

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 360.—VOL. VII. [Registered as a Newspaper.] SATURDAY, NOVEMBER 26, 1887. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

Messrs. Binet and Féré have combined to treat the subject of their recent researches in what is variously called Hypnotism or Mesmerism, and what they and the *Daily News* still call Animal Magnetism, in a volume which appears in the International Scientific Series, published by Kegan Paul, Trench and Co. I shall have opportunity of dealing with the work itself hereafter: just now I am more concerned with the criticism of the *Daily News*. The writer of the leading article which deals with the subject is of opinion that "the work leaves a distinct impression that when our ancestors believed in witchcraft they were by no means such idiots as some people have fancied." That is a substantial admission. But when we are further told that "whether a man vanishes away before our very eyes, or whether he remains present while we are unable to see him, is much the same thing," we are a little disposed to wonder whether the canon of criticism applied to our ancestors in one connection may not be applicable in another sense, *mutatis mutandis*, to our critic. However that may be, it is remarkable enough to be told by severely scientific experimenters that they have succeeded in so completely deluding a hypnotised subject that she was unable to see or perceive in any way the presence of a certain gentleman when she was in her normal state. She did not hear him when he spoke: she ran against him when he stood in her way, and was as much startled as the man in M. Guy de Maupassant's tale when he struck against the viewless Houla.

The authors profess ignorance of the way in which this result was obtained. They know only that the girl was hypnotised and that the suggestion made to her was carried out in her normal state. "Is there," the *Daily News* asks, "such a thing as collective hypnotising? If so, many stories of magic and conjuring would be easily accounted for. Sometimes people see the medicine-men of savage tribes do what is (to their minds) plainly impossible. A missionary among the Abipones, Dobrizhoffer by name, was present when a medicine-man actually changed into a tiger before the eyes of his tribe. 'Alas,' cried the people, 'his whole body is beginning to be covered with tiger spots! his nails are growing!' But Dobrizhoffer saw nothing of this. Was the tribe collectively hallucinated or hypnotised while Dobrizhoffer alone remained normal?" The speculations of the *Daily News* writer do not interest me so much as the fact that he admits so much in order to find a basis for them. Hypnotism does not terrify him as witchcraft or Spiritualism would. But, in order to

ventilate this latest scientific hypothesis, he is forced to admit the reality of occurrences and phenomena which a few short years ago would have been dismissed with a shrug of contempt, or angrily denied as impossible. "There are no stones in the air. Therefore, no stones can fall out of the air," was the sapient verdict of an *à priori* philosopher on meteoric stones. Philosophers on psychical phenomena are of very similar calibre. But they are growing wiser; even though they be wrong in their philosophy they begin to admit facts. Perhaps they are less collectively hallucinated, less like the subject who was so frightened when she ran against a man who, *for her*, did not exist.

I have received from Mr. Arthur Lillie an interesting communication, in the course of which he tells some good ghost stories. Here is the first of them.

What is a ghost? and how does he make his presence known to us? It is a materialised spirit often, but then the question arises, Where does he get a medium from whom he can get psychic force enough to enable him to clothe himself in matter? It is a form projected into the mind of the ghost seer in many instances, but when this is the case, why should an old building be a more suitable spot for such a projection than a modern house, where the magnetism is more fresh and recent? It is to be confessed that the more we study the sayings and doings of ghosts, the more difficult it seems to reduce them to any consistent system.

A—Castle is a grim old building, washed by the eddies of the Minch that boils round the Island of Skye. Three recent ghost stories are narrated as having occurred there. In it there is a room that has been used as the chief bedroom by many lairds of the M— family. The present young laird and his brother slept there once. They have never slept there again. On that day a pair of old family pistols, silver mounted, was given to the eldest boy. The youths banged about with them in the day-time and took them to bed with them at night. In the middle of the night one woke up and saw a man with long hair standing by the bed. He looked very dark and, in the view of the boys, forbidding. Conceiving him to be a mortal intruder they pointed the pistols at him and threatened him. He vanished.

Soon news was brought to the lads of a shipwreck near the castle. They hurried out and watched the efforts made to save the crew. All reached the shore in safety except one man, a Spaniard. The boys examined the dead body and were startled to find the dark man who had stood by their bedside.

In this case the ghost might have been the spirit materialised, or it might have been only projected into the mind of the seers. There is the alternative of the Apostles of Psychic Research, who affirm that in the million instances in which the appearance of a wraith has been recorded a million mistakes have been made about the exact time of the appearance. Each wraith really appeared before the patient died, and was, in fact, not a wraith at all, but a "Phantasm of the Living."

It is very difficult to understand why that drowned, drowning, or about-to-be drowned Spaniard should appear to these boys; what he wanted; why he was there. It is equally inconceivable that the lads should have fancied the apparition, there being, in effect, none. And telepathic theories are as wide of any rational explanation as can be

conceived. But since the two following stories are concerned with the same castle, the query suggests itself whether the surroundings of the place may not have lent themselves in some occult way to these manifestations. Mr. Lillie continues :—

The second ghost story points to undoubted materialisation. It is a strange case of premonition. It is an instance of the denizens of the unseen world rehearsing more than once for warning's sake a grim incident in an approaching catastrophe. In the same castle, in the housekeeper's room, one day at dusk, three smart taps were heard at the door. No one was discernible. Five times at the same hour came the same taps from no mortal hand. On the sixth occasion the housekeeper rushed quickly out and discovered this time a living human being, a servant who had come for a napkin to tie up the jaw of an inmate of the house who had just died of apoplexy.

Ghost No. 3 appeared one night to the lady of the house, and spoke to her of many intimate family concerns. He said he was Simon M——, an ancestor, and his portrait, corresponding with the appearance of the ghost, was discovered next day.

Here, it will be seen, are three obscure occurrences of a psychical character in one place. We are familiar, of course, with the haunting of a specific place by a particular spirit, and we can usually trace some reason or cause for the apparition. It is the counterfeit presentment of some restless soul that crime has tied to that spot: or it is attracted by the treasure which is laid up on earth: or it has family reasons for its usually unwelcome presence. This is one thing. But the Spaniard comes under no category that I can frame: and his presence seems explicable only on the hypothesis that there was some psychical pabulum in the old castle that made it possible for him to show his presence; or, possibly, that the boys were mediums.

Mr. Lillie gives me one more very weird and suggestive story. There is something very terrible yet very true to our knowledge in this old man about town haunting the scenes of his dissipation and deriving a vicarious pleasure from initiating a raw youth into what he could himself no longer enjoy. Few more striking narratives have reached me than this :—

I have heard recently another ghost story which seems to me a very striking one. In the days when the excellent Mr. Liley had an establishment in a street just off St. James's-street, where fast men could play chicken hazard, and when Dukes and Major-generals went almost nightly to see shopkeepers dance at the Argyll Rooms, a young man was dining at a London restaurant. There he met an old gentleman of perfect manners, who got into conversation with him, and finding that he was raw, agreed to show him—what shall I say?—some of the least reputable of London's nocturnal sights. They went about together, and the old gentleman was liberal of his champagne and his money, and he made the young man promise to visit him next day in a fine house in ----square. The young man went there, and asked if Mr. ---- was at home. The butler stared.

"He asked me to come to-day at twelve,"

"When, sir?"

"Last night. I met him at half-past eight o'clock at ----'s coffee-house."

"Mr. M---- died last night at half-past eight," said the butler.

In this connection the following extract from my *Spirit Teachings* (p. 24) is interesting. The communicating spirit had written of war, and vice, and crime, and went on to speak of spirits who were earth-bound, and who lived over again their old lives in tempting men to sin, and so deriving a vicarious enjoyment from their debauchery.

To spirit-eye there is no more fearful sight than those dens of wickedness and impurity where the evil men gather to steep their senses in oblivion, to excite the lustful and sensual passions of their debased bodies, to consort with the degraded and the impure, and to offer themselves the ready prey of the basest

and worst spirits who hover around and find their gratification in living over again their bodily lives. These are dens of basest, most hideous degradation; a blot on your civilisation, a disgrace to your intelligence.

What do you mean by living over again their base lives?

These earth-bound spirits retain much of their earthy passion and propensity. The cravings of the body are not extinct, though the power to gratify them is withdrawn. The drunkard retains his old thirst, but exaggerated; aggravated by the impossibility of slaking it. It burns within him, the unquenched desire, and urges him to frequent the haunts of his old vices, and to drive wretches like himself to further degradation. In them he lives again his old life, and drinks in satisfaction, grim and devilish, from the excesses which he causes them to commit. And so his vice perpetuates itself, and swells the crop of sin and sorrow. The besotted wretch, goaded on by agencies he cannot see, sinks deeper and deeper into the mire. His innocent wife and babe starve and weep in silent agony, and near them hovers and over them broods the guardian angel who has no power to reach the sodden wretch who mars their lives and breaks their hearts.

