

Light.

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT"—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I have already drawn attention to the essay of Mr. Edwin Arnold, "Death—and Afterwards." It remains to notice some most illuminative comments which he prints as a sequel to his paper. When he was preparing it for republication, he invited comment and criticism from some men of mark. Among other criticisms he received from "a highly-gifted friend of an illustrious correspondent" a series of comments, some of which I make bold to reproduce, strongly recommending the whole to the serious study of my readers. I do not remember to have met with a more instructive piece of reading than is contained in the sixty-two pages of this little book. The following extract gives the opening criticism of Mr. Arnold's friend:—

Why is life a problem at all? Why is there no categorical explanation (of our consciousness of larger life) necessarily accepted by every sound mind or sane intelligence? Is it not because a scientifically exhaustive answer cannot be given in the terms of time and space as we now realise them? When instead of masters they become servants, when instead of blank prison walls they become open doors and pathways, shall we not enter a new mental world, though one firmly linked in continuity with the present?

We need, the writer proceeds, to "translate the facts of physical nature into those of mental, moral, and spiritual nature. . . . Our whole region of sense-perception may represent but one fibre of the tissue of consciousness."

Let us try to realise that the current phraseologies only mislead when supposed to embrace *actual fact becoming accessible first to conception, then to consciousness and experience.* The general tendency of observed order seems to suggest that we have a "planetary" consciousness, or one which naturally starts from this earth as a mental centre; that since the Copernican era began we have been gradually developing a "solar" or "systematic" consciousness, and are already beginning to refer many verified facts to a mental "sun" as a centre; and that a complete generalisation, or satisfying answer to the problems which as yet baffle us, needs a "cosmical" consciousness, of which indeed the fore-gleams may be discerned in the very questions we ask, in the very doubts suggested to us, in the very paradoxes of which Nature is full. Or we may consider the same order as the cellular, the functional, and the organic consciousness. A nucleated cell might be (1) conscious of its own nucleus and of the cell-world only; (2) conscious of the "heart" or "being" to which it belongs; and (3) conscious of the complete Living Organism which is the explanation of the two first, and their *raison d'être.*

Such a consciousness in the three grades would be strictly related and strictly natural throughout. But of course the second and third would successively appear, and indeed in a true sense would be, "super" natural (that is, extra normal) to the first, as long as this first consciousness (the planetary or cellular) was supposed to include and to supply terms for the whole accessible sphere of fact.

Many other similar illustrations will occur to us. "Cellular" consciousness of the individual "I" may be compared to the first

dimension in space—one line only: or to the lowest level in the triad of the physical (or mechanical), the chemical, and the vital as given by Clifford, Littré, and all the host of scientific authorities.

Or it might be illustrated by the "gaseous" condition (as compared to the liquid and then the solid) of matters—whatever *that* may be—perhaps to the three responses to light and heat, first surface-reflection, then absorption, then radiation. But of course all this takes us into the dangerous region of analogy—dangerous surely for the very reason that the general consciousness is so embryonic—needing, therefore, rigorous test.

Pursuing a similar train of thought, the same deeply thoughtful mind gives us the following suggestive remarks:—

When the Galileo of Time—surely coming—shall have made conceivable if not actually accessible to us, what answers in the temporal sphere to the "antipodes" we know as spatial fact; when we have begun to realise that "past and future" are no more absolute than the "over and under," the "above and below" which now we know to be reversible, not only in the conception but in physical experience—then perhaps we may alter somewhat our estimate of the comparative value of the local, temporal, sensuous character of a "fact"; and our notion of what constitutes its real significance. We shall learn to distinguish between what is sacramental as gift-bringing and representative, and what is merely eventful or occasion-al. What *comes to pass* must ever pass away, but what is real is not thus gained or lost. A "fact" in itself as evident to the senses,—*apart from its meaning and effect, from what it conveys and manifests to intelligence,* is like—the black marks upon this paper, or the noises made in speaking. But there is an undying reality which is conveyed alike through sounds, black marks, &c., or events; through the acts of an individual equally with the narration of such acts, *and most of all, with the conception of them.* That reality, that substance, that precious and eternal treasure, is the Meaning, the Object, the Gist of all we know as fact; timeless, spaceless, yet energetic, creative, fruitful. *This is the reality of revelation spiritual and material,—and more, Divinely Natural; this is the reality of the Divine in the Human proclaimed through Incarnation; the heavenly in the earthly, the holy and whole-some nature in both.*

The fact is, we are wrong in our analogies. In the nature of things there is, there can be, strictly speaking, no *fundamental basis*; no permanent fixity. We have perpetuated the primitive idea of the earth's being immovably fixed on an absolute foundation, an unchangeable basis.

We have all to learn alike that what seems to us like the vaguest of vacancies—that which appears incapable of "supporting" a fly, much less a pebble;—that blank in which there is not even an atmosphere in which to breathe and by means of which to move—in the last resort *is just all the foundation which we have.* That which safely bears our "solid world" in the gulfs of space is no base or basis, no moveless central "rock"; but throbbing energies in complex and manifold action, in swing and wave and thrill; whirling us onward in mighty sweeps of threefold rhythm *to which our hearts are set.* So, therefore, not solidity of base or fixity of status is our supreme and vital need, but moving power beyond our ken or senses; known to us in energising action, and working through blue "void"; impelling us in rings of spiral orbit round a moving sun on which we are dependent.

And this new conception makes no fact less a fact, nothing less real for our change of idea.

What then? Is fact less fact, or life less life, or the real less real, for that? No; the revelation of the "dynamical" order succeeds

that of the "statical," only to give fresh and ever fuller witness to the *living* truth; the way of life itself, like the spinning world, bears us forward on its bosom, more swiftly than we can journey on it; and even beyond our best there ever rises a better hope,—a hope which can only melt, as the spectrum-colour melts, into the white and perfect light. The secret of religion, the key to theology, the essence of revelation, is not as we have fancied, a question of fixed centre or immovable foundation or solid support; the world of our faith, the universe of our spiritual verity, depends, not upon final or immutable "foundations," but upon the perfect order and the unchanging might of co-incident forces, of balanced attractions, of undulating impulses, of subtle vibrations, of harmonious rhythm, of spiral progression, of ceaseless and universal movement, in short, upon the supremacy, not of Divine stability, but of Divine energy. And this entails the transformation of all our spiritual thought and apprehension.

Let us give up our own effete travesties. Let us be brave and say to the God of light, "Speak, Lord, for thy servant heareth"; not prescribing or limiting to our pettiness the range and form of the answer, but adding, "Not our will, but thine be done." For *them* will come an answer charged with glory. At last the life through death shall stand unveiled. And we shall surely wonder that we could have doubted; making sorrow barren and pain mere torment; fighting against the very succour sent us, the witness of the new force of conquering Life.

Mr. Goldwin Smith, writing on evolution, strikingly says: "With our eyes fixed on the *Descent*, newly disclosed to us, may we not be losing sight of the *Ascent* of man?" And in another place he has the subjoined passage, which bears directly on the matter:—

Suppose spiritual life necessarily implies the expectation of a future state, has physical science anything to say against that expectation? Physical science is nothing more than the perceptions of our five bodily senses registered and methodised. But what are these five senses? According to physical science itself, nerves in a certain stage of evolution. Why, then, should it be assumed that their account of the universe, or of our relations to it, is exhaustive and final? Why should it be assumed that these are the only possible organs of perception, and that no other faculties or means of communication with the universe can ever in the course of evolution be developed in man? Around us are animals absolutely unconscious, so far as we can discern, of that universe which science has revealed to us. A sea anemone, if it can reflect, probably feels as confident that it perceives everything capable of being perceived as the man of science. The reasonable supposition, surely, is that though science, so far as it goes, is real, and the guide of our present life, its relations to the sum of things is not much more considerable than that of the perceptions of the lower orders of animals. That our notions of the universe have been so vastly enlarged by the mere invention of astronomical instruments is enough in itself to suggest the possibility of further and infinitely greater enlargement. To our bodily senses, no doubt, and to physical science, which is limited by them, human existence seems to end with death; but if there is anything in our nature which tells us, with a distinctness and persistency equal to those of our sensible perceptions, that hope and responsibility extend beyond death, why is this assurance not as much to be trusted as that of the bodily sense itself? There is apparently no ultimate criterion of truth, whether physical or moral, except our inability, constituted as we are, to believe otherwise; and this criterion seems to be satisfied by a universal and ineradicable moral conviction as well as by a universal and irresistible impression of sense.

Another friend of Mr. Edwin Arnold's has a remark which will not be quite new to the readers of "LIGHT." He raises the question whether all life is indestructible. "I do not think the pretension can be sustained that, because some sorts of life hereafter will be or may be continued, therefore all life will be or may be so continued. Much of the lower vitalities may be mere scaffolding—steps to the higher and more complex." The analogies of Nature have always seemed to me to point in this direction. The failure of the many seeds to reach perfection, the persistence and maturity of the few, which Tennyson notes in his *In Memoriam*, suggest at least a modest hesitation in affirming with unhesitating conviction the immortality of the individual man in every instance.*

The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?

Are God and Nature then at strife,
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

* Tennyson's *In Memoriam*, Stanza 55.

