the expression used by Mr. Wallace in reference to these changes in the march of continuity, and the expression is admirably chosen. To say that "these causes of a higher order" are not existent because they are not understood is nothing to the point, but that is the whole case of the materialist. Whether Mr. Wallace is right in referring to "these causes of a higher order," as causes existent in a *spiritual* world, such things as gravitation, cohesion, chemical force, radiant force, and electricity, may be matter of question, but the question will probably be answered in the affirmative when the "causes of a higher order" are understood to include causes of different ranks of orders, of which ranks of orders in one direction the causes may be broadly termed spiritual, in the opposite direction material. That such sporadic appearances of higher faculties as have been mentioned, and such changes in the essential nature of terrestrial existence as the introduction of *vitality*, cannot be accounted for by the principle of natural selection, Mr. Wallace has admirably shown, and this seems to cover a great part of what is necessary for the proof of the existence of agencies which are not material. In this direction Mr. Wallace has done a service which cannot easily be over-estimated.

But once having established the necessary condition of a spiritual life, once having shown that this material life is only an episode in that other life, how changed is the whole aspect of existence. Men who see this will be

"Relieved from the crushing mental burthen imposed upon those who, maintaining that we, in common with the rest of nature, are but products of the blind eternal forces of the universe, and believing also that the time must come when the sun will lose his heat and all life on the earth necessarily cease—have to contemplate a not very distant future in which all this glorious earth—which for untold millions of years has been slowly developing forms of life and beauty, to culminate at last in man—shall be as if it had never existed; who are compelled to suppose that all the slow growths of our race struggling towards a higher life, all the agony of martyrs, all the groans of victims, all the evil and misery and undeserved suffering of the ages, all the struggles for freedom, all the efforts towards justice, all the aspirations for virtue and the well-being of humanity shall absolutely vanish, and, 'like the baseless fabric of a vision, leave not a wrack behind.'"

This is not mere rhetoric; Mr. Wallace contends for a spiritual "Darwinism," where development is again won by struggle, where "evil" is one of the most efficient means of that development, just as the physical "evil" of starvation was one of the most potent factors in the advancement of the animal man.

Surely, once again, we are here in presence of the meaning of man's existence on this earth, man, that is the spiritual and real man; we see that life here is for the advantage of the man if he will submit to the education. But, in conclusion, let us quote Mr. Wallace once more:—

"We know that the noblest faculties of man are strengthened and perfected by struggle and effort; it is by unceasing warfare against physical evils, and in the midst of difficulty and danger, that energy, courage, self-reliance, and industry have become the common qualities of the northern races; it is by the battle with moral evil in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development, are surely destined for a higher and more permanent existence."

"BESIDES this earth, and besides the race of men, there is an invisible world . . . spirits watch us, for they are commissioned to."—CHARLOTTE BRONTE.

A CORRECTION.—Mr. James Wilson, F.T.S., writes:—Kindly allow me to correct an error which appears in my letter in your issue of August 24th. In paragraph four, third line, it reads, "even although she *has* been," instead of "*had* been," which makes it appear as if I were guilty of asserting a direct falsehood, and gives quite the opposite meaning to the sentence from what I intended.



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## MODERN MIRACLES.

A LECTURE DELIVERED IN NEW YORK, U.S.A.,

BY

PROFESSOR ELLIOTT COUES.

LADIES AND GENTLEMEN :—

"If there is a principle which is the basis of things, which all speech aims to say, and all action to evolve,—a simple, quiet, undescribed and indescribable Presence, dwelling very peacefully in us, our rightful Lord :—we are not to do, but be worked upon ; and to this homage there is a consent of all thoughtful and just persons, in all ages and conditions."

Perhaps Mr. Emerson, the greatest philosopher and the truest Theosophist America ever produced, has spoken no more searching words than these, which sound the very key-note of all that I could wish for this occasion. Deeply sensible as I am of the honour of addressing an audience so cultivated, so critical, so capable of weighing words, I feel still more acutely responsible for the possible after-effects of such thoughts as those to which I shall give utterance. For my right to be heard with leniency, if not with sympathy, remains unproven till we enter that very "simple, quiet, indescribable Presence," which makes itself felt by intuition. That indwelling, peaceful, rightful Lord requires for recognition no very robust faith in the evidence of things unseen ; it is both prior and posterior to the operations of the senses ; it is the demonstrable theorem of the intellect, the soul's own syllogism, the primal postulate and final conclusion of human consciousness.

That Spirit Intuition may be summoned by the Reason from some great altitude of being—but will it come ? Shall the higher then obey the behest of the lower faculty ? Rather should the Reason be receptive than mandatory, pleading for that which cannot be commanded, namely, the power of intuitive perception. The discernment of spiritual things comes not by any straining of the eyeballs outward. It simply comes to those who are able to receive that gracious *gift*, inviting our lower nature to "come up higher."