This we shadow forth to you when we tell you that the earth-bound spirit lives again its life of excess in the excesses of those whom it is enabled to drive to ruin. The remedy is slow, for such vices perpetuate themselves. It can only be found in the moral and material elevation of the race; in the gradual growth of purer and truer knowledge; in advanced education in its widest and truest sense.

This would prevent obsession such as you picture?

Yes, in the end: and nothing else will, so long as you keep up the supply at the rate you now do.

The *Standard* is amusing on Darwin's séance note. Mr. Hensleigh Wedgwood, his relative, introduced him to a subject for which he had no place in his mind. The *Standard's* last paragraph giving its version of Darwin's explanation is very funny :—

On one occasion Darwin attended a séance, and seems to have been puzzled. He says :—

" . . . We had grand fun, one afternoon, for George hired a medium, who made the chairs, a flute, a bell, and candlestick, and fiery points jump about in my brother's dining-room, in a manner that astounded everyone, and took away all their breaths. It was in the dark, but George and Hensleigh Wedgwood held the medium's hands and feet on both sides all the time. I found it so hot and tiring that I went away before all these astounding miracles, or jugglery, took place. How the man could possibly do what was done passes my understanding. I came downstairs and saw all the chairs, &c., on the table, which had been lifted over the heads of those sitting around it.

"The Lord have mercy on us all, if we have to believe in such rubbish. F. Galton was there, and says it was a good séance. . . ."

Darwin's opinion afterwards was that the medium got the two brothers to hold fast to each other whilst he slipped from between them and did his tricks.

There is in *Darwin's Life and Letters* (three vols.: Murray) very much that is of profound and lasting interest. Few men have influenced the world as Charles Darwin did: none was ever more modest in estimating his own work. He was a man of method and plan, a regular, systematic, and most patient worker. His books, all of them important, number twenty: and all were of considerable size, dealing too with subjects that involved long years of elaborate research. Beside these works, more than sufficient for the record of a life-time, we have in his *Life* a list, six pages long, containing the titles only of his contributions to various magazines, journals, and learned societies. His correspondence was voluminous: he always answered letters: and withal, he was through life an ailing man; a brilliant instance of the triumph of mind over matter. It is the busiest men, often those who can count least on even and steady good health, who do the most work outside of their special vocation.

One of the most interesting chapters deals with Darwin's religious views. He was, as the world knows, an Agnostic: but not of the type that has become familiar to us of late, militant, aggressive, dogmatic, self-assertive, possessed of all the worst qualities of the dominating priest without his knowledge, culture, and piety. Darwin professed himself Agnostic because he did not know, and because he saw no reason to believe what other minds were able to receive as articles of faith; but he interfered with no man's faith; and there was as little as can be conceived of any arrogant dogmatism or even of impatient criticism of assumption in his mild and tolerant and essentially humble mind. He did not *know*; that was all. It would never have occurred to him to trammel the beliefs of others. *The Times* writes thus in a review of the book:—

In 1873 he wrote to a Dutch student:—"The impossibility of conceiving that this grand and wondrous universe, with our conscio selves, arose through chance seems to me the chief argument for the existence of a God; but whether this is an argument of real value I have never been able to decide. . . . The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect; but man can do his duty." In his autobiography he gives a long statement (printed in the chapter on religion in the first volume) on the history of his religious views, which will be read with deep interest by all earnest men. Here occurs the suggestive passage: "In my journal I wrote that, whilst standing in the midst of the grandeur of a Brazilian forest, 'it is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind.' I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scenes would not cause any such convictions and feelings to reach my mind." In Darwin's life and conduct his change of views seems to have made no difference; he was the same whole-minded, upright, humane, and tender-hearted man to the end that he was at the beginning.

It is, among many evidences of rare intellectual excellence, perhaps the most striking that he could live the life he did, independent of any necessity for a controlling religious faith.

The striking notice from which I have already quoted concludes thus:—

What, after all, is the final word which one of the greatest and sanest of men—who has taken us deep down into the hidden chamber of Nature's law-making—has to speak to his fellows? It does not differ from that which St. Paul, the prophet of One greater than himself, gave to the world eighteen centuries ago. Darwin may, all unwittingly, have unsettled the cherished faith and dimmed the fondest hope of many; but he has still left love where St. Paul placed it—the greatest of all. In a letter to Hooker with reference to the Oxford meeting of 1860, he writes: "I was low enough, and thinking what a useless burthen I was to myself and all others, when your letter came, and it has so cheered me; your kindness and affection brought tears to my eyes. Talk of fame, honour, pleasure, wealth, all are dirt compared with affection." And the very last words in the text of these volumes, taken from Darwin's autobiography, are these:—"As for myself, I believe that I have acted rightly in steadily following and devoting my life to science. I feel no remorse from having committed any great sin, but have often and often regretted that I have not done more direct good to my fellow creatures."

A nobleman in the truest sense of that much-abused term.

The Invisible Telegraph of the Future, foretold in the year of her Majesty's Jubilee, by G. S. Hazlehurst (Trübner, pp. 54), is a book, or rather pamphlet, intended to direct attention to, and to divert into practical directions, the work which the Society for Psychical Research are doing in the study of Thought-transference, Clairvoyance, and Hypnotism. The writer thinks that "during the lifetime of some now in the nursery, our ocean cables will be reckoned among the crudities and lumber of a by-gone age!" There!

A correspondent calls my attention, *appropos* of my recent Notes on sensations at the time of death, to an article which appeared in the *Quarterly Review* somewhere between '49 and '59. It was entitled "The Physical Signs of Death" (or some such words), and contained various cases of suspended animation from drowning, hanging, gunshot wounds, fractures of the skull, and the like, all tending to prove from the evidence of persons who had been restored to consciousness after such accidents that pleasurable, rather than painful, feelings accompanied them till returning sensibility commenced. I do not know whether any of my readers can refer me more particularly to this paper. But I believe that it is no new thing to state that death is most usually not accompanied with physical pain.

MARRIAGE OF DR. ELLIOTT COUES.

Our readers are familiar with the fame of the eminent Ornithologist, and not less known Occultist, whose name heads this article. They will join with us in a very hearty expression of good-will on the occasion of his marriage. We extract the following account from the *Religio-Philosophical Journal*:—

The Hotel Vendome is one of hundreds of magnificent structures with which Boston enterprise has covered the salt marsh known as the Back Bay; it is situated not far from Mr. Ayer's beautiful Spiritual Temple which is rated by experts as one of the three finest specimens of architecture in that æsthetic town. On the 25th ult., a wedding ceremony took place in the luxurious parlours of the Vendome; not an unusual event it is true, but in this instance the position of the contracting parties and the prominence of the groom in fields theosophical and scientific, make the matter one of more than local interest. Dr. Elliott Coues, the well-known ornithologist and late Professor of Anatomy in Columbia University at Washington, was united in marriage to Mrs. Mary Emily Bates, of Philadelphia. Edward Everett Hale performed the ceremony. The bride is a lady of wealth and broad views, and said to be deep in Theosophical lore. She is a relative of Mr. Charles Henrotin, whom everybody in Chicago knows as a successful financier, and when here a few months ago charmed all who met her by her graceful manners and brilliant conversational gifts. Dr. Coues's sister, Mrs. J. M. Flower, of this city, was unable to be present at the wedding owing to her pressing public duties as president and director of several public charities, which just now demand much of her time. Mr. Estes, of the publishing house of Estes and Lauriat, acted as best man; Mr. Elliot Lord, of the *Boston Advertiser*, and Mr. W. A. Hayes serving as ushers. Many relatives and friends from New York, Philadelphia, Washington, and Chicago witnessed the ceremony. After a short bridal trip, Prof. and Mrs. Coues will reside permanently in Washington.

The readers of the *Journal* will recall the contributions of Dr. Coues, together with notices of various monographs on psychical matters, which he has published within a few years. His latest and most notable paper was an address delivered at the Commencement of Columbia University last spring entitled "The Emancipation of Woman." In this address he portrayed the disadvantages under which women have suffered, and brought a terrific indictment against various religious creeds for their influence in forging chains for women. The authorities of the University took umbrage, and declined to publish the address with the proceedings, but Dr. C. soon afterwards issued it in handsome form, and had the satisfaction of seeing it widely circulated.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening, in the absence of Mr. Keightley, through illness, Mr. Hamilton gave us an interesting lecture on "The Inner and the Outer Life." Next Sunday, at seven, a physical séance will be given; admission 2s. 6d. Persons wishing to attend should apply to me by letter.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. Dales gave a good address on "Dreams." The President, in the evening, placed "Our Facts" before the meeting in a clear and able manner, answering questions submitted at the close. In future, week-night circles, &c., will be held at the under-mentioned address.—Full information may be obtained of W. E. LONG, 99, Hill-street, Peckham.

