

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Morse's "Practical Occultism".....	193	The White Bird of the Oxenham's	199
Mr. Matthew Arnold	194	Gerald Massey's Lectures	199
Magnetism and Free Will.....	194	Jottings	200
Disturbing Effects of Light	196	"Robert Elsmere"	201
Occult Telegraphy.—IV.	198	Materialism	202
Spirit Identity	199	Chiromancy	203

NOTES BY THE WAY.

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

[In answer to many kind inquiries from sympathising friends, I take this opportunity of saying that I have derived much benefit from the short voyage which I was able to take. I hope that all my correspondents will find replies to their letters before long.

April 22nd, 1888.

"M.A. (OXON.)"]

MEDIUMSHIP.

PART II.

I have already noticed a certain portion of Mr. Morse's book,* leaving for this second notice two lectures on mediumship. These deal with its "physical, mental, and spiritual conditions; its foundation, development, dangers, and advantages." To do justice to a subject so complex would need much more than the forty pages that these addresses occupy. It is not, therefore, to be considered as cause of blame that they deal wholly insufficiently with the subject. Rather is it cause for praise that they compress so much within such small compass.

Mediumship has been craved for by many who have thought that by its means they would enter into communion with the world of spirit, and set at rest, once and for ever, the perplexing doubts that beset them. Those even who have no expectation of developing the gift in themselves are angrily impatient at the difficulty they find in utilising for their own private purposes the gift that resides in others. "Why," they ask with much irritation, "should A. B. have this power, and not I? Why, again, should A. B. not give me—*me*, who so long for it—the satisfaction that I look for?" I really cannot say why any given person has not the developed power of mediumship, any more than I can say why he is not an accomplished artist in sound, form, or colour. There are very obvious reasons why a circle that has laboriously and carefully arrived at sure results should pause before imperilling them by the introduction of a new element.

Mediumship, again, has been blamed by others as inimical to health, mental, moral, or physical. Not regarding the fact that promiscuous mediumship places the medium under conditions of exceptional stress, men regard the practice of mediumship as in all cases deleterious. Mediumship is neither an unmitigated blessing nor an unlimited curse. It is not a thing to be craved for and grasped at: but when it comes spontaneously, and when it is rightly

*"Practical Occultism." J. J. Morse, San Francisco, California; Kervey, Newcastle-on-Tyne.

and duly used, it may be a means of great blessing to its owner and to the world at large. That in substance is the judgment of those who use Mr. Morse as their medium. I entirely agree. I have seen the worst results come from a craving for mediumship, and an attempt to develop it in an unbalanced mind. I recall with profound regret one case in which a highly-gifted mind was thrown off its balance by the attempt to force on the development of incipient mediumship. I believe all such attempts to be reprehensible. On the contrary I believe spontaneous mediumship rightly used to be a very great blessing. In the same way I regard the spontaneous manifestation of a departed friend or of a teaching spirit to me to be a cause for deep thankfulness. But I would never *evoke* a spirit, or be any party to calling back to this lower world one who had left it and felt no call to return to it.

Another point that the lecturer deals with is the extent to which the practice of mediumship is deleterious. I have already touched on this point incidentally. "Where mediumship results in personal deterioration or in the destruction of physical health, then it is most unwise and extremely pernicious to utilise such portion of the nature, because it emphatically means that such part is being exercised at the expense of other powers." That is so. And I confess I do not see how the exercise of mediumship in promiscuous circles, and for pay—for that involves a sitting at any time with any one who can find the fee—can be anything but deleterious. When I consider the difficulties with which the exercise of public mediumship is beset I cannot wonder that the supply runs short. No doubt ignorance and the injudicious use of these powers is responsible for much. But even in a private circle, where there is no reason for their exhibition at a particular hour, it not infrequently happens that the medium is indisposed, that atmospheric conditions are antagonistic, or that some occult cause intervenes. If a sitting be forced on, the medium rises weak, depleted, nervous, ill. What shall we say then of the public medium who is at the mercy of his clients, and must procure his advertised phenomena at any time or lose his reputation? Shall we wonder that the temptation to get them by fair means or foul is too seductive for some? And shall we not blame the system rather than the victim? The truth is the whole matter is in urgent need of revision.

There are three important factors in mediumship of the mental, *i.e.*, the non-physical type, *viz.*, the controlling spirit, the mental atmosphere of the medium, and the mental atmosphere of the circle. So says the spirit who inspires these addresses. Yes: and that which we have most under our own inspection and guidance is the composition of the circle. This is of the last importance. A long experience in attempting to organise circles of investigators leads me to say that the best method of investigation is for a suitable number of earnest people to form a circle for themselves without any developed medium, if so be that one is not readily available, and to lay it to their account

that they will meet systematically under proper conditions until either something takes place or they are satisfied that the attempt is fruitless. In the former case call in the opinion of an expert. In the latter dissolve and recombine under other conditions.

When we turn to the consideration of mediumship as a means of personal development of the inner spiritual nature we are getting nearer to its strange significance. It is a schoolmaster—in another view a tutelage that the incarnate spirit profits by to an extent of which those who have not experienced it can have no idea. Rightly used the medium goes forward from a state of subjection, during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses the knowledge he has gained, and acquires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilised them so little.

It is impossible for me to lay aside this little book, to which I have given so cursory a notice, without a feeling of thankfulness that the words of caution and warning contained in it are so many and so outspoken. Some of my friends and some of my friendly critics have sometimes been disposed to say that I hang out danger signals too continually. If I do, it is because I know and have experienced the danger: because I detest the idea of Spiritualism being degraded into the pastime of an idle hour, to gratify a morbid curiosity, or to pander to a still more morbid vanity. If I do discourage the wholesale proselytism which an ill-regulated enthusiasm advocates, it is because I have seen it bring such trouble upon us, and because I am entirely sure such tactics can end in nothing but discomfiture. I find in what is said in this book little that I dissent from, and very much with which I cordially agree. I should be glad to know that it had a wide circulation amongst English Spiritualists, and that I had in any way contributed to secure that desirable end.