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

The analogy, which Mr. Edwin Arnold himself remarks, of the cells which build up the perfect tree from root to topmost twig, may give us pause before we assume that all we know of our personality or individuality undergoes no aggregative change in development through the ages of eternity. There is much in hints of spirit-teaching that have reached us from sources where knowledge may be postulated and truthfulness may be affirmed which lead to the belief that "coalesced existences immensely higher and better than our little *Ego*" is a not improbable conception.

THE HALLUCINATION OF THE "UNCONSCIOUS."*

BY HELLEN BACH.

FROM THE *Sphinx*.

(TRANSLATED BY "V.")

When the Hindoos were unable to reconcile their conception of Brahma with the existence of the material world, they arrived at the conclusion to deny the latter altogether. They argued in this wise:—"If the world proceeds from Brahma, and is again absorbed into him, then is the world a hallucination of Brahma." This idealism of the purest water was called the doctrine of "Mimansa" (that is, inquiry). The idea was opposed by an Indian Leibnitz or Cartesius, named Kapila, who stood up for the existence of the material world and the "Ego"; and who founded the system of Santhia (that is, reflection); he opposed himself to the orthodox teachings and to the domination of the priesthood, and inaugurated Scepticism and Rationalism on the banks of the Ganges, long before the existence of historical Europe. Then appeared *Budda* (i.e., the "enlightened") on the stage, who, in contradistinction to the Brahminical doctrines, instilled the hope of arriving at Nirvana or nothingness (*das nichts*), not through bodily sufferings, but by self-absorption and renunciation. According to him, birth is the cause of human suffering; this is where individual existence begins as well as imagination or ideas, and the cause of the latter is the "existing ignorance" ("*existierende Nichtwissen*"); this is apparently to explain the entering into life of the Nirvana. (See *Burnouf*, pp. 460-509.) Thus we have a philosophy of the Unconscious more than a thousand years back. Duncker is quite right in his *History of Ancient Times*, when he says that this standpoint gave no impetus to the spread of Buddhism, but that the practical part of his teachings, such as the raising of heavy boxes, &c., did.

It is worthy of remark that according to neither of these systems is individuality limited to human life; it is likewise quite natural that the omnipotent power of Brahma should not exclude the idea of a prolongation of individuality or of a change of being. Brahma was manifested as a tree, a crocodile, or a man, and no one can prove that he may not also have been represented among the mythological divinities.

In a similar manner with the Hindoo all other revealed religions have remained distinct, though in close proximity to each other, but have all maintained the continuance of life after death. Zoroaster speaks with Ahuramasda, Moses with Jehovah, Christ with His Divine Father, and Mohamet with Gabriel. However these revelations may differ, they all find their adherents, from which fact we may draw the conclusion that from the impersonal Brahma and the personal Jehovah, as well as from Theism and Atheism, human judgment may draw experience. It is a thankless task to enter upon the metaphysical problem of the world's riddle; I, at least, will not attempt it, I might as well try to enclose Westminster Abbey in my arms, but I know they are not long enough. It is, however, to be gathered that all these religions, both in Asia and Europe, and almost all philosophical systems, believed in and upheld the idea of a continued existence after death,

* Die Hallucination des "Unbewussten."—*Sphinx*, November, 1887.

and it was reserved for modern enlightenment only to set this on one side. The belief in Divine providence and in duration of existence became a *crimen læsæ sacrosanctæ rationis*, of which no one dared to be guilty without rendering himself liable to be struck from the list of men of culture; and this in spite of the saying of Kant that the existence or non-existence of a God was equally incapable of proof, though he believed in a continuance of existence after death. It is necessary to call attention to this, for such an impression is not without influence upon men's minds or train of thought. There were in France scarcely any Republicans in the time of Louis XIV., and few Legitimists during the Reign of Terror.

It was therefore in the epoch of the highest enlightenment that Schopenhauer—so say his biographers—formed the idea of founding a new creed or faith (*Weltanschauung*), and lo and behold, he fell upon the very oldest! He improved upon it in some respects, and deteriorated it in others. The teleological nature of numberless beings justified him in rejecting materialism, but he dared not acknowledge a Jehovah, because to do so would have been really no explanation, as well as *du mauvais genre*; the idea of another life was equally inadmissible, for according to him, man is the most complete and highest ultimate development, above which there can be only a God or nothing. His world-soul (*Weltseele*) was not Brahmah, but "will"; the phenomenal world became a hallucination* of the "will," comprising numberless beings who were not separated from it but only apparently individualised. In fact our organs are really products and slaves of the will; for eyes we have a *camera obscura*, in the brain we possess a hallucination-machine, which serves to give us a limited conception of a world. But it is by no means proved that this idea or conception comes direct from the world-soul, and not from one of the subjects separated from it, and this was confessed by Schopenhauer later on, perhaps on account of some fact coming to his eyes or ears which pointed to the extension of individualisation. Anything which applies to the factors of ideas must necessarily equally apply to the operating forces. Blue and green are in themselves no realities, but there must exist a cause why the sky is blue and the trees are green.

Out of this hallucination (or conception) of the world-soul after the modern fashion, Hartmann developed a new variety. In the place of the will of Brahma he set up a new idea, one bearing a negative character, the "Unconscious" (*Unbewusst*) which has the advantage that it separates very sharply the phenomenal as the conscious from everything else as the unconscious; all beyond this belongs to the Nirvana. However unsatisfactory and doubtful this metaphysic may appear to most persons, it is not opposed to the idea of a prolonged individuality. Just as trees may newly renew their leaves for a lengthened period, so the subject existing in us may endure through long phases till it arrives at the end of its development. When and where this may be reached—we know not!

The Hindoo-Schopenhauer philosophy is, however, in the right when it recognises the idea of the world through the means of our senses as a delusion. According to this sense, perceptions, visions, hallucinations, transference of the latter, and dreams are results of the same character, they only differ from one another by the variety of their causes. If I see a head, it is a head to all intents and purposes; the attendant circumstances and results must decide to which category the appearance belongs. If something is thrown at me I experience the same sensation as if the same object precipitated itself at me without any other person being in the room. An example will show of how many different explanations the same event is capable, according to different attendant circumstances.

Suppose Hartmann and I are walking in a forest and in the distance I see a man riding at full speed; I ask Hartmann if he sees him, and he answers in the affirmative. Were I to assert that it is all a hallucination on my part, which is transferred to my companion, nothing could be advanced against the possibility of this, though much against the probability. And if I were to say that I knew horse and man to be at a distance of forty miles away, though I recognised them both, still there might be a possibility of a man and horse closely resembling these being there, or of those I knew being really close at hand and not forty miles away. But supposing three days later the news arrived that the man and horse had stumbled and broken both their necks, then the probability would be in favour of my having seen a vision. The orthodox materialist would take this coincidence for an accident, and the

Spiritualist would most likely conclude that the spirits of my unfortunate friend and his horse had appeared to us.

We see how difficult it is to distinguish a real and an apparent impression on the senses from each other, at least in some cases. An explanation becomes still more difficult when, like Hartmann, one gives such unlimited credit to the hallucination-transference theory, since a decision on the subject depends on so many accessory circumstances. Now, the fact admitted that it was really a vision, and that the death at the time was the causal connection, the question still arises, have I seen, or been impressed with the misfortune by means of my own powers of somnambulism, or has my deceased friend acted upon me? To make this subtle difference plainer, we will put the question thus: Had I a transcendental telescope, or was I the recipient of a transcendental telegram? When a hallucination is confirmed by facts, some outward operation must be at the bottom of it, just as the retina is acted upon by rays of light or the ear by air-waves.

If a person sees a house in flames, which afterwards, really, is set on fire, and if this sight or vision is transferred to me, the question must arise,—has he produced this vision in me (hypnotism) or has he placed me in that condition that I, like himself, should be susceptible of the impression (somnambulism)? It is not easy to determine the nature and the result of this impression in every case, still less if one accepts Hartmann's standpoint. (See *Sphinx*, July number.)

I have always acknowledged that subjective visions are certainly transferable, but only under the condition that the individual to whom they can be transferred is capable of *polarisation*. Goethe narrates of his grandfather that he was a seer, and that others when in his presence likewise saw, but he does not say that everyone, or even that he himself, had this sight, although Goethe was not wholly free from transcendental powers of perception. He certainly would have told if he had ever seen in this way. Hartmann is not aware that I have tried all the methods recommended by mystics or by other writers in vain, that in spite of all Hansen's attempts and my own endeavours in Vienna, nothing could be done with me, that for hours together I stood both before and behind visionaries or seers, and gazed into the water in which their visions appeared—all in vain! Visions caused by the transference of hallucinations are always a rare exception, they are never the rule; a delusion called forth by a hypnotiser is no transference of hallucination, but is produced by an act of the will; these are two quite distinct effects. With regard to materialisation séances, he does not treat of second sight, nor of its transference to particular individuals, and therefore hypnotism is not suggested; but he deals with the question whether all the figures produced through the mediums are delusions or transferred hallucinations.