SELF-LEVITATION.

The *Theosophist* publishes the following testimony to the genuineness of the phenomenon of self-levitation.

I. I have seen no less than three persons raise themselves from the ground in Yoga practice. My own father was one of them. I have seen him do it not less than twenty times. A venerable Yogi friend of my father did it twice in my presence and made me sit by him and watch the whole process. It was substantially identical with that of the Lama described in the September *Theosophist*.—L. VENKATAKRISTNAYYA.

II. A certain Brahman, named Viswanadha Somayaji, of about eighty years of age, has, in my presence, accomplished the feat of self-levitation. He has practised Yoga, it is said, more than fifty years. He is now receiving support from me at my ancestral palace. Upon the occasion to which I refer, I and some other boys were playing about a ruined fort, and straying into a tower at one angle of the fortification, we came upon the Yogi, and saw him floating above the ground at the height of a yard. In boyish mischief, ignorant as we were of the serious nature of the phenomenon, we hooted at and tried to plague him, and pelted him with clods and pebbles. He, however, took no notice of us, but floated there motionless for about two hours. After that he asked for a room to practise in, and ever since has shut himself up to continue his devotions. Having now begun to understand and appreciate these sacred things, I ask you to publish my testimony along with that of other eye-witnesses.—K. R. VENKATA KRISTNAROW, *Zemindar of Palavaram*.

III. It gives me pleasure to be able to bear personal testimony to the truth of the phenomenon of self-levitation in Yoga practice. Among my acquaintance there is a Brahman gentleman of good education and respectable family, who has, to my knowledge, practised Yoga for the past twenty-five years. Among other *Siddhis* he has acquired the power of self-levitation. I have seen him do it on six different occasions. He sits in silent meditation for about one hour, his body quite motionless. Suddenly without any physical agitation or warning, his body rises into the air to the height of one cubit, floating quietly, like a cork in water. I last saw him do it about a year ago, and his levitation lasted from 1 to 3 a.m., during which time there was no muscular tremor. Agreeably to a request he made me before he began his practice, to satisfy myself of the reality of the aerial suspension, when he was in the air, I passed a stick beneath and around him, and found no artificial aids were employed. At 3 a.m. his body descended as swiftly as it had risen, but as a feather might fall: there being no shock as of a solid substance dropping upon the ground.—HAKIN GOOLAM KHADER SAHIB.

IV. After reading the article in the September number of the *Theosophist*, on the above subject, I find myself bound to add my testimony to the truth of the *Siddhi* by requesting you to publish the following incident in your valuable magazine. About twenty or twenty-two years ago, an orthodox Brahmin—whose name I cannot now recollect, but who, I fully remember, belonged to *Pedakallepalli* of Devarakota Sima, Krishna, District—happened to be entertained as a guest in our house. He was a Brahmin of the real type and a practitioner of Yoga. After the usual prayers or *Sandhyavandana*, he became merged in meditation, and was, in a while, observed to gradually rise up into the air in the *padma* posture, until he was over a foot above the *pitha* whereon he had been making his *japam*, to the great amazement of the little folk of the house, myself amongst others, who thronged around the Yogi. My uncle, a great *Upasaka*, drove us away, when the Brahmin, in deep meditation, caused his body to descend, as *slowly* as it had risen. It was even feared that

he might slip off the wooden seat; but the descent was perpendicular enough to add to the marvellous nature of the feat. I regret I cannot give your readers any further account of the *Dwija*. Adepts with the above powers are becoming fewer and fewer, for obvious reasons; one, however, is reported to live at the said village or thereabouts, at the present date. The above story is from an eye-witness of the scene.—V. VASUDEVA SASTRI.

IDENTIFICATION OF A COMMUNICATING INTELLIGENCE.

I have had an experience that is worth recording, for it covers the whole ground of the Spiritualistic claim; absolutely as a fact of spirit intelligence, and unusually good as an identification; and, as an independent communication from the spirit world, there can be no question in regard to it. No collusion, if possible or probable, would weigh against it; no thought-transference or mind-reading can possibly be inferred. One may say, on hearing it stated—if so much, why not more? That is another question. Robert Dale Owen says a fact is not to be slighted because we cannot explain it. I recognise fully the truth of a late writer in the *Banner of Light*, who, speaking of certain spirit manifestations, says, "These experiences are not transferable, and can only be known to those to whom they come." That is, Spiritualism is more a matter of experience than of argument.

Why, then, do I relate an experience if not transferable? Because in a sense it *is* transferable; in commercial phrase, like an over-due promissory note, it carries its offsets with the transfer. Of course my relation of this will be offsettable by supposed credulity or by my desire, or wish, to make a point. Knowing the principle true, I can draw on my fancy for illustration. I know, however, that I have a very large constituency who put their trust in me, on my assurance of an actual or exact fact; so I write for those who want my pearls or pebbles; this then is my apology and introduction. I will now relate the experience so worthy, I think, to appear in print.

I attended a meeting where Edwin Powell was to give some platform tests. I am sure he did not know me, and, if he did, it would have made no difference in the intrinsic truth and value of my statement. After a little while his attention was drawn to me; I recognising this, he said, "Yes, you, sir." I was all attention; he, looking down on me, said, "I see a person near you, or drawn to you, and I am moved to say 'suicide'; do you understand it? I do not get his name." I replied that I understood it. So that the reader may understand it also, I will say that my son, a Harvard graduate, with a bright future before him, took his own life, and has often manifested his presence since. I was rather glad that on this public occasion he was thus brief; it is not pleasant to have his exit enlarged upon; he knows that and is modestly adroit.

After a number of such tests had been given to persons in the audience the medium said he would now for a while answer any questions, they being upon the subject of immortality, on which he was treating. Many questions were asked and answered, and I asked this one: "How it was he could get the event and not the name of the spirit who had come to me, as both facts were well known." He said he could hardly tell whether he heard the word, or whether it was an impression. "In the case to which you refer," he said, "I simply felt a confusion in my mind, a state natural to one about taking his own life," and he then added some remarks about his throat, clasping it with both hands, as if in pain, or as if the trouble was there. He said, "I felt that it was suicide, and so said it."

The circumstances did not fit my son's case, for there was no confusion of mind or throat trouble. I felt, however, that the uttered word meant my son, and that he had

made his presence known to me and that that was his object. This was an afternoon meeting. In the evening I went to a séance at the house of C. H. Bridge, who is a medium for manifestations in the light. When they were concluded, he closed as usual with a dark circle, for what are called etherialised forms, and are more recognised by audible whispers than by sight, as they are so faintly illuminated that we can hardly say we see them.

Among the early forms was one for me. It whispered "Henry" very plainly. I paid no attention to it, not supposing it was for me. The lady conducting said, "It is for you, Mr. Wetherbee, and says Harry or Henry," and then I heard quite audibly the whisper, "Henry Jacobs." "Oh!" said I, "Henry, I am glad to see you, or rather I cannot see you, but I am glad you are here." The hardly visible shadowy form then said, "John, you made a mistake this afternoon; you thought it was your son that came, but it was not, it was I."

Henry Jacobs came from the same town that some of my ancestors came from, and for some years we had close business relations. He was a man forty odd years of age, had some property, was attracted to a young lady, who declined his offer of marriage, as she thought him too old, and the fact saddened him, and shortly afterwards, in a desponding mood, he cut his throat with his razor. This was twenty-five or thirty years ago. The circumstances, as the reader will have seen, fitted exactly the spirit who came to me in the afternoon. Now the points are these:—

1. There was no collusion between the two mediums, they were not present at each other's meetings, nor were any of the circle. Powell and Bridge had not met in the interim, and if they had it would not alter at all the value of the fact.

2. In case of collusion, which is hardly supposable, they would have supposed the spirit to have been my son, for I supposed so, and said so, as I have written, for I really thought so from the act of exit.

3. It was entirely unexpected to me to have it referred to at the latter place, and still more so to be informed that I was mistaken in the spirit, the circumstances making the test, however, perfect.

4. It could not have been mind-reading, or thought-transference, for in that case the transference would have had reference to my son and not to Jacobs; for I had no other thought until corrected by the spirit.

5. What else could it be, then, but the action of an independent intelligence, which means a departed spirit? The correction of my error by a transcendental method, probably by Henry Jacobs himself, approximates to identification of the communicating intelligence.