MR. MATTHEW ARNOLD.

These touching lines from one who has adorned the name of Arnold, to another who has rendered it even more famous than his illustrious father left it to him, have a flavour which justifies their reproduction in the columns of "LIGHT." They are quoted from the *Pall Mall Gazette*.

TO MATTHEW ARNOLD.

FROM EDWIN ARNOLD.

Suffer that—as thou takest boat to cross
Grim Charon's stream, on voyage, heavy loss
To England—but to thee gain manifold—
I pluck thee by the shroud, and press thy cold
Forgetful hand; to lay this obolus
Into its honoured palm! Ah! think on us
In thy new walks upon the Asphodel;
Nor quite forsake the sad sphere where we dwell,
Fighting thy battle, lending our small stress,
To "stream which maketh unto Righteousness"!
Now, that thou better knowest friends and foes,
Good Friend! dear Rival! bear no grudge to those
Who had not time, in Life's hard fight, to show
How well they liked thee for thy "slashing blow";
How "sweet" thy "reasonableness" seemed; how right
Thy lofty pleading for the long-dimmed "light"!
Thou, that didst bear my Name, and deck it so—
That—coming thus behind—hardly I know
If I shall hold it worthily, and be
Meet to be mentioned in one Age with thee—
Take, Brother! to the Land, where no strifes are,
This praise thou wilt not need! Before the Star
Is kindled for thee let my funeral torch
Light thee, dear Namesake! to th' Elysian Porch!
Dead Poet! let a poet of thy House
Lay, unreprieved, these bay-leaves on thy brows!
We, that seemed only friends, were lovers: Now
Death knows it! and Love knows! and I! and Thou!

EDWIN ARNOLD.

April 15th, 1888.

ANIMAL MAGNETISM AND FREE-WILL.

THE BEARING OF SOME RECENTLY PUBLISHED FACTS
OF ANIMAL MAGNETISM
UPON THE DOCTRINE OF RESPONSIBILITY AND FREE-WILL.

BY THE REV. G. W. ALLEN.

(Continued from page 184.)

We now come to some general considerations bearing upon the case as we now have to argue it, that is, upon its own merits.

As we have seen that there is, in consciousness itself, no logical presumption either for, or against, its own reliability, the question of the reliability of our consciousness of Free-will must be referred to general considerations of the preponderating probability, or non-probability, of man's being, in any real sense of the word, a free agent. Here it will, I think, be well again to emphasise what I have already said, that I am not concerned to maintain every theory which has been put forward against Free-will, or for Determinism. The Determinism I maintain in no way contradicts the idea that our sense of free determination is, for us, a genuine thing, a real power to be used as it seems to us we can use it, and from the obligation to use which to the best of our power no consideration whatever can by any means release us. Man must act: the strongest Free-willist will not deny that; no one can evade this necessity, and if he does not act upon this consciousness of a power of choice, I know of no other power whereby he can act. In everything concerning the practical side of the question there is no quarrel whatever between the Free-willist and myself; it is only on the theoretical side that my intuitive consciousness of what must be rebels against a view of the Order of all things which, as it seems to me, is destructive of the very idea of order, and which assumes the hard Hebraistic idea of God in His relation to the universe against which all enlightened minds at the present day are protesting.

For in these days we are beginning to understand what I think was scarcely fully realised by those who were before us, that the view we may hold on these questions affects much more than the particular questions themselves. It is inseparably bound up with our conception of the great Order of the universe, and the relation in which God stands thereto. For instance, if you believe that man is inherently free, I do not see how you can regard God as the Father; for the very fact of being a son must, in the first place, determine the son's nature, which must be that of his Father. Now nature is in no sense of the word free; it is the essential idea, and the main glory of nature that it is bound, and not bound so much in that it cannot evade the law of its being, as that it cannot even want to evade it. When we think we see how that it can and does, we may be sure that we are confusing between the real law of its being and our idea of what must be the law of its being. Everything which is a real outcome of nature, a genuine creation, is and must be bound by the nature of that out from which it has come. Its life history will be an evolution whereby in the end it must be brought, or grow, to be as that is out from which it has come; or, in other words, grow up into the full and perfect possession of its nature. But there may be many intermediate forms through which it may have to pass; it may not be quite clear to us that these forms are all essential stages in the evolution towards the perfect end, but it is most illogical to conclude that because we cannot see that they are, therefore they are not, and so convert the phenomenon into a presumption against the fact of nature and its perfect subordination to order and law. It is surely more likely that our limited faculty should not be able at once to comprehend the whole of God's vast Order, than that our inability to do this should be a conclusive argument that there is no such Order at all.

When we see that everywhere in nature sonship is true to fatherhood; that the son of a tree is bound by the nature of the tree; that the son of an animal is bound by the nature of that animal; that the son of a human pair is bound by the nature of his parentage; surely we must conclude that the universe is built upon Law, that is, truth to nature whatever the nature may be.