Fear and doubt, two dismal shapes, go before the realisation of every aspiration, and every upward step is taken with its own trials and dangers. But I am not afraid to stand by, and stand up for, my own intuition—nor do I hesitate to put my trust in yours. I am certainly going to tax your belief, if not also your patience ; but my draft will be honoured if it be presented to your consciousness. Short of this, no speaker can hope to carry conviction ; that would be a miracle indeed, unwrought in times ancient or modern. However strange be the message I bring to-night, the whole truth is stranger than any fiction of words, stranger than any figment of the imagination. Seek it then not in anything I say, but in all I leave unsaid.

## A Question of Sanity.

For a man to talk of miracles nowadays raises a question of his sanity ; for a scientist to speak seriously of such things is presumptive evidence of an unsound mind. But the world's kaleidoscope shifts from one bewildering figure to another with every turn of the wheel of life, and whether one sees only the reflection of bits of coloured glass in a pasteboard tube, or discerns forms of exquisite geometrical exactitude, depends, so to speak, upon the mental point of view. The facts are all in the thing seen—the truth remains to be discerned by the seer. So much depends upon *who looks*, that it may be safely said, every opinion which it is possible to entertain has been held by some persons on the question of miracles. Certainly, there has never been a time in the history of the world that miracles have not been believed in by a good many people. Certainly, the world has harboured no great religion that did not rest on the belief in miracles. Certainly, some philosophers, and not a few scientists, have found room for miracles in their schedules and inventories of things. And certainly, once more, it has in every succeeding age of the world been fashionable to believe that miracles had before been wrought, but had somehow then stopped—so that contemporaneous miracles have always been under suspicion. Another curious fact is that people have always been found to believe the miracles of their own persuasion, and to disbelieve the miraculous incidents adduced by persons of other persuasions. I need not cite chapter and verse, or draw any invidious comparisons of creeds, for every one knows this. In fine, man is a religious animal ; the story of his religion is the real history of his life ; his religion relates to the unknown and the supernatural ;

the supernatural is the miraculous ; miracles he must have, and so he goes back to ancient examples if he cannot discover modern instances. So long as he cherishes a spark of the Divine, will he turn his eyes from the known to the unknown, seeking a light akin to that within his own heart. So long as he leaves not every hope behind, will divine unrest urge on his search for the evidence of things unseen. And he is happy to whom that evidence comes, even though it come in questionable shape.

Whether or not any miracle ever happened, or ever can happen, is a question. But the fact that millions of people have always believed in the miraculous, and that millions more do still hold such belief, is not open to question ; and the grounds for such tenaciously held opinions offer an interesting study in the natural history of the human race, as well as in the mental mechanism of mankind. I know that some persons are so constituted that they would not believe a miracle if they should see one—and they are so proud of their perspicacity, that I am sure nothing short of a miracle would teach them anything. Such persons argue, with great cogency and reasonableness, that miracles are impossible, because they are contrary to nature ; that natural laws are inviolable and infallible ; that, therefore—and so forth. To all which reasoning the proper reply has always been that it is the nature of a miracle to be contrary to the natural course of events ; that it has a nature of its own, which is the essence of the miraculous, at once the cause and the means and the reason of its occurrence ; that it is necessarily inexplicable and incomprehensible, or else it is not miraculous ; and finally, that after all has been said about them, *pro and con*, miracles do take place, as a matter of fact.

## What is a Miracle ?

We may, perhaps, be extricated from our present intellectual perplexity, if we shift our point of view—all depends upon what standpoint we take. The argument I have just cited is fictitious ; it convinces nobody, because it proves nothing either way. It is a mere juggling with words. We must agree upon a definition—that is to say, *what is a miracle ?*

The word is so thoroughly bad, that I wish it could be wiped out of the dictionary. It means nothing—everything—anything you please. In one sense, I suppose no miracle to be possible. In another sense, I know that miracles continually occur. The supernatural and the miraculous, as I understand those words, are to me non-existent. I cannot say that I understand the words ; they convey no meaning whatever, to my mind. The natural and the existent are the real and true miracle, perpetually wrought by supreme power ! I never heard of anything else that I thought would hold water for a moment—and I could not pay my audience so poor a tribute to their intelligence as to suppose that anyone is here to-night to discuss the quality of what passes for miracle with the ignorant, the credulous, and the vulgar—though I am well aware that such rubbish is sanctioned by venerable tradition and enforced with high ecclesiastical authority. I disagree with such things as much as Jonah did with the whale ; I do not wish to dredge for Pharaoh's chariot-wheels ; I have zoological misgivings respecting Noah's ark ; I venture to doubt the influence of Joshua upon the solar system ; I think it possible that Lazarus was not thoroughly dead the first time he is supposed to have died. I was not then and there, and, in fact, knowing nothing about it I have no means of forming any opinion on the subject. Miracles of the orthodox, conventional kind have a way of their own of depending both on time and place which is literally miraculous ; they seem to shrink at our approach, and when we are fairly where they are they take on the magnitude of a mathematical point. They require to be viewed in a certain perspective, whose lines converge to the vanishing point from a very picturesque foreground. But let us find no fault with the traditions, though we may be sure that no Church ever had a monopoly of anything but its own peculiar errors. Let us not quarrel with antiquity, which will never hurt us if we do not wake it up. Let the dead past sleep in the arms of the universal mother who gave it birth, and who has called us in turn into being for awhile before we too shall be recalled. The question to-night is not of ancient, but of modern, miracles.

