

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

I find that I was right in attributing to Andrew Jackson Davis the vision to which I alluded in reprinting my own "Vision of Death." But there are two visions instead of one. That which I had in my mind is contained in a pamphlet entitled *What is the Philosophy of Death?* The other is to be found (as "V." points out in another column) in a work written as far back as 1851, *The Philosophy of Spiritual Intercourse, being an Explanation of Modern Mysteries*. The seer gives, in a closely printed pamphlet of 176 pages, his "interior impressions" on the subject of spirit-intercourse. He was then in the prime of his life, while as yet his undoubted faculties of clairvoyant vision and interior perception had not been adulterated. He was unspotted by the world, and there is in what he writes a great mass of valuable and instructive matter when all discount for his peculiar views has been taken off. The discourse was written immediately before the second volume of the *Great Harmonia*, a work which he deferred in order to reply in this way to the questions of many correspondents. I venture to think that the speculations (if they be no more) of one so gifted as A. J. Davis is, are worth reading, even if we are not always able to accept them as probably true. We are all of us in a very elementary condition as regards these matters; we have no authorised chart of the unknown land into which we are seeking to penetrate. The ordinary avenues of intelligence are not open to us; our five senses are very little use in this investigation. We are practically dependent for such information as we can get on the Balaams of this and other days, "men whose eyes are open," who (in the language of those distant days) "have heard the words of God, and known the knowledge of the Most High, who have seen the vision of the Almighty, falling into a trance but having their eyes open"; or (in the less poetic language of this prosaic age) whose psychical faculties are alert, and who possess the gift of clear-seeing. It is equally a mistake, in my judgment, to neglect these revelations (if I may use an appropriate word in a slightly limited sense) altogether, and to accept them in a literal sense.

*The Philosophy of Spiritual Intercourse* covers a very wide area. It deals with what the writer calls the "miracles," i.e., the occult or psychical phenomena of the age generally, and then goes on to discuss such subjects as the discernment (i.e., the discerning) of spirits: the guardianship of spirits: the doctrine of evil (i.e., of undeveloped) spirits. It contains the writer's views on the best

way of forming circles (and this chapter may be commended to the notice of the gentlemen of the Seybert Commission): on the origin of spirit-sounds: and, what I am now specially concerned with, on "the resurrection of the dead." By this phrase is here meant the elimination or separation of the soul, or spiritual body, or astral body, as it is variously called, from the corpse, the dead physical body which has conditioned it on this earth. To illustrate what he has seen illustrative of the methods used by the spirit to free itself from matter, Mr. Davis relates an incident which he had observed some years before at Poughkeepsie, his native village. Some labourers were engaged in digging a well, when one of their number was suddenly buried beneath a mass of rock and clay which caved into the well. The man was instantaneously killed, and the seer describes how he saw clairvoyantly the elimination of the spirit from the crushed and disfigured body. He is more precise than I am in his description (which I may say I now read for the first time), but there is no material or substantial difference between us. The description is too long for citation: but the process of gradual building up of the form lasted a very much shorter time (three hours) than in the case that I describe (thirty-eight hours). In this case the severance was rude, and the magnetic line that united the spirit to its now useless form was rapidly broken, and the spirit was free, born into its new state.

I see no reason to doubt the general accuracy of the seer's vision. It is reasonable and probable to my mind, confirmatory of what I have no doubt that I saw myself. The mutilated body did not check the soul's growth, nor cause it pain nor injury. It had no more need of it than of the tattered clothes that covered its bruised limbs. It was no longer an essential part of itself, if, indeed, it could ever have been properly so described. Mr. Davis goes on to give in this same chapter other instances of his clairvoyance, all bearing on the subject under discussion; but I must not linger over them. The other case which I have mentioned from *The Philosophy of Death* is very similar in detail to that which I have noticed above, only the separation was peaceful and normal. The correspondence between the birth of the soul into its new state and the birth of a child into this world seems exact, as indeed one might expect from the general analogies of nature. The domain of law is everywhere throughout nature, and analogies which are accurately observed will be found to be everywhere exact. In one case the operation is discerned by the natural sense, in the other by the spiritual, that is all. Spiritual things are spiritually discerned, and those who have not their "eyes open," whether those eyes are natural or spiritual, cannot see. There is nothing strange in that, surely. The spirit that is born into this state from one antecedent is correlated with it by a physical body. We know the laws which govern that birth, or we know some of them. When it leaves this state it is born into another in a way analogous to that by which it came here. We do not know the laws that govern that birth-process, and only the spiritual eye can

discern the act. All is correspondential and presumably true, and to be anticipated as probable.

I have received from Elliot Stock a twopenny pamphlet on the Apocalypse—*An Exposition of Rev. vi. on Futurist Principles*, whatever they may be. The writer is the Rev. James Kelly, of St. George's, Liverpool, a name that seems familiar to me, though not in connection with the Apocalypse of St. John the Divine or the future. If I am not mistaken the Apocalypse or Revelation of a Rev. James Kelly, also of Liverpool, was instructively completed in the past: and the interpretation of it was not in his own hands or according to his own wishes. Surely this must be another Rev. James Kelly, also of Liverpool. If so, I condole with him: and in any case cannot congratulate him on the wild imitation of Dr. Cumming that he puts forward here. "The Witnesses" are to cause a drought—a real drought, he insists—of 1,260 days, as a sort of proof of their mission! And so forth. I hope we are not to conclude that this prophecy is in process of fulfilment. To what possible benefit is this sort of thing written?

Of the spinning of these mental cobwebs there seems no end. Here is another twopenny thing (Elliot Stock again!) by Nathaniel Starkey: *Man in Solution: or, Thoughts on the Intermediate State Deduced from Certain Scriptures*. Mr. Starkey describes himself as author of *Things which must shortly come to pass*. Perhaps it is so, and the "man in solution" has already been accomplished in these dog-days. The statements, speculations, and assumptions made in this pamphlet are funny but worthless. The spirit of man, we learn, has no capacity for thought apart from the functional capacity of the brain. And yet Mr. Starkey is not a Materialist, he tells us. At physical death the spirit goes to a place where it is "too firmly in the keeping of God to be disturbed by devils or men," a place which "is no more a school for the spirits than the grave is a restaurant for the body." This graceful and apposite remark emphasises the writer's belief that "this truth insisted on, this doctrine firmly grasped and proclaimed far and wide . . . would negative and counteract the teaching of Spiritualism." I am happy to give it such publicity as I can, if only for the amusement of my readers.

The new number of the White Cross Library is concerned with the "Law of Marriage," a very comprehensive subject. Mr. Prentice Mulford treats his topic suggestively, as he always does, and makes upon it many sound and true remarks:—

"The refining element in nature is feminine. The greater constructive force in nature is masculine. The clearer-seeing element in nature is feminine. The ability to do what the feminine force or mind sees is the fit thing to do, is masculine. Woman can best see how effort on the rougher stratum of life should be done. Man is best fitted to do on that cruder stratum, because the masculine, or relatively cruder organisation, is best fitted to work on that stratum. Woman's spiritual eye always sees farther than man's. Man's spiritual hand, or force, has more power to do what the feminine eye sees should be done. Woman's spiritual eye, or intuition, is always opened in advance of man's. For this reason, there are far more clairvoyants among women than men. For this reason, women are the first to apprehend all new revelation. In the truths which are forcing themselves into notice to-day, there are many more intelligent feminine believers than of the other sex."

Mr. Mulford believes that—

"The corner-stone of this power lies in marriage; that is, the marriage of the right man to the right woman—the eternal marriage of one man to one woman; the eternal union and consequent thought-fruit of the predestined man to the woman predestined for that man.

"For every created man there is a created woman, who stands to him, and him alone, as the only true wife he can have in this world, or any other. They shall each in the other realise

all their ideals of wedded bliss; and their eternal life, when both are relatively complete, and when both understand their relation, use, and fitness to each other, shall be an eternal honeymoon."

It may be so, but it is painfully suggestive of the remark that the right people do go very wrong very frequently; and I do not feel very sure about the "eternal honeymoon." That suggests in its turn the conception of heaven as a place "where congregations ne'er break up, and Sabbaths have no end." I do not always feel able to agree with what is put forward, but I do entirely believe and think that such attempts as Mr. Mulford here makes to elevate the popular conception of marriage, to raise man's ideal of woman above that of the average man, is a very necessary and important work. It is quite impossible to estimate the amount of misery that might be prevented if true views of marriage were held by all; as impossible as it is to weigh the aggregate addition to human happiness and usefulness that would result therefrom.

### M. AKSAKOW'S REPLY TO DR. VON HARTMANN.

TRANSLATED FROM *Psychische Studien*.

FURTHER MOULDING OF MATERIALISED FORMS BY GYPSUM-CASTING.

(Continued from page 321.)

A second experiment, under identically the same conditions, was instituted by Dr. Nichols with the medium Eglinton. In this case, besides that the medium's hands and feet were visible, we have a quite otherwise important result in the fact that the cast of the mould obtained at this séance presented hands which were recognised.

The following is the article of Dr. Nichols, which was published in the *Spiritual Record* of December, 1883:—

"During Mr. William Eglinton's residence in my house at South Kensington we tried the experiment for obtaining casts of spirit-hands. My daughter 'Willie,' of whose writings and drawings I have given some instances, promised to attempt it, and to present us with a mould of her hand, and we made the requisite arrangements accordingly. We bought 2lb. of best paraffin, such as is used for lighting, a white waxy substance, but somewhat more brittle than wax. I melted it in my study and poured it into a pail half full of hot water, to keep it fluid. I then filled another pail with cold water.