I am aware that the reply to this will be,—If this be true how can you account for the phenomenon of sin? This is a large question, one which I am perfectly prepared to argue, but too long to be gone into at the end of an already somewhat long paper. I will, however, say this: Free-will and Determinism are not two contradictory theories, one of which is false, and the other true; they are rather the two sides of the perfect divine truth, which is always a paradox; and a paradox is a synthesis of two seemingly contrary truths. All our wranglings, and party and sectarian quarrels, arise from the non-recognition of this fact: our finite faculty, unable to grasp the synthesis, always tends to emphasize one or other of the two elements of the synthesis, either the thesis or the antithesis. Either of these, asserted against the other, is sure to result in the contradiction of some truth which must not be contradicted. Now I freely admit that it is not merely possible, but only too easy, so to express the side of the Determinist as to seem to assume that sin is a mere nothing which need not be taken into consideration at all; but, on the other hand, it is equally easy so to express the side of the Free-willist as to seem to make God a sort of secondary factor, a mere judge or spectator of a conflict between man and a mysterious power called Sin, for the existence of which no one seems to be able in any way to account. But let me ask you to observe, in passing, that even if this were a true view of the case, the question would, even thus, not be a question of will; no conflict between two independent foes is or can be ever a question of will, it is always a question of knowledge of the conditions of success, and of power to do what we know ought to be done in order to win the victory. This is a most important consideration, and deserves longer dwelling on, but I mention it only in passing, and go back at once to the point I was speaking upon. Here, then, are these two dangers, into one or other of which either side of the question is liable to fall. The thesis, that man is free, is liable to be met by the question, Then what becomes of God? The antithesis, that man is not free, is liable to be met by the question, Then what becomes of sin? The all-important thing for us in this dilemma is to find the synthesis, whereby the two sides of the paradox may be harmonised, and the two undeniable factors both taken into account.

I am not of course presumptuous enough to think that I have discovered this synthesis, and the view with which I am going to conclude this paper is to be regarded only as a contribution towards its discovery. When we place before ourselves the two elements, both of which must, as we have seen, be taken into account, that is, God and Sin, we shall find, if we make a profound introspective inquiry, that, of the two, sin, on the plane of this present phenomenal consciousness, is in a sense more real to us than is God. Sin is a matter of actual experience, of personal conscious knowledge. God is as yet but a name to us; we see Him not and can apprehend Him only by faith. Now this fact, accounted for in philosophical terms, might be expressed thus. On the plane of this phenomenal being, on which we as yet are, we have phenomenal knowledge of Sin, but we have not phenomenal knowledge of God. As, on the plane of the phenomenal, instinct is unconscious reason, so, on the plane of the noumenal, faith is unconscious knowledge. As below the rational plane instinct is the guide, so below the plane of perfect divine vision of the actualities faith is the guide; and as instinct is a gift of God in the aspect of nature

which no animal can get for itself, so faith is a gift of God, Who, inasmuch as we are His children, is our nature.

Now wherever you have two conflicting entities both on the same plane, there can be no possible synthesis of the two, harmonisation is impossible. There is only one way of obtaining a synthesis, and that is by showing that the two elements in question can be referred to two different planes. Now, if what has just been said is true, then we have succeeded in showing that these two elements, God and Sin, are not on the same plane; inasmuch as they are cognised by different faculties. We shall at least be on the way, then, to the synthesis we are seeking if we are careful so to formulate our theory as not to deny the actuality of sin on the phenomenal plane, or of God on the noumenal; it being all the while, of course, kept in mind that these planes are not really two, but are only two different apprehensions of the one and only verity, which, when regarded by man from the point of view of his sense-consciousness, appears as the phenomenal, but which the very fact of his consciousness that this is an imperfect, limited view compels him to admit must have another aspect, which is not imperfect nor limited, and which, therefore, he calls the noumenal.

Now, the Determinist, however much he may assert that man here is being educated, rather than proved, or tried, yet admits also that the education is carried on through, and not in spite of, his consciousness. To him the phenomenal exists only as a theatre in which, and by means of which, this education may be gone through. Everything, therefore, of which man is conscious is a thing of which he is meant to be conscious, and a means of education and growth in divine knowledge which he is bound to use, and which the Determinist is perfectly certain he will use, not perhaps in the way in which it appears to some of us it ought to be used, but in a way that will assuredly in the end work out the evolution. This latter is a little bit of knowledge which the Determinist happens to know, and the knowledge of which wonderfully comforts him, but never in any way makes him less zealous to urge and warn all who come in his way to make use to the full of the phenomenal faculties which the consciousness is persuaded it possesses, and can use. On the plane of this consciousness he asserts that sin is a very real thing; it is real because God has ordained it to effect a certain purpose, and conduct man through certain experiences, inciting him, on the one hand, to action, and on the other providing him with an opponent against which to act: it is hard to see how action would be possible apart from resistance.

Thus the philosophical Determinist, when he is asked, "What in your system becomes of sin?" can answer, "The more I believe that God orders all, that all history, universal, national, and individual is but, as Hegel has said, the theatre on which the one infinite spirit is seen working out in absolute certainty and tranquillity his own divine ends, the more I believe this, the more I am sure that, on this plane, sin is a very real thing to me, because I find that the consciousness of it is a part of the order thus divinely ordained. But, on the other hand" (he will continue), "I remember that all divine truth must present itself to our limited faculties as a paradox, and while therefore I assume the reality of sin on this phenomenal plane I do not forget that there is another side to the question. Sin can be no disturbance of God's Order, or else God is not God; also there is an Order, or else God is not God; that Order must be an absolutely good Order, or else God is not God—not any way less, but infinitely more, good than I can think, or else I am greater than God."

We have then these two elements existing side by side, God and sin, just as in the phenomenal universe we have light and darkness: but the darkness, though it is a fact in

the phenomenal, is not a fact in the plane above the phenomenal: to divine eyes there is no darkness, but only infinite perfect light.

When we put these two plainly before ourselves and ask, Which of the two is real and actual, and which is phenomenal? there can be no doubt in the mind as to the answer. God IS, Sin seems. If both be equally actual, then because they are thus apprehended they are mutually destructive, and neither really is; then nothing is, and consciousness is the nightmare of nothingness. But if God IS, and Sin only is as a part of the Order of God, ordained for a wise purpose, I can maintain its reality on the plane of the phenomenal; I can see that God has not deluded me with a false consciousness; for on the plane of consciousness it is not false, but most real; and I not only ought, but by a necessity I cannot evade, I am compelled to act upon it: it is real for the purpose for which it was sent, and for the state in which I at present am.

