

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The "Société Magnétique de France" have conferred on Mr. Stainton-Moses the title of Honorary Corresponding Member. The Society proposes to enter on an extended experimental study of psychical and kindred subjects, and questions bearing generally on human progress. Among its members and correspondents in France are Doctors Ochorowicz, Moricourt, H. Vigouroux, Reignier; Liébeault of Nancy, Perronet of Lyons, Ripeault of Dijon, and some hundred others who interest themselves in these subjects; many, who have made hypnotism and animal magnetism a prolonged study. Among foreign corresponding members there is in London Mr. Crookes, F.R.S.; in Liège, Professor Velbœuf; in Geneva, Professor E. Yung; in Berlin, Max Dessoir; Dr. Anfossi at Genetz; Dr. Bourada at Rome; Dr. Litoguart, of New York, and M. Aksakof at St. Petersburg. The Society has thus its members in all parts of the world. It possesses a special library of more than 4,000 volumes, and nearly all the journals devoted to its specific subjects that the world produces. It is housed at 5, Boulevard du Temple, Paris.

I have many inquiries as to what is told us of the character of the future life, and some correspondents go so far as to ask for books that will give some idea of its nature and surroundings. Apparently similar questions are addressed to my contemporaries. The *Religio-Philosophical Journal* thinks that "Andrew Jackson Davis's writings are valuable and suggestive, yet not infallibly authentic." The Editor recommends further Mrs. King's *Real Life in the Spirit Land*, Dr. Crowell's *The Spirit World, its Inhabitants, Nature, and Philosophy* (though with some mental reservation), Miss Shelhamer's *Outside the Gates* (lately noticed in "LIGHT"), and mentions Isaac Taylor's *Physical Theory of Another Life*, and Drummond's *Natural Law in the Spiritual World*. The two last mentioned works are on a totally different plane of thought from the others. They profess to speculate only. There are others that profess to record, but personally I do not find the records instructive or true (*i.e.*, to my conceptions), except when (as in the case of the visions I have recently published) they manifestly embody allegorical teaching. I suppose the harmless necessary cat that lies at my side and takes an interest in my writing, so far as my movements go, and no further, has more idea of the world in which I am than any man has of a world of spirit into which he has never been intruded, and whose realities it is impossible to translate into terms of his language or conscious thought. Some of us see glimpses of this world, have communion with some of its inhabitants now and then, and are actively conscious that it lies all

around and about us. It is when some of its inhabitants, who are not so wise as some others who decline, try to tell us of their lives and doings, that we find how limited is our language to convey ideas so new. Not only do we get no very clear conception of what is sought to be conveyed, but the descriptions vary so much as to suggest imaginative effort, rather than description. We are thrown back on a belief that the dwellers in one state cannot comprehend the conditions of life in a state wholly different, where the man is differently conditioned, and where he is adapted to new surroundings in a new and perhaps little understood manner.

And this, so far as I can see, makes no detrimental effect on my belief that there is for me a future state to which I am growing up. I have demonstration of that fact, if I have scant knowledge of the conditions to which I am going. Nor does this admission (*valeat quantum*) of ignorance of detail affect at all my general knowledge of the laws of development which have made me what I am, and which will surely make me something different in my next state; but different only in degree, in development, and in growth, as I am now other than I once was in a previous condition, and even than I was ten years ago in this. I cannot but think that the analogies of the great doctrine of Evolution will affect our beliefs as to our future. All the analogies point to steady growth and development. We have physically grown to what we are—some more developed even now than others—by virtue of a prolonged series of changes and causes which would have been almost imperceptible at any given time. The soul surely has had its growth and development too. Its unremembered changes have made it what it is, and its next training-school will, by all natural analogy, be a step (and but a short one) from and in advance of this. Those who look for violent change probably err: but the conditions of life are (probably, again, for I go no further) so different as to be unintelligible to us in our present condition in this world. The great fact remains that I shall be there what I make myself here, and I will wait in patience till I see the result. A very slight change in our physical constitution would make a very great change in our conscious life. There is reason to believe that a great part of our complete consciousness is not in evidence in our waking life. It may even be that this which we call earth-life is only a portion of a much larger life that our spirit is now actually leading. Even if the external life be a failure, as the immature fruit that does not ripen, may it not be that the spirit will persist, and, out of all of us, none fail beyond the grave and drop into nothingness?

The *Religio-Philosophical Journal* (January 7th) contains a notice of my *Spirit Teachings*, appreciative and discriminating, from which I transfer, with my thanks, the following remarks:—

"Very often the question is honestly asked, 'Why does the spirit-world give us such trivial and foolish communications?' 'Why must we sort over so much chaff in order to find even one

grain of wheat?' The question is a pertinent one, but to explain it fully would take too long an article and possibly then be very unsatisfactory to many. Those who have carefully, patiently, and fairly sought the higher truths, have found them, and there are thousands who can truly make answer and say that every one who asketh receiveth, and everyone who seeketh findeth, and whoso knocketh to him it shall be opened.

"For the benefit of those who have honestly stumbled over such vain and foolish communications, I wish to call attention to a very remarkable book lately published, called *Spirit Teachings*, and to give some extracts therefrom to show the general trend of the work. Very many of the mooted points oftenest cited against Spiritualism are here discussed and explained from the Spirit standpoint, and the whole book is filled with statements of moral ethics of a high order—indeed the 'wheat' is so abundant that the 'chaff' is hard to find."

The extracts given are such as to convey a fair idea of the character of the teaching, and of the moral elevation preserved through its every page. After citing one long extract from a communication on the Mission of the Christ, the critic goes on:—

"Will you read the Sermon on the Mount, and may I quote to you what Paul says in Colossians iii. 12 (I give the literal version of Tregelles)?

"Put on, therefore, as chosen ones of God, holy and beloved, tender affections of compassion, graciousness, lowliness of mind, meekness, long-suffering; bearing with one another, in favour forgiving one another, if perchance anyone against anyone have a complaint according as the Lord also in favour forgave you, thus also ye, but over all these things, love, which is a uniting-bond of completeness. And let the peace of the Christ be acting as umpire in your hearts, into which also ye are called in one body; and become ye thankful."

"I ask in no carping or critical mood, is not the Church of the present further away from Jesus and Paul than is the spirit-teaching given through a medium of this day and generation?

"I make no apology for the length of this article—the subject is important and worthy—and I propose to give you one or two more papers with extracts on the subjects of Character, Good and Evil Spirits, Penalty and Compensation.

"DOREMUS."

As I am writing about a work, in the production of which my part was wholly instrumental and secondary, and respecting which no credit is mine, I may write a little more freely, and express my great thankfulness that what was helpful to me has proved eminently good as spiritual food for others. The book, which I so reluctantly published, has gone forth to all lands, and my correspondence bears most touching testimony to the help that it has given to many whom I shall never see in the flesh. I care much for that. I care comparatively little to dwell on the phenomenal nature of its production; and less than nothing for the very few and wholly unimportant critics who sniff brimstone in its contents. They are to be counted on the fingers of one hand; the others by numbers great now, and greatly increasing.

CONVERSAZIONE OF THE LONDON SPIRITUAL ALLIANCE.

The forthcoming assembly, to be held on Thursday next at the Banqueting Hall, St. James's Hall, promises to be of exceptional interest. The Rev. J. Page Hopps is announced to deliver an address on "Our Ideal Holy Ghost." Mr. Page Hopps is always an attractive as well as an instructive speaker, and we hope that he may find a large audience to listen to him.

ANGELS IN THE HOUSEHOLD.

How sweet it were, if without feeble fright,
Or dying of the dreadful, beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know forever.

—LEIGH HUNT.

ASTRONOMICAL THEORIES.

"Sachons que l'éternité est derrière nous comme devant, que l'espace est le théâtre d'une succession et d'une simultanéité imaginable de créations. Telles nébuleuses que nous distinguons à peine dans les lointains du ciel, sont des agglomérations de soleils en voie de formation."—Allan Kardec's *La Genèse*, p. 122.

Some little time ago there was an article in "LIGHT" on "Cosmic and Spiritual Ether," signed "1st M.B. (Lond.)," which interested me very much, and to this assertion in it my thoughts gave emphatic assent [supposing that revelations of truths, and not the so frequent misunderstandings of truth, are spoken of]: "Revelations are made from time to time which are invariably met by opposition, ridicule, and rejection; but which, as invariably, soon become accepted as truths."

How much might men of science learn if they had not bandaged their intellectual eyes with scorn! Even those who are wisely humble enough to believe that "a man can receive nothing except it be given him from Heaven" will refuse any such gift not sent through proper channels; by inductive reasoning, for instance, or verbal "authorised" teaching by voice or print. I think our scientists will be much surprised when they discover on the other side how really fruitful suggestions have reached them—by what "anomalous sources," as they now deem them, their minds have been fertilised and led forward.

When reading the editorial notice of Mr. Norman Lockyer's theories in "LIGHT," I was led to think why what has been so much written about lately as a novelty did not strike me as at all new; and to account for this impression I turned to a curious German book, published seventeen years ago by the Baroness Von Vay, in which her spirit instructors seem to me to have taught as fact, and with full detail, what is now welcomed eagerly as an hypothesis.