"We had invited a select circle of about twelve persons, the only strangers being a German physician, by name, Dr. Friese, who was interested in Spiritualistic investigations. A curtain was drawn across one corner of our sitting-room, and Mr. Eglinton sat behind in the middle, where the curtains joined, and in front of him sat the German doctor, and held his hands. The gas was burning brightly, so that everyone was perfectly visible. When all was ready, I fetched the two pails from my study, the one of cold water, the other of hot molten paraffin, and placed them in the corner of the room behind the curtain, about six feet away from Mr. Eglinton, whose hands, as already said, were grasped by Dr. Friese's, in the following order:—

. . . The two pails.	Mr. Eglinton.	The Curtain.
	Dr. Friese.	

"The guests sat round the room, and as far as possible away from the curtain. Everyone was distinctly visible; no one was near the pails of water and paraffin or could approach them. In some seconds we heard voices from the corner by the pails, and splashing in the water. Then came the signal-raps, and I went and fetched the two pails from behind the curtain. In the cold water there swam two masses of solidified paraffin. One of them resembled a thick white glove of alabaster—the other was similar, but much smaller. When I took the larger mass out of the water, I found it was hollow, and saw that it had the shape of a human hand. The smaller mass was a mould of the hand of a little child. A lady present recognised a peculiarity, a slight deformity, which belonged to the hand of her daughter, who was drowned in South Africa at the age of five years. I carried both pails into my study, leaving the moulds swimming in water, locked the door, and put the key in my pocket.

"On the following morning we procured some fine plaster of Paris, which we soaked and poured into the larger moulds. In order to obtain the cast, the mould itself had to be sacrificed. The mould of a human hand with all the separate fingers would require twenty pieces, and every connection would show on the cast. What I did was only to put the fluid plaster into the form and leave it to harden, and then I sacrificed the mould by melting it away with hot water. The beautiful hand of my

daughter, 'Willie,' with its slender, tapering, artistic fingers and their graceful posture, just as she held them on dipping into the hot—almost boiling—paraffin, lies now under a glass upon my chimney-piece. When I place my hand in the same position, the likeness to the mould—though this is perhaps a third smaller—strikes everyone who sees it. It does not resemble the conventional hands of the sculptor. It is a pure, natural, anatomical hand, with every bone and every tendon, and the finest skin-marks are distinctly visible upon it. It is the hand which I knew so well in her mortal life, and have so often seen and felt since it was materialised.

"The small mould was given to the mother, who obtained a cast of it, and entertains no doubt that it is the hand of her child.

"I know as positively as I can know any fact that the cast on my chimney-piece is taken from a mould which was formed upon the materialised spirit-hand of my daughter. The whole proceeding was under my control (*lag in meinen Händen*), and there could be no more cogent test-conditions.

"Had the mould been formed upon a human hand, it could never have been drawn off. The circumference of the wrist is an inch and a-half smaller than the least circumference of the surface of the hand and thumb. The withdrawal of a hand from such a mould would break the latter into many pieces. The single explanation which can be given, or which covers this case, is that the hand which formed the mould must have been dissolved or dematerialised to allow its withdrawal."\*

Dr. Robert Friese, who must be known to the readers of *Psychische Studien*, and who is mentioned by Dr. von Hartmann in his book, was present at this séance and himself held Eglinton's hands, so I applied to him for his testimony with some details. The following is an extract from his letter to me, dated Elbing, March 20th, 1886 :—

"DEAR SIR,—You wish for a report of a sitting held on the 9th December, 1878, at the house of Dr. Nichols in London, when Mr. Eglinton co-operated as medium.

"We sat about twelve persons along three walls of a room at the most four metres broad and about five long,† from which, however, the space of about one metre was divided off by a light cotton curtain, a square space of four metres remaining for the company. In the middle of this was a massive mahogany table of at least one and a-half metres diameter, and over it was burning a bright gas-lamp."

After describing different phenomena which were produced at the beginning of the sitting, Dr. Friese goes on to the case of the moulds ‡:—

"The curtain, some two metres high, opened in the middle. Eglinton seated himself at this place behind it; I was requested to seat myself close in front of him, and to keep firm hold of his hands—whatever might happen. The gas was burning brightly. Two zinc pails, one containing cold water, the other melted paraffin, were placed§ behind the curtain at the point of my left foot.|| I had scarcely grasped Eglinton's hands before we heard the sharp voice of 'Joey' (one of Eglinton's controlling spirits) giving orders behind the curtain: 'Now put in the hand—so, so, deeper, so! Now quick into the water!' Then the spirit in question was required to repeat the experiment. 'Deeper! What? too hot? Nonsense, deeper, so!' And now a second time in the cold water, and now a third time in paraffin and water. Thereupon I heard the fine paraffin form of the hand strike on the zinc bottom of the pail of water. After the first hand-form was ready, there was a second made. The same process was repeated. The curtain was opened, and it was perceived that I had firm hold of Eglinton's hands, as also that in the small partitioned-off space there was no visible being. The moulds, which were extraordinarily soft, and yet firm enough for us to take them up, though indeed carefully, in our hands, lay at the bottom of the pail of water, and were examined on all sides. What immediately struck us was that

\* Not having convenient access to *The Spiritual Record*, I have re-translated this article from the German. I mention this because on comparing the German translation of *The Spiritualist* article, given above, with the original, I have found some slight discrepancies.—Tr.

† The metre is 39·37079 inches.—Tr.

‡ It will be observed that Dr. Nichols makes no mention of these earlier phenomena. I infer, however, from the following account by Dr. Friese, and from the subsequent letter in reply to M. Aksakow's further questions, that the pails of paraffin and water were not introduced into the cabinet until he, Dr. Friese, had taken the described position in front of Eglinton, holding the latter's hands in his own. Any other construction would be in direct contradiction to Dr. Nichols' statement that the splashing were heard "in some seconds" after the above arrangements were completed.—Tr.

§ *wurden . . . gestellt.* I am not sure that "were placed" in this sentence might not be read as verbally equivalent to "were situated" (*i.e.*, had been placed), though I think the meaning clearly is that the pails were then introduced. See *post*, Dr. Friese's letter saying that he took Eglinton's hands before the curtains were pinned together. But for the mention of earlier phenomena at this séance, it would not occur to me, or probably to any one, to suggest an alternative reading, and Dr. Friese's evidence as to Eglinton's hands, feet, and posture, taken in connection with the splashing heard, makes the above doubt, if admissible at all, much less important.—Tr.

|| This seems quite irreconcilable with Dr. Nichols' statement that the pails were placed six feet from Eglinton—a space, moreover, exceeding that which, according to Dr. Friese, was included behind the curtain.—Tr.

they both showed a portion of the arm far beyond the root of the hand. From these hollow moulds a plaster cast can easily be obtained by filling in."

On receipt of this letter from Dr. Friese, I addressed to him some further questions as to certain details, and I got the following reply in a letter of March 5th :—

"DEAR SIR,—I beg to reply to the questions you have put to me :—

"1. The part of the room behind the curtain was without door and window, as could be easily ascertained by a glance, as, except a low sofa, it was quite empty, and was brightly illuminated by the gas.

"2. Of Eglinton I saw during the whole operation only the hands, which he put out through the curtain. But he extended them to me before this curtain was fastened together with two pins, and then I saw his whole person. From this moment till the curtain was again opened his hands remained in mine, and all saw that the hands were Eglinton's. His feet were continually in contact with mine, and the front halves of them were continually visible.

"3. I sat opposite the medium, and my feet inclosed his.

"4. He kept himself quiet, but I had no indication that he was in trance. His hands must have betrayed such a condition by relaxation of pressure and sinking of the arms; moreover, his chair was a quite common one, without arms, which might have held him up on swooning; he did not even lean back when he gave me his hands, and I should certainly have perceived it if it had happened afterwards.

"5. It may have been ten minutes till both paraffin moulds were ready.

"6. The room was over four metres, but the curtain only a little over two metres high. The gas was fully on, thus both parts of the room were very brightly lit."

Dr. Nichols has had the goodness to send me the photograph of the cast of his daughter's hand, to which this experiment refers, and afterwards the lady, who in this same séance obtained the mould of her child's hand, sent me, through Mr. Eglinton, the photograph of the cast from this mould, on which is seen the deformity in the articulation of two fingers, which served as proof of identity.

(To be continued.)

*The Christian World* (July 7th) contains a brief report of what it describes as Mr. Cassal's "able and interesting paper" read before the London Spiritualist Alliance.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—Monday, July 24th, Mr. Swatridge, Séance, Address. Thursday, 28th, Circle.—T. S. SWATRIDGE.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Two well-attended meetings on Sunday last were addressed by Messrs. G. Robson and John Hopcroft. Next Sunday at eleven, Mr. Savage; seven, Mr. G. Robson.—W. E. LONG, 9, Pasley-road, Walworth.

*The Truthseeker*, a monthly review, edited by John Page Hoppes, contains original lectures, essays, and reviews, on subjects of present and permanent interest. Threepence. By post, from the publishers or editor, 3s. 6d. a year; two copies, 6s. a year, post free. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London; and 20, South Frederick-street, Edinburgh. All booksellers. During the year 1887, there will appear a new work by the editor, entitled: "Thus saith the Lord": an unconventional inquiry into the origin, structure, contents, and authority of the Old Testament. (Seven lectures.) *The Truthseeker* for June contains a study by the editor, on "The Resurrection of Jesus."