A great deal more might, and indeed ought, to be said upon this matter, but I fear I have occupied too much space already. I might point out how the fact that the consequences of our acts are governed by inexorable law really deprives the freedom contended for of all real value; for though it may seem that I am free to take whichever alternative I choose, it is certain that I am not free to think what I like of the consequences of the act, and, God having the entire control of circumstances, it is clear that He can in the end bring man to whatever He desires to bring him by means of the manipulation of circumstances; and this, observe, without man's ever having any consciousness of being controlled.

Lastly, then, I reiterate again that there is a truth in the Determinist, and a truth in the Free-willist, theory, and what we want is to find the synthesis of the two. I grant that the sense of freedom is real for us here, but I cannot grant that man is, or ever can for one moment be, independent of God. God is the Father rather than the Judge of man, and if Judge at all then Judge only in the sense that the Father is always the sole judge for the son of what, for the son, is perfection; for the Father alone knows in what perfection consists. Universal regeneration is a process which must not for one moment be allowed to contain the shadow of an uncertain, indeterminate element. The ultimate issue is never for one moment in question, for it is a growth, and growth must be true to nature; an education, and there is no power that can interfere with the designs of the Educator. Whatever else may seem to be, above and before all God IS, and thrones, principalities, and powers exist only in subordination to Him. In the faith of this, then, I can attain an optimism, absolute, and universal, that nothing can ever shake, knowing that the ultimate at-one-ment of all things in God depends not upon the uncertain strength of any individual finite will, but upon the power and truth of God.

(To be continued.)

WITH reference to Dr. Wyld's letter on "Chiromancy" in last week's "LIGHT," Mrs. Cotton writes us that she has removed from the address there given, and is now residing at 6, Wetherby-terrace, South Kensington.

HOPE.—Hope is the faithful companion of belief. Never let it forsake you; it is the comforter of those who mourn, the staff upon which the poor and unhappy lean. Hope is implanted by God in the breast of man in order that he should not despair, that through all the trials of life he should hold fast to faith, in which his strength lies. Therefore, pilgrim of earth, hope, believe, waver not. Good angels speak to men in the voice of hope. Listen to this voice, and never yield to despair. Hope is a heavenly light, shining through the darkness; open your eyes to see this light, and you will find comfort and refreshment.—Ænon: *Communications through the Baroness von Vay.*

THE DISTURBING EFFECTS OF LIGHT IN MYSTIC OCCURRENCES.

BY DR. CARL DU PREL.

(FROM THE *Sphinx*. TRANSLATED BY "V.")

(Continued from page 185.)

If Spiritualistic materialisations, like physical communications, are impeded by light, it appears probable that both are produced by a power which is influenced by light. Owen gives an account of a séance in a haunted house, when in the dark such a loud rustling was heard that those present could scarcely hear one another speak.

"When the noise was at the loudest, light was turned on, and each time this was done the sounds died away almost in a moment, and every attempt to discover the cause was in vain."*

A similar case happened in America:—

"A sceptic took an apparatus he had prepared, by means of which he could produce a light instantaneously, to a séance at which music was performed by invisible beings. He struck a light suddenly, with the expectation of discovering the impostor who at that moment was striking the big drum, but saw nothing except the drumstick, which was beating the drum without anyone being near it, and which continued to make some strokes, and then rising in the air settled down on the shoulder of a lady who was present."†

Similar to the production of direct writing on the inner side of closed slates, and thus in darkness, though in a lighted room, are other spiritual phenomena connected with light. Judge Edmonds, for instance, narrates that in Toronto, Canada, at a séance in a lighted room, a song was accompanied by an invisible performer on a closed piano.‡

(Several other instances are narrated of physical manifestations which occurred during dark séances, but which ceased almost immediately on light being admitted.—Tr.)

So-called "Apport" likewise requires the condition of darkness. I will give an instance which is particularly interesting, because it took place in 1845, three years before Modern Spiritualism was heard of. Possin tells us of a boy somnambulist named Ferdinand, who declared to him that the Virgin Mary—if he had lived in the days of ancient Greece, he would have said the Goddess Venus—had promised him a present.

"He looked forward to receiving it after Good Friday, and begged Possin to put him in the somnambulist condition. When this was done, he called out suddenly that the light should be extinguished. The candles were removed, his left arm was held by a gentleman present, and the wife of Possin held his hands, in which he expected to receive the present. As soon as it was completely dark, all present heard distinctly, as it were, a rustling of leaves, and one of the ladies remarked that she could smell the perfume of flowers. Ferdinand then called for a light, and when it was brought, a cross of white flowers was found in his hands."§

When we turn to materialisations proper, we find the accounts unanimous in ascribing to light a disturbing influence, which, in the case of some mediums, is only to be overcome after a long-continued series of experiments. Unfortunately the process of the disturbance is very seldom observed. Owen, however, describes one case, that of a materialisation in his own house:—

"At first the face appeared to be actually of flesh, the hair real and the eyes sparkling, and so distinct that I could see the whites clearly. But I remarked that gradually the whole appearance, including the eyes, became, as it were, deadened by the earthly light and ceased to have the living aspect with which the figures I had seen by spiritual light were distinguished."

This phantom withstood the effect of the light for ten minutes.