In the case of hypnotised persons, where we have to deal with real delusions, unconsciousness and absence of memory are always present, and if these symptoms do not exist the fact of the delusions is not established; I myself deny it, it must first be proved before it can be made use of as an argument. Neither is it true that a new member of a circle sees no figures. Such a person is seldom suitable to join in the formation of a chain, he is like a faulty bottle in a battery; but in materialisation séances, where other forces are at work and no chain is formed, fresh-comers have often seen very wonderful results. Hartmann's opinion about mediums is only partly right. He acknowledges that if the forms can be photographed, or if they leave plastic impressions behind them, such forms must be present; but he says they can be no other than that of the medium, why—is not evident. That they may be, if the medium is asleep (*fungiert*), I acknowledge; and that this proves all men to have an ether or spirit body cannot be denied, and that its annihilation after death takes place cannot be proved. My opinion that an issuing forth of the meta-organism does not take place in the case of mediums who are awake and moving about is opposed by Hartmann, who says there are séances at which the medium is not asleep, yet at which his meta-organism acts. It is, however, yet to be proved that it does act; therefore this is only a *petitio principii*. If I were to show a gun to someone as a historical relic, and say that it was a gun which had belonged to Charles the Great, I could not oppose the assertion that in the time of Charles the Great no guns existed by saying that there must have been guns at that time, because this was his breech-loader. I must look for a justification of my assertion in lost inventions of a past age—like steamboats under Philippe II. of Spain and the earlier inventions of the Chinese

* Conception?—Tr.

—or in some other way, but not expect to find the proof in my own proposition.

The motives in support of his views are best known to the author of them; sometimes they deceive himself but much more often others. Yet it must be allowed in the nature of things that the originator of any view should support it to the best of his ability. Up to the present time I have always recognised in Hartmann an objective standpoint. But since his last essay, I have been forced to alter my opinion, for this instead of showing a genuine analysis of possible explanations, has much more the character of the pleading of an advocate, who appropriates concessions, overlooks essential things (such as the impression of a foot), and is himself guilty of what he accuses others of being. Hartmann says:—

It is not permissible to make use of hypotheses and theories found elsewhere to gratify the wish at heart (*Herzenswunsch*) for verification. Scientific impartiality should neither be disturbed by belief in the reality of a fourth dimension nor in that of the meta-organism.

Anyone might just as well say, after reading such a speech, that objective judgment and scientific impartiality should not be affected by a previous belief in the reality of the "unconscious." I myself have no *wish at heart* with regard to the meta-organism. The idea is no discovery of mine, but quite an old one; even the name I give up because experience has revealed to me a more definite one. I certainly believe in a continued existence, but so did Socrates and Plato, Luther and Kant, Kepler and Newton; this belief is no longer a *wish*. The Brahmins and Buddhists had no wish at heart for a continuance of their individual existence, they aimed at annihilation of it, but up to the present time they hold fast in their belief of the existence of Pitris.* If the "cautious advocate of Spiritualism" should take his transference of hallucination through the medium to be the true solution, Hartmann's standpoint would only be endangered by such an expressed opinion. For example, after preliminary sésances with Miss Fowler, I declared myself not yet competent to give an opinion about the question, nor did I allow myself to form any judgment after my sésances with Slade, but I expressly stated that "I would not give my own decided and definite opinion on the subject till I had had a hundred sésances with ten different mediums."† Therefore, for years together I was most "cautious," investigated the subject thoroughly, and certainly did not read less about it than did Hartmann. Now I am not aware, nor is it probable that he has spent many years in investigating the matter, otherwise he would not have started claims, which have long since been confuted and disposed of. Hare, Wallace, Crookes, Zöllner, Aksakof and Butlerow, men who have devoted much time to inquiry and have long been most "cautious," repudiate the hypothesis of transference of hallucination; and, therefore, even if I myself had not quite sufficient experience, I should not hesitate for one moment to which side to assign the greater amount of competence, because both in experience and numbers there can be no comparison between inquirers such as these and the advocates of the hallucination-transference theory.

But there is no reason whatever why Hartmann and I should fight over the question like two advocates, for the standpoint on both sides is one to be clearly defined, and they are not at all irreconcilable. The individuality of the subject in us may be prolonged either more or less, and may be imagined to exist in different forms of being, whether it be an individual emanation or portion of Brahma or not. Experience tells us that supernormal human forms, actions and speech, encounter us in the most mysterious manner, both directly and indirectly; but it says too that the astral or ether body sometimes separates itself from persons in a death-like condition; as regards the forms, therefore, we have the option to decide whether they are due to acting forces of living or dead persons. Either idea suggests the other. Experience further tells us that there are dreams, hallucinations, and transference of the same, as well as other delusions, all of which must be taken into account. Experience recalls instances in which either of these possible explanations is insufficient, and others again in which one of them must be accepted; besides which there are other cases which are doubtful; but to conclude that all are due to the same cause is not possible. I have no aversion to either one or other of these explanations, because each is justified in some cases, and is proved by experience. I am no

* Spirits of the dead.

† See my "Open Letter to my friends: Mr. Slade's residence in Vienna."

opponent of Hartmann's transference theory; I even agree with it, but I look upon it as inapplicable to certain classes of phenomena, and everyone up to the present time has come to the same conclusion who has spent much time in examining the matter, and been very cautious; for to begin with the majority of inquirers proceed in the same way to explain everything by the physical power of the medium, but after long research they are obliged to give in to the facts of experience. No one need be ashamed of this, for man's progress results in great measure from scepticism and in the uninterrupted chain of evidence afforded by repeated experiences. Scepticism rightly attributes a portion of these phenomena to the psychic power of living men, which is manifested in the different degrees of severance (*Spaltung*), in normal or transcendental sensations, seeing, hearing, willing, and acting, till the complete separation of death takes place. Death does not necessarily conduct the soul into the bosom of Brahma, because this may be accomplished as well after a long process of development, or not at all. Just as dreams may be hallucinations of living men, so our earthly life may be a dream of the intelligent subject, in which the world-soul (*Weltseele*) is only in some measure forced into the background, according to the Indian philosophy. The possibility of a prolongation of individuality can in no case be denied, and the fact of it is accepted by the great majority of mankind, even according to the proposition: *vota ponderantur et non numerantur*.

Since, therefore, individual continuance of life after death is at least as well authenticated a belief as any other; since, quite apart from Spiritualistic sésances, the phenomena of "spooks" have in all ages been attributed to the dead, because they have been manifested in their forms; since there have existed at all times mediums who, without exception, have attributed such manifestations to the "Pitris"; and since undoubtedly Spiritual sésances have been held on a basis of *necromancy*, both in Indian and Russian Asia, in the time of the Roman Emperors and in the wilds of America, it is no matter of surprise that to begin with people should take hold of these facts to support the belief in individual existence after death, which may claim to be the oldest, the most universal, and the most natural. Only when it is proved to be impossible can the constrained hypothesis of hallucination be accepted in all cases. Want of scepticism is as fatal to progress as an excess of it. When Herodotus, in speaking of the gold treasures in Northern India, said that they were guarded by ants as big as dogs, the whole thing was looked upon as fabulous. But when, long after, the environs of Thibet became known, a species of spotted ants were found there never before observed, which are accustomed to burrow in gold-bearing sandy deserts. In the same way I have rejected many branches of mysticism *a priori*, and experience has afterwards taught me that in all *subtractis subtrahendis* a remnant of truth remains over. These remnants are so great that the rest of my life will not suffice to utilise them! According to my experience there is no longer any room to doubt the existence of human forms of imponderable or etherial nature, and every system must either take account of this fact or fall to the ground by contradicting the facts of experience.

THE STRONGEST EXPRESSIONS of the importance of the Spiritualistic claim I find from outside, rather than inside sources. The judge in the trial of the Blisses, some years ago, in Philadelphia, made a very sensible charge to the jury. After speaking of the many intelligent people found in its ranks whose testimony on any matter was entitled to weight and attention, and then speaking of the immense multitude who believe in its foundation in fact, he said: "If this be so, then their numbers alone make it respectable," adding in a most persuasive manner, "Believing that there was a medium who possessed the power to bring back the spirit of a dead relative, would you not give the world to get their information? I would," he said. There is no reason to suppose that judge had any belief in the Spiritual claim, but he saw, logically, and admitted the high importance of it if it were only a fact. Every true believer can take courage from that judge's remark, for you see how he would look at it if he had our knowledge. The editor of the *Scientific American*, a bigoted opposer of Spiritualism, and who metaphysically drops a tear over the mistake of that eminent scientific scholar, Professor Crookes, of England, in allying himself with Spiritualism by considering a truth, says these strong words: "We can find no words wherewith to adequately express our sense of the magnitude of its importance to science and the world, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high and above any other."—JOHN WETHERBEE in the *Golden Gate*.

MASSAGE BY MAGNETISM.

The subjoined narrative, which we take from the *Pall Mall Gazette*, draws attention to the excellent work which is being done under the auspices of Margaret, Lady Sandhurst, and Mrs. Duncan. We are glad to give every publicity to the request that Lady Sandhurst makes for material assistance: and we trust that the publication of the narrative in a widely circulated paper may bring in the requisite funds.

An Interview at the Magnetic Massage Institution.

Everybody has heard of "massage," and everybody knows that it is some newly invented or discovered treatment by which diseases of various kinds are cured by some mechanical means, and without the aid of severe remedies and nauseous drugs. But a very limited number of persons besides the supporters and promoters of the system and the patients who have undergone the "cure" know what it actually means. We have therefore gladly availed ourselves of the Dowager Lady Sandhurst's offer to inspect the Magnetic Massage and Electric Institution and the Cripples' Home at Willesden Green, where a number of patients in various stages of disease are being treated. Before going to the homes our representative had an interesting conversation with Lady Sandhurst at her private residence, one chief point of which was that Lady Sandhurst is still as enthusiastic about the introduction of the treatment as she was seven years ago, when a member of her own family had derived great benefit from it.

Curing the Incurables.