CENTENARY OF DR. ELLIOT, THE ASTRONOMER.—On July 9th, 1787, Dr. Elliot, one of the *literati*, fired two pistols at a lady and gentleman whilst walking in Princes-street, London. Neither was injured, but the lady's dress was singed. Elliot was arrested, committed to Newgate, and tried for attempted murder, but acquitted on the point that there was no proof of the pistols being loaded; but he died in prison of self-inflicted starvation on July 22nd. Elliot's friends set up a plea of insanity, and Dr. Simmons, of St. Luke's Hospital, was examined as a witness. This gentleman gave evidence that he had known Elliot for ten years and believed him to be insane. The evidence on which he relied was a letter which the prisoner had written to the Royal Society, asserting that the sun was not a body of fire but that its light proceeds from a dense and universal aurora, which may afford ample light to the inhabitants of the surface of the sun beneath, and yet be at such a distance aloft as not to annoy them. The Recorder objected to this being proof of insanity, saying that if an extravagant hypothesis were to be considered as proof of lunacy, many learned and perfectly sane astronomers might be held to be madmen. This case affords a curious instance of the fact that the madness of one century may be the wisdom of its successor, while the converse of the proposition may be equally certain; so that a great deal of what we consider wisdom now may be condemned as rank folly a hundred years hence.

## MEMORY:

## ITS PHILOSOPHY, CULTURE, AND TRADITIONAL TRUSTWORTHINESS.

By SAMUEL EADON, M.A., M.D., Ph.D., &c.

The soul, or spirit, is the thinking entity of man. This *Ego* is conscious that it *is* (exists). Bodily it is a thing of bones and flesh; of blood and nerves; the two together, constitute him—MAN. With the brain, and the five physical inlets of perception, the soul, or spirit-man, manifests itself by means of a refined medium, termed the Od force. When spirit, and intermediate force, and cerebral organs, act in concert, there is harmony of action; when not, abnormal manifestation shows itself, in some way or other.

Matter, *per se*, cannot think. This is the function of soul alone; but soul can use cerebral matter as an instrument to think with. In this way the five senses become the inlets of knowledge from without. This is called *sensuous* perception, and is first seen in infancy. In due time, instinctive perception gradually comes into play; things are compared, differences noted, and the first inklings of reason begin to show themselves. This is the early dawn of mind. In infancy there is soul, but no mind; for mind has to grow by the acquisition of knowledge. The more knowledge a man gains, the more *mind* he has. Mind is not soul. It is not an existent entity, but a condition—a mode of soul-acquisition. Confounding the two words has rendered metaphysics an unfruitful study. Soul is the spiritual essence of man; mind, an acquired something that the soul thinks about and uses. Soul and mind, though distinct, yet, when once united, become inseparable. The word, Intelligence, might express their united action. Still, soul is not mind, neither is mind soul.

The knowledge which the human soul acquires, *in its totality*, is its mind, or memory, or remembrance, or recollection; for they are all synonymous in meaning, the three last being merely a set of Anglo-Latin-English words to express the Saxon meaning of the former word, mind (*myned, myn'd, i.e., mind*), "which is *something, anything, remembered.*" The first fact acquired by the soul's action in life's drama is the first streak of mind on the spirit horizon; a bit of mind, a bit of memory, a bit of remembrance (better, *remembrance*); and when a number of these memories (sensations collected together again) follow in sequence, the term "recollection" is made use of rather than any of the other words. Mind, then, is something, anything, added to the soul, and this condition, so-called, grows through life, as fact after fact is added thereto. If we could annihilate memory it would be tantamount to the annihilation of mind (but not soul!)—mind being the totality of all human remembrances. In such a case, were this to happen, the *intelligence* of a man would become wholly oblivious; but the *intelligent principle itself*, the thinking, conscious entity—the glorious human soul—would still remain intact and unimpaired in all its potentialities of action.

When mind, or acquired knowledge, is in harmony with the laws of nature, and sanctioned by sensuous and instinctive perception, it is called, Truth; if not in harmony, it is, error. From true knowledge correct convictions spring; from false knowledge, erroneous ones. From the former, right actions take their rise: from the latter, wrong ones.

Whatever real fact, or positive truth, the human soul perceives, either sensuously, or instinctively, or by correct analytical or synthetical elaboration, that impression is for ever retained, whether we are aware of it or not; and this innate power of permanent spiritual impression, which is a part of the soul's nature, is what is meant by the *memory* of that fact or truth. The soul has also an inherent power of abstraction, as it can fix itself on the consideration of any one subject, and, for a time, purposely forget all other topics. Without this innate power, man could neither analyse complex ideas, nor ascend from generals to particulars. Forgetfulness, then, is not, as is generally thought, a huge mental defect, but merely abstraction exercised at a wrong time, and, perhaps, not on the most fitting occasions.

Such is the soul of man; indivisible spirit, acting through a number of material organs, or cerebral corpuscles, in order to make known, in this life, its inborn and transcendent powers.

Matter, as we have stated before, cannot think. Brain may be used by a something that thinks, but it cannot think itself. If it could, its ever constant change and renewal of nervous corpuscle would eventuate in an incoherency of thought which

would border on insanity or madness. And yet, in this life, the brain is the soul's instrument in the production of thought. What makes the difference between one man and another? All souls must be alike in power of intellectual and moral aptitudes, else God is partial, God is unjust, as man cannot make his own soul. The *Divine* in man must be *equal* in all human beings; then why the difference we observe around us? May it not arise from a deterioration of the corporeal organism, and a less amount of culture bestowed—might this not make the difference? Man has had to do with the formation of the body; and owing to the infringement of the organic and physical laws for ages, the production of an inferior man would be the result. But this inferiority in manhood cannot explain away, or account for, the difference in the power of calling up past thoughts, or sensations, or conceptions, plus time, and metaphysically known as the faculty of "Memory." How is it, that the soul, which knoweth what it knows, forgets what it knows, and needs that something called memory or that artificial contrivance, termed mnemonics, to aid it? Impressions made on the brain, change, fade out, die off, and memory, in due time, if the cause were *cerebral*, must vanish also, and be lost. But memory is not a thing of matter, a sort of lumber-room—in which to store knowledge. Such notions are stagyritic, and beside a spiritual or psychic philosophy. The soul is one, its modes of action, many. A thought, is the soul thinking; a conception, the soul conceiving. How can thoughts, conceptions, spiritual entities, be piled up, and kept ready for use, like goods in a warehouse? The something, the anything stored is *spirit*, and the so-called *storehouse* itself, is spirit also. How can indivisible soul be a sort of bowl to hold, contain, and keep for man's convenient use invisible thoughts, conceptions, and fancies as dynamic and ethereal as itself!

Memory cannot depend on the activity of cerebral corpuscles, for these are constantly dying out, and fading away, and new ones taking their place. The cult is of another kind, and of a higher order, viz., dynamic or spiritual; and the process seems to be the following: Suppose one of the five senses to be acted upon, say, that of sight, by means of the perception of a rose. The impression, through the optic nerve, is first conveyed to the brain, and this, again, to the soul, or spirit within, by means of the odic fluid, the ordained medium of action between the spirit and the body in this life. This link of communication may, and does, vary in nearly every body, in intensity of action, and closeness of relationship. If the action is more on the spiritual side of human nature, the *spiritual*-memory will be more vivid and intense, in action, whilst the cerebral, or *material*, or body-memory will be more feeble in corresponding proportion. But if, on the other hand, the relation existing between the brain and the odic medium be strong, close, and intense, the cerebral or body-memory will be strong and powerful, and, by careful culture, capable of marvels of retentive manifestation. The fact is, there are two forms of human memories—one, spiritual, the other, cerebral; and their power of manifestation in the on-goings of life, depends, so to speak, on the adhesiveness or intensity of action of the Od force, either for the one kind or the other. Not that the soul-memory is not *always* strong, intense, and everlasting; but the *record* may be dormant—man not being always in the psychic condition to be conscious of it. On the other hand, when the relation between the odic force and the cerebrum is feeble in action and intensity, the cerebral, or body-memory will be poor, feeble, incapable of retentiveness, and the owner will be conscious of the defect, as the reflex action on the soul itself would be little felt.

Memory, then, is a *spiritual* operation. It is made up of suggestive ideas, or conceptions, following each other in well regulated sequence, having only a momentary existence whilst we are conscious of their action. Memory depends on a close, or, a *not* close, affinity, or relationship existing between the Od force, and the spirit-man on the one hand, and that of the Od force, and outer, or material man, on the other. In the one aspect soul-memory is eternal, changeless, and ever ready to tell its tale. Soul-memory never dies, but lasts for ever. The stars may fade away, the sun grow dim with age (as it is now doing), but the soul of man, with its marvellous memories, will continue to live on when the present universes of created things will have passed away and become a part of the invisibilities from which they originally sprang; but the body or cerebral-memory is temporary, has to do with this life, fades away, and becomes oblivious, but rises up again as soul-memory, in the higher life, when the shell-body has been cast off.