Evidence is not wanting that phantoms can withstand the action of light for longer or shorter periods. In this way Professor Crookes, who certainly had an exceptional medium, was able to bring forward photographic proofs, since he produced both medium and phantom together on one plate. Almost all his experiments took place in the light, except, for instance, luminous appearances, for which darkness was a necessary condition in order that they might be seen.¶ He says:—

"It is a well-acknowledged fact that when the power is weak a bright light exercises a disturbing influence on some of the phenomena. The power possessed by Mr. Home is sufficiently strong to resist this antagonistic influence; and therefore he always opposes himself to the condition of darkness in his séances. In fact, with the exception of two occasions, when in consequence of some particular experiments proposed by me light was excluded, everything that I have seen in his presence

* Owen, *The Debatable Land*. † Dippel, *Der neue Spiritismus*.

‡ Ebendort. § Charpignon, *Philosophie du Magnétisme*.

¶ Owen, *The Debatable Land*.

took place in the light. I have had many opportunities of trying the effect of different sources and colours of light, such as sunlight, daylight, moonlight, the light from gas, lamps, candles, the electric light proceeding from an air-exhausted tube, and the disturbing rays seemed to be those at the outer rim of the spectrum."

It is, therefore, not impossible to overcome the difficulty of obtaining phenomena in the light; and one of the factors which can conquer this difficulty is a very high amount of medial power. As, however, the application of this power is not always at our command, it is a task for the physicist to find out which sources of light are not injurious, or at least may be made innocuous by the exclusion of certain rays of the spectrum. Weak light of a phosphorescent character seems to be compatible with the phenomena, while stronger light—perhaps, as Hartmann thinks, on account of its connection with electric induction—has a disturbing influence.* It is not, therefore, impossible that when the matter is reduced to a physical explanation, we may be able to obtain phantoms much more readily than at present is possible.

(Here follow numerous accounts of haunted houses and of ghosts, when the manifestations either occurred in total darkness or the lights were extinguished by the apparitions themselves.—Tr.)

From all this it is evident that those persons who are afraid of ghosts will do well always to keep a light by them; but such as do not fear them should themselves put out the light. And this is done in Spiritualistic séances.

Those who recognise the phenomenon of thought-transference must admit the possibility that a person may be able to transfer the tenor of his self-consciousness, the intuitive picture of his personality, to a strange brain. In this case the phantom would not be real, but an objectively caused hallucination. The hypnotiser can produce this in his subject asleep as well as awake, and it may be that so-called spirits avail themselves of this means of representation when conditions fail for materialisation. Now, if we admit that some ghost stories may be explained in this manner, the disturbing influence of light may be spoken of in connection with this subject as well. As long as the attention of the recipient in cases of thought-transference is diverted to other objects by the activity of the normal organs of vision, the thought-transference does not succeed. His eyes are therefore bound, and he is told to be quite passive. Darkness is demanded in this instance, therefore, not on physical but on psychic grounds, and this applies equally to those phantoms who, when they cannot materialise, make themselves visible through hallucinations. Schopenhauer, who was not able to avail himself of the experiences of Spiritualism, is disposed to look upon all spirit manifestations as ideal, although having an objective cause, and says respecting them:—

"Their immediate cause must lie within the organism in every instance, because it is an operation proceeding from within which excites the brain to an activity of perception, and this, penetrating through it, reaches to the sensitive nerves, by means of which the figures seen receive the semblance of colour and brilliancy, as well as sound and voice. If this is only imperfectly accomplished, the figures will be faintly coloured and appear pale, grey, and almost transparent, or if they are only heard, their voices will be muffled and sound hollow, soft, hoarse, or whispering. When the person who sees them considers them attentively, they, as a rule, vanish, because the senses directed to outward impressions can only really retain those which, being stronger and in another direction, overpower and repress all which proceed from the activity of the brain. It is, indeed, in order to avoid this collision that seers or visionaries as much as possible project the figures seen by the inner eye, under conditions when the normal eye sees nothing, in dark corners, behind curtains, which suddenly become transparent, and especially in the darkness of night, which is alone the proper time for apparitions, because darkness, quiet, and loneliness, repelling outward impressions, leave room for the activity of the brain, proceeding from within, so that in this sense these phenomena can be compared with those of phosphorescence, as in both cases darkness is a necessary condition."†

In these words Schopenhauer has very correctly described the process which takes place in imaginary apparitions; but it is by no means proved that all such phenomena are imaginary. This he would admit now himself, and if he had known of the fact of phantoms being photographed, he would have become a Spiritist, as the philosophers Fichte, Perty, Ulrici, Hoffmann, and Hellenbach have.

Let us summarise the foregoing. The modern sceptic hears that Spiritualistic phenomena and phantoms, as a rule, only occur in the dark, and they can scarcely be blamed for looking upon this fact with suspicion. Taken by itself it would be sus-

picious. But those who are acquainted with other departments of mysticism know that the disturbing influence of light is evident as well in thought-transference, in the manifestation of Reichenbach's "od," in animal magnetism, in somnambulism, and in numberless accounts of ghosts. Such accounts come to us from every age and from all countries and peoples. And, indeed, the disturbing action of light in all these departments is proved, both as regards the objective manifestations and the subjective powers of perception; it is not, therefore, surprising that the same thing should apply to Spiritualistic phenomena.

It is greatly to be desired that this problem should be inquired into by natural philosophers, and the fact which is proved that, contrary to the disturbing effects of light waves, those of sound assist the manifestations would aid in this inquiry. We remember that Mesmer had pianos in his consulting room to the accompaniment of which singing sometimes took place, and the result was that sick persons were influenced by the music during their convulsive attacks and even by the change of tune;* the connection of music with medical remedies should not be passed over, about which subject whole columns have been written, though this literature likewise is not of modern date; and finally the connection of music with Spiritualism ought to be systematically inquired into.

When the votaries of natural science shall have concluded their inquiries into the physical side of our problem regarding the disturbing influence of light in mystic occurrences, they will, without doubt, retract their suspicions with regard to dark séances, and the demand of the men of enlightenment that spirits should always appear in broad daylight will seem to them about as reasonable as would that of a sceptic in astronomy who expected to see the stars in the daytime.