It has long surprised me that this book, *Geist, Kraft, Stoff* (*Spirit, Force, Matter*), has not been translated in English; for it is full of curious and previously unobtainable information. [Unaccredited, no doubt, but so was Böhme's and Swedenborg's, whose profound mines of knowledge are now so steadily rising in the market of nineteenth century intelligence, and so surely destined to be at last valued as inestimably precious.]

I venture to offer a few samples from it bearing upon the formation of worlds; translated clumsily enough, but to the best of my power when accuracy was the main point to secure. It would be impossible to weight the pages of any periodical with more than a few extracts; but thus read, without context, I fear no justice will be done to the chapters from which they are taken: should they send any reader to these my trouble will not be thrown away.

"The material expression of God is primeval light. As all intelligence manifests itself by something in order to produce effects, so does God manifest Himself by vibration as force, and primeval light as matter (or substance)." (Page 2.)

"The first creation of primeval light we call Od*light, which we will designate a second light." (Preface.)

"Primeval light has no rotatory movement, it acts by vibrations." (Page 2.)

"The primeval suns rolled simply round the non-rotating vibrating primeval light. They were filled with powers of attraction and vibration, that is to say of recipient and generative force: imparting these to the world germs they developed them into world embryos—to embryos which grew, and by a two-

* I think a term used by one of M. J. Roze's teachers, "fluide lumineux," gives one a better imagination of what Od light is, than any to be gained from Reichenbach's attempts to define what he means by it. He occupied fourteen pages in Part II. of his *Recherches* in telling his readers what Od is not; but as to what it is, seemed himself still uncertain. (See page 298.) "Whether magnetism, diamagnetism and Od shall one day prove identical, or solid distinctions shall remain between them, is a question of which the solution appears to me to lie at present at a considerable distance."

The question which naturally occurs to one is, did not the unseen teachers of Madame Von Vay find the word Od lying about in her mind—so to speak—with no precise conception attached to it; and use it for their own purpose, in their own sense, as they are wont to utilise other mental furniture?

fold rotatory movement further evolved themselves. The primeval suns gave to these embryonic worlds light, Od light and fluid." (Page 24.)

But these world germs must be accounted for, ever so briefly, before we pursue their history. The antagonism of mighty rebel spirits, according to this teaching, originated their twofold mode of circling around the primeval suns; which, because of their rebellion, had cast them out, but to which they were yet held in subjection by attractive force:—

"By this double rotatory movement—repulsive and attractive—the fluid of these antagonist spirits was divided into little drops or balls, out of which, as we shall see, worlds arose: in that stage they were only germs of worlds." (Page 21.)

"These incipient worlds were egg-shaped—like a soft egg in the hen without a shell. The magnetic electric fluid is similar to white of egg. They were semi-transparent, pointed egg-shaped embryonic worlds, enlightened and warmed by the primeval light; provided with an atmosphere of their own by Od light, and fertilised in two ways by magnetic fluid. They turned on their own axis, revolving round primeval suns." (Page 25.)

Then follows an account of world formation in fuller detail, and of the rebellion of opposing spirits who caused volcanic cataclysms in these suns, which, in consequence, expelled them in fiery rings or belts (*Feuerreife*). The previous rebellion had caused an antecedent chaos, but

"God cannot anger Himself, for He is unchangeable in His properties, and, therefore, in His love: so He did not destroy the first of the fallen ones who had proceeded from Him. In this second fall He only let the existing laws of nature prevail, and this law cast them out." . . . "The law of regular rotatory motion and regular magnetic and electric development proceeding, separated the irregularly thickened electric fluid with the rebel spirits in the form of fiery circles." [As is fully explained, these mutinous spirits had caused this unnatural condensation.] "This separation was according to natural order; for the laws of nature tolerate nothing contrary to it; whatever is, it rejects by natural action." (Pages 48, 49.)

"These fire-rings were not lost in chaos. The fluid found an arresting influence from the immortality and indestructibility of the rebels, and also in their mother-worlds to which they were bound by attraction, and remained bound. So, though cast out, they found themselves rotating round the mother-suns, fluidically and atomically divided into small molecules." . . . "By the first fall a fluidic chaos originated; in the conflict of forces at the second, the first worlds threw off the fiery circles, after which transaction peace and harmony once more prevailed. These worlds now became mother-suns when they found their outcast rings of fire circling around them still as world germs." (Page 49.)

"The rebel spirits could effect nothing contrary to Nature's laws, and were obliged to conform to them; thus the evolution of these shattered fire-rings went through the same gradations of development as the earlier embryonic worlds already described; only all was in a thicker, more material state. Out of a molecular state germinated embryos of new worlds; these germs were electrically loosened from the rings in spiral movement, and at first hung around the worlds as satellites. They stood in planetary relation to their mother-worlds; and received telluric light from the second order of suns; which to them was solarific." . . .

"World germs could not find simultaneous development from the fire-rings, for all had to go in a spiral movement under the influence of rotatory progression: and thus in the spiral orbit molecules were formed into germs, in its further course to egg-like bodies, these by the same methods to comets, then to simply rolling worlds, and at last to regularly rotating suns." (Page 52.) "So does endless life evolve itself in a continuous creation of worlds." . . . "Collisions occurred in a spiral circuit from impeded force caused by the molecules of shattered worlds. But as the laws of nature work on and on, nothing could become lost or annihilated; and thus these atoms found themselves rotating and agglomerating themselves again to form new worlds." (*Ibid.*)

[When quoting mediumistic announcements, I am quite aware of the frequently awkward, tedious wordiness of their style: but we do not expect anything of good style in telegraphic messages, and though the brevity of these does not characterise them, they are alike in wanting all conditions essential to a good style.]

Both in Allan Kardec's chapter on *Uranographie Générale*, and in *The World of Spirits*, by M. J. Roze—one published in 1868, and the other in 1862—there is much that agrees perfectly with these scientific doctrines; but I doubt if

any one reading them with care and *candour* would for a moment suspect that the ideas found in *Geist, Kraft, Stoff*, were borrowed from either. In one passage of Kardec's book (*La Genèse*, page 130) I find a helpful answer to a question which might naturally be opposed to the theory regarding broken up fire-rings, "How about the rings of Saturn?"

"This ring" (one of them in particular being mentioned) "is indeed the result of a detachment effected in primeval times in Saturn's equator." . . . "The ring of Saturn was formed in all its parts with homogeneous molecules already, probably in a certain stage of condensation, and it would thus continue its rotatory movement in the same way, and nearly at an equal pace, as that which impelled the planet. If at any one point of this ring there had been more density than at another, one or many agglomerations of substance would have been suddenly formed, and Saturn would have had so many more satellites."

M. J. Roze has a great deal to transmit from his spirit teachers about *incrustation* as the means of world building. Our earth, they say, was formed of four of the five satellites which originally surrounded a planet,—itself "come to the highest degree of perfection of which it was capable; and transformed it left its place." . . . "The planet disappeared, attraction drawing one towards the other produced its effect, and united these four." (*Mondes des Esprits*, page 54.) Of the fifth satellite, we are told the moon of our earth was made.

In all three of these courses of instruction given by spirits, great stress is laid upon the various fluids of the primeval suns and planets and to my ignorance of the received opinions of astronomers, the axiom "attraction is proportionate to fluidic wealth," seems a hint of no small value now that the formerly received opinion of attraction among heavenly orbs being in exact proportion to their relative distance and size, is called in question, I am told, as unsufficing to the requirements of fact. It is of course beyond hope that scientists should deign to heed what spirits teach—in spite of Mr. Edison's experience as a discoverer—otherwise one would like to draw their attention to such a sentence as this:—

"Attach the greatest importance to this question of fluids; it is to a great degree the most powerful agent of the will of the Creator; and if it was completely known by you, you would have the key of Creation." (Page 98. *Ibid.*)

Considerable attention was last year attracted to an article in the *Nineteenth Century*, for September last, by Mr. Norman Pearson, entitled, "After Death." On reading it I remembered the Baroness Von Vay's teachers, and wished that this very subtle thinker had had the benefit of their suggestions. In such passages as these, he so nearly approached—without finding—the clue they give to problems he leaves unsolved:—

"Given colloid matter of a certain complexity and a high mobility caused by the thermal conditions of its environments, we may well suppose that the polarities of its molecules might fluctuate to a degree that would produce corresponding modifications of its character; and this, with the motion supplied by molecular vibration, would constitute a moving equilibrium almost sufficient to bridge the gap between animate and inanimate existence."

To fill that gap he brings in Mr. Clifford's "mind-stuff," and thus tries to draw a little nearer to a material origin of conscious life:—

"When molecules are so combined together as to form the film on the underside of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience."