Boston, Mass., U.S.A.

JOHN WETHERBEE.

MATERIALISATION OF ALLEN PUTNAM.

The *Boston Herald* contains the following account of the appearance of Allen Putnam, lately passed to spirit life. Like the writer, we lay little stress on recognitions as a rule, but this seems to be in a better category than the average cognition of departed relatives. Its appearance in the *Boston Herald* is noteworthy, for that journal is not a Spiritualistic paper:—

Shadows of Departed Ones.

Madame de Stael said, "The intelligence of the age forbids our believing in ghosts, but we are afraid of them all the same." This was near a century ago; perhaps the fear now is following the belief. The truth of the foregoing leads to the relation of the following circumstance and in the following way. Whatever may be said of the Spiritualists, they certainly have one advantage over the rest of the world in the fact that death is not always a disturber of their plans. A special anniversary, a birthday celebration, or some reception to a worthy individual, to be held on a certain day near at hand, and the person in the meantime dies and is buried. It does not necessarily extinguish the entertainment. It is customary, if one, in speaking of a serious matter, may use the language of the minstrels,

"To lay down the shovel and the hoe;
There's no more hard work for poor old Ned,
He's gone where the good niggers go."

But with the Spiritualists, or in the late instance to be related, the appointed day arrived and the services went on just the same as if the man was alive. As a memory this is not out of the usual order, for we can do them honours just the same, as we continue to do to Washington, Shakespeare, Burns and others, but I know of no instances, outside of Spiritualism, where the dead man puts in his appearance: true, Banquo did at Macbeth's entertainment, but that is not historically true; so of the more reliable one when the dead prophet Samuel came at the call of King Saul; but these and such are legendary at best, and we take them both superstitiously or religiously *cum grano salis*, but in the circumstance to be related the apparition was actual.

Last Wednesday evening, at the Spiritual Temple in Newbury-street, it being the regular meeting of the society, of which Mr. M. Sayer is the president, it was intended to have the services commemorative of the birthday of the venerable Allen Putnam, who would that day have been eighty-five years old. Mrs. Dr. Clough, better known as Mrs. Dyar, who seems to be the priestess of the institution, mentioned the fact of such intention for the information of any that did not know it, and spoke also of his sudden passing away, which occurred about a week before. He had been buried at Forest Hills. She said his departure did not prevent his being present in spirit, and being interested in the occasion, and even hoping he might have something to say. She did not mean in his proper person, but used the usual language of Spiritualists, meaning his influence, or entrancement of some medium, perhaps herself, she being often an eloquent mouthpiece for the spirits.

Mrs. Bliss, the materialising medium, had been invited, and was present. No one was expecting to see the venerable departed spirit appear himself, but the medium being there and the conditions right, some of her form phenomena were naturally expected, and the fact brought together quite a large audience, making the hall comfortably full. A cabinet of about five by two feet floor surface stands in the alcove at the rear of the platform. After Mrs. Bliss had been introduced, she retired into it. After some music, the lady of whom I have spoken as the "priestess," from some suggestion from the inside of the cabinet, said: "Will Dr. Wellington, Dr. Clough, and Mr. Aver please come up to the platform?" which they did, standing before it. The platform was about three feet higher than the floor. It should be said, also, that the gas lights were generally turned off, and a few in the rear of the room quite low, so that the hall was pretty dark, but every movement could be seen, though, of course, difficult to distinguish faces, unless one was very near the faces they wished to distinguish. As soon as the three men whose names were mentioned appeared before the platform, the form of a tall old man with grey hair and beard came out of the cabinet, and all in the room could see the form, and the near ones by their audible silence felt it to be Allen Putnam. He advanced to the three friends standing expectantly and stooped down and shook hands with each, who audibly and together recognised Allen Putnam, who then stood up and certainly had the figure and the way of standing of this venerable man, this writer knowing him intimately for many years. The apparition retired then into the cabinet, but came out immediately. This writer had a front seat and could see him very well, but on his second coming out he went up close to the platform. The form then retreated almost to the cabinet, and, as if he recognised the writer, came forward again, stooped down and gave him a hearty and recognised shake of the hand. The writer saw Mr. Putnam about ten days before, or one week before he died, and wishes the reader of this notice to understand that he thinks the materialised form the same person. He does not, as a general thing, take much interest in reports of recognitions; but in this case he came so near, about eighteen inches from his face, and he saw him so distinctly, that, if he were alive, he would have felt that he was in the presence of Allen Putnam.

There were several other forms, male and female, that appeared during the séance, but they are matters of no public interest, so it is hardly necessary to use up space to speak of them, the object being, as was stated in the beginning, to notice the fact of a birthday celebration, and where the party was dead and buried, but who put in an appearance, and by frequent coming out, altogether six or eight times during the séance, certainly seemed to feel at home, and as if it was his occasion, and it most certainly was. At one time it looked as if the form was going to speak, as he stood looking at the audience, reminding one of the Ghost in *Hamlet*, before the royal Dane met his son, but that phenomenon was omitted, and he retired without saying anything. There probably was reason for it.

All that is necessary now to say is that the 200 or 300 persons present composed as respectable and intelligent a body of people as one usually finds. There were among them many good business men; some well-known for their standing and wealth. It was generally believed by those present that these forms were what they claim to be, and that it was the venerable Allen Putnam. At least, many of those present said so to this writer, and they were level-headed people, and whose testimony on any other subject would be taken unhesitatingly.

J. WETHERBEE.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE PRESIDENT AND COUNCIL
OF THE
LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT A

CONVERSAZIONE

WILL BE HELD IN THE

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

ON
TUESDAY, NOVEMBER 29th, at 7.30 p.m.

An Address will be delivered by the President. Subject:—

"WHAT I DO KNOW OF SPIRITUALISM, AND WHAT
I DO NOT KNOW."

W. STAINTON MOSES, M.A.,
President.

[ADDRESS AT 8.30.] [MUSIC AND REFRESHMENTS DURING THE EVENING.]

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

Light:

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

SATURDAY, NOVEMBER 26th, 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.

A LESSON FROM MR. NORMAN LOCKYER.

It is somewhat remarkable that the week which has given to the world the biography of the great author of the *Origin of Species* in organic life should have also presented to that world a new theory of the origin of species in the inorganic life (if we may use the word in this connection) of the cosmos. The *Life of Darwin* has appeared simultaneously with Mr. Norman Lockyer's disquisition on the *meteorite* explanation of the formation and development of the celestial bodies.

The acceptance of proximate causes as accounting for the phenomena of the so-called material universe is passing away rapidly, if it has not already gone. But a few months ago we had to refer to Mr. Crookes's remarkable speculations as to the origin of what are called the chemical elements, to which the theory of evolution was applied by the distinguished chemist, as the same theory had been applied by the great naturalist to the development of all living organisms. Now we have the theory of evolution, with indeed its necessary correlative degradation, called on to account for the origin of the collections of matter in various forms which we speak of as stars, comets, suns, or planets. As the chemical elements were all presumed to be forms of some one primordial form of matter or stuff, and as the different species of living things were all demonstrated as being developed variants of one form of living organism, so now Mr. Lockyer has endeavoured to show that the whole cosmos of stars, comets, and nebulae is the outcome

of meteorites under the influence of gravitation. In fact, that this stellar cosmos as we know it is the result of alternate *aggregation* and *disruption*. Given that there are countless swarms of meteorites, and given the attraction of gravitation, we have all that is necessary for the formation of the comparatively cool nebulae, the intensely hot star Sirius, the somewhat cooler sun of our own system, the colder earth, and still colder moon, a cycle to be again gone through on the assumption of a possible, nay, probable series of new collisions, and disruptions.

This theory, which is the result of patient observation extending over fourteen years, evidently only applies to that cosmos which we call visible, and depends entirely on the assumption of the existence of meteorites pervading in countless millions the whole of *this* cosmical space, and of the attraction of gravitation, for the disruption is as much a consequence of gravitation as the aggregation.

Now, if this theory be true, and there seems to be an amount of cumulative evidence for the truth of it which should be sufficient to assure its acceptance at least in its general and largest sense; and seeing that we on this particular meteorite called the earth are, as far as our bodies are concerned, built up out of substances amenable to the same conditions of aggregation and disruption; why should we wonder at aggregation and disruption being the law of the social world, as we call it, just as much as it is of the material cosmos?