HEAVEN,

In every religion is found the idea of Heaven, of a better world, where the good live and receive the reward of their virtue, where angels and good spirits dwell. Spiritism, *i.e.*, communion with spirits, has thrown much light upon the conceptions of the future life, Heaven and hell. The Christian religion says: God is in Heaven; and then says: God is present everywhere; therefore Heaven may be everywhere. Heaven is not so much a particular place as it is the happy state of high, perfected spirits, who make the space in which they exist a place of blessedness. Where thy treasure is, there will thy heart be also. If you love God above all else and live in Him, you are in Heaven. Look for no defined, limited Heaven with never-ending rewards and unemployed life of contemplation. God is ever active, and so also must perfected spirits be. Heaven will be with you and in you, according to the goodness and perfectness of your spirit; and thus will you rise to higher grades and spheres of spirit life. Heaven, that is, the happy spiritual condition, is everywhere, where God's love abides with good men and happy spirits.—(Translated from *Æonon*. Communications through the Baroness von Vay.)

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD, W.—On Sunday morning next, at eleven, Healing Séance, Mr. Hawkins; Clairvoyance, Mr. Goddard. In the evening, an address at seven, Mr. Rodger; Clairvoyance, Mrs. Wilkinson.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last, we had a good address by Mr. W. C. Stokes, on "Mediumship." Miss Young delivered a short but beautiful address to a large audience in the evening. Next Sunday, at eleven, Mr. V. Goddard; and at seven, Mr. Iver MacDonnell on "Apparitions." We should be grateful to any kind friend who can spare us books for our library.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

LONDON OCCULT SOCIETY, 73, BAKER-STREET, W. (CLOSE TO THE BAZAAR).—We commenced our lectures at the new rooms last Sunday. The audience generally expressed approval of the change, and a deep interest in occult philosophy and Re-incarnation. Next Sunday Mr. Tindall will read a paper on "Esoteric Christianity," being the second of the Occult series. Mr. Hopcroft will give a trance address and clairvoyant descriptions. There will be sacred music during the evening. On the following Sunday Mr. Humphries will lecture on astrology.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

* Hartmann's *Der Spiritismus*.

† Schopenhauer, *Versuch über das Geisterschen*.

* Foissac, *Rapports et Discussions*.

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

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Light :

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

SATURDAY, APRIL 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.

OCCULT TELEGRAPHY.

No. IV.

Leaving now the physical side of the question, and turning to the question of an independent intelligence, here is a piece of evidence worth attention :—

"89, Euclid Ave., January 12th, 1888.

"*Memorandum* : Found Mr. Rowley alone during noon hour, and tried the following : I gave Mr. Rowley a newspaper which I took at random from among several that I happened to have with me. I asked him to read rapidly and loudly from a certain column to which I pointed at random, and, beginning in the midst of a paragraph, to read to Dr. Whitney with a view of impressing him thoroughly with the truth of what he was reading. Then I requested Dr. Wells to converse with me through the sounder while Mr. Rowley was thus reading to Dr. Whitney. Mr. Rowley read about half a column, during which time Dr. Wells talked to me on the sounder, using entirely different words from those Mr. Rowley was reading and on a subject altogether different. The experiment was absolute proof that what was sent on the sounder was independent of Mr. Rowley's will."

Professor G. then proceeds to tackle the complex problem of identity. We do not propose to involve the question to which we desire to direct the minds of our readers in the discussion of any abstruse problems. But Mr. Rowley's account of the way in which he identified his correspondent with one John Rife, whom he had known in the body, is interesting, and affords another proof of the cautious manner in which Professor G. has gone to work all through this investigation.

"I shall now introduce Mr. Rowley's statement as to the manner in which he identified his unseen visitor, John Rife. I should hesitate to offer as testimony anything given by Mr. Rowley or Dr. Whitney, on the ground that, no matter how truthful, they are in a scientific sense incompetent, because they are interested parties ; but such hesitation is offset by the fact that every such statement that I shall offer is confirmed by others who are disinterested parties and in every respect competent witnesses. Add to this the fact that the names of several of said witnesses have been published and more will be, and that with their own statements over their own signatures, and it is readily seen that Rowley's and Whitney's statements thus confirmed are admissible and worthy of confidence even in a scientific point of view. Every one should be heard in his own behalf, even if by so doing we only give him an opportunity to criminate himself. But first a word as to the method by which this mysterious means of communication was opened up. Mr.

Rowley's account of it is corroborated by two witnesses and is in substance this :—

"In the spring of 1885, while sitting at home with his wife and a neighbour, he heard peculiar rappings on his cuffs, on his collar, and on other hard surfaces near his person. Upon listening closely he perceived that these raps corresponded to the Morse alphabet, the same as is now in use in all telegraph offices, and which he had learned several years before merely as a pastime. It was immediately apparent that some unseen intelligence was communicating to him by this method. Mr. Rowley was thoroughly amazed, but at once inquired, 'Who are you?'

"*Answer*.—'John Rife.'

"*Question*.—'Where did you work?'

"*A*.—'Forest, Ohio.'

"*Q*.—'What was your office call?'

"*A*.—'F H.'

"*Q*.—'Where did you board at Forest?'

"*A*.—'At Howe's.'

"*Q*.—'What was your train despatcher's call?'

"*A*.—'S P H.'

"*Q*.—'What was the call for Tiffin?'

"*A*.—'F N.'