## A Glance at some Actual Miracles.

If my scientific skirts are now quite clear of any suspicion of complicity with vulgar marvels or foolish wonder-working—those freaks of our conventional and orthodox clerical museums—we may glance at some of the actual miracles which are wrought in the alembic of natural magic. As one's eye is strained to catch the light of a faraway star which is dimmed in the line of direct

vision, yet twinkles brightly in a sidelong glance; so must the mental vision be not a stony stare of intellectual interrogation, but a flash from the eye of intuition, to catch the light that was never on land or sea, but shines for ever in the spiritual skies, for those whose faculties are spiritualised. Strange forms appear on the borderland between spirit and matter; strange sounds are heard in the silent wonderland of the soul; the scenes of dreamland shift incessantly with their noiseless, invisible mechanism; and the night-side of nature has secrets never disclosed to the common light of day. There, where the light shineth in the darkness, ever unseen to the outer eye—there in the land of no man whose soul has not attained self-consciousness—there is the fountain-head of the troubled waters of life, there is the still, pure source of human being, remote from every turbulence and impurity—there is the spiritual kingdom where miracles are wrought in the presence of that great Magician which Emerson truly says is simple, quiet, indescribable, dwelling very peacefully within us, our rightful Lord. Where now will you turn to look for miracles? I cannot tell you if you do not know! The secrets of the soul are the counsels of the Gods, which it is not lawful to utter.

I am not among those semi-philosophers who hold that all is spirit, or mind, or consciousness—nor yet among those semi-scientists who suppose that all is material or physical. Either statement is at best but a half-truth. The whole truth subsists in the perpetual, ever-changing, yet ever unbroken *relations* between these opposites, and necessary connection between these two extremes of One substantial, essential reality, which is alike the cause, the operation, and the result of every aspect of Nature. For those whose knowledge is wholly derived from the operations of the bodily senses as affected by external material things which impinge upon their physical mechanisms, the spiritual is the non-existent, because their states of consciousness never reach the level of intuition, and never conform with the reality of their own being. The souls of such persons are dormant, in a rudimentary embryonic state, like the potential life of a seed that has not germinated—like the crawling caterpillar, prone upon the ground, intent upon the appetites—like the chrysalis cased in its husk, motionless, innocent of wings. May fate be kind to such—that some great grief, some anguish that seems unbearable, be not needed for their awakening; and should this come, then may the universal mother have a care for her wayward child!

Such words are scarcely figurative. But let me speak in plainer terms and more explicitly, of the enormous capacity for evolution, and the great fund of psychical power, which our race as a whole has not developed and utilised in its present stage of existence. Scarcely any of us come into full and conscious possession of our rightful heritage, our divine birthright, our natural endowments. The intellect is often keenly exercised, the body trained to great efficiency, while yet our psychical and spiritual natures remain in helpless infancy. We are not educated up to our real resources. We do not know how rich we actually are. But such education is the province of Psychical Research; such knowledge constitutes a body of psychical science, whose laws are as exact and as exacting as those of the physical world. "Natural law in the spiritual world" is an axiom; it needs no demonstration. Rather, like all primary, basic truths, it is unsusceptible of proof by logical demonstration, because it proves itself to our consciousness with more cogency than any train of reasoning affords.

In fine, every human being is graded through several actual or possible stages or planes of existence, on any one of which he may live if he chooses. He may live in his cellar if he pleases, or find furnished apartments higher up. But observe, that the furnishing of his several floors or flights is not the same. Different planes of life have each those conditions appropriate to itself, and to no other. Surroundings are different at each stage of our journey from the merely material to the more nearly spiritual. The horizon widens as we ascend; the view becomes more comprehensive; we take in more actualities, and discern possibilities unknown before; our orientation grows truer to the rising sun of each new spiritual day. Then we see things in a new light; and could we realise the full possibilities of human nature, that which had seemed to be impossible before would become the actual, the real, the true. It would seem to be the most natural and simple thing in the world—and yet the world below, in blank amaze, would cry—"A miracle!—a miracle!"

Now, I think, we have no difficulty in defining that word. Every higher plane of being is a miracle to every lower plane.

Everything that reaches down from above is more or less miraculous when it gets below. The nature of Heaven is the Miracle of Earth. *Point of view makes all the difference.*

#### Believes in Ghosts.

I need not pursue this train of thought further. Enough is said to show that I do not believe in miracles of any kind, and I hope my audience is in the same state of salutary *scepticism* on the same subject.