Metaphysicians, and writers on Mnemonics talk about

"making impressions," "deepening the impression," &c. On what are these so-called "impressions" or indentations made? If, on the brain (who ever saw them?), as the microscopic corpuscles are in constant interchange of particle, were even an impression ever made, how long would it last? and what kind of a split-up fragment of a bit of a thing, called memory, would it be the symbol of? The fact is, memory is *not a material thing*—a result of cerebral impressions; but a spiritual act, the onward, conscious, continuous flow of spiritual suggestions. To bring about this mental condition, aids may be made use of, such as observation by eye and ear, attention, association of the unknown with the known, linking abstract ideas with sensations, using topical aids, as that of Simonides, so highly appreciated by Cicero and Quintilian. Helps like these undoubtedly tend to bind more closely together the action of the odylic medium and the brain, and to bring before the inner man—the spiritual Ego—the suggestive kindred trains of thought from the outer world. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the odic fluid is in full *rappor*t with it.

It is only rational and philosophic to adopt such means as will bring into constant union and harmonious action the pre-ordained odylic medium, and the varied cerebral organs, between which a relationship has been established. The power of the pure-soul-memory is beyond our control. Whatever thought, conception, or imagination may, at any time, have affected the spirit-man, it is there for ever, whether we, as Humanity, are conscious of it or not. This will appear in its full retentiveness of manifestation in the next, and higher form of being. Our object here is to cultivate the HUMAN MEMORY (so to speak), in order to bring about its highest powers of retentive action. Memory, recollection, or remembrance does not consist in mere brain-impressions, as these are everchanging; nor does the power reside in the odylic medium, *per se*, as this fluid is only a medium of transmission of thoughts, conceptions, and ideas, *but in the soul itself*—the Being, with whom, the memory of things, for ever abides: and the object should be, to bring about such a constantly-acting-suggestive influence, as will intensify the relationship between the Od force and the brain, so that the last link in the soul-chain may be as bright as possible.

There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a *natural condition*; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been alluded to by various writers, so we shall pass them by, and point out the results of what Professor Max Müller says, "memory, when kept under the strictest discipline," can do, and has been able to accomplish.

Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory, in suggestive sequence, Memory by tradition would have been most unreliable and most untrustworthy. By us moderns, tradition has been *traded*, by an ignorant unbelief in its power, but we shall have, in future, to turn over a new leaf in our estimate of the correctness of traditional truth. Who could believe, at first thought, at least, owing to a CULTURED MEMORY, that the Iliad of Homer, containing 15,677 lines, could be easily remembered; yet this feat of traditional memory is a fact well-attested by generations of men of the olden times. Yet this great effort of cultured memory pales even in significance beside others we have to mention.

The Rig-veda, with its 1,017 hymns, contains an amount of matter for the memory to retain, four times the length of the Iliad of Homer; yet this has been safely committed to memory, and any line could be called out for recitation as occasion required. For more than 3,000 years the whole of the Vedic literature has been transmitted from generation to generation by word of mouth—Memory.

In our day even there are priests in India, who know, by heart (as the ignorant phrase goes) the whole of the Rig-veda, and its verbal transmission is most faithfully and sacredly accurate. Nay, so great is the belief in the *oral transmission* of the sacred books of India, that, although writing has been known for more than 2,500 years, yet the custodians of the Vedic traditions have never trusted to it, but prefer to rely on the transmission of their sacred knowledge to traditional memory. *Mirabile dictu!* Though the priests have now manuscripts, and even a printed text, yet, says Max Müller, "they do not learn

their sacred lore from them, but learn it, as their ancestors learned it thousands of years ago, from the lips of their teachers, in order that the Vedic succession should never be broken." "For eight years, in their youth, they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise; and they thus strengthen their memory, to that degree, that when their apprenticeship is finished, you can open them, like a book, and find any passage you like, any word, any accent."

The Talmud, in the Rabbinical schools, was gradually mastered in the same way. "All that vast literature," exceeding many times in bulk, Homer, the Vedas, and the Bible itself, all put together, was, until very lately, the work and growth of oral tradition.

The Talmud, a sacred Bible, was transmitted though in prose, which is more difficult to remember than poetry; yet, its contents were carried down by oral tradition, century after century, with unerring exactness. This ancient memorising continued to be adopted in the Oriental schools, long after the sacred books had been committed to writing; and this might have been acquired in another way.

Dr. Gottheil, of New York, had a man, in his study, who knew the entire "Talmud" by heart, and could take up any word that was given him, and go on repeating, word after word, with absolute correctness, for any length of time. From this it is evident that constant and incessant repetition is the soul of memory. It is the golden zone around the waist of Mnemosyne with which, as a talisman, she can thread her way through the mazes of any dance, on any floor, of art, or science. The ancient priests knew the principle of iteration well, and acted up to it in full faith, or rather belief, feeling sure of accomplishing the marvellous feats of memory we read of.

In the presence of such facts as these, we must be prepared to revise our modern notions of what a long-continued, systematic culture of the memory is capable of accomplishing.

We shall select a verse in order to show the method adopted by these Buddhist priests and very ancient peoples, in handing down their sacred lore to succeeding generations. If not exactly their plan, it is not far from correct, as, according to the laws of intellectual acquirement, there is only one mode of imprinting knowledge on the human soul, and that by constant iteration. Jacotot—a Frenchman—followed the plan of verbal iteration and repetition backwards and forwards in teaching languages, with pre-eminence success. Had two Senses been brought into play by the Priests in handing down their sacred knowledge, by oral tradition, it seems, as if less time would have been required in attaining the object. Be that as it may, these marvels of memory were the results of the exercise of *one sense* and of a methodical system of *constant repetition*. Take the following verse as a specimen of the plan:—

"When the sea rolled in fathomless billows  
Across the broad plains of Nebraska;  
When round the North Pole grew bannanas and willows,  
And Mastodons fought with great Armadileos,  
For the pineapples grown in Alaska."

Repeat the first word distinctly four times; then a second word, and repeat that four times along with the first one; next a third word, and repeat it four times; then all three together four times, and so on to the end of the line or sentence; then repeat the whole line backwards and forwards six times and the first line or sentence will have been thoroughly memorised. For instance, When—the sea—when the sea; rolled; when the sea rolled; in fathomless; when the sea rolled in fathomless—billows; when the sea rolled in fathomless billows; this being repeated backwards and forwards six times the line is mastered, and the second and following lines may be treated in the same way, "making the whole house resound," as Max Müller says, "with the noise," till the iteration became a thing of habit, and not of thought.

It was in this way that the ancient scriptures of the Hindu and other peoples, under the name of Vedas, Zend-Avestas, and the Tri-Patathas of the Buddhists, were handed down in unimpaired certainty and correctness for hundreds and thousands of years.

Such is memory; such its utility and such its trustworthiness when "kept under strictest discipline."

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**Light :**

Edited by "M.A. (OXON.)," and E. DAWSON ROGERS.

SATURDAY, JULY 23rd, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. 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.

GHOSTLY LEGENDS OF CHINA.\*

These legends are characterised by all the quaintness that belongs, it would seem, to everything Chinese, and have been told by the author with charming delicacy in the daintiest English. The publisher has done his part equally well, and the general result is a very taking little volume, wholly unlike anything we generally meet with.

Two of the legends are concerned with the sacrifice of human life in order that it may be transmuted into excellence of form or perfection of material mould. A bell is to be made for "the Celestially August, the Son of Heaven," of iron strengthened with brass, deepened with gold, and sweetened with silver. Twice was it cast in vain; the ingredients refused to amalgamate. Then the August One threatened the usual penalty if his bell were not at once forthcoming. So Ko-Ngai, the founder's lovely daughter, betook her to an astrologer, who by his craft ascertained the cause—"Gold and silver will never meet in wedlock, silver and iron never will embrace, until the flesh of a maiden be melted in the crucible; until the blood of a virgin be mixed with the metals in their fusion." So Ko-Ngai leapt into the furnace at the third casting, and never did a bell so perfect issue from the foundry. "When they sounded the bell its tones were found to be deeper and mellow and mightier than the tones of any other bell, like a pealing of summer thunder, and yet also like some vast voice uttering a name—a woman's name—the name of Ko-Ngai." The legends are pervaded with similar poetic fancies, exquisitely pretty most of them, as is this "Soul of the Great Bell." The other legend referred to is "The Tale of the Porcelain God." The potter, driven by the temptation of the Spirit of the Furnace—"Thy life for the life of thy work! Thy soul for the soul of thy vase!"—entered his furnace, having moulded a perfect vase, and "yielded up his ghost in the embrace of the Spirit of the Furnace, giving his soul for the soul of his vase . . . and lo! the vase lived as men looked upon it; seeming to be flesh moved by the utterance of a word, creeping to the titillation of a thought. And whenever tapped by the finger it uttered a voice and a name—the voice of its maker, the name of its creator, Pu."

These two legends are pervaded by the same motive. A different idea runs through the legend of Tchi-Niu. It is a pity that space will not permit any free quotation, for its beauties are fugitive and evanescent and escape any

\* *Some Chinese Ghosts*. By Lafcadio Hearn. (Boston, U.S.A. : Roberts Bros.)

attempt at condensation. We are told that the foundation of the story is found in a work—*The Book of Rewards and Punishments*—attributed to Laotze or Laotseu, and that the author has enriched his story by some slight embroidery the pattern of which he borrowed from one of Giles's *Strange Stories from a Chinese Studio*, entitled, "A Supernatural Wife." Divested of much of this adornment, the legend is this. Tong, a young Chinese, lacked means to pay the last rites of filial respect to his deceased father, or to erect over his remains a suitable monument. He was an orphan, alone in the world, and his one resource was to sell himself into slavery. This he did, and for a price which enabled him to build a monument of beauty, designed by cunning artists and executed by skilful sculptors. And then "the pious rites were performed, the silver coin was placed in the mouth of the dead, the white lanterns were hung at the door, the holy prayers were recited, and paper shapes of all things the departed might need in the land of the Genii were consumed in consecrated fire." Tong set up in his hut the votive wooden tablets with the ancestral names, before which he daily offered his prayers.