"Here followed many similar questions, all of which were correctly answered. Then Mr. Rowley said (in substance), 'You have told me correctly these things which I did know, now tell me something I don't know.' This request was followed with a variety of information, and among other things Mr. Rowley says : 'He gave the names of his father and mother and where they lived, which I never knew, and which I verified afterward. He afterward spoke frequently of various parties in Forest where he worked just before he passed away. He spoke particularly about a Mr. Chandler, who used to tease him a great deal, and asked me if I remembered once when he (Rife) saw Chandler (who was a brother operator) coming, when he (Rife) made this remark :—'There comes Chandler, and I would just as soon see the devil coming.' I did remember it when reminded of it, but had forgotten it long, long ago. Another point is this, he was always very quiet in his manner, and never joked at all, and since he has been using the occult telegraph, being nearly three years, he personally has never been known to joke or indulge in any levity.'

"Among many others, Mr. Rowley called the attention of Mr. J. H. Wade, formerly President of the Western Union Telegraph Company, and Mr. E. P. Wright, the present Superintendent of the Western Union Telegraph offices of this city. These gentlemen came together to Mr. Rowley's house, and at their suggestion two common school slates were procured at a neighbouring store. Upon these Mr. Rowley placed his hands and immediately telegraphic rappings began. After fully satisfying themselves that these raps were entirely independent of Mr. Rowley, they, being practical telegraph operators, proceeded to question this mysterious intelligence, and their questions were promptly answered by telegraphic rappings upon the slates. Finally, the question was asked by Mr. Wade, 'Cannot a regular key and sounder be utilised by you?' The answer came quickly, 'Yes ; we have provided for that,' and thereupon full directions were ticked off by rappings upon the slate how to construct an instrument for their use. These directions purported to come from Mr. Wade's son, Randall, who in this life was an expert operator. These two gentlemen then caused an instrument to be constructed as directed, and as explained in paper No. I. They took it to Mr. Rowley's house, and after one or two slight alterations, suggested by the unseen intelligences, it was operated by them to the entire satisfaction of all. It will thus be seen that Mr. Rowley had nothing to do with the construction of the instrument, that he never saw it until it was brought to him to be operated, and that although some of the directions were given or modified at the suggestion of Mr. Wade, yet the instrument as a whole is not the invention of any being in the flesh. Hundreds of telegraph operators have since called upon Mr. Rowley and read for themselves the messages received."

We have sufficiently indicated the importance of these seven or eight long articles, and we do not propose to make any attempt to deal with the remaining four. We regard them as of commanding interest and importance. If they be not a wholly misleading record (we apologise for the bare suggestion), they are of sufficient scientific value to

attract and command attention from experts who are able to judge them as we cannot pretend to do. They are to be put into book-form, we believe, at once, and we await the opportunity of a more careful and prolonged study than we have been able to give them as yet. We would suggest to the editor of the *Journal* in which they appeared that he should send copies to experts in electricity and telegraphy who have shown an interest in psychical matters. Such a man as Mr. Crookes, or, again, as Mr. Desmond FitzGerald, should be able to tell us whether there is a flaw in what seems to us a cogent and logical argument. If the test be as good as it seems, then we have advanced a considerable step in demonstrating scientifically what many of us have proved for ourselves by other and less rigid methods. Mr. Bundy is a very careful man. He errs, his critics would say, on the side of a too severe and unyielding scepticism. He has written in terms of strong commendation of these experiments. If he has been deluded, by all means let us know now.

SPIRIT IDENTITY.

The subjoined communication comes to us from a lady with whom we are personally acquainted. Neither of the two sitters had ever been in Wales, and had not a single acquaintance there. There is no sort of doubt as to the accuracy with which the communication is recorded, nor of the fact that it comes from a source external to the two ladies who received it. We print it as it stands for purposes of verification.—[ED.]

SEANCE, APRIL 15TH, 1888.

(Present, only L. R. and M. B.)

Table tilts announced a spirit or intelligence.

Question.—Can you tell us your name?

Answer.—W. Reynolds.

Q.—Of what country?

A.—Wales.

Q.—Of what place in Wales?

A.—Pembroke.

Q.—What was your occupation?

A.—Wye fishing.

Q.—When did you die? Spell the number of years ago.

A.—Two.

Q.—What date, exactly?

A.—First June, 1886.

Q.—By what manner of death?

A.—Wye. Drowned.

Q.—What was your age at time of death?

A.—Thirty.

Q.—Have you a message for any one?

A.—Yes.

Q.—Can you spell out the name of the person you wish to send a message to?

A.—Reynolds.

Q.—What relation to you?

A.—Mother.

Q.—Can you spell her Christian name? (From this time the power failed. The mother's name could not be spelled out, though the table quivered and twisted.)

Q.—Will you try to spell your message out?

A.—Yes. (But it did not succeed.)

Q.—Can you spell it out in Welsh?

A.—Yes. (But it failed again, though evident efforts were made, and the letter "Y" was twice tilted at.)

NEXT MORNING, APRIL 16TH.

(Same two sitters only.)

Q.—Is W. Reynolds here?

A. (After short pause.)—Yes.

Q.—Can you spell out your mother's address?

A.—(Confusedly; seemed like, "One, White-street"; not distinct.)

Q.—Where?

A.—Wales.

Q.—Town or village?

A.—Village.

Q.—Can you tell name of village, and county?

(Several very imperfect replies and vain attempts. "Tyry" seemed the word, but very uncertain. Could the word be "trying?" Again asked Christian name of mother; vain attempt to answer. Again asked to give message to mother in Welsh. Again tilted at "Y" and then at "R," but nothing more could be obtained.)

SEANCE, APRIL 17TH.

(Same two sitters only.)

Q.—Can W. Reynolds now tell us name of mother's village?

A.—Pwlyr. (This we asked him to repeat twice.)

Q.—In what county?

A.—Radnor.

Q.—Is she a widow?

A.—Yes.

Q.—Can you now give us your message to her?

A.—Yes. Make room for my wife under your roof. (This very distinctly, without the least hesitation or difficulty.)

Q.—What is your wife's Christian name?

A.—Netta.

Q.—How long had you been married?