Nevertheless I believe in ghosts, and a good many other things, not generally credited. Was it not Cicero who, when asked if he believed in the Gods, replied: "The Gods are; but they are not such as the people suppose." I believe in ghosts because I have seen them and heard them talk. This experience is not peculiar to my personal equation; it is nothing new; it is not very uncommon. I know several persons in this hall whose experience with ghosts coincides with my own. Is it miraculous? Not at all. It is not even very difficult; in fact some persons see ghosts with inconvenient frequency and startling effect. The ability to discern spirits is possessed in some degree by most persons, and may be cultivated in all, like any other faculty. It is a matter of training in "Theosophy," like schooling in any other branch of knowledge. It is not to be recommended to all persons, nor, indeed, to any, excepting under proper conditions of environment and under adept tuition; for operative occultism, or the practice of natural magic, is not without serious dangers peculiar to itself. I must not speak fully and openly here. There are those initiates present who have taken their first degree in Theosophy, and safely passed over the threshold into the vestibule of the temple where the secret doctrine may be known. Yet other mystics within reach of my voice have stirred the veil of Isis, which no hand may wholly lift. And these know the reason of my reticence respecting the Wisdom-Religion. "There is no religion higher than the truth;" but we find fault with none, while jealously guarding our own.

#### Discernment of Spirits.

But there is an initial point in this matter which may be properly presented. Would you acquire the faculty of discerning spirits? Then know, in the first place, that man is a spirit who has a body. His true being is not physical, but spiritual. The material particles of his body are incidental only to a transitory condition—a mode of life so fugacious that it would be hardly worth undertaking, were it not for some valuable lessons which the soul must learn, and can learn in no other way than by experiences on the material plane. That is what we are in this world for—and well if we take to the lessons of physical life kindly and intelligently, lest we be sent back to study them again and again. Knowledge the soul must have, for her thirst is quenchless, her hunger insatiable, her desire divine, to know the truth. Many persons religiously believe that the real nature of man is spiritual, because they have been told so by some man or some book. But that kind of faith is far from the wisdom that comes of understanding, and does not suffice for the discernment of spirits. Such belief must become knowledge, consciously possessed and intuitively applied to the substance of things unseen. The philosopher's stone is not a rarer or richer possession than full spiritual unfoldment. That is the true elixir of life; that is the solvent so universal that no human vessel may fully contain it. Those rare, rich souls who attain it sometimes try to describe that indescribable process going on very quietly, very peacefully, within them, like the growth of a beautiful flower—up, from the muddy bed of life's stream—up, through the troubled waters—up, into the keen, clear air—and lo! a miracle! The jewel in the heart of the Lotus, hidden in petals of snowy purity, exhaling an exquisite fragrance.

Among many of Nature's secrets which may be discovered if one knows when, where, and how to look for them, her method of elaborating ghosts is not the least interesting. This workshop is on a somewhat lower plane than that laboratory whose processes I have just failed to describe; it is certainly a very remarkable establishment, with the operations of which I am somewhat familiar. The subject can be spoken of intelligibly, because the realm or province of ghosts is nearly on a level with man's middle nature, and hence not far above ordinary experiences. It is, on the whole, in the present state of psychical research, the most fruitful field for the scientist to cultivate. By the familiar word "ghost," I mean, of course, what is more technically known as the "astral body." Here again, as before, many persons can be found to scout the thing, and cry "hallucination," "humbug," "stuff and nonsense." But that proves



nothing except the ignorance of the person of the fact that he has a ghost, or astral body, or psychic organism of his own, in addition to his physical frame, serving as a sort of go-between the latter and what he is pleased to miscall his mind. For it is a fact in the natural history of phantoms, that one must first become aware of his own astral, or ethereal, or magnetic, body, before he can perceive the existence of the same body of other persons. The faculties and vital activities of the astral body may be cultivated as soon as their existence is recognised, and some persons succeed in educating these faculties into a high state of efficiency. Ghosts are ordinarily invisible to the natural eye; they only rarely become spontaneously perceptible, and for a few moments at a time; and then they are seen, because, as it were, they startle the psychic senses of the percipient into involuntary and unwonted activity. This is why most persons are frightened at such apparitions; they are bewildered, like one suddenly aroused from deep sleep; the nervous system catches the alarm, and the whole body is violently agitated. The skin shrinks from the sudden outflow of the astral fluid, whose attraction for the substance of the ghost is strong; consequently, the hair rises, copious cold perspiration ensues, and all the other familiar incidents of such apparitions occur, even sometimes paralysis of the muscular system, and temporary failure of the heart's action. Persons often swoon away from excess of terror, and may long remain unconscious. In some rare instances, death ensues—which simply means that the ghostly visitor has startled the other person's ghost entirely out of the body, and made it helpless to return. Such inconveniences and dangers would be reduced to the minimum if people were as a rule educated up to some knowledge of their own astral bodies. It should be the province of psychical research to acquire and impart this information. If psychic science be possible, and its name not a misnomer, it means the investigation of just this class of phenomena.