But whence came the mind-stuff? In the 2nd and 21st chapters of *Geist, Kraft, Stoff*, this mind-stuff, which, according to the Baroness Von Vay's instructors, pervades every least atom of matter, is accounted for, and that in a mode which satisfies my intelligence to a degree no other theory on this point ever could. The pages of "LIGHT" must not be burdened with anything so complex, nor would samples from that part of the book give any fair notion of

the teaching referred to. That it is written in German and not yet translated for English readers is not, I fear, the greatest bar to its acceptance; it is so much out of keeping with modern fashions of thought as to recognise in God the Fountain of all life; and like our Bible to tell of the rebellion of mighty spirits antecedent to the creaturely existence of man. Such old world ideas are not likely to find favour with modern philosophers who ridicule belief in any devil as an obsolete bugbear of ignorant times—a phase of thought which is surely the *chef d'œuvre* of those unseen adversaries who so easily biologise unwary souls. I hope I may be forgiven for quoting Franz Baader's warning on this head;—himself a deep thinker, and most hostile to weak-minded conventional piety.

"The present profound ignorance of men as to this" (black magic), "an ignorance which goes so far as to deny the existence of those dark powers, proves nothing else than the very low position to which they have fallen with regard to these powers;—from being co-workers and co-scientists, having for the most part sunken to be the blind tools and puppets of demons."*

But it was in the earlier part of the present century that he wrote thus. Even on this point the tide of knowledge is rising—experimental knowledge—I am afraid, as well as theoretic.

A. J. PENNY.

HERMES: A SEQUEL TO "HAFED, PRINCE OF PERSIA."

We are indebted to Mr. Hay Nisbet, of Glasgow, for compiling this interesting volume. It is a sequel to a book published in 1876 under the title of *Hafed, Prince of Persia*, a marvellous production from whatever standpoint we look at it, a book which created considerable interest at the time, and some little controversy. The medium, David Duguid, through whom these records come, is a plain working man, of little education from ordinary channels, and his first abnormal productions took the form of spirit drawings and paintings, which were produced both in the light and in darkness,—some done by his own hand while in a trance state, others direct,—most of them under test conditions.

Sitting together in circle, trance-speaking and direct writing in English and foreign languages were developed. A harmonious group of friends then took to regular weekly sittings, to which a most interesting reference is made in the *Introduction to Hafed*, which should be carefully read in order to gain a clear understanding of the conditions under which both these remarkable books were produced.

Hafed, it will be remembered, consists of the records of 146 sittings, the first forty-six purporting to be the earth-life of *Hafed*, during a large portion of which he was the companion of Jesus Christ, suffering in the end martyrdom in a den of lions.

The end, which is most vividly depicted, introduces spirit aid and a glorious throng of the Heavenly Host led by

"One with stately step, whose head bore a crown, the diamonds of which were brighter far than mortal can describe . . . As he approached, I perceived it was my Prince, the Blessed Jesus . . . the den had been transformed into a palace, and the hungry heasts . . . into holy beings."

But the day's horrid sports succeeded. Two frail old men were standing calmly before the assembled thousands. A lion and tiger as they sprang upon them were both struck down at their feet by the Angel; other animals would not approach them, until the time came when they were permitted, when strengthened by prayer to the Great Spirit *Hafed* and his friend asked to be received by the Great Prince. On their knees their frail bodies met the attack of the lions, without any consciousness of pain, and

their spirit friends, amid heavenly music, received them as martyrs for Jesus. The following séances record life in the spirit world, and communications from *Hermes*, an Egyptian priest, who also refers largely to the earth-life of Jesus Christ, and then "fell asleep." "When I opened my eyes, before me stood my beloved father Issha; I was at length in the paradise of the blessed," where he is received by Jesus, his beloved Master.

The *Sequel*, now under review, opens with communications from *Hermes*, referring to his missionary labours. It occupies thirty-four evenings, and so charming are the records that, if not true, they *ought* to be!

To treat this book as veritable history would be as erroneous as to put it aside as entirely born of the imagination. The recorder himself refers to "utterances confused or disjointed" which he has wisely omitted; and to other difficulties of communication. The medium, *Duguid*, in his trance state, seems frequently to *look* at the communicating spirit and read what that spirit wishes to convey. He then—unlettered man as he is—puts the ideas thus conveyed into his own language. The *spirit* of the communication from the Persian spirit, *Hermes*, is probably true, even if it may sometimes be symbolical, and is thereby liable to misinterpretation. These difficulties enter into all spiritual communications, but more especially those given through automatic or trance mediumship. Faults in the transmission of foreign languages, for example, under these conditions, can only be held to be *venial*, but by no means necessarily indicative of fraud to candid inquirers; while to those familiar with the *modus operandi* the wonder is there are not more faults than there are. It is remarkable also that these defects decrease and often disappear as the sensitive becomes more easily controlled. This was the case with *Duguid* as to the direct writings in many foreign languages in the earlier period of his mediumship. We cannot tell how far his latter trance utterances have perfected themselves in this book.

Hermes starts on his missionary journey in company with *Ion*, a rich merchant; and for over 200 pages, which contain the record of thirty-four séances, we are charmed with descriptive travels through Egypt, Arabia, and Persia, sparkling with Oriental and Celestial scenes, brilliant little lyrics in which we can almost hear the angels sing! Speaking in other tongues, as the spirit gave them utterance, *Hermes* and *Ion*, with their camels, go on, literally led by the spirit. But let *Hermes* speak of his first journey:—

"We usually met in a circle for morning devotion beside a few date trees in the neighbourhood of an encampment. The hours of that service in the desert were, to some of us, as happy as if we had spent it within a fine hall. We knew we were surrounded by Heavenly beings. We were not unprotected, and we felt assured our guardians would not leave us. The Arabs used to look on, and wondered what we were about. At one of these meetings *our own men* began to lose the meaning of what I said in my address, while the Arabs around seemed evidently to understand me." (The italics are ours.)

After one of these meetings an Arab chief came one night to their tent,

"and spoke earnestly concerning what I had been preaching. At first I did not understand him, and he got wrath, thinking I was making a fool of him. My friend *Ion* tried to explain . . . and then acted as my interpreter while I spoke and showed the chief that it was by the power of the spirit world I was enabled to speak their own language to his tribe. . . . His eyes began to open and he asked me to preach again. . . . I did so and I held the whole audience spellbound . . . They thought I was more than man."

And as we read on, and see the mighty power which these men, early followers of the Lord Jesus, had over wild and cruel tribes; how slaves were liberated as they proclaimed the perfect law of liberty; how the law of self-sacrifice instituted by the Master was at once recognised by savage men as Heaven's golden rule, we ask, Are we reading a romance of spiritual origin, intended to show us what

* Footnote to Franz Baader's *Third Lecture on the Theory of Sacrifice*.

† *Hermes: Sequel to Hafed, Prince of Persia*. Glasgow: Hay Nisbet and Co., 25, Jamaica-street; London: E. W. Allen, 4, Ave Maria-lane. Price 6s. 6d. By post, 7s.

should be the immediate outcome of Christ's teachings and the powers of an endless life; or, if these events really transpired, where is the old power now, and the mighty stirrings of the Spirit as it moved among us in those Pentecostal days?

True, these men were led by the spirit, and possessed all the marvellous powers of speaking other tongues as they moved from tribe to tribe, and they received visible help continually from their angel guides; but why have we lost this power and these angel helpers?

Hermes was early opposed in his mission by the priests, and he accompanied one of them into the temple, where in conversation he mentioned the name of his late father *Issha*, which at once caused the priest to tremble.

"Why are you afraid?" I asked.

"When I was young," he replied, "I knew *Issha* well. But he did not speak in the way you now speak to me."

"No, for then he had no knowledge of these truths. I called him father and he called me his son—and he still looks on me as his son."

"At this he seemed amazed and said, 'Does he still live, then?'"

"There! he stands before me now. Do you see him?"

"No, I do not," he tremblingly said.

"The vision became so clear to me I thought anyone might have seen him. The spirit-form beckoned to me to lay my hand on the shoulder of the old priest. The moment I did so he perceived the form and fell down on his knees—his priestly ritualism had no such manifestations."

The priest and spirit then grasped hands, and the latter spoke to remind the priest of a promise he once made to him, and then vanished. But our space will not permit of many extracts from this fascinating book. One more will indicate the intimate spiritual help which was then (why not now?) their constant accompaniment, and which lends such a charm to the narrative.

Ion and *Hermes* were on the Red Sea, lying on the deck of the vessel at night, gazing at the stars, and speaking of those many worlds and of their many peoples.

Hermes continues thus his narrative, which we must abridge.

"I was thus talking to my friend when I heard a slight tap on the deck, nothing to disturb or attract attention; still, it did attract attention—not mine, but my friend's. . . . *Ion* said, 'Did you hear that?'"

"Yes," I said, "I heard something as if a small pebble had fallen on the deck. . . . There is the place—look!" and when we looked we observed a small stone lying just about the spot indicated. The stone began to move; it formed letters on the deck, and these letters were of a fiery hue. We watched it with great interest . . . following it with our astonished eyes. The writing was in the Coptic characters.

"The message was this:—

"Sleep not to-night. The enemy lurks in the way. The days you have been sailing you have been watched and followed by those who think you have injured them. But we are your friends, and we watch over you."

Then followed communications in the direct voice with their angel guides.