Three years passed by and Tong had not ceased to mourn for his father. At last, the fever of the rice-fields fell heavily upon him and he came near to the gates of death. As he slumbered in the fitful sleep of exhaustion one sultry noon, he dreamed that a strange and beautiful woman bent above him and touched his brow with the long cool fingers of her shapely hand. Opening his eyes he saw her veritably bending over him, and felt that the fever had departed. "I have come" (she said) "to restore thy strength and to be thy wife." Then she went with him to kneel before the ancestral tablets, and she became his wife.

It was a strange marriage. Though Tong loved his wife very dearly she inspired him with such awe that he never dared to ask her who she was and whence she came. Only she told him that her name was Tchi. His little hut was soon transformed, and his wife sat all day at the loom, weaving such silken fabrics as never had been seen before. "As she wove, the silk flowed from the loom like a slow current of glossy gold, bearing upon its undulations strange forms of violet and crimson and jewel-green; shapes of ghostly horsemen riding upon horses, and of phantom chariots dragon-drawn, and of standards of trailing cloud."

These priceless stuffs soon grew famous, and were sold to the merchants for great price. Then Tong's freedom was bought, and a dwelling, and tea-fields, and mulberry-groves, and he became prosperous. But the silk-loom was now untouched, for Tchi gave birth to a son, the wonderful child of a wonderful mother. (And here we may note a curious parallel with one of our own sacred legends.) The child grew and increased mightily. His wisdom was such that he could repeat by heart the proverbs of the sages when he was but seven months old. "And the priests of the temples came to behold him and to converse with him; and they marvelled at the charm of the child and the wisdom of what he said."

At length Tchi revealed herself to her husband. She told him that her mission was complete. "I was sent to thee even by the Master of Heaven in reward of thy filial piety. The invisibles may incarnate themselves for a time only. I must now return to the glory of His House. I am the goddess Tchi-Niu." Even as she ceased to speak she passed away, though the doors were barred, and the windows unopened, "mysteriously as pass the winds of heaven, irrevocably as the light of a flame blown out. Outside the darkness was breaking; the sky was brightening swiftly; the night was past. With splendid majesty the East threw open high gates of gold for the coming of the sun; and, illumined by the glory of his coming, the vapours of morning wrought themselves into marvellous shapes of shifting colour, into forms weirdly beautiful as the silken dreams woven in the loom of Tchi-Niu."

## THE SEYBERT INVESTIGATION.\*

BY HUDSON TUTTLE.

FROM THE "Religio-Philosophical Journal."

[The following critical review of the preliminary report of the Seybert Commission, from the competent hand of Hudson Tuttle, is worth record. This system of pseudo-investigation by commission needs to be "exposed"; and, believing that there is no man better qualified than he to do that needful work, we reproduce his comments with some unimportant omissions.]

Mr. Henry Seybert, who was an enthusiastic believer in modern Spiritualism, left the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, conditioned that the University should appoint a commission to investigate "All systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

The University desired the money, and in order to comply with the bequest, a Commission was appointed, composed as follows:—Dr. William Pepper, Dr. Joseph Leidy, Dr. George A. König, Professor R. E. Thompson, Professor George S. Fullerton, and Dr. Horace Howard Furness, to whom were afterwards added Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr, and Dr. S. Win Mitchell. Of this Commission Dr. Pepper, as provost of the University, was *ex officio* chairman; Dr. Furness, acting chairman, and Professor Fullerton, secretary. Without saying one word in disparagement of these men, they were not of such character as the case demanded. At one of their preliminary meetings, "each member in turn expressed his entire freedom from all prejudices against the subject to be investigated," which they made no attempt to prove, but every effort to disprove. In their special walks they were right enough, but in this field they were wholly incapable, by force of training, to grapple with the subject in its entirety.

If a commission were to be appointed to investigate an astronomical discovery, common-sense would dictate that it should be composed of members who had given, at least, some attention to the study of that subject, and not drawn indiscriminately, as the names of jurymen from a box, the only assurance being that they knew nothing of that science; yet precisely this was done in the formation of the Seybert Commission. The members were taken because available, and not because especially qualified for the proposed investigation. The Commission had to be appointed and go to work, or the money would not be forthcoming. The report says:—

"The Commission is composed of men *whose days are already filled with duties which cannot be laid aside*, and who are able, therefore, to devote but a small portion of their time to these investigations. They are conscious that your honourable body look to them for a due performance of their task, and the only assurance which they can offer of their earnestness and zeal, is in thus presenting to you, from time to time, such fragmentary reports as the following, whereby they trust that successive steps in their progress may be marked."

The report makes a fair start, and it is a pity the investigations had not been held to the high standard proposed. No one can object to the following paragraph:—

"From the outset your Commission have been deeply impressed with the seriousness of their undertaking, and have fully recognised that men, eminent in intelligence and attainment, yield to Spiritualism an entire credence, and who can fail to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope? They beg that nothing they may say may be interpreted as indicating indifference or levity. Wherever fraud in Spiritualism be found, that it is, and not whatever truth there may be therein, which is denounced, and all Spiritualists will join with us in condemnation of it."

It will be seen that it was Mr. Seybert's expressed desire to have the morals, religion and philosophy of Spiritualism investigated, as well as its phenomena. The report thus far touches nothing more than the phenomenal part, and only a part of the physical portion of that. The report says: "We deemed ourselves fortunate at the outset in having as a counsellor the late Mr. Thomas R. Hazard." I pause in doubt whether this is written in earnestness or mockery, the more so when I afterwards read:—

"Indeed, Mr. Hazard once told us that the true spirit in

which to approach the study of Spiritualism is 'an entire willingness to be deceived.'"

Of all men in the ranks of Spiritualism Mr. Hazard was the most untrustworthy as a "counsellor." A good, well-intentioned man, but in his dotage, and exceedingly credulous. His name had become synonymous with "defender of fraud," and in every case where deception has been exposed he has rushed in to defend the "persecuted" medium. The only phase of Spiritualism that attracted him was one on which all thinking Spiritualists look with great circumspection, that of the baldest materialisations. In short, nothing was large enough for his wide-mouthed credulity, and his only complaint was that the camels were not large enough. Mr. Furness is entirely too clear-sighted not to understand Mr. Hazard, and hence his congratulation of having such a counsellor reads between the lines, "if disrespect and contumely is desirable to be brought on the cause of Spiritualism."

Mr. Hazard recommended the Commission to first investigate independent slate-writing, and the medium, Mr. S. E. Patterson. Two slates were screwed together, and no results obtained. The subject was pursued with Slade, and his trick discovered. Here is the Commission's explanation of the trick.

"In its simplest form a slate on which, before the sitter's visit, a message has been written, is lying face downward on the table when the séance begins. There are other slates on an adjoining table within easy reach of the medium. In order that the medium may be brought into spiritual relationship with the sitters, contact with the medium is necessary; and the sitters are, therefore, required to place their hands, palms downward, on the middle of the table; on these hands the medium places his own, and the séance begins. Before long the presence of spiritual power becomes manifest by raps on the table, or by vibratory movements of the table, more or less violent, and by spasmodic jerkings or twitching of the medium's arm, or body. When sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places on it a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and it is on that side that the spirits are to write with the slate pencil; there is no need of showing the other side.

"With his right hand the medium holds the slate under the edge of the table, barely concealing it there, and drawing it forth every few seconds to see if any writing has appeared. After waiting in vain for five or ten minutes, the medium's patience becomes exhausted, and he reaches for another slate from the table close behind him, and ostentatiously washing both sides of it, lays it on the table in front of him (still controlling with his left hand the hands of his sitters), and removes the pencil from the first slate to the second, and on top of the second so places the first slate that the prepared message is underneath, on the inside and next to the other slate. The trick is done. All that now remains for the medium to do is to hold the two slates under the table for a while, or rest them on the shoulder close to the ear of the sitter on the medium's right, and, by scratching with the finger nail on the frame of the slate, to imitate the writing of the spirit with the enclosed pencil.

"When a question is written on the slate by the sitter, equal dexterity to that used in substituting the prepared slate, or even greater, is demanded of the medium, in reading the question and in writing the answer."

By means of a mirror, Mr. Furness says he detected Slade repeatedly in writing on the slate while it was under the table.

If this was all Slade did for 300 dol. the sitters paid dear for their experience. There are thousands of critical investigators whose testimony is equally as good as that of this Commission who have witnessed writing in Slade's presence where no slates but their own were in the room and no possibility of substitution, deception, or delusion.

The Commission secured an "eminent professional juggler," and his feat of slate-writing surpassed that of the medium's. This juggler placed a fragment of a pencil on a clean slate, pressed it close against the underside of the table, his thumb pressing the top of the table in full view. "Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes the slate was produced, covered on both sides with writing. Messages were there, and still are there, for we preserved the slate, written in French, Spanish, Dutch, Chinese, Japanese, Gujerati, and ending with 'Ich bin ein Geist, und liebe mein Lagerbier.' We were utterly baffled. For one of

\* "The Seybert Commission." Preliminary Report of the Commission. Philadelphia: J. B. Lippincott and Co., pp. 159. Price 1 dol.

our number, the juggler subsequently repeated the trick and revealed its every detail."