"When I saw the great improvement which had been brought about, I could not but think that this beneficial treatment ought to be far more widely known, and seeing the terrible sufferings all around which so many, especially the poor who are crippled and paralysed, have to undergo, I started a small home at once, in which poor patients might be treated. My friend, Mrs. Duncan, who had already begun the work by taking two or three incurable cripples, was as eager as I was myself, and before long we had our home filled with patients many of whom had been dismissed from hospitals as incurable, while others came from their own homes, where they had suffered without any hope of recovery. We tried only to take "incurable" cases, but the difference between our institution and the general homes for incurables is that in the latter patients are nursed and tended with the sole view of giving them every possible relief till the end comes, while we take them in with the idea of curing them, or at all events improving their condition. It may seem incredible at first, but it is a fact that during the seven years we have been at work we have never lost one patient in our homes by death, and if we have not cured every one we have at least relieved them. We take in all sorts of cases: sufferers from nervous disorders, from chronic complaints, from weak sight and hearing, and from consumption; but, above all, we treat cases of weakness and deformities of the limbs and spine, and our success in this direction has been little short of marvellous.

"So far we have kept up the homes by private means, but I am sorry to say that unless help comes to us from outside we shall have to close them very shortly. When we saw that we could no longer make both ends meet we began to take in a few paying patients, in order to be able to keep the other patients on; but our real object is, and always has been, to treat those who have not the means of paying for themselves. But come and see the home in Marylebone-road, and pay a visit to our crippled children down at Willesden, and you will be better able to understand our object."

"Kneading" for "Rickets."

A quiet pleasant house is 148, Marylebone-road, as the sun shines through its front windows on some sunny December morning. In the little reception-room is Mrs. Duncan; in the back room, on a high couch, lies a laughing, rosy little girl, suffering from rickets (commonly known as rickets), and is stretching out one of her weak little legs even before the "masseuse" has had time to sit down to her task. By the bedside stands the mother, testifying with many expressions of gratitude to the benefits which her child has derived from the massage treatment. The treatment consists in rubbing or "kneading" the muscles of the diseased limb every day for a certain period, in order to dissolve "adhesions" or contractions of the limbs by causing the muscles to return to their normal shape and condition.

"I have been with her to several hospitals and I have had a doctor to see her, but nowhere did they give me any hope. When I came here with her her knees crossed over one another, and the joints were perfectly stiff; now the knees are almost straight, and she moves her legs without any difficulty." "And soon we hope she will be quite cured," says the masseuse, as cheerfully she sits down to her "kneading." Through lack of funds many rooms

are empty, but by the few inmates Lady Sandhurst's presence after a short absence is hailed with great delight, that benevolent lady being indefatigable in "treating" the sufferers. "At present it is difficult for any outsider to judge of what we have been doing by the appearance of this home, but at Willesden you will see it better."

The Indian Cure.

It takes about half an hour from Baker-street to Neasden, and as we rumble along in the Underground Mrs. Duncan gives a most interesting account of her experience of the massage treatment. "The first time I saw it done was among the Indians in America, many years ago, when I was quite a child. I have seen them put a piece of flannel into the rock oil on the surface of a stream, to soak up the oil, and with the flannel rub their consumptive and deformed patients, whom they carried out into the sun for the purpose. Afterwards I began to apply the same treatment to patients, and the results soon showed me that the Indian 'cure' was of effect in many cases where more scientific treatment had failed. Among my own children I have tried it, and it has always succeeded, and wherever else it has been applied the result is the same. Sometimes the 'kneading' alone has the desired effect, sometimes we use a little olive oil, and in a few cases we give some homœopathic medicines besides. Anybody can learn the treatment with some practice; but it is not everybody who is successful in applying it to patients. The chief condition is that a masseur or a masseuse should have a great deal of animal magnetism, and if they lack this they will never fully succeed. After some experience it becomes quite easy to tell at first sight whether a person has this magnetism. The fact that the application of massage greatly exhausts the vitality of the masseuse, quite apart from the physical exhaustion which follows every application, shows that something besides bodily strength is consumed. The normal state is, however, soon restored if a little light, strengthening food is taken after a treatment, and if the hands are frequently plunged in cold water in the course of it."

With the Crippled Children.

The little home at Willesden lies all among the green fields, not far from the old church, and next to a country inn with a creaking old-fashioned sign-board. Everywhere on the ground floor children's voices are heard, and two tiny nites are climbing up the stairs towards the upper floor. In one room the girls are assembled, in another the boys, while the "babies" have evidently the run of the lower part of the house. The rooms are bright, clean, cheerful, decorated with pictures, and furnished with toys; the children laugh and babble, the matron and nurse are cheery and pleasant, but it is at the best a sad picture, to see the little group of children representing a childhood which would have been altogether blighted were it not for the loving hands that have been stretched out to gather them together in the home. Under the big rocking-horse sits a little boy with a cherub face, all surrounded by fair silky curls. He plays and hammers away with a good will, and is apparently quite well. But as, with joyful eagerness, he tries to follow a call from Mrs. Duncan, who has sat down in the midst of her young patients, he crawls along the floor, and his powerless, paralysed little legs drag sadly after him. But he is improving; he was taken in a few months ago as a "hopeless idiot"; now he begins to talk, his dark eyes are full of life and intelligence, and his little limbs are slowly, slowly growing stronger. The little hunchbacked girl, who had only been able to lift her head by raising it with her hand when she came, now moves it about with ease, and "actually has a neck"; others, whose feet and legs were paralysed, are trying to stand, and to stand again when, with much merriment and fun, they have tottered and tumbled on the carpet. The boys sit round the table at their lessons, unaware of forming one of the saddest pictures on earth; four little hunchbacks in a row; others with powerless limbs. Again, a child with big, deep blue eyes, a rosy, sensitive mouth, and an apparent look of blooming health in his face, sits at the head of the table, and looks dreamily out into the fields, but when he is brought forward to greet his motherly friend his lower limbs appear paralysed and contorted. In this case relief has been given, and progress is still being made. Now the girls come: one little one sings a solo, a baby nestling in Mrs. Duncan's lap, and too young to pronounce distinctly any word, volunteers another, and then all the fresh children's voices blend together.

"The Voice of Love, and the Smile, and the Comforting Eye."

Upstairs a masseuse is busy again with another crippled child. "Look at her now," she says; "she came to us as a 'hopeless case'; her chest is becoming flatter, the muscles of her legs are less contracted, and unless something unforeseen should happen, I will let you see her again in a few months. Her chest will be natural then, and she will have begun to walk." "If we can but get the means to keep them with us!" That is the anxiety of the lady patronesses. "All we need is a certain amount in yearly subscriptions, to set us free from the constant wearing care of providing for the rents, rates, taxes, repairs, and permanent attendants' wages. We could face the other charges for food, treatment, and incidental expenses." Need any more be said in view of the fact that, though children of all classes are received into these houses, most of them are from families in the greatest poverty, where nothing can be done to alleviate their sufferings or remedy their helplessness? Will not kind hands be stretched out to help these ladies in their tender work?

OFFICE OF "LIGHT."
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Light :

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

SATURDAY, DECEMBER 17th, 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.

"TICONDEROGA."

Mr. R. Louis Stevenson contributes a ballad to the Christmas number of *Scribner's Magazine*, which is very striking and impressive. It deals with a legend which we have already made familiar to our readers; but the bald prose version which was all we could give receives an added interest from Mr. Stevenson's vigorous lines.

On the loch sides of Appin,
When the mist blew from the sea,
A Stewart stood with a Cameron,
An angry man was he.
The blood beat in his ears,
The blood ran hot to his head,
The mist blew from the sea,
And there was the Cameron dead.

Appalled at his deed and his own danger, he cast about for some means of escape. "Nothing but danger about me, danger behind and before." Then came a thought into his head. He would cast himself on the hospitality of the dead man's brother. Away he went.

Out over cairn and moss,
Out over scrog and scaur,
He ran as runs the clansman
Who bears the cross of war.

* * * * *
"I have slain a man to my danger,
I have slain a man to my death,
I put my soul in your hands,"
The parting Stewart saith.
"I lay it bare in your hands,
For I know your hands are leal,
And be you my targe and bulwark
From the bullet and the steel."

He does not appeal in vain. The Cameron houses him, makes him welcome, and takes on himself his quarrel. But he has reckoned without his ghost.

It fell in the time of midnight
When the fox barked in the den,
And the plaids were over the faces,
In all the houses of men,
That as the living Cameron
Lay sleepless on his bed,
Out of the night and the other world
Came in to him *the dead*.

But the spirit appears in vain for vengeance on his slayer. The word of a Cameron has been pledged, and neither "for quick nor for dead" will he take it back.

Thrice as the living Cameron
Lay sleepless on his bed,
Out of the night and the other world
Came in to him the dead,
And cried to him for vengeance
On the man that laid him low:
And thrice the living Cameron
Told the dead Cameron, *No*.

And then he warns him :—

"Thrice have you seen me, brother,
But now shall see me no more,
Till you meet your angry fathers
Upon the farther shore.
'Thrice have I spoken, and now,
Before the cock be heard,
I take my leave forever
With the naming of a word.
It shall sing in your sleeping ears,
It shall hum in your waking head,
The name—*Ticonderoga*,
And the warning of the dead."

When morning came the Cameron taxed his memory in vain for the meaning of the mystic word which, as the ghost predicted, was for ever sounding in his ears. He asked all and sundry, but "in all the land of Scotland was never a name like that."