By whatever means or for whatever reason, that part of us which appears to belong to another cosmos has become entangled with this cosmos, and has to struggle with its force of aggregation, which, when not overcome, becomes selfishness, there remains the fact that our material part is subject to the rules which hold in the material universe. The aggregation of people together in cities, the aggregation of enormous wealth in the hands of a few, is an aggregation as material as the massing together of meteorites in the manufacture of a sun or a system. And as that sun gradually waxes hotter and hotter as the aggregation proceeds until no more aggregation takes place, and then cools down and dies until collision and possible disruption produces new life in it or in its parts, and in some other sun dead like itself, so all history shows that that form of aggregation which we call prosperity culminates, dies, and is revived in some other place or form, by the passage through a chaotic period, of which the disruptions of suns and collisions of meteor swarms are not the analogue merely. The "sun of his prosperity" had set is not a mere figure of speech, for man's organic life, whether individual or social, can only exist within a very narrow range of temperature.

In what way, as we said before, that other cosmos, or those other cosmoses, of which we form a part, have become entangled with this, or whether it is indeed that for some purpose our consciousness has been for a while limited mainly to this cosmos, it is not within our scope to say, but this entanglement must be unravelled by each one for himself, by the community for the whole. An existence which is composed of meteorites and ruled by gravitation is not the heritage of the sons of God. Aggregation means poverty in all its forms, crime and pain, with disruption, agony, and chaos when collision takes place.

To assure ourselves of this we need but to look around. What has this selfishness done for France, what is it doing for England! Yet there is hope that something outside and beyond this aggregative material system is more than dawning on men. The Gospel according to the Stock Exchange is not the only gospel taught; despite the howlings of self-seeking patriotism, despite the vapid preachings of a blind priesthood, there is to be heard the voice of those who tell of a higher life, a life which is not of the earth earthy, a life which is independent of the golden dross of the meteorite, and of the selfishness which comes of aggregation, which cares nothing for the "wreck of matter and the crash of worlds."

WHERE DOES THE DANGER LIE?

The courteous and kindly criticisms of "π" and Madame de Steiger, advertng to my recent article under this heading, appear to have somewhat missed the mark.

I there asked "Where does the danger lie?" for persons seeking communication with the unseen for certain purposes, and at the same time manifesting in themselves certain attributes. The purposes were gaining knowledge of truth, and getting sound advice as to their own development. The attributes were devoutness; morality, to the extent of doing right for mere right's sake, without thought of benefits to be thereby obtained; watchfulness, and incessant striving for perfection. The attribute of Intelligence, which stands on a lower level than these, was not included, but as these depend for their existence on the intellect, we must suppose such persons to have ordinary intelligence, at least.

Now, a person of ordinary intelligence does not launch his ship into new seas for the purpose of making discoveries, unknown before, with recklessness. He knows not what to expect; all is blank and mysterious before him; he must feel his way gradually. And one who does this, into the regions opened up by the present movement, does not find lack of helpers, able and capable, who will, and do, guide his path. If he refuses to follow, or, rather, to heed, the advice of his pilots, he then runs dangers. But to refuse such shows, in my opinion, an error in judgment. Thus, at the outset, the first being in the unseen world with which such a person, if he be a medium, or which a circle of such persons, would meet, is almost invariably the guide of the medium. The first lessons generally received from him have for their text, "Improve your moral character by every means in your power." This is frequently followed by examples of one of the individual's shortcomings, which may with advantage be attacked first. This goes on, and if the man pay heed and follow this advice, he soon gets a clear insight into the meaning of his trials, and into the low of his temptations. "Try the spirits," is a very old maxim; and it may be added "by their fruits ye shall know them." Now if the teachings and exhortations of the communicating spirit are of a high and noble nature, if you feel the beauty and clear sightedness of your friend, and get to perceive how much of nature's laws he knows, and the phenomena he indicates and explains in ways unknown to man before, he gains your confidence, and becomes in very truth your friend and guide.

So much for the moral benefits to be in this way obtained: and for the morality of the entity with whom such a man, as is here supposed, comes in contact. The next point is the scientific side of the question. The guide then gives that information which is required to navigate the ship into new and dangerous grounds. This information is given as required, and differs for every medium. As progress is obtained, as ground gone over becomes known and entered up in the chart, it forms a fresh base from which to push observation a step further.

Now to understand the relation and duties of a guide is the next point. Every man has a guide, a spirit-guide; call him by what name you will, it matters not; if one prefer to call it conscience, so let it be. But what is conscience? By multiplicity of testimony from spirits of fairly high degree, and acting as guides to mediums known to me, there exists a concurrence of testimony that conscience is the direct voice of the guide in a manner of speaking; it is the impression given by him to the man who is his charge, when the former perceives his pupil about to fall.

It is the duty of every spirit-guide who undertakes the training of a man, to watch over him to prevent his slipping if possible, at any rate to warn him of every danger.

The guide is responsible for this, and as the proper performance of this work will aid his own progress, it is looked upon as a very enviable position; but the reward for due fulfilment of the duties is reversed if the man go wrong on account of the guide's neglect. If the man go wrong in spite of the zealous warnings and exhortations of his conscience or guide, that is the man's responsibility; the guide is rewarded according to the energy he displays, and not according to the result. From all this it is clear that it is the guide's duty to protect his charge, to teach and help him in every possible way; this becomes for the spirit a very pleasurable occupation if the man be docile and teachable; if he be not so, and reject the teachings, and the guide is in the end unable to produce any improvement, on account of his wilfulness, sensuality, or what not, then indeed is danger very great and real, but this was not by any means the case mentioned in the former communication.

It is necessary to exalt oneself to meet the spirit, say my kind critics; exactly, and that is the whole tenour of the above teaching, improve, develop, conquer, strive, and we will help you. But there is one important point which I do not agree with. "π" seems to infer that, by bringing these beings into communication with us by séance or psychography (I suppose he includes trance-speaking and automatic writing in these terms), we are doing them harm. I cannot agree with this, because it is their special work; they are detailed by higher beings still to communicate to man certain information, which by the Earth Sphere Ruler is deemed necessary for him at this particular moment. They are drawn to earth by no mean, sensual, or earthy motive, they come to carry out the work they have to do. It is a very different matter with those whose earth affections and attractions draw them to friends yet corporeal; they, by so doing, do undoubtedly strengthen just that very thing which they should do their utmost to weaken.

The truth of "π's" statement that the door must be shut by the powerful spirit protector has in my presence been many times shown, but it always is so closed where the motives are sound, and the advice given by the communicating spirit is followed; in two cases I know of personally, special power had to be obtained for this very purpose. But it was obtained, and why? Because the motives were good, and the fight against matter was being carried on with vigour and perseverance.

Hence I return to my former position and say that for a moral man,* struggling bravely to develop perfection and the religious sense, putting down matter by force, has nothing to fear from less spiritual beings than himself, because he is helped by powers against whom the powers of evil are as chaff before the wind.

1ST M.B. (LOND.)

CONVERSAZIONE.—We ask our readers' attention to an advertisement on page 558 announcing the forthcoming *Conversazione* of the London Spiritualist Alliance, which will be held on Tuesday evening next, when an address will be given by the President. We hope that there will be a large gathering on the occasion.

MR. A. HANNENS, Consulting Engineer, 29, Ludgate Hill, E.C., writes to us to testify to the great benefit that he has derived from Mr. Omerin's treatment of his case, one of severe rheumatism and lumbago.

RELIGION must be something more than a form or name. It must come out as a self-revealing power in the whole of our life and conversation, whose existence cannot be denied, and the memory of whose impressions may survive the rudest shocks and revolutions of time. Then we shall stand in our integrity. Among the faithless, we shall be found faithful—true to God, true to ourselves, and true to the world.—R. FERGUSSON, LL.D.

* Morality here means that sense which has for its foundation Universal love, Supernatural love, Divine love; and must be taken in no lower sense whatever.

REFLECTIONS IN A SEANCE-ROOM.

The following, from the *Banner of Light*, is a contribution to the study of a question that needs to be approached without prejudice; not to say with a disposition to distrust what on the surface looks like an obvious conclusion. With our apologies to the writer, we have permitted ourselves to cut out, in mercy to our space, what seemed merely ornamental and not material. The point of view of the writer is our own: as is the converse point that any real attempt, proven and undisputable, at fraud should be very severely visited. We want pure justice—not persecution and prejudgment.

A few evenings ago I attended a materialisation séance with one of our best mediums, now in this city; not an unusual occurrence for me, as I have attended many of this kind during the past five years, and have made this strange phenomenon an especial study for the purpose of learning its conditions, its laws, and the momentous truths to which it leads. A few of those laws and conditions have been made plain to me. Its great central truth, the power of the spirit to clothe itself in matter, I have become fully cognisant of in such a manner that it is to me a subject of deep and peculiar interest.