The conclusion is :—

"It would be a mere matter of opinion that all independent slate-writing is fraudulent; what is now a matter of opinion, is conviction, which we have unanimously reached as a Commission, of its non-spiritual character in every instance that has come before us."

The Commission say that the magician performed his feat on premises under his own control, with opportunity for deception not given to Slade; and I do not know that he did, but it is fair to presume that this was the case.

It was Hazard who recommended Caffray to the Commission as "the greatest medium in the country." At the time he stood an exposed fraud, and would have been the last to have been recommended by a careful observer. Mr. Horace Howard Furness pursued what he calls investigation with this "medium" alone. His method was peculiar. He did not seek to establish the truthfulness of this Caffray, but assumed that as Caffray told him that he, Furness, had "almost unrivalled mediumistic powers," the best way would be to "purchase two slates from Caffray" for "several dollars," and some "magnetised paper," "six inches square," with which to wrap the top of his head! And now in his own words is a narrative of the most persistent "research" anywhere recorded in the report. The mocking style reveals the inward mockery of feeling which pervades the entire report :—

"With those precious slates I sat every night, at the same hour, in darkness. I allowed nothing to interfere with this duty; no call of family, of friends, of society, was heeded. At the end of three weeks I searched every molecule of the slate for the indication of a zigzag line, but the surface was unscathed, and a black monotony returned stare for stare. Still *hopeful and trustful* I continued day by day and week by week. The six weeks expired, not a zig nor a zag. Caffray was kept busy magnetising paper. I renewed my stock, and determined to push on two months. I moved to the country and carried my slates thither, wrapped in double folds of black muslin. The days and weeks rolled on. Two months passed. The slates were as when they came into my possession. I would go to three months. Does not a hen set for three weeks? When a hen gives a week, shall not I give a month? Is not a medium worth more than a chicken? 'Courage!' cried Caffray, with each batch of paper. I went to the sea shore and my slates went with me. Not a single evening did I break my rule, and so it went on. The three months became four, became five, became six! and there an end, with absolutely virgin slates. I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of hours I had spent in darkness."

"*Punch* gives a receipt for making 'Gooseberry Fool': 'Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect.'"

To this may be added a word of advice to the Commission, applicable alike to its members and to hens in general; before you set, be sure that you are setting on eggs. A hen will not only set three weeks, but has been known to set six months with nothing under her but a porcelain egg, or even nothing at all! Probably Mr. Seybert did not contemplate this method of investigation when he made the appropriation, or of expending it in slates and paper "magnetised" by Caffray!

Mr. Furness, however, appears to be about all there is of the Commission. The others are like the tail of a kite, only they are not even a balancing power. The investigation of answering "sealed letters" was assumed by him, and taking the public mediums for this method, he comes to the conclusion that all whom he consulted are frauds. The fact that a letter is answered without the seal being broken is not the least evidence of spirit intelligence. Any good clairvoyant can do this. The internal evidence of the answers indicates their origin. J. V. Mansfield may have broken the envelope of every letter addressed to him and read the contents, yet the fact remains that in a great many cases he has returned remarkable answers, such as seemingly only the departed could write. Hundreds of individuals with powers of observation as keen and searching as those of Mr. Furness, have been unable to find a flaw in the envelopes returned by him. At most Mr. Furness only proves the fraud in his own instance. He asserts that the seals were cut out, and then replaced with mucilage. We accept his word, although no one else supports it, and he does not bring the

letters into court. A photograph of these cut seals would have been desirable for illustration and evidence.

The communications by the medium at Columbus, O., are a better evidence of fraud than any broken seal, and yet their verbiage is quite on a level with the questions asked. Mr. Furness used misrepresentation in order to detect fraud, justifying himself, probably, by the old saw of "thief catch thief," but really he ought not to complain of being met by fraud, when he led in the game.

The Commission made no investigation of "materialisation," except through the individual efforts of Mr. Furness; nor did he attend any séance as a member. He went as a private individual, and with open eyes observed. He attended "between twenty and thirty materialising séances." As the result he says :—

"In general, then, let me say at once and emphatically that I have never seen anything which in the smallest degree has led me to suppose that a spirit can be, as it is termed, materialised."

Mr. Furness had a most unfortunate experience with the materialising forces. He met strange spirits who smiled and "simpered" with their "heads on his shoulder"; and he complains that they were acting too gross and earthly. Had they remained in the cabinet, vague, shadowy, unreal, he would have been mystified: but they came out of the cabinet and played Fair Rosamond to his disgust!

Two séances were held with Margaret Fox-Kane, and rappings were heard, and communications received by this means. Mrs. Kane willingly and anxiously obeyed any suggestion of the Commission. Henry Seybert announced himself by raps and communicated. Then an ordinary mind would think that the investigators would have sought to identify him, and gain his advice. Not so. They asked a few puerile questions, and requested him to rap here, there, anywhere, and at last perched the medium on inverted tumblers, and after long waiting there were rappings. After this Mr. Furness interviewed her for the purpose of arranging for another séance. He reports :—

"I told her the Commission now had had two séances with her, and that the conclusion to which they had come is that the so-called raps are confined wholly to her person, whether produced voluntarily or involuntarily, they had not attempted to decide; furthermore, *although satisfied in their own minds*, they were anxious to treat her with all possible deference and consideration, and had accordingly desired me to say to her that if she thought another séance with her would modify or reverse their conclusions, they hold themselves ready to meet her again this evening, and renew the investigation of the manifestations; at the same time I felt it my duty to add that in that case the *examination would necessarily be of the most searching description*."

After such an announcement of foregone conclusion and intention, could Mrs. Kane preserve her self-respect otherwise than by a refusal?

This was all the attention given to what may be regarded as the fundamental and most assuring phase of the spiritual manifestations, and the conclusion arrived at is expressed as follows :—

"To the subject of 'spirit rappings' we have devoted *some time and attention* [two sittings with Mrs. Kane!], but our investigations have not been sufficiently extensive to warrant us at present in offering any positive conclusions. The difficulty attending the investigation of this mode of spiritualistic manifestations is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a *matter of delicacy*."

If Mrs. Kane was aware that the Commission entertained such a theory, when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to another séance.

It is not generally known that it is familiar to physiologists that sounds can be made voluntarily in various parts of the body. Where is the authority? What author has so written? In what work may we find it? Nowhere! No author! No physiologist! It is not a fact. It is a theory made for the occasion.

The report further says :—

"What we can say, thus far, with assurance is that, in the cases which have come under our observation, the theory of *purely physiological* origin of the sounds has been sustained by the fact that the mediums were *invariably and confessedly cognisant* of the rappings whenever they occurred, and could at

once detect any spurious rappings, however exact and indistinguishable to all other ears might be the imitation."

On this phase I speak from my own experience as a medium, and will say that so far from being in evidence that the rappings are voluntary on the part of the medium, proves the opposite. Without stopping to theorise we know that mediumship depends on a certain magnetic state of the medium, by which the spirit produces the rappings. Whatever that state may be, the sensation is like that of being surcharged with electricity. I say *like*, but I do not wish to be understood as saying that it is the same. Whenever a sound is produced there is a vibration of this charged sphere, which goes through the whole being. Of course, then, the medium must be conscious of the coming concussion, and of when it takes place. He can *feel* those vibrations, which are too slight to produce any audible sound. While sitting at a table, I have felt that it would soon move, before it had done so, and have often thought it moved when it had not even tremored, because the force had discharged itself, and was not strong enough to make the movement. Would I have been a confessed deceiver had I said to one of the circle, "The table will soon move";—or in answer to a question put to it, have said just as it began to move, "it will vibrate twice, or three times"? or when a sitter on the opposite side tilted the table or rapped with his finger, "Ah, that was you"? It ought to be understood that the true medium is in an intensely sensitive state, so much so that he cannot only feel the vibrations of the rappings, out at times the thoughts of those in the circle.

Prolonged investigations were conducted with Keeler, Rothermel, and Powell—but the Commission saw through their little tricks just as Spiritualists have done.

Mrs. Maud E. Lord went before the tribunal without remuneration, and "in her attitude towards the Commission, displayed every desire to aid a full and complete investigation" into the manifestations peculiar to her mediumship, "yet by herself were the results acknowledged unsatisfactory." In concluding the report, the secretary, Mr. Fullerton, says:—

"I have been forced to the conclusion that Spiritualism, as far, at least, as it has shown itself before me (and I give no opinion upon what has not fallen within my observation) presents the melancholy spectacle of gross fraud, perpetrated upon an uncritical portion of the community; that the testimony of such persons as to what they see is almost valueless, if they are habitually as inaccurate as they have been at the séances at which I have been present with them; and that there is an unwillingness on the part of mediums to have their powers freely and thoroughly investigated—a fact which makes any investigation of Spiritualism difficult and expensive."

Such is the conclusion of Geo. S. Fullerton, secretary of the Commission. It is a thoroughgoing and final conclusion, arrived at and expressed while it is declared that the report is not final, but only the first instalment of a series of reports that may be indefinitely extended. There is no further use for the Commission after such conclusion. Scientific men usually express their opinions with reservation, tentatively, allowing for mistakes and leaving an opening for change or retreat. The Seybert Commission, unlike any other scientific body, has come to an absolute conclusion; yet is going on with its investigation just as if it had not, selecting subjects which will sustain its conclusions.