The second part of this vivid ballad tells how the Cameron fought in divers lands, driven from home and kindred by the ceaseless curse of the meaningless word that sounded in his ears by night and day. He fought in Germany, and in Flanders, and by the "banks of the happy Rhine," until at length,

Through Asiatic jungles,
The tartans filed their way,
And the neighing of the war-pipes
Struck terror in Cathay.

The concluding portion tells how

There fell a war in a woody place,
Lay far across the sea,
A war of the march in the mirk midnight
And the shot from behind the tree.
The shaven head and the painted face,
'The silent foot in the wood—
In a land of a strange, outlandish tongue,
That was hard to be understood.

The general and his staff are reconnoitring, and some one must go down to the "kittle water" that lies in the line of march, and sound its depth. The Cameron undertakes the perilous duty, and draws near to the waterside: and, lo!

It fell in the dusk of the night
When unco' things betide,
He was aware of a captain-man
Drew near to the waterside,
He was aware of his coming
Down in the gloaming alone;
And he looked in the face of the man;
And, lo! the face was his own.

He knew his fate. No man gazed on his wraith and lived. He had come to the fateful place. He turned to the native who accompanied him :—

"O you of the outland tongue,
You of the painted face,
This is the place of my death,
Can you tell me the name of the place?"

"Since the Frenchmen have been here
They have called it Sault-Marie,
But that is a name for priests
And not for you and me.
It went by another word.
(Quoth he of the shaven head),
It was called *Ticonderoga*
In the days of the great dead."

And so it came to pass that in the fiercest of the fight the Cameron bit the dust.

And far from the hills of heather,
Far from the isles of the sea,
He sleeps in the place of the name
As it was doomed to be.

A COPY of *Art Magic* for sale. Offers are requested. Address, Manager of "LIGHT," 16, Craven-street, W.C.

CORRECTION.—I am sorry that I allowed such an error to slip into my letter in your paper of December 10th as to write of Shakespeare's play of *Edward V.* instead of *Henry V.*—T. W.

Is it true, as some of our oldest and wisest Spiritualists affirm, that there is no cohesive power in Spiritualism—that Spiritualists cannot work together for the good of their common cause; that whenever and wherever they attempt to do so, straightway jealousies, bickerings, and backbitings arise, dispelling and scattering what was entered upon with so much hope of success? The history of all organised effort for the promotion of Spiritualism would seem to indicate that such was the case.—*Golden Gate*.

JOTTINGS.

Sign of the times. The Newcastle *Weekly Leader*, a provincial journal of the first rank, has commissioned Mr. Barkas to contribute to its columns a series of articles detailing his thirty years' experience in the investigation of the phenomena of Spiritualism. We hail this step in the right direction as one of distinct progress. We have urged our readers to put on record their experiences, and we shall keep ourselves posted in Mr. Barkas' narrative. It is sure to be both interesting and valuable.

* * *

Some correspondents have drawn our attention to the following paragraph, clipped from the *Daily News* :—

The *Gaulois* and other Royalist journals say that Madame Carnot is a Catholic, but are not sure the President was ever christened. I asked to-day Senator Carnot to enlighten me on this point. He told me that he was himself officially a Catholic, but truly a Deist and a Spiritualist, accepting the views of his friend the late Jean Reynaud. He went to a Catholic church as he would to a Protestant one, in the belief that he would find religious satisfaction in either. His children were brought up in these ideas, and like himself and his father were taken to the baptismal font. M. de Freycinet's Protestantism stood in his way at the election, because there was a fear of doing anything to upset the Concordat.

They have drawn from it the conclusion that the French President is a Spiritualist. But the term is used in the extract in the philosophical sense, *i.e.*, non-materialist. Had it been intended to convey to the correspondent of the *Daily News* that M. Carnot is a Spiritualist in our restricted and more definite sense of the term, the word used would have been *Spiritist*, not *Spiritualist*.

* * *

Some very interesting details of the religious education of the French President are given by the same correspondent. We shall probably do M. Carnot no injustice if we say that his creed is a refined and spiritual Pantheism. God as the motive force of creation; eternal order, immutable justice, sublime virtue—it is a grand conception.

The Carnot family was long before the Revolution distinguished by the predominance of the moral sense and humanitarian feeling. Many of the women devoted themselves, in the Burgundian hill country in which they lived, to the poor; and two of the aunts were sisters of charity. The place in which they were all born and reared; the Manor House of Nolay, in the Côte d'Or, and close to the fountain head of the Seine, still belongs to the senator, from whom I have had these details. The senator has a diary kept by his grandfather throwing vivid light on the family manners and morals. Following the inscription of the birth of a girl named Jeanne Pierette, is the following:—"May God grant her the grace to be prudent, modest, and compassionate!" This girl eventually consecrated herself to the service of the poor in a hospital, where she remained fifty-two years. The record of the birth of Lazare Carnot, the future organiser of victory, mentions that it coincided with the pestilence which ravaged the Côte d'Or, and that he was given his baptismal name to keep him in mind of the sufferings of the poor, and that he might learn when he grew up to conduct himself with fear of God and kindness to his neighbour, and so merit Divine protection. The Deism which has been the religion of the family for three generations, and which has been kept in youth before the eyes of the younger members, is a legacy of the great Carnot. According to the senator, it was thus set forth in a letter: "A little learning lands one in Atheism, says an English philosopher. A great deal brings us to see that God is over all. To deny this Supreme Being would be to deny the great truth which is a synthesis of all truths. It is eternal order, immutable justice, sublime virtue, and the heart power of the universe. To invoke this power, and to seek to understand it, and live according to its laws, is to have on one's side the mind force, and the heart force which is at work through creation."

* * *

In the *Two Worlds* we find a very interesting account of a Norse seer, who passed under the *sobriquet* of "Wise Knutt." Born in 1788 of poor parentage, he was one of a family of nine, and was epileptic and sickly from birth. As time went on, his epileptic attacks grew more frequent, and his recovery from them was marked by bursts of eloquence, by such pathetic appeals to the higher instincts of the audiences attracted by his fame that his reputation filled the whole country.

* * *

There was, it seems, a law against lay preaching, and Knutt was repeatedly dragged to punishment. Bound and chained as he was, he was frequently liberated by abnormal means. The phenomena that attended this frail invalid were remarkable in the highest degree.

* * *

The seer affirmed that he heard constantly the divinest music; and that a heavenly voice sounded in his ears words of warning, instruction, and encouragement. It is interesting to note that Knutt's expression with regard to this voice was that it whispered to him: it came fitfully, and he apparently could not control or command its presence. This is precisely the experience of clairaudient sensitives. The voice comes as though borne on a breeze from a distance, whispering, and

passing by (as it were) fitfully, so that the listening ear seems to be strained to catch its accents.

* * *

Knutt lived and laboured in a truly altruistic life of eighty-nine years in a very humble home. In early life he tasted the sweets of persecution; in his maturity he was adored for his deeds of beneficence; at last he fell asleep as a little child.

* * *

Max Müller has recently published a book on *The Science of Thought*. The great philologist arrives, as one result of the devotion of a life time to his favourite study, at the conclusion that there is "no such thing as intellect, understanding, mind and reason," but that these are "only different aspects of language"! We are getting on!

* * *

Macaulay in his *Essay on Milton* has a sentence which contains a doctrine wholesome and necessary for these times. "There is only one cure for the evils which newly acquired freedom produces, and that cure is *freedom*. When a prisoner first leaves his cell, he cannot bear the light of day: he is unable to discriminate colours or to recognise faces. But the remedy is not to remand him to his dungeon, but to accustom him to the rays of the sun."

* * *

Mrs. Ramsay Laye's *Tales of the Daybreak* (J. Burns. 1s. 6d.) are two in number, "Florry's Tree," for the young, and "Sybil's Ideal." The spirit pervading these simple stories is excellent. They would be very acceptable reading to children, and are not unworthy the notice of children of a larger growth. The philosophy inculcated is pure and sound.

* * *

The *Boston Evening Record* has a long and detailed account of the exposure of a fraudulent medium, who passes under the name of Fay, a favourite designation apparently for adventurous mediums. There is nothing new in the recital: nor anything that may not very conceivably be true. We are not in a position to pronounce an opinion. Nor if all the allegations are true are we much concerned in one additional proof that some public mediums in America are not above the suspicion that they sometimes supplement genuine by fraudulent phenomena. Let the observer use his eyes. The *Banner of Light* states that Mr. and Mrs. Fay and Captain Dixon, the persons implicated, are respectively "a highly respected gentleman," "a lady of irreproachable character," and "a very worthy man whom we have known for several years." The *Religio-Philosophical Journal* appeals in impassioned language to the Spiritualists of America to be up and doing lest their faith be besmirched by persistent fraud, and they become a bye-word of contempt to honest men. There are two sides to every question, and these are the two.

* * *

Good, from the *Golden Gate*.

EIGHT DOLLARS IN CHANGE.—We were reliably assured the other day of the truth of the following incident: A gentleman recently called upon Mr. Pettibone, the independent slate-writer, at 115, Jones-street, with a pair of sealed slates, requesting a séance. They took their seats at the table, and soon the sitter was requested to open his slates. He did so, when there was found within a note containing a ten-dollar bill that had been placed there by the sitter. The substance of the note was that the bill would be given to any spirit or medium who could produce so much as a single word written upon the inner surface of either of said slates. To his amazement he found a single line written upon one of the slates: "Give back to the gentleman eight dollars in change, (signed) Spirit William Rollins." Thus Mr. Pettibone's guide refused to allow his medium to take advantage of the sceptic's offer. He went away a wiser if not a better man.