On this particular evening I examined the face of each member of the circle, as I often do, with vague misgivings as to the outcome of the séance. People who gather together for the purpose of communing with their loved ones in this way can never feel safe against any rudeness that "over-smart" individuals may be pleased to practise, especially in a promiscuous circle of strangers, and when the subject is so little understood as it is at present. At this time, however, the company seemed to be made up of persons in harmony with the occasion, with the exception of two gentlemen, who evidently were having their first experience in this matter. Upon invitation, they examined the cabinet very thoroughly, sounded the floor, pounded the wall, scrutinised the ceiling, shook the folds of the curtain, and finally took seats assigned to them.

I was given a seat about ten feet from the cabinet. The lights were turned down, the séance commenced, and forms soon began to appear and seek their friends in the circle. My sceptical neighbours were mystified, but incredulous. "Now," said one, "if I can see a form materialise out here in the room, I will believe it." He had not long to wait.

Leaving them, however, to formulate their theories as to how the medium "might do it all," my mind drifted into a train of thought suggested by the peculiar circumstances in which I was placed. Outside was the busy, careless world—the restless, rushing world—ever striving after the changing and evanescent things of materiality. Yet here within these four walls was being demonstrated a truth, the importance of which the mind can scarcely measure; a truth demonstrated, and yet a mystery—no mind of earth as yet has discovered the subtle chemistry by which these ponderable, living beings can step from the invisible atmosphere and return to the same; a mystery, and yet a gift from the unseen. One of the many strange things connected with these manifestations is the fact that some of our best trance mediums and speakers do not seem to understand this subject with that clearness and comprehensiveness that we would be led to expect. Indeed, some of their utterances seem to be made from a standpoint of sentiment rather than reason and an acquaintance with all the facts. They thus unwittingly do an injury that I feel they have no wish nor intention to be guilty of doing. Nothing can be more unwise than hasty and superficial utterances in public concerning materialisation. To be continually ringing the changes on fraud is more likely to injure the innocent than to affect the guilty. It places a weapon in the hands of the enemies of Spiritualism, and encourages the ignorant and careless who cannot discriminate, in acts of violence—acts that the outside world is ever ready to applaud.

The stern logic of facts has compelled me to accept it in my own mind as an axiom that the door to the Temple of Spiritual Truth can never be forced open by the hand of violence, and that there is a relation existing between external phenomena and internal individual unfoldment.

As a corollary to this it must follow that each individual carries with him a spiritual environment that will be externalised when brought into mediumistic contact. And that externali-

sation will be an exact index of the mental poise and spiritual unfoldment of the individual.

Mediumship might be likened to a camera that photographs with unerring accuracy that which comes within the focus. But many, when they are not pleased with the picture, get angry and want to break the instrument to pieces.

Knowing these things as I do, I doubt whether a medium, however honest, can march triumphantly through all sorts of conditions, and come out with flying colours. There are many facts that go to prove the contrary; hence, instead of indulging in fulminations against fraud, would it not be far better to study the subject of mediumship upon a philosophical and scientific basis, with the purpose of knowing more of the esoteric laws that govern its action?

There is a limit to human possibilities, and intentional deception on the part of a medium can easily be prevented. But experience has shown the folly of "test conditions" when the subtle power of spirit through mediumistic action is entirely left out of consideration.

I have heard a great deal about the "wickedness of mediums"; but is there no wickedness in bringing disgrace and ruin upon those who have done all in their power to prove their honesty? Is there no wickedness in trampling out a light kindled by angel hands, and in closing the door of access to a knowledge of the life beyond? It seems to me that those who do this incur a grave responsibility that they will have to meet some time in the future.

It would seem, from a mortal standpoint, that this demonstration of the spirit has come too soon. It would seem to be a question as yet whether man has developed sufficient penetration of intellect, sufficient spiritual unfoldment, to thread the intricate maze of conflicting phenomena and follow the line of truth through it all. But I do not think that its coming is premature. I am impressed that behind it is a great purpose not yet revealed to mortals.

Instead, therefore, of shooting the arrows of suspicion at the mediums who are chosen for this work, is it not better to defend them from those who seek their destruction? And when any fall victims to the unseen powers of which we know so little, and that may be set in motion by hatred, is it wise to join the unthinking crowd who can only cry, "Crucify them! Crucify them!"?

At this point in my meditations I was interrupted in a sudden and unexpected manner. I had been waiting anxiously, hoping that some loved one would come to me, and as the time wore away I began to feel that I should be disappointed. Suddenly I felt two soft arms about my neck, and a well-known name was whispered in my ear. Up from the floor at my side had arisen a tangible, living, breathing form, expressing her joy in unmistakable manner at thus being able to manifest herself. And this, let me say here, is not an uncommon occurrence at these séances. No need of "tests" had I, for many, many times has she stepped from the unseen to whisper words of love and encouragement; words that crystallise into diamonds and become the heart's best treasures. But why particularise on this point, so often told before? These are experiences "not transferable," and can only be known by those to whom they come. And when I speak for myself I know I voice the sentiment of thousands when I say that no jeers of the outside world, no laugh of the sceptic, can wipe them away. No, not even the decision of the Seybert Commission.

Would that all who wander in doubt could know them. But when the intellect falters, and fails to decipher the mysteries of spirit, the soul can find a key, a golden key; and a little child may hold it. *It is the pure and unselfish affection that exists between kindred souls.*

Were my sceptical friends converted? Ah! no. They were still talking about the possibility of "some jugglery about that floor." Well, I thought, *they will understand better some time. We will all understand better some time.*

Boston, Mass.

H. ARTHUR ROOT.

No habit is more difficult of acquirement than that of acknowledging our errors; and yet this habit is the best feature in an amiable character, and the strongest proof of a sound understanding.

"It is the vainest of hopes, that a body of clergy, brought up to the culture of the nineteenth century, can abide by the Christianity of the sixteenth or second; if they may not preserve its essence by translation into other forms of thought they will abandon it in proportion as they are clear-sighted or veracious, as a dialect grown obsolete."—JAMES MARTINEAU.

JOTTINGS.

We learn with regret that Mr. W. R. Price is leaving London at once, having accepted a pressing invitation to visit the Colonies. He may be addressed at the Post Office, Melbourne. We wish him well here or at the Antipodes.

* * *

At 99, Hill-street, Peckham, S.E., the South London Spiritualists are about to open a library, reading-room, and place for investigating Spiritualistic phenomena generally. Any of our readers who may be able to help the society with books and papers are asked to address the hon. secretary as above.

* * *

Mr. Younger sends us the complete work of which we noticed the first portion (pp. 151), separately published. The volume is entitled *The Magnetic and Botanic Family Physician*, and is published by E. W. Allen, 4, Ave Maria-lane, price 10s. 6d. The additional matter is a description of the properties of various herbs and a specification of ordinary diseases, with remedies for them.

* * *

It has not been known, we fancy, that Darwin tried to study medicine, but was sickened by the scenes of the operating theatre: nor that he turned to theology as about the only available profession. He writes of himself in the autobiographical part of his son's life of him:—

I read with care *Pearson on the Creed* and a few other books on divinity; and as I did not then in the least doubt the strict and literal truth of every word in the Bible, I soon persuaded myself that our creed must be accepted. Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. If the phrenologists are to be trusted, I was well fitted in one respect to be a clergyman. A few years ago the secretaries of a German Psychological Society asked me earnestly by letter for a photograph of myself, and some time afterwards I received a report of one of the meetings, in which it seemed that the shape of my head had been the subject of public discussion, and one of the speakers declared that I had the bump of reverence developed enough for ten priests.

* * *

We have received a specimen copy of the new Northern Spiritualist journal, *The Two Worlds*, brought out under the editorial direction of Mrs. Hardinge Britten. In the introductory leader it is stated that there is "a demand in the Northern section of England for a new paper by a vast number of persons." We are far from saying that this is not so, and we are unselfishly glad to welcome a new worker into a field where there is room for all. Each district must judge of its own needs, and decide how far existing organs of opinion meet them.

* * *

The editor professes a desire "gladly to exchange acts of fraternal helpfulness," and we reciprocate the wish. The foes of Spiritualism have too often been those of its own household, and we have no sort of wish to be at feud with any worker whose aims, though different, are not divergent from our own. We are no "obstructionists," no "monopolists," and are, on the contrary, sincerely anxious to live in peace and charity with all men, especially with those of the household of our faith. We offer, then, our simple hope that *The Two Worlds* may occupy profitably the place that it believes to be open for it in the North. Mrs. Britten will assuredly find from us every desire to aid and support her work, and we confidently anticipate from her a corresponding feeling.