The next half of the book contains the records of *Anah* and *Zitha*, two Persian evangelists, and some more unrecorded incidents in the life of Jesus, the latter being a continuation of *Hafed's* control, occupying seven sittings and about thirty pages only. We can but indicate thus briefly the contents of the 450 interesting pages of this book. Interesting it cannot fail to be to almost any reader. Whether read as a romance, or, as it professes to be, a veritable communication, under conditions of some difficulty, from the world of spirits, it will be almost equally interesting; and if we look upon these records as the outcome of patient, persistent, and regular sittings in the family circle, it will give us some idea of the reward which is likely to follow the pursuit of Spiritualism in private.

"THE proper subject of sculpture is the spiritual power seen in the form of any living thing, and so represented as to give evidence that the sculptor has loved the good of it, and hated the evil."—RUSKIN. *Aratra Pentelici*, p. 110.

GO FORWARD!

The subjoined call to Spiritualists is so much on the lines of what we have recently been endeavouring to press home that we gladly reproduce it from the *Religio-Philosophical Journal*:—

Every candid thinker who believes in the philosophy of Spiritualism must admit the basic importance of its phenomena; but it must not be forgotten that the importance of the phenomena is basic, and that there is need of something higher than continually digging and prying about foundation stones. It needs but little experience with the phenomena of Spiritualism to convince a candid mind that the intellectual products of passive mediumship can never equal the product of the soul in its active state. Whether the imperfections of the medium's organism impose necessary limitations upon the communicating intelligence, or whether the larger part of so-called inspirations are merely the self-quickening of the medium's own powers, certain it is that the communications and actions of departed great ones are not consistent with their lives on earth. Shakespeare, if we believe the trance medium, has become a school boy rhymer; Plato babbles nonsense; the sages of antiquity are become the murderers of the king's English and the assassins of common-sense. Raphael lends his hand to daubs such as might excite the admiration of a savage in his war paint, but of no sober, cultured mind. Mozart, Beethoven, and other tone masters whose souls were once vibrant with music of the spheres, are now become the cheap drummers on pianos at dollar séances,—their grandeur of conception and feeling all gone, and their music contented with a jig or hornpipe. The great souls of the ages, come down from Olympian heights, are engaged in peddling cheap morality and fulsome nonsense at twenty-five cents per admission. The dignity of the great is departed, and monarchs, queens, sages, priests, masquerade in extemporised costumes before the staring eyes of mortals who, tired and cloyed with the sights of this world, are seeking fresh novelties and sensations on the borders of the next. Reverent truth-seeking is almost unknown; but instead we find open-mouthed wonder, morbid curiosity, a seeking of marvel and miracle for its own sake. The sacred privacies of domestic life are invaded, secrets long buried are brought to light, the scroll of the soul's life is unrolled before curious eyes, that the mad thirst for tests may be not sated, but gratified. Wonder after wonder is performed, till the mind grows dizzy with their contemplation; and still the cry is "give, give." It is no wonder the cunning of the hands is called in to supplement the works of the spirit. To such a length has the mad hunt for marvels been carried, that the possibilities of spiritual laws have been exhausted, and legerdemain must patch out the phenomena of the spirit-world.

It is time that this phenomenalism should receive a check. To learn the alphabet is necessary; but to stay dallying with a-b ab, and looking curiously at the letters, and pronouncing them again and again in various tones, when the mind should be going onward to higher lessons of truth, is to dwarf and cripple our spiritual faculties, and let our own reason remain unused. Let phenomena have their place, but let them keep it. Let the alphabet be learned, but let it not be forgotten for what end it was invented. Let us study psychic laws and learn of the mysteries of spirit; but let us seek truth rather than miracle, and desire edification rather than amusement. The faculties of the soul must not be wasted in the vain search for empty marvels. Let us feed no longer on husks, but return to the father and his bounty.

Phenomenalism can furnish no permanent conditions for spiritual growth. The things of the spirit are spiritually discerned; and only as physical phenomena are signs and symbols of underlying truths and principles can they be of any service to the soul.

The time is come for a forward movement in the ranks of Spiritualism. Phenomenalism has had its day and done its work for thousands. Upon the basis thus laid there should be built the high temple of the spiritual philosophy and a religious faith. The world waits for the master builder who shall lay the cornerstone of this new temple. Orthodox creeds are fast dissolving—Articles of belief no longer have their old time meaning. The real belief is read between the lines of all the creeds. Liberal Christianity is almost paralysed with doubt. Materialism and agnosticism are making deep inroads upon the ancient faiths. Christianity has no weapon sharp enough and no armour strong enough to turn the edge of the sword of Goliath of the Philistines. If the claim of Spiritualism is true, there is a David who with sling and pebble can slay the giant. Shall the opportunity now offered for the upbuilding of the Universal Temple on the ruins of the old faiths be embraced by Spiritualism, or shall she wrap herself in the drapery of phenomenal delusion, and sink into the sleep that can know no waking?

OFFICE OF "LIGHT,"
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Light :

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

SATURDAY, JANUARY 28th, 1888.

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

ON SOME DREAMS.

By "M. A. (OXON.)" I

I have recently come upon a chapter on dreams by Robert Louis Stevenson, in the January number of *Scribner's Magazine*, and it recalls to mind one dream which, though it comes from imaginative literature, is singularly *vraisemblable* and instructive. This is the dream I have in mind. It is from the book on which I have been commenting, *Memoirs of Arthur Hamilton*.

"Towards morning I dreamed that I was walking with two or three friends, and accompanied by a tall man whom I did not know, wrapped in a cloak, through a very dark wood. I seemed to be in a very heavy mood. We came upon a building brightly lighted, and entering, found a hall with many people dining. There was much wine and talk, and a great deal of laughing and merriment. We appeared to be invisible. I began to moralise aloud. I said, 'This is the way in which lives pass—a little laughter, and a few jests, and a song or two—forgetful, all the time, that the lights must be extinguished and the wine spilled, and that night laps them round'—catching, as I said this, a glimpse of the dark trees swaying outside. But the man in the cloak took me up. 'This shows how superficial your view is, how little you look below the surface of things. This laughter and light talk are but the signs and symbols of qualities of which your better character knows nothing—good fellowship, kindness, brave hopefulness, and many things beside.' Then he turned to me and said impressively, 'What you want is *deepening*.' I woke with the word ringing in my ears."

There is here a certain definite instructive value in the dream which differentiates it from the average disturbance of repose. It is what I call not a *dream*, but a *vision*.

Mr. Stevenson's dreams are more curious still. He has described in the current *Scribner* his own experiences, speaking of himself in the third person. He was from a child an ardent and an uncomfortable dreamer: so that he would struggle against sleep, knowing the horrors that it would bring with it. Formless sometimes—as when, for instance, he was haunted by a certain hue of brown, which was loathsome to him in his dream—at other times they would be grotesquely monstrous, full of form and life and activity.

Presently these worthless phantasies gave place to something less awe-inspiring. Scenery came to play a part in his sleeping as in his waking thoughts, so that he seemed to visit strange towns and beautiful places and to see significant scenes. I may be permitted to ask that a

comparison may be made in this respect between this phase of dreaming, and my own visions as recently recorded. He was asleep, I was not; he saw imaginary scenes and people: I saw people whom I knew in appropriate surroundings. That is all the difference.

Then came a painful phase, not without a suspicion of being tinged with a sort of nightmare born of physical weakness or disease. At length, whether by practice on the part of the dreamer or by improved control over him by those invisible beings who played on his mind and stimulated his imagination, matters took a distinct step in advance. He had been in the habit of setting himself to sleep with tales framed for that simple purpose, and no more thought of. But now he was an author, selling his stories, and making a business of what had been before the pastime of an idle hour. "When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales. . . . All other forms of dreams deserted him but two: he still read the most delightful books, he still visited the most delightful places, and it is perhaps worthy of note that to these same places, and to one in particular, he returned at intervals of months and years, finding new field paths, visiting new neighbours, beholding that happy valley under new effects of moon, and dawn, and sunset."

Mr. Stevenson pleasantly calls the invisible operators who play upon his imagination and use his brain his "little people who manage his internal theatre." He tells us how his dreams gradually became of mercantile value; how he is forced to speak of his "little people" as substantive inventors, for the *dénouement* of a story is often a real surprise to him. It is not *his* end to the plot, but something quite strange to his consciousness. And then he pulls himself up short with the very pertinent questions, Who are the little people? and who am I, the dreamer? For himself he can say little more than I am I. He has not yet faced the problem of the sub-conscious self; he is not perplexed by the problem of the duplex brain. But for the little people, "What shall I say they are but just my brownies, God bless them! who do one-half of my work for me while I am fast asleep; and, in all human likelihood, do the rest for me as well, when I am wide awake and fondly suppose I do it for myself. . . . For myself, what I call my conscious Ego, the denizen of the pineal gland (unless he has changed his residence since Descartes*), the man with the conscience and the variable bank account, the man with the hat and the boots, and the privilege of voting and not carrying his candidate at the election,—I am sometimes tempted to suppose he is no story-teller at all, but a creature as matter of fact as any cheesemonger or any cheese, and a realist be-mired up to the ears in actuality: so that, by that account, the whole of my published fiction should be the single-handed product of some brownie, some familiar, some unseen collaborator, whom I keep locked in a back garret."