#### Psychical Researchers.

But it is idle for Psychical Researchers to search for ghosts with such a bull's-eye lantern as the physical eye. They must make of themselves proper instruments of investigation, and learn that the substance of the astral body can only be perceived by the operation of the same substance in themselves. Otherwise they will fail to see the woods on account of the trees. This is why many scientists, competent and indeed expert in various branches of physics, make such ludicrous blunders and humiliating blunders—and end by declaring, as someone did of the crater Vesuvius, that there is “nothing in it.” But those who have seen a volcano in action speak differently! Such persons know that there is a great deal in it. Every person who is clairvoyant or clairaudient, or mediumistic, or otherwise highly sensitive to currents of animal magnetism—in other words, all persons whose psychic senses are awakened and operative, are conscious of the existence of the astral body in themselves, and consequently able to enter into relations with the corresponding portions of other persons—in other words, their own ghosts consciously perceive other ghosts, whether these be still embodied, or whether they have escaped from the mortal coil. I know that it is customary to imply by the word “ghost” only the visible apparition of a person whose body has died. But the phantoms, wraiths or doubles of living bodies are indistinguishable, as a rule, from those of dead bodies, and my own experience leads me to believe that they are much more frequently observed. The ghosts of deceased persons require somewhat special conditions under which to materialise with sufficient distinctness to be discernible to other than clairvoyant vision. It is usually an irresistible magnetic attraction for some place, as where a great crime has been committed, a great tragedy enacted, or a great desire left unaccomplished. This seems to hold them earth-bound in chains of terrestrial magnetism so strong that out of the very substance of these bonds they weave at times the visible presentment of themselves. Such phantom-forms may sometimes be forced to take visible shape by the will of the magician who possesses the requisite courage and skill; but it is an unnatural operation, always injurious and often disastrous to both parties to the transaction. Necromancy is a very black art, to which only extraordinary circumstance can give any other colour; it cannot be too strongly condemned by every occultist who has any devotion to a pure and wholesome Theosophy. But both the foregoing classes of apparitions are infrequent in comparison with a third, namely, when the astral shells of deceased persons materialise visibly in the magnetic aura which heavily envelops

at times the bodies of some mediums. Almost all the exhibitions of this kind with which the public is familiar, by name at least, are spurious, and nothing of the sort which is supposed to occur does, as a matter of fact, take place. Astral bodies are seldom to be seen in the flimsy, tawdry disguises of the commercial séance room. But now and then, under rare and favourable conditions, which usually depend as much upon the sitters as upon the medium, recognisable phantoms appear, and may even be evidenced to other of our senses than that of sight. I have never asserted, never denied, nor do I now presume to decide that such manifestations, even when most genuine, are really the souls or spirits of the deceased. They seem to me to be rather the counterfeit presentments, temporarily existent in the world of our physical senses, serving for identification, recognition, or other purposes—perhaps for a lesson in true psychic science. Such “forms,” I think, cease to exist when they dematerialise—in a word, they are not always what they appear to be, the spirits of the deceased; but just what I call them—ghosts, or phantom-forms.

#### Astral Doubles.

I must not be led to further elaboration of the true theory of apparitions, for several other points press upon our attention. Somewhat frequent as apparitions of the deceased may be, they do not happen as often as the astral doubles of living persons. If any proof of the visible, tangible, objective existence of the astral body be requisite, it is found in the fact that this ethereal element of our bodies may sometimes be seen, and even heard, or touched, in a place where the grosser parts of the body are not at the time. This is neither an ancient nor a modern miracle—though it seems little short of one; it is a sober, scientific, nineteenth century fact, that a person may be in two places at once—say rather, that a part of him may be in one place and the rest of him in another, at one and the same time; and both these personalities may be recognised as such. Do not say that this is impossible, for then I should have to reply that not only the improbable, but also the impossible, can and does occur, as a matter of fact. Though treatises have been written on phantasms of the living, I do not refer you to authorities in support of what I say, because I am myself a competent witness in the case. I have seen and spoken with the astral bodies of living persons whom I knew, and whose ethereal forms were distinctly recognised and thoroughly identified. I am an equally competent witness to the reverse process, because the same experience has befallen my own astral body. I have also learned something not generally known of the process by which it can be projected with sufficient force, and with sufficient substance, to be an objective reality, capable of recognition by the natural senses of the percipient. I do not take my stand upon an isolated or highly exceptional case of this kind—though one would suffice—for it has occurred repeatedly. As a matter of fact, the projection of the “double” of a living person is demonstrable, and has often been demonstrated. The astral body wears every appearance of life, and is recognisable as a delicate, ethereal counterpart or duplicate of the grosser frame, which may contain and convey the intelligence of the individual. Such phantoms are often veridical, or truth-telling; they bring news of actual events occurring at a distance, make requests, give warnings, and otherwise express themselves intelligently.

Statements so startling as these may well tax belief. I can only say, they are simply true. When one realises this, and knows that it is no miracle, but a simple fact, a plane of consciousness is reached, and a degree of knowledge is attained, which dismisses the miraculous for ever. I cannot tell you how to put yourself in another's place—but I do know that my experience is not entirely peculiar; that these things may be discovered by each one for himself. There is an occult science—mysticism is not a mere mystery, nor yet an empty name. We do have parts and powers not generally known; there are some open secrets in nature. There are certain semi-material forces, little suspected, which man may consciously use for his own purposes. Natural magic and psychic science are synonymous terms. What seems to be a miracle may nevertheless be wrought. But only those who live the life can know the Secret Doctrine.