* * *

A feature in the new paper is the section devoted to Occultism. The writer of this section is working on the lines of *Ghost Land* and *Art Magic*, works which our readers will remember were introduced to English and American readers by Mrs. Hardinge Britten. We are glad to see that our own desire to work in amity with all the many forms of belief in occult investigation, in the widest sense of the term, is shared by our contemporary. "S. A. Power," in *The Two Worlds*, gives a most melancholy prophecy of the future derived from astrological sources. It is not a little remarkable that there is a consensus of opinion from the most widely different data that we are entering this year or next on a decade of distress, perplexity, and convulsion, physical, psychical, and moral. Cycles are closing in: convulsions of all kinds, plague, pestilence, famine, war, and its attendant evils, are in the air. Sensitives of whatever type sniff them from afar; and for the sensitive just now,

and we fear for a long time to come, life presents, and will present, much that is terrible.

* * *

The third number of *Lucifer* is by far the best of the series. It has some excellent matter, some very instructive papers, and (even when we cannot always agree with the statements and conclusions) some thought-provoking articles. We may instance Mr. Sinnett's article on "The Invisible World," Madame Blavatsky on "The Science of Life" and "The Esoteric Character of the Gospels," and the leader, "Let every man prove his own work." The correspondence and answers to questions are also full of interest.

* * *

When we commented very briefly on the letters of Messrs. Witherby and Fry, in the *Journal of the Society for Psychical Research*, we received from Mr. Keulemans the following letter:—

28, St. Mary's-road,
Harlesden Park, N.W.
October 23rd, 1887.

The Editor of "LIGHT."—DEAR SIR,—May I ask the favour to have all controversy on my letter and the letters of the two correspondents in the present number of the *Journal of the Society for Psychical Research* suspended until you have seen my reply in the next number of the *Journal*?—You will oblige yours very truly, J. W. KEULEMANS.

* * *

We did wait as desired. We have now seen Mr. Keulemans' letter, and we wait once more to see the reply of Messrs. Witherby and Fry. We are wholly unable to understand Mr. Keulemans' position. What, we wonder much, does he say, or, better still, what does he think of that series of drawings which he produced not so long ago, and of his part in *Twixt Two Worlds*? Mr. Keulemans makes no fair answer to Mr. Witherby; but that does not concern us. Probably his evasive letter will draw a rejoinder. Awaiting that, we pause.

* * *

The New Age (310, Strand), under new direction, is a "Journal of Progress," neatly got up, unsensational, and concerned with topics of general interest and importance. Dr. Nichols is in charge of the health department. The paper consists chiefly of brief readable paragraphs on topics of the day, pervaded by a marked common-sense.

* * *

The "Interview with the Czar of Russia" is somehow familiar. Good *New Age*, have we not some original credit for that?

* * *

From the *New Age's* "Philosopher's Corner" we get this:—

Are the phenomena of Spiritualism genuine? is a question that sooner or later must be honestly faced. An eminent German professor, when asked his opinion on the subject, put his hands over both ears, and shut his eyes tightly and closed his mouth. "This," he explained, "is the proper attitude to take as yet concerning Spiritualism." It may be proper, but it is not scientific and cannot be expected to last. If a man deliberately closes his eyes and ears, we may infer there is something he does not wish to see or hear. At all events the alleged facts ought to be brought to a scientific test. Those who think that there are not "more things in heaven and earth than are dreamt of in their philosophy" ought to ponder the facts adduced in Zöllner's *Transcendental Physics*. In Germany, from which Zöllner hails, no reply has as yet been forthcoming.

That "eminent German Professor" was more in the clouds than German professors generally are!

* * *

Move Light (Greytown, Wairarapa, N.Z.) comes to us in duplex form. And yet the illumination is not dazzling.

* * *

The Path (Boston, New York, and London) has an article on mediumship which displays considerable want of knowledge in the writer. "Spiritualists ascribe all things to spirits." Who ever said or thought so? And will the writer tell us exactly how he knows what is and what is not to be ascribed to spirits? "All things to spirits!" What! fogs and Trafalgar-square?

* * *

The same authority informs us that "Clairaudience, Clairvoyance, Psychometry, Hypnotism, &c., are all claimed as the work of a spirit or control." Does the writer know the meaning of the words he uses?

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.]

The Theosophical Leaders,
To the Editor of "LIGHT."

SIR,—I must ask leave to say a few words in reply to Dr. Hübbe-Schleiden's last letter on this subject. His personal courtesy to myself does not touch the question in hand. I never supposed he was referring to me in the remarks by which he sought to disparage the Theosophical leaders, but I wrote to repudiate in the most emphatic and indignant manner the aspersions he cast upon other persons connected with this great movement—its founders as far as this outward and visible plane is concerned—and which, unwarrantable and groundless as they are, he practically reiterates in the vague insinuations of his present letter. In loftily professing not to be "uncharitable" towards those who may have "practised deception" and have shown "moral defects," in their dealings with the Theosophical movement, he is echoing cruel slanders which have indeed been associated with an "excruciating crisis" in our undertaking, but not in the sense in which he uses those words. I say again that for the last two years Dr. Hübbe-Schleiden has lived utterly out of touch with the persons really engaged in the Theosophical movement, and has been misled in the formation of his opinions concerning its leaders as completely as he might have been misled in attempting to estimate the mediumistic attributes of Mr. Eglinton or the late Mr. Home, if his information on the subject had been exclusively derived from Mr. Hodgson, of the Society for Psychical Research.

The absurdity of the position into which he has been betrayed should be plain to himself if he will only think. He applauds the movement in the highest terms, and recognises that the leaders whom he disparages have been "chosen" for their task. By whom? Certainly not by the Theosophists as a body, for the leaders came first, and the followers are their adherents. The leaders either invented the movement which Dr. Hübbe-Schleiden holds to be the great necessity of the age, or they were chosen by the Mahatmas, whose judgment, if our critic assigns to them the initiation of the movement, cannot, by the hypothesis, be lightly condemned. By the first alternative, I answer, judge a tree by its fruits. Are the creators of a movement which can alone secure the salvation of mankind to be dismissed with contumely on the absurd verdict of the Society for Psychical Research, which is, I suppose, the chapter in the history of the Theosophical movement to which Dr. Hübbe-Schleiden refers? If the second alternative is to be accepted, the assumption that the chosen agents of the Mahatmas have turned out "morally" blameworthy would indeed be embarrassing for a disciple of their teaching. Of course, I do not now propose to argue out old disputes in detail, but it is desirable that readers of this correspondence, who may be as much outsiders in relation to the Theosophical movement as Dr. Hübbe-Schleiden himself, should not be left under the impression that within the area of knowledge concerning the movement and its leaders there is the smallest survival of the old misapprehensions he has so unjustifiably endeavoured to revive.

A. P. SINNETT.

"Astrology Theologised."
To the Editor of "LIGHT."

SIR,—As Dr. Anna Kingsford is too ill to notice the strictures contained in your last issue under the signature "π" upon her introduction to the book above-named, I take upon myself to offer a few remarks upon them. It is no exhaustive refutation that I propose to make—I have not the leisure nor you the space for that—but only an exposure of a few of the leading fallacies of the article in question, leaving it to your readers to deal similarly for themselves with the rest of it.

In the first place, it was no part of the purpose of the treatise of which the book is a reprint, to treat the subject of the physical macrocosm at all, but only its spiritual counterpart in the human microcosm. Hence the omission from the introduction of more than a passing allusion to the physical macrocosm. But your critic's remarks on that macrocosm—which are really an impeachment at once of the science of

Astrology and of the doctrine of Correspondence—seem to me the result of a hasty and insufficient study. Thus the existence of any number of planets outside the orbit of Saturn does not, as he assumes, invalidate the function astrologico-theologically assigned to Saturn, if he be regarded as the "angel of the outermost sphere," since they are all comprised under his jurisdiction and constitute part of his principality.

Again, the existence between the earth and Mars of a number of minute planets supposed to represent the fragments of a large planet, ceases to be the stumbling-block your critic finds it, in view of the consideration that, whatever may have been the astrological value of that planet prior to its supposed disruption, it has by the very fact of such catastrophe lost its potency, since the influence of the scattered fragments would be no more comparable to that of the planet in its integrity than the momentum of a cannon-ball pulverised to that of a cannon-ball in its integrity.

The objections in respect to the moon seem to me to be met by the consideration that the moon, though a satellite of the earth, is a planetary body, and, from its nearness to the earth and consequent apparent magnitude, exercises an influence, surpassing, or, at least, greatly modifying, that of the planets ordinarily so-called. It is the solar system in relation to the earth, not as it is in itself, that astrology has to take into account in its application to things terrestrial.