Mr. Stevenson illustrates what he has pleasantly put by the real and veracious account of the *Strange Case of Dr. Jekyll and Mr. Hyde*. He dreamed (as my readers, I daresay, know) some scenes, and consciously built the rest upon them. I think Mr. Stevenson would be disposed to agree substantially in what I have ventured more than once to say—"I do not know the bounds of myself. I do not know where I cease and some one else steps in."

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.

* Ah yes! Many a time and oft, Mr. Stevenson, wee is me! We are greatly mixed over things sub-conscious now.

JOTTINGS.

In the *Religio-Philosophical Journal* of December 31st ult. is a remarkable article devoted to the demonstration of the proposition that "a disembodied spirit can communicate with an embodied spirit by means of an ordinary telegraphic instrument." The article is the first of a series, and the claim made is that "an ordinary telegraph key enclosed in a box just large enough to contain it—7 $\frac{1}{4}$ in. by 6in. by 2 $\frac{1}{2}$ in.—connected with a common telegraph sounder and battery by two wires, forming a short circuit," is used through the mediumship of Mr. W. S. Rowley, of Cleveland, O., U.S.A., for the purpose of registering communications from disembodied intelligences.

This claim, so made, is entitled to careful attention. Colonel Bundy is a man who is not likely to be taken in by any pretence, and the *Journal* would not admit a series of papers which are published "in the interests of science, and of science only," if there were not, in the opinion of its editor, some definite evidence in favour of the thesis maintained. We shall look with anxiety to the proof given in future papers, and our attitude in the meantime is one of "expectant attention." This has no connection with the Dr. Sapp, also of Cleveland, Ohio, whose methods are alleged to have been exposed by two expert telegraphists.

It is right that the editor's remarks on the subject should be before our readers.

"Spirit Telegraphy.

"As announced last week, we begin in this number the publication of a series of papers giving the results of a scientific investigation of spirit telegraphy through the mediumship of Mr. W. S. Rowley, of Cleveland. As previously stated, we have reason to think Professor G., who conducted the experiments and make the report, is competent and truthful. His name is withheld from the public for good and sufficient reasons, satisfactory to us, but will in due time be disclosed.

"In the *Journal* of the 17th inst., we gave a brief account of our own incomplete experiments with Mr. Rowley, also a mild yet conclusive exposition of the fraudulent character of the alleged spirit telegraphy which Dr. L. W. Sapp, of Cleveland, claims to exhibit. His show is a base swindle from first to last, and there ought to be some law to reach such cases. He has deliberately falsified from the beginning, and hence none of his statements are entitled to credence. We ask the public not to confound his pretensions with the *bond fide* claims of Mr. Rowley. That Professor G. will demonstrate conclusively the central claim made by Mr. Rowley and others who have helped to develop spirit telegraphy, we feel quite certain. Readers should preserve the papers, as it will no doubt be necessary to refer to them as the report proceeds."

We see that investigators of psychical phenomena, at least in public, "are always male positives of the most pronounced type." So writes Camelia, which is Kleopatra, in the *Golden Gate*. A pronounced type of male positive somehow sounds abusive.

The *American Spiritualist Alliance* is discussing the important question of the feasibility of placing Spiritual phenomena upon a purely scientific basis. We wish them all success, but the attempts of the Psychical Societies of America and England are not encouraging, and the Seybert Commission's report is worse. The methods must be revised, and experimenters should remember that they have to reckon with an unknown intelligence, and are not dealing with such phenomena as engage the attention of the chemist, the geologist, or even the physiologist.

The American Spiritualist Alliance meets on alternate Wednesdays, and their last reported meeting was occupied with a discussion on the "Evidence for Spirit Identity." This important subject has been engaging the attention of the Society for some time. It is of vital moment, and the evidence is by no means so simple and easily classified as at first sight appears.

Mr. Jesse Shepard continues to astonish San Diego with his music, and to astonish European readers not less by the dithyrambic notices that some gifted being writes of him. This is the conclusion of one just to hand:—"An unuttered cry of joy went up from every head, in the consciousness that this voice was indeed a fragment of celestial harmony." There is more: but probably this suffices.

Lucifer (January 15th, Redway) continues "The Blossom and the Fruit," and the comments on "Light on the Path."

Mr. Percy Ross, author of *A Professor of Alchemy*, contributes an unfinished story "The White Monk." There are "Some Words on Daily Life," written by a "Master of Wisdom." The editors address the readers of *Lucifer*, and explain that "already the young life of the magazine is full of cares and trouble." Its editors receive "such a number of anonymous, spiteful, and often abusive letters." That's the penalty, and not a very serious one, of bringing out a "Theosophical Monthly." But the spiteful letters are surely out of place when all is done so well.

Hudson Tuttle, in an "Open Letter to the Seybert Commission," declines to be any party to recommending them a clairvoyant, not because he has any distrust or doubt of the many that he knows, but because he has "no confidence in the Commission." Some reasons will be found set forth hereafter. They are too much for our space just now.

The following singular narrative comes to us from a Portsmouth correspondent:—

"CHARGE OF MURDER.—A private in the Royal Berkshire Regiment, stationed at Reading, named David Pilmore, has been arrested on a charge of murder. On the morning of April 29th there was a desperate poaching affray at Badsworth, a village five miles from Pontefract. Two gamekeepers, named Illingworth and Copley, tracked a couple of poachers, one of whom was Pilmore, and the other a man named Roberts. One of the poachers carried a gun; and in the course of a struggle between Illingworth and his companion he fired at Copley, who was running up to his comrade's assistance. The keeper was shot in the body, and died soon afterwards. A verdict of 'Murder' was returned against Roberts and Pilmore, both of whom escaped, and a reward of £100 was offered for their apprehension. Diligent search was made; but the police were never able to come upon the men. The other morning a private in the Berkshire Regiment, who had enlisted not many weeks before under the name of Willman, was on sentry duty at Reading Barracks. Another sentry, stationed twenty-five yards off, heard him cock his rifle, and asked him what he was about. Willman said he had just seen a ghost, and asked where it had gone to. The sentry laughed; but Willman, who was very serious, said it was the ghost of a man whom he had murdered. Then Willman, who has proved to be Pilmore, told the story of the poaching affray, and how he and Roberts escaped the police. He said they succeeded in getting away from the locality; but in a wood somewhere between Leicester and Reading, Roberts was starving and utterly worn out, and had died. He further stated that he planted three twigs over the place where he buried Roberts, and that he could go and point out the place easily. He said he continued to live in the wood after Roberts was dead and buried, in order to avoid the police. Then he came to Reading; and decided to enlist. Pilmore, who had been identified by a Pontefract constable, has been removed to Pontefract for trial."

The following words of Mr. Samuel Watson's are true, and the truth they contain has come to us through Spiritualism, in direct contravention of that aged fallacy that a man shall be saved by his faith, and condemned by his works:—

"That the future state of every individual depends wholly upon his own efforts in the present has come to be accepted as an inviolable law of our being. The very reverse of what was once claimed, namely, that what we do in this life has no influence upon our condition hereafter—that works, be they good or evil, are of no account as regards that condition—is rapidly gaining ground in the beliefs of Christendom. Rev. Samuel Watson, in a lecture given by him before the Spiritualists of Cleveland, last October, strongly emphasised this view. He held, and very justly, that this life should be a preparation not to meet God, upon our entrance upon another plane of existence, but to meet ourselves; to meet face to face our own acts. 'As we leave this world,' said Mr. Watson, 'so will we be in the next. Every man will go to his own place. Live right—be just; be temperate; be pure. Cultivate the germ of spirituality that is in the breast of every man, and cast out all base, unworthy thoughts. We are told to prepare to meet our God. That is well; but I say, prepare to meet yourself. It is yourself you will have to meet on the other side of mortality. It is your record you must face, the record of your life. Let it be one you will not fear to encounter.'"

Is it a trick, or is it a *Poltergeist*?

"The Rev. W. Davies, Bronllys, Talgarth, writing to a Chester correspondent respecting the extraordinary manifestations at his house, says:—"The disturbances here have continued every night, with one or two exceptions, since Monday week. The tricks are done between six and eleven at night. The doors and shutters of coalhouses are thrown off their hinges, coal is carried about the yard, heavy blows come against windows, but the greatest mystery is that when the windows come to be examined they are found to be broken from within. Stones are heard falling against the walls and roofs of outbuildings, but nothing is seen or heard of any human being. Yet we believe that the disturbances are due to human and not to spirit agency. As a Cardiff paper says, the police are here sometimes every night, and they see the tricks that are committed. We are most careful in watching, but have no idea how it is done."—*Liverpool Echo*.

RARE OCCULT WORKS.