* * *

The following startling statement is made in a perfectly matter-of-fact way by the *Church Times*. I had no idea that the English Church Union was a Spiritualistic society, but apparently it is, and a highly successful one too:—

Another admirable innovation is the yearly celebration which the E.C.U. has established for its deceased members. This was held on Monday, at St. Mary Magdalene's, Munster-square, and was very largely attended.—*Truth*.

* * *

The December number of the *Spiritual Reformer* (the quarterly journal of the London Occult Society) contains two addresses by the president of the society on "The Religion of Spiritualism," which are very good reading, sober in tone, and true in argument and facts. We are glad to notice that the third session of the London Occult Society has been signalled by the introduction of music into the public services. We could wish that more brightness were thus given to our devotional meetings generally. Several sacred songs, composed by the president, under spirit-influence, have been given.

SHORT POEMS IN SUNLIGHT AND SHADE.

BY MRS. L. FLORENCE FFOULKES.*

A dainty volume in dress of white vellum and gold, beautifully printed, an outward and visible presentation of the pure and poetic spirit that pervades Mrs. Ffoulkes's verse. The most noticeable quality in the volume is the sustained character of refined thought that is felt in every page. Unaffected, simple, graceful, and full of sensitiveness, the dedicatory poem to H. W. W. Ff., "My dear husband, in all love and reverence," is a type of Mrs. Ffoulkes's verse.

My loved one ! I have breathed for thee,
Into the silent air,
Soft strains of new-born melody,
Sweet songs of joy and care.

Take thou my songs, and let them wile
Thy weary hours away,
And like an ever present smile
Brighten each coming day.

My loved one ! I have wreathed for thee
A chain of golden flowers,
The thoughts that twine harmoniously
About my quiet hours.

Take thou the chain and let it wind
So closely round thy heart
That neither life nor death can find
A power our souls to part.

Mrs. Ffoulkes's avowed object in her little volume is to stir up her readers to a contemplation of those higher things that belong to the treasures of the unseen world. She sings of the higher Spiritualism, and her verse should be welcome to Spiritualists. Some of the sonnets are of high merit. The story of Mary Sladen, a fisher maid whose lover braved the perils of the deep, and came out of the danger, is told with singular vigour and pathos.

One more example :—

IN MEMORIAM.

O take care, Lord, take care of my child,
Of my little one born to die,
Of my loved one that passed with a sigh
To the angels—so pure—unbeguiled.

Ta'en away at the giving, my Lord,
A flower pluck'd just e'er it bloomed
And a fair earthen vessel entombed
E'er the voice of the soul-life was heard.

Not on earth, not on earth shall it be
That my soul shall fulfil its desire,
And my life be thrice blest with the fire
Of a mother's strong love—full and free.

Not on earth shall I feel the warm touch
Of the gentle child-fingers that press
In a tender and loving caress :
O my God ! grief is much, pain is much.

Keep me strong, bear me up, I can wait
Till the hour when the spirit unbound
Shall arise, and shall list for the sound
Of her voice. She is there at the gate.

In the gardens away she is there,
In the sunlight of heavenly love
In the sweet children's garden above
In the land that's so wondrous fair—
She is there.

DEFICIENCY OF IMAGINATION.—The great majority of uncharitable judgments in the world may be traced to a deficiency of imagination. The chief cause of sectarian animosity is the incapacity of most men to conceive hostile systems in the light in which they appear to their adherents, and to enter into the enthusiasm they inspire. The acquisition of this power of intellectual sympathy is a common accompaniment of a large and cultivated mind, and wherever it exists it assuages the rancour of controversy.—LECKIE.

* Field and Tuer, The Leadenhall Press. Price 6s.

A REMARKABLE NATURAL SENSITIVE: MR. JOHN SLATER AT COLONEL BUNDY'S.

FROM THE *Religio-Philosophical Journal*.

A notable company of representative people gathered at the residence of Mr. and Mrs. Bundy, on Thursday evening, the 17th inst., to meet Mr. John Slater and witness such demonstrations of psychical power as might be evolved by the occasion. Of the sixty ladies and gentlemen present, nearly all were people who have made their mark in the world, and the names of a number of them are familiar to the country at large. The pulpit, the Press, the bar, the bench, the medical profession, and the banking interests of Chicago were represented, and members of several literary societies and clubs gave additional brilliancy and diversity to the assemblage. A preacher whose liberal theology, sweetness of spirit, and devotion to humanity have made his name a household word in America and given him a congregation surpassed by no other in the city, sat next to a veteran journalist whose sharp pen has punctured many a political pretender and whose keen sarcasm and deep probings have long been feared by respectable shams. A banker whose word disposes of an hundred million dollars or more every year, sat in pleasurable expectation near a lawyer who is feared by opposing counsel as are few in the profession. A prominent judge listened beside a lady whose brilliant studies of Goethe, Dante, and Spencer have given her an enviable reputation in literary circles. Another lady whose versatility, poetic genius, and piquancy as a writer give her entrance to leading papers and periodicals, sat facing a surgeon whose trained hand and great skill have carried him successfully through many a capital operation. On his right was a lady who has demonstrated that woman can gain fame and fortune as a medical practitioner and still remain sweet, lovable, and true to home interests. Episcopalians, Methodists, Liberal Religionists, Materialists, members of the Ethical Society, Positivists, Unitarians, and Theosophists were equally interested with Spiritualists in Mr. Slater's experiments.

To those who have given even the slightest attention to the study of psychical matters it will be at once plain that Mr. Slater had an environment not calculated to give him conditions favourable for the display of his powers. Mr. Slater is the most perfect sensitive—not the best trained—the writer knows of. He reflects the mental states of those about him, whether in or out of the flesh, as sharply and promptly as a French mirror gives back a shadow. He is a psychometer, a telepathic percipient, a clairvoyant, and medium for spirit intelligences, all in one. In the vast, ever-changing psychical world this young man is constantly acted upon as is a barometer or a seismograph during an earthquake in the physical world. He is a human, self-recording magnetometer, and registers changes too delicate for the physical senses, too subtle for the intellect to grasp. These psychomagnetic waves saturated with human feeling—hope, fear, doubt, criticism, scepticism, wonder, and every shade of emotion, and loaded with forgotten experiences from long closed cells in memory's storehouse—these waves come rolling in from every quarter toward this hypersensitive human register and make their record. This record Mr. Slater, as does any other sensitive, strives to formulate in language with varying success. When the word-picture is completed he is not always quite sure to whom it belongs, he cannot clearly see the connection; for the psychical waves continue to break over him, and he feels the never ceasing, ever varying touch of the register mingling new tracings with the old, loading confusion on confusion, and complicating the task of his intellect. In this swirling torrent of influences his mind must work with more than lightning-like rapidity or be lost in the surging chaos, unless happily—as is often the case—his spirit friends spring to his assistance and complete the effort.

Place such a human organism as Slater's in such a company as he met last week, composed of persons of marked individuality, strong will, and great intellectual force, and his task becomes a thousandfold more difficult than in a promiscuous popular audience such as is usually attracted to a public hall. Hence if the experiments on the evening in question resulted in any clear, well-marked tests the effort must be regarded as a great success. And such was the case. Mr. Slater was totally ignorant of who was to be present and had never seen one of the company before. He gave several excellent delineations of character, selecting his subjects, by accident or otherwise as one may choose to think, only from among the most distinguished

of the company. He described with much particularity several spirits, giving either the initials or first name. Some of these were fully recognised. In some instances what seemed to be mistakes have since been found correct; and in other cases where the person addressed failed to recall at the moment either incidents or individuals described, it all came back to their recollection after returning home. One example of this is all that space permits. Mr. Slater took a lady by the hand, then seized the hand of a gentleman, who was the lady's husband, and at once began to speak of an invention they were interested in. Looking toward the gentleman Slater indicated by the motion of his feet and body that he sensed the nature of the invention; he then referred to the business part of the matter, mentioning Washington, and the desire of the inventor to secure a specified sum of money. All this was admitted to be correct by the gentleman and lady.

In the course of the evening he returned to this lady, and with more than usual feeling described a spirit who had come to her for recognition. He said her name was Mrs. H., giving the initial only, then described a difficulty with one of her knees which made her lame, and said she had "passed from earth in giving birth to a little one." The lady looked blank but made no response, whereupon, as the medium was about leaving her, Mr. Bundy asked if she recognised any one in the description; she replied, "No, I can recall no such person. I do not recognise anything in it." The medium, seemingly very confident he had made no mistake, and chagrined that it appeared as though he had, redoubled his effort to aid the lady in recollecting the person, but without success. It seemed like a complete failure, the more marked because of the persistence of the medium, and the great desire of the lady to help him out of the trouble if she could, by a recognition. This considerably disheartened Mr. Slater, and no very marked example of clairvoyance or spirit influence occurred thereafter. The next day the editor of the *Journal* received through the post-office a letter from this lady, who, by-the-way, is not a Spiritualist, which is here given, demonstrating with reasonable conclusiveness, that the medium was correct.