Had your critic read the new edition of that other book in the composition of which Dr. Anna Kingsford bore a distinguished part, *The Perfect Way*; or, *The Finding of Christ*, he would, I think, have hesitated to ridicule the application of the term "occult" to the fish. For there, in Appendix xiii., "The Hymn of Aphrodite," he would have found the personified Principle of Love saying of herself—

"I lie beneath the waters of the sea, in the deeps of the soul. . . . As the fishes of the sea, I am covered; I am secret and veiled from sight as the children of the deep.

"That which is occult has the fish for a symbol: for the fish is hidden in darkness and silence: he knoweth the secret places of the earth and the springs of the hollow sea."

Has not your critic, by his failure to recognise the identity of the words "occult" and "hidden," laid himself open to the charge he brings against Dr. Kingsford, of not "using words with their right meaning"?

I will not prolong this letter, my object being only to indicate some of the fallacies contained in the criticism in question, save only to inform your critic that if he cares to have an explanation of the relation between the planets and the "gods and goddesses whose names they bear," he will find some suggestive remarks on the subject at p. 129 of the book just cited.

EDWARD MAITLAND.

Professor Fechner and Professor Fullerton.
To the Editor of "LIGHT."

SIR,—As you have translated from *Sphinx* the letter of Professor Fechner to Dr. Hübbe-Schleiden, I think it due to Professor Fullerton to point out that Professor Fechner seems to have written under a complete misunderstanding of the statement about Zöllner attributed to him in the Report of the Seybert Commission. Professor Fullerton never gave it as his, Fechner's, opinion that "Zöllner was, during the observation of the mediumistic phenomena with Slade, in a state of mind which disqualified him for exact and scientific observation, and which lessened or even destroyed the authoritative value of his reports," but, on the contrary, distinctly stated that Fechner had expressed to him the opposite opinion. So that, in common honesty, I sincerely hope that no one who may hereafter comment adversely on the Seybert Commissioners or their Report will repeat this misconception, or make against Professor Fullerton a charge which would be entirely groundless.

Allow me, however, to add (for it is a matter of more than verbal importance) that your translator hardly does justice to Fechner's emphatic reiteration of his opinion of Zöllner's competence, the translation in "LIGHT" running: "that I had, from my intimate knowledge of Zöllner's condition at the time of those experiments, and of his mode of observation, found no occasion to mistrust his observations, and that I have no doubt as to the reliability of his reports, seeing that they had been controlled by W. Weber and Scheibner." Now, "seeing that" is a mistranslation, and a serious one, for "all the less that" (um so weniger . . . als). The first form would make the control of Weber and Scheibner the chief if not the only reason for

Fechner's confidence; the second is only an addition to its force. Also the emphatic "keineswegs," in the previous sentence, loses its force, and we should read "no occasion whatever to distrust," &c. Your translator will, I am sure, forgive me for pointing out these little deviations from exactitude, in a literary sense quite unimportant, but which tend to impair the force of Fechner's testimony to Zöllner's competence.

—Yours obediently,

Edinburgh.

C. C. MASSEY.

November 19th.

Mr. Eglinton's Spirit-Photographs.
To the Editor of "LIGHT."

SIR,—With regard to Mr. Eglinton's letter on the proposed repetition of such spirit-photographs as he produced for Mr. Aksakow (No. 358, p. 538), pray permit me to state that I was always fully aware that Mr. Aksakow had kindly offered to pay for these repeated experiments. I should, indeed, be the very last to depreciate Mr. Aksakow's noble and generous nature; but this was, and is, not one of the points at stake here. I might have stated a great many other particulars which might not be uninteresting to your readers; it is, however, not the question here who is going to pay the expenses, but whether the photographs produced are likely to be genuine or spurious.

I have now the correspondence between Mr. Eglinton and Baron Du Prel before me, which was not the case when I wrote to you on October 23rd, while I was far away travelling. Mr. Eglinton is right in stating that he did not insist on bringing his own camera for the experiments; but he declined as soon as Baron Du Prel proposed that some friend of his, who understands the practice of photography, was to be present at the séances, and was to do the whole of the photographic part of the experiments.

Not less important is Mr. Eglinton's proposal to bring Mrs. Eglinton with him into the séances. I am sorry that Mr. Eglinton declined at all—as it appeared to Baron du Prel—to have experiments under proper test-conditions; otherwise, I myself think that an arrangement could have been come to by which the photographing expert might have been dispensed with during the séances, and by which also Baron du Prel's objection to Mrs. Eglinton's presence in the séances might have been overcome. As, however, Mr. Eglinton seems to be under the impression that the objection raised had shown even the slightest discredit towards Mrs. Eglinton personally, perhaps I can relieve him of this disagreeable feeling by giving here an exact translation of what Baron du Prel wrote on this subject:—

"I should like to beg, in the interest of your wife herself—the acquaintance of whom we shall be very glad to make—to draw your attention to the fact that her participating regularly in the séances could have very disagreeable consequences for herself. You know that the sceptics in all countries cling to every straw in order to evade the acknowledgment of the facts, and they even recur to personal suspicions, if they cannot otherwise get rid of the facts. That might be immaterial to both of us, but not to a lady. I would, therefore, advise you—not only for our séances—to spare her this disagreeableness."

To this Mr. Eglinton replied:—

"Personally I could not so degrade my wife as to fail to include her in anything I do, any more than I could ask you for the same reason to omit your wife."

To which Baron du Prel answered:—

"I cannot at all agree with you that my wife's presence in the séance could also be suspected by the sceptics. These will always presume that the wives act in the interest of their husbands; for this reason your wife would have been so unavoidably suspected, that I cannot at all understand your intention to expose her to such adverse talk; while on the contrary every impartial critic would have said of my wife, as representing my interests, that she had augmented the number of scrutinising eyes by two more. I should not have been the medium; it would, therefore, not have been my wife who would have been suspected."—Yours truly,

Kempten, November 17th.

HÜBBE-SCHLEIDEN.

"As ordinary men find themselves losing the conviction of old beliefs, the more readily they lean on the notion that such beliefs are socially indispensable. That idea enables them to reconcile conformity and its numerous conveniences with the gratification of their intellectual vanity by private disbelief."—
J. MORLEY.

THE TWO MYSTERIES.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come
this day—

Should come and ask us, "What is life?" not one of us could
say.

Life is a mystery as deep as ever death can be;
Yet oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is
the thought:

"So death is sweet to us, beloved! though we may show you
nought;

We may not to the quick reveal the mystery of death—
Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

MARY MAPES DODGE.

SPIRITUAL CONSCIOUSNESS.

For the class of minds whose conviction of the all-sufficing nature of their own impressions, or whose timidity in using the impressions of others, even hypothetically, has induced in them an exaggerated mistrust of all the experiences of mankind in the region of spiritual consciousness, one moment of clear personal perception, through the connecting of their superficial with their inner consciousness of the fact that men, termed, for want of a more comprehensive word, "spirits," have communion with them in the internal or fluid degree of their personality, would be of greater value than any testimony to that effect from a million of their most highly-gifted visible fellow-creatures; but to the majority of us there is infinite interest as well as strength even in the knowing of what others have felt and perceived; and, therefore, any confirmation is full of value that may be given by historical record to our own discovery, that the world around us and the world within us teem, in those portions that our increasing blindness has named invisible, with human beings of many varied powers and qualifications; although it becomes the more needful to sift, by the increasing light of present mental and spiritual development, all the facts contained in these perplexing and misleading records."—
Sympneumata, p. 49.

TO CORRESPONDENTS.

W. C. LOCKERBY.—Next week.

PLATO E. DRACULI and CAPTAIN SERJEANT.—Too late for this week.

COLONUS.—Thank you. Not applicable to our condition in this country.

J. ENMORE JONES.—"Shadows" is a well-known *nom de plume* of Mr. Wetherbee's, derived from a book of his bearing that title.

G. S. (South Shields).—There is nothing in your letter that calls for publication, nor in your proposal that promises any access of "light." We respectfully decline.

THE HUMAN SOUL.—We cannot describe the natural history of the soul, but we know that it is Divine. All things are known to the soul. It is not to be surprised by any communication. Nothing can be greater than it, let those fear and those fawn who will. The soul is in her native realm; and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn; they are for her who putteth on her common robes, and goes out through universal love to universal power.—R. W. EMERSON.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C."; and not to the editors. Cheques and P.O. Orders should be crossed "—— and Co." All communications intended to be printed should be addressed to "The Editors." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

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. Herber* 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 Cathness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Olavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

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

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

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somniaulic,’ ‘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 can be proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

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

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

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