Mr. Furness more modestly says:—

"My field of examination has been limited. There is an outlying region claimed by Spiritualists which I have not touched, and into which I would gladly enter were there any prospects that I should meet with more success. If the performances I have witnessed after all are in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which Spiritualism claims as its own. Spiritualism, pure and undefiled, if it mean anything at all, must be something far better than slate-writing and raps. These grosser physical manifestations can be but mere ooze and scum cast up by the waves on the idle pebble; the waters of a heaven-lit sea, if it exist, must be far beyond. The time is not far distant, I cannot but think, when the more elevated class of Spiritualists will cast loose from all these physical manifestations, which, even if they be proved genuine, are but little removed from materialism, and eventually materialising séances, held on recurrent days and at fixed hours, will become unknown."

Such is the report for which the world has waited. It does not touch the subject of Spiritualism except at its extreme circumference. It is such an investigation as a reporter of a daily paper would give after visiting a few public mediums. A few of the most public have been called before the Commission. Its members have observed, and their observations in nowise differ from those previously made by many Spiritualists and published long since. Think of putting forth Keeler, Rothermel and Caffray to represent Spiritualism! The well-informed Spiritualist would have said, "Why this? for these need no investigation; we know them already."

## ASHES.

As I sat last night in the wood-fire's glow  
And gazed outside at the falling snow,

My thoughts stole out of the firelit room,  
And lost themselves in the snow's white gloom.

Softly they stole with a step so light  
Through the falling snow and the gathering night;

Trailing their weary lengths behind  
The shadowy ghosts of a wandering mind.

Away from the city's sobs and tears  
They wandered back through the misty years,

While the faltering footprints left behind,  
Were filled with snow by the sobbing wind.

And my heart kept time in an undertone  
To the minor key in the wind's low moan.

Slowly the veil of the falling snow  
Thicker and darker seemed to grow,

Till the room I had left was lost to me,  
And the one I was searching seemed to be.

When there opened a door from out the snow,  
And I saw a face that I used to know.

'Twas mother's form and mother's face  
With all of the old time tender grace.

One slender hand held the door apart,  
While the other one rested above her heart.

Low bending her head that she might hear  
The faintest fall of a footstep near;

While over her face and brown hairs' band  
Soft lay the snow, like God's white hand.

Long she waited with head bent so,  
Waited and watched through the falling snow.

And I saw her lips as they moved in prayer  
For her boy who was wandering, none knew where.

From behind her the firelight's ruddy glow  
Cast long black shadows upon the snow,

And mother's face and lips so sweet  
Formed one of the shadows about my feet.

So stooping my lips to her own I pressed,  
Though she never knew and never guessed,

For the shadowy lips still moaned in prayer  
For her boy who was wandering none knew where.

Looking beyond her and into the room  
Unconscious I grew of the night and its gloom,

Forgetting life's heartaches and bitter pain  
As I gazed at my childhood's home again.

In the farthest corner over there  
Sat father, asleep in his easy chair;

At his feet, the watch dog with toothless jaws  
Lay sleeping with nose 'twixt spotted paws;

While the children's merry dancing feet  
Played over the carpet at hide and seek,

And the great wood fire that cracked and grew  
Was the same wood fire that my childhood knew.

Oh! what a picture of warmth and glow  
To one outside in the wind and snow.

Yet while I gazed a shadow gray  
Fell and mingled and melted away,

And when it was gone there was nothing there,  
Not one of the faces or things that were.

But piles of ashes cold and gray,  
On the desolate hearthstone shivering lay,

And the sobbing winds in passing there  
Paused on that hearth as if in prayer,

Rocking their bent forms to and fro,  
Uncanny shapes from the realms below.

With death drawn faces and staring eyes  
They bend them low, then straight arise.

They have gathered the ashes to scatter them all  
With a warbling cry like the banshees' call;

And alone I am left in the trackless snow,  
Neither knowing or caring whither I go.

California.

MARCELLUS LACARE  
(in the *Golden Era*).

THEY are not facts which perplex men, but the opinions about these facts.—EPICUREUS.

## THE RESURRECTION OF THE DEAD.

To the Editor of "LIGHT."

SIR,—In "Notes by the Way," in "LIGHT" of July 9th, you referred to a remarkable experience narrated by Andrew Jackson Davis, which you said you had once read but could not recall where. I think it must have been one recorded by him in his *Philosophy of Spiritual Intercourse*, which I have just come across, and as the narrative is, I think, extremely interesting, I copy it and send it you. In the May number of the *Sphinx* I read an account of a very similar experience which happened to Mr. Davis in Chicago recently, and would have translated it for "LIGHT," but thought it superfluous to do so, as it is translated from the original English into German, and was probably published in some American Spiritual journal. I have not the number of the *Sphinx* in question, so cannot refer to it. The following anecdote is in illustration of the seer's theory that the spirit, when finally and completely separated from the mortal body, becomes organised and is then not quite immaterial, in which state it cannot pass through solid objects, such as walls or closed doors—so that in order to obviate this difficulty the spirit forms, or is newly born, outside this obstacle; or in the case of a person dying in a closed room or other confined place, some one is impressed by the spirit or his guardians to open a door or window. This idea coincides with a superstition (?) prevalent among gipsies and others, who, we are told, open the door when a person is dying for the spirit to be able to pass out. I remember an instance of this kind described in *Guy Mannering*, which will be familiar to many of your readers. The same theory, according to Mr. Davis, holds good with spirits who actually appear to us, and are present visibly or invisibly; I can recall many stories of "ghosts" who have been heard and seen to come in at doors and retire in the same way, and although spirits may appear suddenly in a closed room and disappear in the same way, it does not follow that they may not have been some time in the room, though invisible. The *Philosophy of Spiritual Intercourse* contains a great deal which is not only interesting but instructive to Spiritualists, and is to my thinking the best worth reading of any works of Mr. Davis's which I have seen.—Yours truly,

"V."

"In order to furnish an illustration of the principle upon which the human spirit makes its escape from beneath an avalanche or from any similar obstacle, and thus accomplishes its own emancipation, I will here relate an interesting instance which occurred a few years since.

"One morning, as I was walking through a suburban portion of the beautiful village of Poughkeepsie, I observed a number of men at a little distance engaged, as I supposed, in digging a well. A field separated me from them, and I halted, unconscious of any particular motive for so doing, and leaning against the fence, watched the men as they worked the windlass in raising water and mud from the excavation, which was already very deep. Immediately, I noticed that the workmen were suddenly thrown into great commotion as by some unexpected accident. On seeing their rapid and anxious movements, I hurried across the field, and ascertained the cause of their distress. A poor Irish labourer was buried beneath the stones and clay, which had at that moment caved into the well! This intelligence intensified my sympathies to a high degree. The condition of the unfortunate man was, to the natural senses, too horrible to contemplate; and this excitement, combined with the desire to ascertain the sufferer's position, constituted a powerful magnetiser to whose influence I readily yielded, and passed directly into the superior condition. And, as solid substances cannot retard the penetration of the spiritual perceptions, I directed them upon the man in the well. He was beyond all pain and distress. The heavy load of material had crushed his natural body, and he was dead!

"This event took place several months previous to my general investigations into the principles of Nature; and hence this question at that time arose in my mind, "How can the human spirit escape from such a condition?" With novel sensations I watched the process before me. First, I observed with regard to the buried man, an entire suspension of his consciousness, a fusion, so to speak, of all the elements and ethereal constituents of his spiritual constitution—like many substances melted into one bright fluid, having neither form nor sensibility. The brain of the dead man was surcharged with this brilliant liquid, which seemed also partially to permeate the lower extremities.

Immediately, however, this glowing, luminous, most refined kind of fluidity began ascending, from the brain, through the solid substances above it, still passing upward between the workmen (who were labouring to extricate their companion) into the atmosphere some six feet above the heads of the men. Here the spiritual elements ceased to ascend, and I now directed my observations to this point, where a space about three feet in diameter became rapidly more and more brilliant. And this spot of dazzling light seemed to pulsate with an indwelling animation; it appeared like a great heart, composed of thinking elements. A soft mellow halo continued to accumulate around it, still emanating from the body in the well; and thus this seeming heart was provided with a kind of ethereal pericardium or covering, which was very beautiful and physiological.

"Now this sublime process was going on while the workmen were putting forth every possible exertion to rescue their fellow-labourer from his awful position. They were not aware of the (to them) invisible operations of those very elements of animation and intelligence which only forty minutes before had made the now buried man a thinking, working being in their midst. That same essence was still ascending between them and above them, and they knew it not. But I saw it all! Had they rescued that being, ere it had escaped the natural body, how different would have been its resurrection! But while they lovingly and anxiously continued their exertions to save him, I still watched with calm delight that palpitating, living combination of elements in the air, and very soon I discovered in the centre of the pulsating mass, so redolent with life as it was, the distinct outlines of a symmetrically constructed head. A beautiful progression was visible throughout the whole phenomenon. Particle sought particle, atom sought atom, element sought element, principle sought principle, in accordance with the principles of association, progression and development; and the whole progress of organisation went on with that silent order and undeviating precision which characterise the growth of trees and the development of flowers!