Why didn't some one mention Mrs. Hatheway's name when Mr. Slater spoke to me of H.? She was my intimate friend, as also the friend of many present. She died in childbirth and was lame exactly in the knee as Mr. Slater illustrated. I am very, very sorry that I did not think of her. You must remember her; and that was exactly the audience she would delight in.

Mrs. Hatheway was a talented woman and a lovely character; many of the company knew her, and in years gone by had listened to her brilliant essays delivered before the Philosophical Society and various literary clubs.

After several days' reflection, and analysis of the evening's exhibit, and after voluntary confirmations since received from persons present, the writer is satisfied that taken as a whole and under all the circumstances Mr. Slater did remarkably well; and gave excellent proof of psychometry, clairaudience, clairvoyance, telepathy and direct spirit control or impression.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. John Hopcroft occupied our platform on Sunday last. The morning was devoted to answering questions on spiritual matters. In the evening we were favoured with a good address on subjects selected by the audience, and clairvoyant descriptions were given at the close. Mrs. Yeeles will attend on Sunday next at 11 and 7 p.m.—W. E. LONG, 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening, we had a very instructive lecture from Captain Serjeant, which was much appreciated. On Sunday evening next, Mr. Hopcroft will give a trance address, followed by clairvoyant descriptions. This will be the last meeting in the present year, and we hope that as many friends as possible will attend.—T. W. READ, Secretary, 70, Upper Gloucester-place, N.W.

FINCHLEY DEBATING SOCIETY.—On Tuesday evening next, at eight o'clock, the weekly meeting of this society will be held at St. Mary's School-rooms, close to Finchley Railway Station, when the subject for discussion is to be "Ghosts." Mr. Wansey Smith will open the debate by moving the following resolution:—"The phenomena commonly called ghosts have, in many cases, an objective existence apart from any hallucination on the part of the beholder." Visitors are invited to participate in the discussion, but will not be permitted to vote.

WHEN we walk towards the Sun of Truth, all shadows are cast behind us.—LONGFELLOW.

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 Ascension of Christ.—Mr. Justice Stephen and the Bishop of Carlisle.

To the Editor of "LIGHT."

SIR,—I will carefully avoid the infringement of your wise rule—to avoid purely theological controversy.

The first point to which I wish to refer in the discussion between these two eminent persons is one of evidence, not of theology. It concerns the authorship of the Four Gospels. And the second point is how we are to interpret the Ascension of Christ—whether it took place in the natural and earthly or in the spiritual and celestial body. The question here is not the fact, but the *manner*. As Spiritualists we cannot avoid the issue; and we have every right to discuss it.

As to the first point. The Judge had said that the Gospels were "by unknown authors," and he quotes in support of it the immemorial title—the Gospel not "by," but "according to St. Matthew" and the rest. The Bishop calls this "a curious statement." But surely the curious thing is that if the Gospels were certainly known to be by certain authors the title should be described as not *by* but *according to*. We find "the Epistle of Paul"—"the Iliad of Homer"—"the Orations of Cicero," not *according to*. The latter phrase seems to imply a secondary or derivative authorship—that, in short, it was the understood teaching of these illustrious persons, not their absolute writing.

The second point is this. The Judge had stated that the Ascension of Christ—though related in the Acts—was "not mentioned at all in the Gospels—except in St. Mark," and that passage was regarded by many critics "on independent grounds as a spurious addition." In the margin of the Revised Version we read—"The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

In dealing with this I remark a strange want of candour in the Bishop. He can see nothing surprising or at all remarkable in this scant notice or no notice at all of this most astounding and startling phenomenon by the four biographers. I can only account for this by the exigencies of his position. The orthodoxy of his brethren is very jealous and exacting. He could afford to make no concessions. The Bishop tells us how many years he has pored over these narratives, and yet he can see nothing remarkable in these strange omissions. But too frequent studying the same documents is apt to dull the mind rather than to quicken it. And if the mind is not altogether free, but knows the length of its tether, the Bishop's point of view is easily accounted for. He thus states the case: "I should be disposed to put it thus: that the Ascension is mentioned either expressly or by implication in each of the Synoptic Gospels."

Let anyone read the last five verses of St. Matthew, and he will see that the Ascension is neither expressed nor implied. "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted." There is absolutely nothing more. "And some doubted"—that is some even of the eleven "doubted." And then the writer deserts us—apparently himself sharing "the doubts."

How does the Bishop make out that there is any "implication" here? In this way: "because without some such event being supposed, the Gospel closes without any account of the Lord's final departure from His disciples." It is even so; there is absolutely no account of the final departure. We have no right to "suppose" anything—this would be pure invention, not reality. What accounts for the silence? The doubts of the writer, and therefore he leaves it unsolved.

I may ask in turn, how does the Bishop account for the writer begrudging the trouble of adding a few lines to assert and describe this marvellous apparition? Such silence would be most unnatural and unaccountable. More especially after the shame and humiliation of the Crucifixion they would have been eager and rejoiced to relate how their Master was visibly raised from the earth, and received with great triumph unto His Kingdom in Heaven. There was, indeed, an extant tradition that two such instances had occurred before—Enoch and Elijah. The first was thousands of years before, and the last

about 900 years. Was the translation, then, so common that it was not thought worth while to notice it?

In St. Mark the passage is of doubtful genuineness, and the phrase itself is of doubtful meaning—"He was received up into Heaven, and sat on the right hand of God." These two assertions are on a level—the elevation from the earth and the sitting on the right hand of God. If the latter was not seen, why the former? It may, therefore, only mean what we daily say, "he is gone to Heaven"—believed, not seen.

St. Luke deals with it thus: "And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven." In the margin of the Revised Version we read: "Some ancient authorities omit *and was carried up into Heaven.*" Some ancient authorities omit *worshipped Him,* and St. Luke's assertion is that He "stood apart from them"—that is, He vanished, and was no longer seen, and the "being carried up into Heaven" was probably added by an editor, or was likely enough a gloss in the margin of the manuscript, and afterwards transferred into the text, to make the thing complete—an inference, not an observed fact. The "parting" or standing aloof was the last thing seen.

St. John wholly omits all allusion to the scene. The break-fast on the sea-shore was thought worthy of detailed commemoration, but not this. What is the Bishop's remark on this? He makes the cool comment that "there is nothing more surprising in St. John's omission of the Ascension than in his omission of the birth." This is surely disingenuous. For the birth was in the natural manner, whatever the Conception may have been, whereas this, as the orthodox believe it, was wholly abnormal—a sublime and startling apparition—yet most unaccountably either wholly omitted, or slurred over in a brief and insufficient phrase where it is supposed to be related.

All this presents to us Spiritualists no difficulty whatever—as we believe that Christ, after death, appeared, not in His earthly and natural, but in His spiritual—supernatural—body, and that, therefore, He was not seen by the natural eyes but by the opened and spiritual sight. Thus that He was seen not naturally but *clairvoyantly.* We are not hampered and misled by the absurd and monstrous assertion of the Anglican Church's Fourth Article: "Christ did truly rise again from death and took again His body *with flesh, bones, &c.*—wherewith He ascended into Heaven and there sitteth," &c., &c.—still with flesh and bones. Well may the Bishop feel disconcerted.

G. D. HAUGHTON.

"The True Religious Feeling."
To the Editor of "LIGHT."

SIR,—In your last issue I was struck by several sentences in "1st M.B. (Lond.)'s" article, which are the expansion of his first idea, viz., that "the true religious (devotional) feeling is most nearly approached on earth by sitting in a fine cathedral and giving way to one's feelings." I have found this to be for myself so near the truth that I had already thereby been forced to expression, as in the three verses following. There is, of course, one higher form of devotion—not, however, of the same passive kind—and that is, the actual doing of work for one's neighbour.

AT DURHAM.

From out the streets I strayed one day
Into the dim cathedral's aisles to pray,
And bending down, the angels dwelling there
Did whisper peace. E'en God Himself drew nigh
In adoration when I gazed up—where
The vast round window of the nave on high
Shone on, sign, centre of pure radiant light,
Whence streamed, as from God's holy sight,
An influx of celestial love.

Then, as my soul illumined, yet acute
With yearning pain through aspiration mute
And unexpressed, grew faint, I heard sweet sounds
Which, spreading from the organ-loft, now bore
My thoughts in speech that far surpassed the bounds
Of words, up to the very bar within Heaven's door:
There seemed the pleading of the just who sued,
Or utterance of some great multitude
In efflux of deep human love.

O would that I fresh words and voice might find
To touch the thronging crowds: would that my mind
Could grasp the tones of some strong instrument
To strike anew the undying Hymn of Praise
To God, as this true player in his sacrament
Of sound. Would that some souls in devious ways
I might uplift by my poor love, so let
Our lives together grow for ever set
In conflux of unending love.

In the perfect cathedral there is an exquisite harmony; its gloomy aisles may be taken as typical of the world in which we

dwell; the arches spring pointedly up into the heavens, into the infinite "blue"; the prayers of man ascend in broken voice, or in the far more perfect speech of music. Nor is the symbol of God's answer absent, for the Divine glory streams down to man through the illuminated glass; and the great windows, in the form of a complete circle, are the emblems of eternity, in the centre of which sometimes even may be found the Hebraic lettering for God, and whence from the centre to the circumference radiate the divisions of light! In Notre Dame the windows are thus chiefly in circular form, every circular resting on the apex of each arch—the arches, therefore, representing the up-reaching of humanity unto infinity.