Mr. George Redway (York-street, Covent Garden) has issued Part II. of a Catalogue of books chiefly from the library of the late Frederick Hockley, Esq., consisting of important works relating to occult sciences. Part I. (24 pp.) can be had from him. Mr. Hockley's library was a very remarkable one, and ought never to have been dispersed. Since this was unavoidable, it is a matter of congratulation that its best contents have passed into the hands of Mr. Redway. Amongst its contents are several works on Astrology, Palmistry (and "otherwise"), Magic, Ghosts and Ghost-lore, Witchcraft, Alchemy, Rosicrucianism and Spiritualism. There are some good books on Animal Magnetism, and a few rare and curious (and, of course, expensive) books like Indagine's *Chiromancy* (London: Printed by Thomas Purfoot, 1615. 16mo, old calf, 31s. 6d.).

MORE CONJURING?

The Banner of Light quotes the subjoined. In pursuance of our design to accumulate cases that are, as we see things, exclusive of the hypothesis of conjuring we draw attention to this narrative:—

Hearing from a friend that a spirit medium had recently come to the Hub from the roaring wilds of Michigan, who was by spirit power or by sleight-of-hand outdoing the famed Kellar or Hermann, I asked: "Can he equal Slade, Bishop, Montague, or the once famous Foster?" "Oh!" he replied, "I tell you he can knock Slade and Foster out the first round, and as for Bishop and Montague, he can do them up before he starts. On my soul," exclaimed my excited friend, "he summons the spirits from the vasty deep by dozens. I have just had a sitting with him. Why, sir, I got a long communication from my brother, in his own hand-writing; also one from my mother and our old preacher. These communications were written between two slates, which I held while the writing was being done."

Satisfied that my friend was off his base, or that he was a victim of a trick, I noted down carefully the name and address, and proceeded directly to the place for the purpose of investigating the spirit claim, or rather exposing, as I have frequently done, a trickster.

In twenty minutes I was at 109, Falmouth-street, an apartment house just off Chester Park, near Huntington-avenue. I touched the electric button. The door was opened. I ascended one flight; was met at the door by a little boy, who, having but one eye, looked as though he might see like a spirit out of the other.

"Is this where Mr. Watkins lives?" I asked.

"Yes," was the reply.

"I mean C. E. Watkins."

"Yes."

"Is he in?"

"Yes."

"Can I see him?"

"Yes."

I was ushered into the reception-room. In a few minutes Mr. Watkins entered. I was surprised at seeing such a fine looking man, a man of fine brain, pleasing manners, an honest face, and seemingly well educated, and, as I have since learned, a cousin of the novelist Howells.

"Are you the medium who gives sittings for independent slate-writings?"

"I am," was the prompt reply.

"Can I have one?"

"You can."

At this I produced four slates.

"You can write the names of several of your departed friends on a slip of paper, and ask each one a question; then fold the slips into little balls. I will return in a few minutes."

I wrote the names of nine different persons who were dead, asking each one a question, rolled each slip, which contained a name and question, into a fine ball, and when done I could not tell which was which. I had read the report of the Seybert Commission, how they claimed that the slate-writing was done by the medium with his feet, and I prepared myself for the trick. In a few moments Mr. Watkins entered.

"Point your pencil towards the little paper balls," he said. I did so, he standing off three or four feet from me.

"Pick up that one," he said; "it contains the name of a lady; her name is (I will give the initials only) E. G.; she says her middle name is C., which you have forgotten; but, as you were an old lover, you can look at some of her letters, which are in your vault of the Safety Deposit Vaults of this city, if you do not already remember. She also says the last time she saw you was at Trenton, N. J., and you promised—"

"Hold on," I said, "don't you give secrets out of school."

"This spirit says," continued Mr. Watkins, "if you will take up two of the slates she will write you a communication between them, with nobody touching them but yourself; that your father, who died in Chester, Penn., four years ago, will also write a communication."

I picked up the slates and instantly heard something writing between them. In less than half a minute the writing ceased, and there were two communications filling both sides of the slate, one in the handwriting of the young lady and the other in the exact handwriting of my father.

"Take up the other slates," he said, and in less than a minute, in the same way, I got three different communications, and one from my little girl who had been dead nearly a year, written in her broken writing, and talking just as she did.

"Look on the other side of the slate," said the medium.

I did, and there was a perfect picture of my little girl, wearing the winter hood she wore the last time she was upon the street.

"This picture-work of the spirits," Mr. Watkins said, "seldom occurs."

All the rest of my questions were then answered. So thoroughly astounded and almost paralysed was I that I left without expressing myself to the medium. In just one hour I was back with our old judge and a brother lawyer. The same performance of writing names being over, the judge said:

"Now, Mr. Medium, trot out your spirits, if you have any. I bet you 100 dol. you can't get any writing between these slates, if you keep your own fingers off of them."

"Take your slates," said the medium, "into the other room, and sit down on them."

This the judge, though inclined to be fat, did in a most simple manner.

"Now get up," said the medium, "and open your slates."

He did so, and there were two full communications filling both sides of the slates, and signed, the one from a prominent lawyer, the other from a book publisher, both well known in Boston, and only dead about two and five years ago. The handwriting was exactly their handwriting.

Over forty persons have examined these communications, and pronounced the writing and signatures genuine. Mr. Watkins is busy all the time with those seeking an interview with their friends from the vast unknown. His charges are 3dol., 5dol., and 10dol., according to the length and character of the sitting. I have had seven sittings, each one being more wonderful than the preceding one. I have only given an outline of a few things which occurred. If this is not done by spirit power, will some of the wise men and scientists of Boston explain how it is done?—*Boston Daily Globe*, December 22nd, 1887.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—A course of three lectures on "Mesmerism" will be delivered by Mr. Alan Montgomery on the first three Tuesdays of February, commencing each evening at 8.30. The charge for admission will be 6d. and 1s., or 2s. 6d. for the course.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—At the first anniversary services on Sunday last, the President spoke in the morning. In the evening we had addresses from Miss Young, Mr. Young, Mr. J. Humphries and others. The hall was crowded, and the meeting was very successful and interesting. Mr. J. Hopcroft will speak on Sunday next at eleven and seven.—W. E. LONG.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, at 7 p.m., Mr. Tindall will read a short paper on "The Teachings of Spiritualism," after which Mr. J. T. Dales will deliver his lecture on "Dreams." This is a subject but little studied by Spiritualists, and of special interest to occult students. There will be sacred solos during the evening.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

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 Philosophy of Miracles and the Miracles of Christ.

To the Editor of "LIGHT."

SIR,—Of late years it has become more and more evident that a belief in miracles is losing its hold, not only on the educated world generally, but even on many thoughtful theologians of the Broad school in the Church, as is shown by the apologetic way in which they often treat the subject, and by a desire to pass over the miraculous credentials which Jesus always claimed for Himself, and to dwell only on the moral and spiritual perfections of His life and teaching.

This view has no doubt arisen from the dominance of scientific Agnosticism and the widespread influence of the great teachers of the doctrine of natural Evolution, as well as from the extensively accepted axiom that, "A miracle being that which is contrary to nature must be an impossibility."

In reply, my position is, that I deny that a miracle is an act *contrary* to nature, but maintain that a miracle is only an exceptional stimulation or accentuation of natural law.

I do not here attempt to reason with the rigid materialist, but I address myself to those who admit an intelligent First Cause, or the Author of the visible universe.

If this be granted, then those physical forces which control the order of nature and which, philosophically speaking, must be the substance of matter, must themselves be under the control of mind or spirit. In other words, the visible universe can only be the objective form taken by the mind and will of God; and if so, then the order of nature and the visible universe, must be the one universal miracle; and thus miracle is not only not contrary to nature, but the natural and the supernatural, so-called, are one.

Hence the definition of miracle is, The *direct* power of mind, as spirit, over the forces of nature.

Now all theologians say that God created man in His own image, and as God is a spirit, it follows that man, "when in the Spirit," must be in the likeness of God, and thus, so far, possess like miraculous qualities and powers.

But Jesus Christ, as the highest manifestation of this spiritual likeness to the Divine, as by distinction, THE Son of God, "to Whom was given the Spirit without measure," must, as a necessity of His nature, have possessed spiritual powers over matter and the forces of nature, and therefore to speak of THE Christ and to question His miraculous powers, is not only meaningless, but a contradiction in terms.

I repeat, miracles are exceptional acts not contrary to nature, but only super-natural, or accentuations of the forces of nature.

For instance, a paralysis cured slowly by manual frictions, which heal by stimulation, or by increasing the vital force by transference of force, is often a wonder, and so far a slow miracle, but a paralysis cured immediately by the will of the mind or spirit is a true miracle, and yet not an act contrary to nature, but an illustration of the effect of the rapid accentuation of the forces of nature.

So also in blindness from cataract. We can imagine cataract becoming slowly absorbed under the stimulation of the magnetic current, and if so, why should Jesus Christ—as one full of the powers of the Spirit, the Source of all power—not by will and prayer at once restore sight to the blind?

Even in the Resurrection itself, there is nothing contrary to nature, for there is the analogy of seed buried in the ground, and its body becoming disintegrated, as the germ springs into efflorescence.