"In due order of progression I saw the perfect development of the head, body, limbs, &c., of the new and indestructible organisation into which the spiritual elements of that labourer ultimated themselves; and I beheld a form finely wrought—a body beautifully, organically and symmetrically constructed—adapted to that glorious land where Divine love and wisdom environ the soul for ever.

"The whole process of this interesting phenomenon occupied about three hours. At the end of that time the spirit was completely liberated from the 'dominion of the flesh,' by a sudden separation of that thread of vital electricity which I have elsewhere compared to the umbilical cord of the natural birth, which gradually became a more attenuated thread of glittering light, reaching from the body in the depths of the well, until that moment connected the material and the ultimate organisms together. This thread parted and the spirit was born! His consciousness was now restored—but what an emancipation! The toiling slave was free! The world-neglected, the down-trodden workman—the poor, despised, but honest Irishman—now, from where he stood, a glorified form looked down and beheld his former companions still labouring to rescue what, by this time, they felt could be only a dead body. His spiritual perceptions, gazing still deeper, readily pierced to where lay the crushed remains. But the torn and bleeding body and the old suit of tattered clothes were alike objects of indifference to him. He had put off both, never again to resume them! He could speak no farewell word to his friends through their dull sense of material hearing, and he readily perceived and comprehended that he was invisible to their gross, natural sight; so, turning from them with an interior and calm joy, he submitted himself to the attractions which were sent down to him from the Summerland, and immediately passed on away from earth!

"The exceeding beauty of this transformation evidenced the soul of a good man—one in whom the moral virtues had grown up almost to the stature of a pure spirit. Truth, justice, love, purity of heart and action, such are the imperishable adornments of the immortal being. . . . And although the form then assumed is indestructible, and shall change no more for ever, it may, nevertheless, and will, become brighter, lovelier, more glorious, more inconceivably sublime, in proportion to its advancement in love, its progression in wisdom, its ascension from sphere to sphere!"

MISS LOTTIE FOWLER has removed to 16, Thayer-street, Manchester-square, W., where she will be glad to receive friends.

## CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

## Experiences in the Home Circle.

To the Editor of "LIGHT."

SIR,—At the request of my friends, I send you an account of some spiritual phenomena lately experienced by us in our home circle, hoping your readers will find it as interesting as we have.

Not long ago, a young lady, an avowed sceptic, came to stay with us. She mentioned casually that she had lately received communications by means of "verrette," (an inverted tumbler placed on a large sheet of paper, on which the alphabet is written, used as a "planchette"), we therefore resolved to try it. The following is the gist of the communications received:—

The intelligences purported to be our "guardian spirits," "born in space as you on earth," our "personal spirits, co-existent with us," "spiritual counterparts, one for each side of our natures," of "opposite sex, completing our being duality." Miss — is mediumistic through "unconsciousness, wide sympathy, carelessness of fate, many-sided." In order to develop our psychic nature, we should "only follow our highest instincts and have sympathy with all." Further development "depends on us," only deeper feelings "can be got in this life," we "cannot quit animal life on earth however spiritual," but get "fuller existence" hereafter. "It depends on you whether your spirits increase or dwindle and die." "As your minds open, we strengthen," &c., &c.

On theological subjects "Christ was the Son of God," born as us mortals, but all spirit. "He had no grosser side." He was "all our Father reflected on earth," "part of our Father Who gives us all light." He died "for our example." "Because their grosser natures could not appreciate Him, God recalled Him." He was "re-absorbed—we worship Him in our Father." "Live for others' good. Christ showed you how to develop your spiritual side. Good-bye." On asking for more light our counterparts promised to give it us that night through Miss —, and warning us not to touch her, or she would lose her reason, told us to wait till twelve o'clock. Shortly after eleven o'clock that night Miss —, in a trance, entered our room while the gas was still burning brightly. On being asked what message she had brought us, she replied, "Ask, ask." The answers to our questions were similar to those given above on theology. The spirit speaking through her professed to be "Hers (B.'s) and yours." We were frequently adjured to "Pray, do not forget," and the voice added, "She would not, but we came," and ended with, "We dare not stay, she needs us." On being asked to help us in future the reply was given, "Some do not need it, we have come once, do not forget, do the best, pray, do not forget, farewell." Miss — then left the room, and closing the door after her returned to her own apartment. The next morning she was astonished to hear what had happened, and had no knowledge of having left her bed. Two days afterwards, when trying to obtain further communication by means of "verrette," the following message was received: "Never again, be satisfied, you know all that is necessary for your future happiness. We shall come no more." They have kept their word.

I venture no comment on the above, but leave that for others of more experience.—Yours faithfully,

July 13th, 1887.

A. C.

## Weed Growths of the Mind.

To the Editor of "LIGHT."

SIR,—"Ill weeds grow apace," and the doctrines of Theosophy are singularly liable to become choked by the manifestation of private fads and fashionable crazes. The teaching of Sankaracharya shares the popularity of palmistry at the five o'clock teas of South Kensington, and never was the axiom, "Fools rush in where angels fear to tread," more painfully exemplified in practice than at the present time. Among the questions of the day which have been made to fit in as best they may with the new-old philosophy, are women's rights. From certain mystic writings we learn that woman is to be marvellously translated. Plato and Paul, who did not hold the same views, come in for severe reprobation. The Apostle, as we all know, was for keeping woman in their proper place. This,

it appears, was because he was beguiled by a spirit of the astral. May it not have been the long experience of feminine nature which prompted the holy man to deliver himself of sentiments so eminently unsatisfactory to the shrieking sisterhood? In the case of Plato the same explanation might have been given, instead of unfairly attributing his dislike of women to astral influence. A few quotations taken from *The Perfect Way* will prepare our readers for what is in store for them in the future, should the authors of this book be correct in their speculations. One of these writers seems to exalt the female principle in a wholly mystical sense, not entirely without foundation in occult tradition. The other abruptly descends to the physical plane, from the sublime to the ridiculous. For instance, we read of woman, that "in mystical science she appears as sodium, or salt, whose ray in the spectrum, as the place of Venus among the planets, is the third, whose light is the brightest, and whose colour is the yellow. . . . And, inasmuch as she, as love, is the enlightener, and as salt the purifier, and the pure in heart see God, so is its sulphate a balm for ailing eyes."

To reduce woman to the stock-in-trade of a chemist's shop is not very complimentary to her, and we are forcibly reminded of the "nice derangement of epitaphs" spoken of by Mrs. Malaprop. Later on we are informed that "it is by an unfortunate defect of language that the masculine half of man is called a man. He is man male, as she is man female." However, brighter days are in store for man female. At the end of the book are some mysterious appendices, written in a Scriptural style. One of these is a kind of psalm in honour of She, too long to quote in its entirety, but of ominous import to man. He, "man the manifester shall resign his office: and woman the interpreter shall give light to the world. Hers is the fourth office: she revealeth that which the Lord hath manifested.

"Hers is the light of Heaven: and the brightest of the planets of the holy seven.

"She is the fourth dimension: the eyes which enlighten; the power which draweth inward to God.

"And her kingdom cometh: the day of the exaltation of woman."

There is more of it, but a little goes a long way. Now, regarding woman not as a man female in a Bloomer costume, nor yet as the old-fashioned type of motherly housekeeper with her bunch of keys—regarding intellect as the male and intuition as the female principle, how can we logically demonstrate that intuition shall be paramount in the end? We guess at a truth by intuition. It is a "happy thought" that strikes the gold of the target. Our intellect then comes into play. We are not content with feeling instinctively that such and such an idea is true, but we must prove it.

Newton discovered the law of gravitation by intuition. Owing to an inaccurate measurement of the diameter of the earth the details which verified this fact were not completed till twenty years later. In this case we may assume that intellect, not intuition, was in at the death. It is improbable that scientific men would have listened to Newton had he not worked out the theory by means of already discovered laws. It will be objected by those given to mysticism that this instance is confined to the physical plane. We can imagine that these persons will say, "We soar far above such subliminary considerations. We are now concerned with the earth and its attraction." Very well, hear, then, from the lips of your own prophet the future of the human race. Mr. Sinnett says, in *Esoteric Buddhism*, speaking of the progress of humanity in consecutive rounds or cycles, "As to what the seventh round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh round will be something altogether too God-like for mankind in the fourth round to forecast its attributes." He is of opinion, however, that one of these attributes is omniscience. If therefore the Dhyana Chohan—the outcome of perfected humanity—is omniscient, he has no need of intuition, or the so-called female principle. This performs its part through evolution, but that once accomplished, it becomes unnecessary. Pursuing the doctrines laid down in *Esoteric Buddhism* to their logical end, there will be no apotheosis of woman as woman. Her part in the scheme of Creation having been fulfilled she will be required no more. It is reasonable to suppose that towards the end of the seventh round of human development there will be no more female re-incarnations. The mothers of the future planetary spirits will be the last "daughters of men."—Yours truly,

M. D.

## TO CORRESPONDENTS.

LUX.—We fear that we cannot meddle with the matter.

SOME letters of a controversial nature dealing with theological matters not obviously related to the special subject of this Journal are respectfully declined, as we wish to avoid fruitless discussion.

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

\*Professor F. Zöllner, 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. S. 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-Clavairez, 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.”—*Aftonbladet* (Stockholm), October 30th, 1879.

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 1. That movements of heavy bodies take place without mechanical

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

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

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

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

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of 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, Homoeopathy, 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.”