When one receives the impression of the many other latent ideas hidden in this, the noblest of all architectures, one wonders if they existed clearly in the minds of the original authors of this style. Did these men work blindly; or rationally, receiving hints, perhaps, from nature, from the intermingling and arching of the tree-tops; or *were they inspired?* I think, myself, they created more than they themselves knew.

On the other hand, it is quite possible to reverse the analogy, and to say that the world is one grand Gothic cathedral, of which every portion, every line and form, show a Divine inspiration. This is the key to the understanding of nature, and, whether it be the mountain summits, the flowers of the meadow, or the drops of dew glistening on their petals, these all express the same infinite tendency, a reaching unto more exalted things in more exalted form.

I am only thus adding to what you yourself have referred to in the very article succeeding "1st M.B. (Lond.)'s," quoting the late George Dawson:—

What is the office of art, of poetry, and of imagination, but to make men see that all nature is simply sacramental? So it is and men do not see that it is all a cup filled, if man will know it, with heavenly wine. To the wise man nature trembles always with God.

Such a wise man must have been Horace Smith, who writes as follows:—

My voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath cloistered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer;

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn,
Which God hath planned;

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,—
Its choir the winds and waves—its organ, thunder—
Its dome, the sky.

There, amid solitude and shade, I wander
Through the green aisles and, stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God.

I do not know if the foregoing letter is quite in the spirit of the contributions you desire or can find room for; if not, kindly forward it to your able correspondent already mentioned, so that my writing may not have been quite in vain.—
Yours truly,

Paris, December 11th.

J. M. T. (ARTIST).

Who is Christ?
To the Editor of "LIGHT."

SIR,—On the page opposite page 1 in the large edition of *Cruden's Concordance*, by Youngman, can be seen the 198 different names, &c., of Jesus Christ, to which my letter of 23rd ult. alludes.

The passage in John xiv., to which I asked leave to call your attention in the same letter, was either misprinted or misquoted by me; the numbers of the verses should have been 12-24. I was desirous of showing—through the words of the Christ incarnated in the Nazarene—the kind of Spiritualist to whom the Christ (or combined Spirits of Wisdom, Love and Truth) directly promises to manifest Himself (see verse 21); and also to whom the Spirit comes, and with whom He makes His abode. (See verse 23.)

It must be borne in mind that THE ABSOLUTE, *i.e.*, "the Father" or "God," is "Spirit" (see John iv. 23, 24); or, more comprehensively speaking, the terms "Father" and "God" should be used by us to designate Spirit alone. The truth of this can clearly be perceived through a consideration

of the words of the Nazarene, whom professing Christians acknowledge to be the Son of God as well as the Son of man. Spirit is all!—the “one God and Father of all, Who is over all, and through all, and in all.” (See Ephes. iv. 6.)

I do not quote the Bible as does an orthodox Christian—who too often asserts what he denies and denies what he asserts—for whom I have the greatest pity; but it is my aim to endeavour to show forth the beautiful clearness of the grand spiritual facts contained in what is undoubtedly the revealed Word of God.—I am, sir, yours in the Spirit of Truth,

London, December 11th, 1887. WM. C. ELTON SERJEANT.

Illness of the Crown Prince of Germany.

To the Editor of “LIGHT.”

SIR,—I address under this date to the editor of the *Londoner Zeitung Hermann* a letter, the translation of which into English I beg that you will kindly insert in the columns of your well-known paper.—Yours obediently,

L. STRAUSSLER.

TO THE EDITOR OF *Londoner Zeitung Hermann*.

SIR,—As everything in reference to the illness of His Imperial Highness the Crown Prince of Germany has created great interest, kindly allow me to say some words on the matter through your valuable paper.

According to what was contained in a communication of the Berlin correspondent of the *Standard*, as coming from the famous Professor Virchow, and published in the number of this paper of 5th inst., “from all that the physicians consulted in the case have hitherto published in reference to the actual state of the local malady, no opinion at all certain is capable of being formed by the most conscientious expert as to whether the disease is cancerous or not, nor even whether the so-called new formation is at the old place, operated on last summer, or elsewhere. The last examination by Drs. Schröter, Schrader, and Krause was impeded by the œdema, but their later bulletins are not unimpeachable. On the contrary, the examination showed that the reddish-brown flakes brought from the throat, and especially referred to in the bulletin of the 19th of November, consisted essentially of particles of food. The doctors further mention that the cancerous growth diminished after that vomiting, but a really cancerous swelling is no more capable of diminishing from such a cause than a tree is able to shrink.”

It is impossible to give more support than that derived from the preceding lines to the statements contained in Mr. Omerin's interesting letter on the same subject inserted in *Londoner Zeitung Hermann* of 19th November last. But what is astonishing is that the last examination of the part affected which was to have been made by Drs. Schröter, Schrader, and Krause was impeded by the œdema. Could not then these three eminent men, selected from among the most distinguished professionals of Europe, remove the swelling? Could not anybody else remove it? And if no one was able to produce this comparatively trifling effect, how could it be expected that the illustrious patient should recover from his illness except by the energy of his own strong constitution? When I was, two months ago, so ill from a throat affection as to be very nearly suffocated on account of the great swelling, and was in consequence in a very feverish state, Mr. Omerin was called to attend me; he removed the swelling and the fever in about an hour, leaving me quite free from both. Why, then, should not the great men in attendance on the exalted patient have done the same? The real fact is that the whole history of the illness confirms in an incontrovertible manner the correctness of the statements and reasons given by Mr. Omerin in the letter to which I have referred.*—I am, sir, your obedient servant,

75, Welbeck-street, Cavendish-square. L. STRAUSSLER.
December 12th, 1887.

“Elementals or Nature Spirits.”

To the Editor of LIGHT.

SIR,—“Nizida,” in his last paper upon “Where Does the Danger Lie?” the forcible and salutary warnings in which I strongly commend to the consideration of all Spiritualists, alludes to “Elementals, or Nature Spirits, as they are sometimes called.” He says that we know very little about them, but I should be much gratified if he would kindly tell us upon what grounds that small amount of knowledge is based. However little “Nizida” may know about them, he seems very

* This letter appeared in “LIGHT” of November 19th last.

certain of their existence, for he says it is as impossible to avoid them as to avoid the air we breathe. I have frequently seen references made to them in Spiritualist literature, but never any explanation of their nature, constitution, or functions. I have seen them described as sub-human, but I cannot conceive of any spirits apart from humanity if we understand by that term the aggregate of all sentient and intelligent being throughout the molecular universe. If they are nature spirits, then, as nature is only God in manifestation, they are the servants and sons of the Most High, and fulfil His word. Surely “Nizida” cannot believe in the existence of genii, fairies, *et hoc genus omne!* Is there not variety enough, malignance enough also, in the spirit land to enable us to dispense with any belief in these un-human spiritual agencies?—Yours faithfully,
December 12th.

H. B. L.

Will v. Passivity.

To the Editor of “LIGHT.”

SIR,—Allow me, through your columns, to thank “Nizida” for the sensible hints given in last week's “LIGHT,” on what appears the most important subject of discussion yet ventilated in your valuable paper. For even if such views are dissonant from the cherished doctrines of many Spiritualists, naught but good can come from a thorough sifting of the question, each contributing his mite of evidence or theory for or against, no matter how crude the latter; for we know that the surest way of imparting instruction is to discover the errors of a pupil. The point of debate is this: Is obsession good or bad? By obsession is meant the lending of one's body to “controls” for the manifestation of phenomena, such as materialisation, trance-speaking, and automatic writing. What are “controls”? Can we say that the surrendering of all our faculties to such is good, because what they say and write appears to be good? Is this a sufficient trying of the spirits? Or, because an assertion is verified, does that prove the intelligence reliable? Or, further still, is obsession, even by a good entity, desirable?

Now, sir, the following three suggestions seem to me to cover most of the ground. First, the theory that the majority of the phenomena, especially the materialised forms of the dead, are produced by elementals; that at death, just as the physical body dies, so dies the astral, and the one is as dead as the other; that this astral shell, with which readers of the classics are so familiar—this fitting, aimless casket, is galvanised into life by the psychic force of the medium, or circle, or by elementals, by those entities which swarm on the astral plane, and whose existence seems to amuse some of your contributors so vastly; and that such manifestations, instead of being a reunion of friends and relations, is as unjustifiable a disturbing of the dead as the galvanising of a corpse in a grave. May I here earnestly entreat those of your readers who can give information about elementals to now come forward and help with their experience, and by giving the titles of books where such information is to be found? The second suggestion is, that some of the phenomena are due to the influence of adepts, either living or dead, of the right or left hand path; and the third, that some of the communications proceed from the higher self. I can do no more than mention these suggestions, each of which, in explanation, would require space, which my ignorance would be little justified in taking from those whom I now call upon, in the name of my ignorant fellows, to come forward and help us.—I am, dear sir, yours truly,

G. R. S. M.

TO CORRESPONDENTS.

M. S.—Next week.

ERRATA.—I observe two errors in my letter of last week which I do not think my manuscript is responsible for. “Paine” is spelt with a “y” and thus may not be recognised as the “author-hero of American Independence.” The other is the “giant of Materialisation,” instead of Materialism. I presume the printer is to blame.—ROBERT COOPER.

FOR one man who can stand prosperity, there are a hundred who will stand adversity.—CARLYLE.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive “orders” through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

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. Elliottson 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 Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, 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.R.S.

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

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

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

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

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

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

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, 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.”