The process of death in man, is only the essential man or soul leaving the body. Jesus had been thus dead, as is recorded in the history, for about thirty-six hours. His body had "not seen corruption," and as He voluntarily departed from His tortured body, so He returned again, and, entering into His body, raised it to life, and thus demonstrated His triumph over death, and exhibited the objective fulfilment of His mystical words, "I am the resurrection and the life."

The object of Christ's life on earth was "To bring life and immortality to light," to exhibit "The Gospel of the Divine humanity," to show that man when reborn of the Holy Spirit, as a Son of God, was One with the Father, and that as such He

had dominion over the phenomenal, and over sin, disease, and death, not by acts contrary to nature but by powers, whereby nature becomes harmonised with the Divine, and thereby is achieved the salvation of soul and body.

I do not deny that in nature, the lower may have risen to the higher forms by a process called evolution, but if so, it must have been because there was a pre-existing power higher than itself, towards which and by which the lower could ascend; for it is unthinkable that matter could, *per se*, possibly ever rise above its own level; and, therefore, the term evolution is only another expression for progress, according to intelligence, order, and will.

Once become possessed by the idea that the One spiritual mind is the source of all power, then the belief in miracles follows as an absolute necessity; and in this light I repeat, that the Christ—the God-man—without miracles, is not only meaningless, but a contradiction in terms.

41, Courtfield-road, S.W.

GEORGE WYLD, M.D.

Appearances.

To the Editor of "LIGHT."

SIR,—In offering the experiences and small amount of knowledge gained upon an abstruse subject during the study of upwards of thirty years, I do not expect approval and acceptance of my views from *all* your readers; but, on the contrary, very great *disapproval* and rejection from the majority. Indeed, I shall have reason, possibly, to congratulate myself if I escape the phials of wrathful ink which I fully anticipate will be poured over my devoted head, in return for setting forth that which to me is truth, but to others may seem falsehood. Mine is, unhappily, I am well aware of it, a very unacceptable service—the pointing out what I conceive to be errors. The object, however, is, in response to the invitation of "G. R. S. M.," to elicit thought upon the subjects of spirit manifestations, spirits, the spirit-world, &c., &c., that a sort of consensus of opinion be gathered, whereby a more trustworthy basis of truth can be established, it is hoped, for the satisfactory solution of many vexed questions.

I am but a student with other students, and am quite willing to learn from others, of whom there are many far better qualified than I to teach. Nor do I aspire to teach. I wish merely to set forth a few things I have learned, leaving them to be accepted or rejected as may please my readers. Already have I said that which your amiable and clear-minded correspondent, Mrs. Penny, finds objectionable. Perhaps I may be permitted to explain a little more at length what I meant by the words Mrs. Penny quotes, although it is rather awkward at present to break in upon the regular course of my papers by explanations.

The limits prescribed for contributions to "LIGHT"—doubtless necessary for its proper editorial management—do not admit of extensive explanations being given, at least, in a single paper. I do not know that I can even now make my meaning clear in a letter.

I do not by any means intend to deny the great truth of *influx*: the radiation of light from the great spiritual sun, the central fountain of life and all-knowledge, into receptive minds. But to be receptive of spiritual light the mind must grow, which growth, in my opinion, is *ascension*; an evolution out of matter, out of ignorance, into the higher light of the spirit. I conceive that this is a growth, not only of the individual, but, in the aggregate, of all humanity, which is thus continuously on a scale of ascension. And as man is here on this sublunary plane for nothing else but to achieve this ascending growth, if the purpose of his creation is to be accomplished at all, he must, cycle by cycle, reach a higher and higher eminence, until he obtains the state and condition of all-knowledge. Meantime he will have risen, or ascended, out of matter, and become entirely spiritual. I am of the opinion that no mind receives the knowledge by which we are now profiting until it has ascended, by that spiritual growth, sufficiently high to receive it. By which ascension it reaches a region of higher mental and psychic life, coming thereby into closer neighbourhood, and consequent sympathy or *rapport*, with minds embodied or disembodied, already on that higher plane of mentality; also, of necessity, into a closer *rapport* with the Divine mind. This is a knowledge not to be gained in the schools, nor by the methods of schools; but by the inner growth of the spiritual soul.

We may say that the spirit *descends* to us, as we say that the sun rises or sets, when it is the revolution of the earth alone which causes the *appearance* of movement on the part of the sun. The all-knowledge is the light of the spiritual sun, always existent, always radiating, but we perceive more and more of it,

the nearer we approach to it by that ascending growth, which, pushing away obstructive matter, materiality, or animality, gives us a clearer and clearer insight. The light of that knowledge radiates for the Fiji Islanders, the Soudanese, or Abyssinians, &c.; but as they are a good many hundreds of years behind us in mental growth, it will probably be long before they will reach the plane of psychic knowledge upon which we now stand.

I trust I have now made my meaning clear, when I say that it is humanity which *ascends*, not the spirit which *descends*. It is an approximation of individual man, or of humanity, towards the highest, or SPIRIT, by spiritual growth or evolution, which gives the appearance of a descent of the higher. We cannot predicate movement, or change of SPIRIT, which is the central fountain of life, perfect, immutable, in eternal rest. Clothing itself in nature, it radiates through, and infills it with movement, activity, and an infinitude of changes, which are but metamorphoses, or elaborations of an infinite perfection.

Up and *down* are for earth only; but in reality up or down is only an *appearance* on the earth, affirmed from the position we hold relatively to other things. I do not think it is correct even to say that "the superior intellect comes down to the level of the inferior." The superior intellect never leaves its exalted position, which arises from *condition*; but entering into a state of sympathetic *rapport* with the inferior, accommodates its teachings to the perceptive powers of the understanding it appeals to. And if that understanding does not *rise* into a state of at least *desire* for the knowledge possessed by the superior, it will never obtain it.

The growth of crops on the earth symbolises the growth of truth and good in the soul; the increasing production of man's mind which comes to fruition under the light and heat of the spiritual sun and the waters of truth, typified by dews and rain. But if the seeds we plant in the earth did not respond to the impulses of nature towards growth, they would remain hidden from the light of our sun, and covered over from the dew and rain. So if we are to remain content, as children still, with "the childish alphabet of the spirit-teachers' Kindergarten," I fear we shall bury our seeds in unproductive earth, or our talents in a napkin, and thus *not* ascend on the spiral of progression,—at least in *Spiritualism*.—I remain, sir, very faithfully yours,

January 15th, 1888.

NIZIDA.

[“Nizida's” second article is in hand, but has of necessity stood over for want of space. We hope to find room for it in our next issue.—ED. “LIGHT.”]

Lunatic Asylums.

To the Editor of “LIGHT.”

SIR,—If anyone is really willing to take a little trouble about visiting asylums, will you allow me to state that it is not so difficult to gain access as “M.D.’s” letter in your issue of the 21st inst. would lead one to suppose?

Both from a humanitarian and from a psychological point of view, more frequent visiting in asylums would be extremely beneficial and advantageous.

My experience may be useful as to the way in which an entrance into a large county asylum was obtained, without being “under the ægis of a religious sect,” and without announcing myself as a Spiritualist.

Many people may not be aware how easy it is to be appointed an attendant in an asylum. It is such arduous work few can stand it long, and vacancies are frequent.

My first step was to go to the Union Workhouse, where I found a healthy strong young widow, driven temporarily to that shelter by debt, entailed through the husband's last illness. Having ascertained that she was respectable, I next wrote to the County Asylum for a form of application, to be filled in by applicants for the post of attendant; the young woman in question being only too glad to have any chance offered to get out of the workhouse. She was at once engaged, simply on my vouching for her good health and respectability. The authorities not only do *not* require any special training in the applicant, but will not take a person if known to have been in a similar situation. This is significant.

After she had been installed a few weeks I went and called, being put down in the porter's book as a visitor for Nurse N—. As the visits were not repeated too often, no questions whatever were asked. I used to go into all the female wards without exception, and talked with many of the inmates. Of course they one and all begged me to help “to get them out of

that place,” but even in the “dangerous ward” it was quite possible, with two attendants at my side, to talk a good deal with the people.

A great deal that is valuable may be learnt in this way. I also used to stay to tea, sitting down amongst the insane with four attendants, who gave me much valuable information, making me very welcome. As a great refreshment to themselves in the midst of the insane, I lent them some old numbers of “LIGHT.”

The head of the “dangerous department,” a large, broad-built, good-natured Irishwoman, who had stood the work for a number of years, wrote to me, after perusing an article in “LIGHT” of the year 1886, mentioning work done by Mrs. Duncan and the Dowager Lady Sandhurst. I give an extract from her letter:—

“I return the paper you so kindly lent me. I have read it over several times. I *quite* believe in faith-healing. Faith is the one thing necessary—if *we* wish to succeed. I have spoken to the nurses on the subject, and I am sure much good will accrue from it. Many miracles are worked here, I firmly believe. Almost daily, some poor creature becomes quite well who for months was quite bereft of reason. I have great faith in prayer myself. I often ask the poor demented creatures to say a little prayer to the Almighty to make them well, and I often see them trying to say some little prayer. But, dear lady, I do not know who requires more spiritual aid and strength from the Lord than our nurses do; the duties are so trying, it requires such an amount of Christian patience and gentleness, as they often receive such rough treatment from the poor demented creatures. As a rule, I am happy to say, the nurses are very good and kind. You will know how much depends on the nurse; doctors may prescribe, but the recovery of the patient depends in a great measure on the *manner* in which she carries out the doctor's instructions.