In this debatable land, half material, half spiritual, wholly weird—on this astral plane of life, where diaphanous bodies move with startling distinctness in a pale, silvery light of their own—in this border-land, as it were on the dividing line between solid fact and airy fancy, between the sleeping of the body and the awakening of the soul, a great number of other remarkable phenomena occur. Though time presses, I must touch

on some of these, even if only by name. Their adequate discussion must be deferred to other occasions, and I cannot stop to argue. Pardon me then, if I simply state some facts, even though I appear to be dogmatic.

#### Clairaudience and Clairvoyance.

The "psychophone," as I call it, is as real a thing as the telephone. It is a means of telephoning without a wire, so to speak, and without any other instrument than the astral organisms of the two persons who are thus placed in psychical communication. It is a strange process indeed, but it is not *new*—nor by any means unknown. If half we hear be true, the psychophone has been operated in India and elsewhere for ages. I know of instances of its successful operation in this country. Sometimes the psychophone sounds like the tinkling of tiny bells to a concerted code of signals; sometimes, like the ticking of the telegraph. What has been ascertained of the pranks of terrestrial magnetism in ordinary telegraphy, should prepare us in a measure for this still more mysterious mode of communication—in which, so to speak, a current of animal magnetism, powerfully projected by the will of the operator, and skilfully set in vibration, may reach its object at any distance, impinge upon the magnetic field of the person addressed, and there set up the same vibration. For thought is a mode of motion and a form of the substance of the soul; isochronous modes of motion of this substance produce identical forms of thought. The result is, of course, that the person thus affected thinks the thought that was transmitted, and consequently has received his message. It is precisely like the reproduction at the other end of the telephone of the more grossly material vibrations set up by the speaker. I cannot describe it further; but, just as one who places his ear upon the iron rail may hear a coming train from afar, so one whose ear is laid in close accord with these finer forces of Nature, may hear that which is inaudible to senses out of tune.

"Clairaudience" is the name commonly given to this faculty of using the psychophone, and so of hearing at great distances. Very closely akin to this is the well-known faculty of clairvoyance. As you know, ordinary sight and hearing are much alike—in vision we are affected by the vibrations of an ether which strikes the eye; in audition we are struck by the vibrations of air upon the ear. Clairvoyance is more frequent than clairaudience, and by its exercise accurate images of scenes invisible to the bodily eye are impressed upon the astral eye. Moreover, clairvoyance is practically independent of distance, for in the astral world neither space nor time is quite the same as it seems to us to be; and for this reason, actual events happening at a distance may be clairvoyantly sensed or perceived as if directly before the sight. They are, indeed, directly in the field of psychic vision, and the clairvoyant sometimes seems to be taking part in the scenes discerned. The operations of clear sight often have no known objective counterpart—that is, they do not correspond to anything that is going on in the material world. Then they are either wholly hallucinatory—the mere play of the psychic senses; or else they figure forth to the consciousness of the seer true visions of the other world, where spirits disembodied live and move and have their being. From the ecstasies and raptures of saints and other white magicians who command beatific visions—from the horrid shapes which rise at the bidding of the workers in evil sorceries—from either of these to the most common-place scenes revealed to the ordinary trance-medium, there is a sliding scale of lucidity and verisimilitude which merges so insensibly in the impressions of our normal faculties, that no one can say where one begins and where ends the other. If there be a single fact in psychic science that I should wish to insist upon, it is that the ordinarily assumed distinction between mind and matter *does not exist*. When will science be scientific enough to have discovered that the mental and the physical—the noumenal and the phenomenal—the ideal and the actual, are only two sides of one and the same reality, each of which aspects absolutely determines the other? Matter without spirit is not, and spirit without matter is naught. The two merge into each other insensibly, and the line between them can no more be found than can the colours of the solar spectrum be separated by hard and fast lines. Moreover, the middle neutral ground between spirit and matter is differently placed in different persons, and perpetually shifts in the same person with every modification of his mental, psychical, and mechanical faculties. But to return for a moment to clairvoyance: It is a strange fact that lucid images are sometimes thrown upon the screen of the mind *before* the events to

which those images correspond have occurred. Clairvoyance then has a degree of predictive power, and can prophesy the future to some extent. To our ordinary thinking, this is simply incomprehensible; nevertheless, it is true—and not seldom have predictions made in this way proved to be of the greatest importance to the life, health, or welfare of individuals. I may illustrate this strange prevision by the simile of a person on a high hill, able to see further than one in a valley below; for the exalted senses of the clairvoyant perform the same feat in respect to seeing a little way into time which has not yet come to pass to our normal consciousness. These facts, both with relation to duration and dimension, lend much colour to the idea that, as I said, time and space may be quite different on the other side of life from that which they appear to be on this side. Say rather *they* are the same; it is *we* who are different there from here. Again we see how much depends upon "point of view."

What, now—since we have faculties which may be exercised upon what has not yet happened—what of the reverse process, by which a good psychometrist, for example, can reveal the past by becoming aware of unknown events to which memory cannot possibly furnish a clue? No fact in psychic science is better established than this. I happen, for example, to wear on my watch-guard an Egyptian Scarabæus of high antiquity, obtained from the Great Pyramid of Gizeh under peculiar circumstances. There are persons to whom this relic, placed upon the forehead or simply held in the hand, imparts in some mysterious way a knowledge of scenes and circumstances of perhaps a thousand years ago. Nay, the fossil tooth or bit of a bone of some prehistoric, antediluvian creature will bring up scenes in the geological history of the earth prior to the appearance of man upon this planet. By some miracle of immeasurable antiquity, there was impressed upon the fossil—something,—I do not know what—some occult transcription of an imperishable picture then fixed in the astral light; and by some "modern miracle" which may be wrought in this city to-day, that picture may be psychographed on the astral brain with such startling fidelity that it may be described in ordinary language in the newspapers.

Wonders grow more wonderful as we advance in this fairy-land of exact psychic science, where everything seems to be inside out, or upside down, or hind part before, till we begin to doubt which is the true and which the world of illusions. We are commonly told that persons only see with their eyes. But that is not always the case. Some persons can see with the back of the head, or with the pit of the stomach—can see well enough, with a nameless kind of spectacles, to read a page of manuscript or the print of a book, placed upon those regions of the body. We commonly suppose, that to be affected by medicine, we have to take it in some way. So we do; but some persons can "take it" by simply holding the hermetically sealed vial in their hands, knowing nothing of its contents, and be violently affected by the characteristic symptoms of the drug. A letter written by a person suffering from an attack of asthma may be sent a thousand miles, and cause an attack of asthma in the person who receives it; and that letter may remain asthmatic if laid away in a drawer till it turns yellow and the ink fades out. Nay, not only bodily affections, but mental disposition and moral character go unpaid by mail with every letter that is dropped in the box—stamped with an individuality which can never be cancelled, and which may prove a very expensive postage when what is not written on the paper comes to be read by the psychometric senses. Letters are proverbially dangerous—but here is an element of peril not generally known. If it be true that "murder will out"—often in ways no human ingenuity could imagine—it is not less true, that there are *no* secrets to the adept in occultism, before whose senses deeds of darkness shine in their own light, to whose psychic plummet the heart has no unfathomable depths, to whose Ariadnean thread of intuition the labyrinth of the human brain has no unexplored recess.

I have not yet touched upon any of the extraordinary results now being obtained in the fields of animal magnetism—or mesmerism—or hypnotism. These are all the same thing, and they are all involved in the same field of psychic science, which seems to pivot upon the central fact that man has a psychic body with psychic senses—that is to say, a spiritual body or soul—and to stretch out to every linked fact of human organisation and human life, origin, and destiny. Knowing what I do of these things, my wonder is not that so many occurrences or doings come to light in the ordinary course of events, but that *any* secrets can be kept. I doubt the possibility of any human being



doing or thinking anything whatever that some other intelligence may not be as well aware of as himself. I do not mean only the cloud of invisible witnesses which the good book says surround us—I refer to embodied spirits which walk the streets with us, and sit on the opposite side of the horse-cars—those involuntary amateur detectives. How often have we not caught a face “off guard” with an instantaneous flash of recognition? Then a most beautiful soul-face may shine like a mask of white marble in front of features furrowed with care or scarred with pain; or an ugly Gorgon’s countenance start out from what is faultless in every lineament. Either is gone in a moment; both faces wear again their set, habitual expression—the cap is on the camera—but what a photograph has been taken on the instant of exposure! That, my friends, is but the first step, taken a very little way, in a psychical experiment which, if fully carried out, would be a “projection of the double.” The astral face has peered out, and the expression thus caught is very likely that we shall wear when, divested of the outermost habiliments, the real man enters another sphere of existence by a process of physical dissolution as natural as that slower process of materialisation by means of which he came upon the stage of this world.

#### The Business of Theosophist and Spiritualist.

Thus have I tried to throw upon the canvas an outline, however indistinct, of the field of psychic science, and to suggest or hint at the lines along which psychic research may be profitably conducted. This is the business of Theosophy, as I understand that much-abused, much misunderstood word. It is also the province of Spiritualism, equally maltreated. But if any Theosophist, or any Spiritualist, or any Psychical Researcher, in Boston, in London, or elsewhere, fancies he has to do with “mind” only, or only with “matter,” he falls between two stools. So far from having indulged a flight of fancy, or given rein to my imagination, I have all along been curbed, and for many obvious reasons desirous of keeping largely within the bounds of sober, scientific fact. This may be less entertaining, but it is more instructive; and, therefore, practically useful. It is something to be satisfied that there are such things to be learned; and I am sure that my fellow-scientists must discover a good deal of truth in what has been said, or be left to bring up an ignominious rear-guard in the magnificent procession of events now marshalled on the stage of humanity’s drama. I know it goes against the grain of the world; against the Church, the State, the market-place; against many conventionalities; against most prejudices and all bigotry; against some established and seemingly necessary distinctions which are, nevertheless, not natural but thoroughly artificial. But I made none of these irritants, and decline to be responsible for any of them. I simply apply a counter-irritant, like a good old-fashioned country doctor; and if the patient cannot stand both the disease and the remedy, it is time to dismiss the physician and send for the priest, who knows more about God than man. The possible consequences of what has been said must be left to take care of themselves. A little lesson out of one man’s book of life has been recited. I have not adorned the tale; and the moral of the fable, if there be one, must be pointed by your own intuition.