“I often beg the nurses under me to pray constantly for Divine strength to enable them to perform their duties. I seldom have to reprove them. You will excuse the many defects in my letter? It is heartfelt and that is all I can say.—I am, dear lady, yours very respectfully,
“— — —”

For obvious reasons, the name of the large asylum from which the above letter is dated cannot be given, but I enclose my card. There would be no object in basing any move in the matter on the experiences of a private individual in one asylum, but we do require more thought and more action. The possibilities for Spiritualists are great, and I have tried to show that the obstacles in reaching those who are constantly with insane patients are not insurmountable. However, there is a larger issue at stake than a mere amelioration of present conditions; this every thoughtful mind will at once see.—Yours truly,
H.

The Little Ego.

To the Editor of “LIGHT.”

SIR,—I wish to bring before your readers a very remarkable and, as it appears to me, a very beautiful and wonderful passage of Swedenborg, which will tend to correct the error of those who think of the Ego as something isolated, confined within itself, like a prisoner in a cellular van, and debarred from reciprocal intercourse with other minds on earth, or spirits within the veil, except when there is visible communication. We seem indeed to be shut up within our own thoughts, and to have no external vent for them, except by writing or speech.

Now, listen to Swedenborg, who discloses a vast and magnificent vista, extending into other regions, and shows the Ego, not solitary, not isolated, but unconsciously, yet most really, exchanging thoughts and affections with beings in other worlds.

This passage occurs in the *Heaven and Hell*, section 203, and I have often hung over it with delight:—

“So far as anyone exists in the form of Heaven, he actually is in Heaven, and is, himself, a Heaven in miniature. Consequently, also, he is, so far, in the enjoyment of intelligence and wisdom; for, as stated above, every thought that belongs to his understanding, and every affection that belongs to his will, *diffuse themselves into Heaven in every direction*, according to its form, and *communicate in a wonderful manner* with the societies that exist there, *as do these, reciprocally with him*. There are some who imagine that their thoughts and affections do not actually diffuse themselves around them, but *are enclosed within them*, because they see what they think *inwardly in themselves*, and not as a distant object.

“But this is a great mistake, for as the sight of the eye extends itself to remote objects, and is affected according to the order of the things which it beholds in such extended vision, so likewise does man's interior sight, which is that of the understanding, extend itself in the spiritual world, although he is not sensible of it, for the reason explained above.” . . . (Sec. 196.)

“There was a certain spirit who thus imagined that he exercised thought from himself, *consequently without any diffusion of his thoughts beyond himself*, or any communication by such means, with societies

existing out of himself. To convince him that he was in error, the communication between him and the societies nearest to him was taken away, upon which he was not only deprived of thought, but fell down as if dead, only throwing his arms about like a newborn infant. After some time, the communication was restored, upon which he gradually, as the restoration was effected, returned into a state capable of thinking. Some other spirits who witnessed this experiment, thereupon confessed that all thought and affection flows in, according to such communication."

This passage opens out a very cheering and elevated view of our condition even while here below. The Ego is no longer enclosed within itself as within prison walls, but has an open pathway into the heavens, giving and receiving influences according to its affinities. Of course this is true also on the reverse or dark hemisphere of human thought and feeling—the Night side of human nature. The Ego, then, is no longer poor, or little, or self-concentrated, but is ever, if it be true to itself, diffusing and receiving spiritual riches, and is capable of making large excursions into the Unseen Universe, and inhaling thence by communication with higher spirits,

"A vital breath of more ethereal air."

G. D. HAUGHTON.

Development of Mediumship.

To the Editor of "LIGHT."

SIR,—Nearly a quarter of a century ago well-known Spiritualists, whom I knew privately, asked me to allow them to introduce me into Spiritualist circles for the purpose of having my mediumship developed by the ordinary processes. I refused. I was engaged in getting my mediumship developed by a process of my own; which is, of course, not better than the ordinary one, but it is different; and the results are different.

I get myself magnetised, not by a circle sitting together; but by a series of persons, chosen by me according to a mathematical formula based on my husband's mathematical laws of thought. The plan has some disadvantages, but one great advantage is that I have been able to put into the series many persons who could not be introduced into a circle. Such men, for instance, as Frederick Maurice (who was bitterly prejudiced against Spiritualism), and Henry Maudsley (who despises it), even if they could be induced to sit in a circle, would bring with them a disturbing influence, because they would be consciously thinking of a subject about which they know nothing and feel wrongly. Now my plan is to conduct the mesmeric operations myself, and say nothing about them to the person with whom I am sitting, but talk to him of something about which he knows a good deal and feels in sympathy with me. The subject of conversation matters little, provided I can rouse in the sitter a healthy desire to enlighten me; he magnetises me in the right way. The result is that I am now a well-developed medium of an unusual kind. Let me say that I am not a professional medium, and though I do not presume to judge those whose practice differs from mine in this respect, I never take fees for any service rendered by me as a medium. I should be glad now to meet on friendly terms any non-professional medium who seriously desires to study the higher Spiritualism; as I feel that I have now learned all I can by myself, and that the combined experience of mediums, developed by diverse methods, might be of great advantage to the further prosecution of the science.—I am, sir, yours truly,

MARY BOOLE.

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

Universal Prayer.

To the Editor of "LIGHT."

SIR,—If there is anything which our spirit guides are persistently urging us to do in the pursuit of spiritual research it is to pray—"Always pray"; and our American friends have wisely appointed a time for universal prayer once a month, to which I believe you referred some time ago.

Many of us, feeling the necessity of prayer at all times, desire to remind Spiritualists, once more, of the times thus set apart by consent throughout the world, viz.: the 27th day of the month, and for England at 8 o'clock p.m. (or, precisely 8.11).

Your next issue will be on the very day. Let all who value prayer unite together for a fresh outpouring of holy spiritual life.—Yours truly,

January 20th, 1888.

CHRISTIAN SPIRITUALIST.

Normal Audience and Clairaudience.

To the Editor of "LIGHT."

SIR,—What interested me most in Mrs. Boole's article on "Mediumship and the Law of Lunacy" was her definition of the difference between normal audience and clairaudience. She says, as the result of her auditory nerves being more sensitive than some people's: "Besides conveying to the brain vibrations made by the air in the tympanum, they also convey to the tympanum vibrations made by spiritual force in the brain."

Here, then, shortly, is the distinction: The outward ear receives vibrations made by the air, and conveys them to the brain; while spirit forces convey, in the first place, vibrations to the brain; and the brain, in turn, conveys these vibrations to the ear; the plan of campaign, so to speak, of the one being, in its action, in the exactly reverse ratio to the other.

As it is with the hearing so it is, Mrs. Boole tells us, with the sight.

I met, some years ago, with an observation concerning the rationale of clairvoyance, which had its origin in a Spiritual serial published in Holland, called *Le Journal Spirite*. It says: "Seeing mediumship occurs when the medium has the faculty of causing his perispirit, or spiritual body, to radiate; the spirit appears there in the radiation, and its image is reflected on the internal sight of the medium, where he perceives it in the same way as, in the ordinary sight, images brought on the retina of the eye are conveyed to the brain, which thus becomes conscious of it."

Mrs. Boole's explanation seems the more simple.

T. W.

TWO MOODS.

FIRELIGHT.

I bend my face, as in a dream,
Above the firelight's fitful gleam,
As if I might discover there
Some charm to drive away my care.
The flickering blaze now leaps, now falls,
And dances—ghost-like—on the walls,
But sheds no beam that can impart
One ray of gladness to this heart.
Though fancy seeks to crowd the flame
With many a form of knight and dame,
Each phantom wears a visage wan,
Mere sad reflection of my own.
Too well accords the flame's unrest
With the disquiet of my breast;
It cannot dissipate the gloom
That now seems shrouding all the room.
Soon the charred embers cease to strive
To keep their dying lamps alive;
Fades out the last weak, lonely spark,
And heart and chamber both are dark!

SUNLIGHT.

Hush, foolish soul, thy vain repining!
Dream'st thou the sun has ceased its shining?
Go forth. See, day has risen again
And spread its mantle o'er the plain.
Stand up erect, and lift thy head,
And feel the glory round thee shed.
Breathe deeply, and thou soon shalt prove
The very atmosphere is love.
Dost want a friend thy walk to bless?
Thou art not quite companionless.
Gay HOPE has fled, but in her place
Comes one who bears a nobler grace
Of form and feature, and whose mien
Is lofty, steadfast, and serene.
FAITH's hand doth touch thee, and its thrill
Wakes pure resolve and fervent will.
Calm by thy side she moves, and now
Cool breezes fan thy fevered brow;
Thy footsteps hardly feel the ground;
Thine eyes see beauty all around;
The path before thee, clear and bright,
Leads up into the perfect light.
Then, soul, repine not. Be at rest.
God ordereth all things for the best!

December 25th, 1887.

D. R.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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