In fables, animals speak and act like human beings, who are higher than themselves. The spirit of a fable is human. By like token you may know that man has gone up higher than his merely animal self, when he prattles of things Divine in a way to make them seem a little reasonable. Great is the mystery of Godliness—that everlasting paradox which confounds the reason, yet is so simple it is seldom discovered. It consists not in logical conclusions, and defies analysis. Behold, I show you a mystery, hidden from the foundations of the world—for ever in, but never of the world, where error masquerades in the very garb of Truth, and the naked soul is ashamed. She blushes to be seen, Godiva-like. What chance has she to escape the pitiless pelting of the hail-stones of icy science, the grinding of the glacial action of rigid respectability, the sirocco of torrid theological storms? Never was the time when Pharisee and Sadducee—when ecclesiastical anathema and academic malediction—did not alike accentuate the hue and cry of the rabble at the sight of the simple truth. So she hides in the heart of a great mystery, and few there be who have ever seen her face. These few are a sequestered and exclusive class of men, standing guard to give the sentinel’s challenge at every approach. The names of these custodians change with time and place though the keepers of the fanes are one at heart. Where are they? Ask of the winds in the gloomy cave of Elephanta! A voice re-echoes

from far Palenqué! The monuments of occultism span the world. The true Theosophist knows no place nor time. The gods change only the names by which they are invoked, in the seven-storied tower of Belus, at the fiery altar of Ormazd, in the temple of Saitic Isis, in the circle of Druidical Stonehenge. The mysteries of Samothracia and of Eleusis are perpetually celebrated in temples not made with hands, be the celebrants Hermetists, Gnostics, Rosicrucians—all alike are initiates, mystics, epopts, at one with that Divine Sophia who so sedulously shuns the many. That wisdom has been sought and found. It is incommunicable; yet may be found again by each one for himself, who holds the key of the MORAL LAW.

The Qabbalah speaks of the mysteries enfolded in the garment of the Law with a parable which likens this jewel of the Lotus to a beautiful woman, concealed in the interior of her palace, who, when her beloved passes, opens for a moment a secret window and is seen by him alone. She then withdraws and disappears for a long time. So the secret one only appears to the chosen, to him who is devoted, body, and soul; and even to him not always in the same manner. At first she simply beckons to him who passes; and all depends upon his understanding this gentle hint. This is an interpretation. Afterward he may approach a little nearer, and she whispers a few words, her whole form covered with a thick veil which his looks cannot penetrate. This is intuition. She then converses with him, though her face is covered with a thin veil, and her language is enigmatical; but at last she shows herself face to face, and entrusts him with the secrets of her inmost heart. This is the mystery of the Spiritual Law, whose letter killeth.

Yet one parting word if any there be here to-night who look elsewhere than within for the kingdom of God—who look backward to find the Christ—or forward to find the Promised Land. Man needs not die to the world to take on immortality. Man is already immortal—he takes on nothing, but lays down the burden of the corruptible. This is the spirit-world, and would we discern it let us but know that man is a spirit already. Take to heart the old Hermetic maxims—as above so below; first find thyself, then know thyself, then be thyself. There is never any doubt when this is done; for then we discover “a simple, quiet, undescribed and indescribable presence, dwelling very peacefully in us,” and recognise “our rightful Lord.”

Ladies and gentlemen, let me thank you for your courteous and kind attention; let us hope we may meet again.

#### LIFE IS WHAT WE MAKE IT.

Let’s oftener talk of nobler deeds,  
And rarer of the bad ones,  
And sing about our happy days,  
And not about the sad ones.  
We were not made to fret and sigh,  
And when grief sleeps to wake it,  
Bright happiness is standing by;  
This life is what we make it.

Let’s find the sunny side of men,  
Or be believers in it;  
A light there is in every soul  
That takes the pains to win it.  
Oh! there is slumbering good in all,  
And we perchance may wake it;  
Our hands contain the magic wand;  
This life is what we make it.

Then here’s to those whose loving hearts  
Shed life and joy about them!  
Thanks be to them for countless gems  
We ne’er had known without them.  
Oh! this should be a happy world  
To all who may partake it;  
The fault’s our own if it is not—  
This life is what we make it.

“We modern Europeans feel surprised when hearing talk of the spirits of the sun, moon, &c. But we repeat again, the *natural good sense and the upright judgment* of the ancient peoples, quite foreign to our *entirely material* ideas upon celestial mechanics and physical sciences . . . could not see in the stars and planets only that which we see, namely, simple masses of light on opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction and repulsion; but they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of Nature. This doctrine of spirits, so consistent and conformable to Nature, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political, were all blended together.”  
—CREUZER’S *Egypte*, pp. 450-455.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years’ standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C.

## 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.

\*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 every thing 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 anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

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