A.—One month.

Q.—Can you name any friend who would know about you?

A.—Yes. Evan Price.

Q.—What is his occupation?

A.—Fisherman.

(Asked his place of abode, could not answer: perhaps has no settled home.)

Q.—Was any one else drowned when you were?

A.—No.

Q.—Was your body ever found?

A.—No.

Q.—How long has your father been dead?

A.—Fifteen (or sixteen) years.

Q.—Where is your wife?

A.—Radnor.

Q.—Can your mother find her?

A.—Yes.

Q.—Were you married in a church?

A.—Emphatic No. (Probably was a Dissenter, like most of the working-class in Wales.)

Q.—Was your friend Evan Price at your marriage?

A.—Yes.

Q.—What was your full Christian name?

A.—William.

(After this replies became very faint and indistinct and ceased altogether.)

THE WHITE BIRD OF THE OXENHAMS.

We have received from a member of the Oxenham family a corroboration of the story to which we lately referred. The white bird was last seen by an aunt of the writer's a day or two before her sudden death. It is not seen by every member of the family, but only by certain of them. It will be remembered that Kingsley mentions the fact in *Westward Ho*.

GERALD MASSEY'S LECTURES.

We learn that Mr. Gerald Massey is about to deliver another series of lectures, Literary, Evolutionary, Agnostic, and Spiritualistic. This course will be given on Sunday evenings instead of afternoons in the Cavendish Rooms, Mortimer-street, and not, as previously, in St. George's Hall.

The first lecture of the course on Sunday evening, May 13th, will be on "Shakespeare and Bacon; the Facts and Fallacies of the Case," in reply to Mr. Donnelly and the Baconians. Mr. Gerald Massey is a Shakespearean well-known as author of the *Secret Drama of Shakespeare's Sonnets*, which work we believe he is now re-writing in the light of the latest knowledge.

JOTTINGS.

We have received the April number of the *Spiritual Reformer*. It contains a notice that the Sunday lectures of the London Occult Society have been transferred from the Regent Hotel to 73, Baker-street.

This is the synopsis of lectures to be delivered:—

- The existence of Spirit and an after life proved by the Spiritual Phenomena, unconnected with professional mediums.
- The nature of Spirit existence.
- The evolution of Spirit the cause of the phenomena of life.
- Re-incarnation.
- Esoteric Christianity and the Wisdom Religion of the East.
- Adeptship and the development of Occult powers.

The Editors "deplore the present somnolent condition of Spiritualism." We are not able to agree in their estimate. We recognise the fact that Spiritualism is in process of development and growth, but we see no lack of vigour in it. There is less gaping at phenomenal tricks, and more attempts to master the philosophy and explore the arcana of this most complex subject.

The *Spiritual Reformer* goes on to say:—

"We feel that a new departure must be made. The cause must no longer depend on professional mediums. We must leave all this; and we urge on the attention of all our leaders the desirability of avoiding professionalism, and advocating the establishment of private circles for experimental investigation far and wide. Try for yourselves! The phenomena thus obtained will furnish a triumphant answer to those who suspect fraud, and quibble about mal-observation."

Now it would be the height of ingratitude to ignore the services that have been rendered to Spiritualism by paid mediums. An unusually thankless task has been discharged by them patiently and steadily, and generally with credit to themselves. If adventurers have traded on the pretence of mediumship, or have prostituted the gift, mediums who earn their honest livelihood by the legitimate use of their powers, have been the first to protest against the fraud. We see no reason why a medium should not use his gift and live thereby. We are told on high authority that "the labourer is worthy of his hire."

This, we think, must be recognised and admitted *in limine*. We do not desire to "avoid professionalism." That seems to us at once unfair and unwise. We desire rather to regulate and discipline mediumship. We would encourage its possessors to educate their gift, and so to discipline it as to get from it the best and most satisfactory results. One plain unmistakable fact shown in clear light under conditions adequate for exact observation is worth ten thousand obscure marvels.

This is for the inquirer. And for this reason professional mediumship will always be in request. It is the ordinary avenue to knowledge: for, though private circles are best, it must not be forgotten that they are not open to the many inquirers who day by day come to "see something" for themselves. In the nature of things the professional medium is a necessity, and he need not be other than a respected member of society if he deserve respect from others by self-respect in his own case.

We are not quite sure either as to the wisdom of promiscuous and sporadic experiment in the evocation of Spiritualistic phenomena. All such experiments need care, and those who know most are least disposed to advise a general resort to them. Caution, not zeal is indicated. And this is quite compatible with our belief that professional mediumship is beset with temptation and risk, and that the truest and best evidences of communion with the unseen world are had in the family circle.

The *Carrier Dove* has an address delivered at the Metropolitan Temple, San Francisco, Cal., on "The Message of Spiritualism to the world." It is full of sense, and puts our case in a fair and attractive way. It does not claim too much, and what it claims it proves.

With the January number the *Revue Spirite* enters on the thirty-first year of its existence. Our compliments to M. Leymarie, and all good wishes.

The *Harbinger of Light* gives publicity to a suggestion that a "ruby light," such as is found suitable in photography, should be used in materialisation séances. We believe the experiment has been tried, and with success.

The *Saturday Review* has an article on "Supernatural Stories," these being four in number, viz.:—"*A Modern Magician*. A Romance. By J. Fitzgerald Molloy, author of *Court Life Below Stairs*, *Royalty Restored*, &c. London: Ward and Downey; *An Indian Wizard*. By Arthur Lillie, author of *Out of the Meshes*, &c. London: Simpkin, Marshall and Co.; *Dreamland and Ghostland: An Original Collection of Tales and Warnings from the Borderland of Substance and Shadow*. London: George Redway; *Can it Be True?* By Francis Henry Cliffe. London: Remington and Co."

The *Saturday Review* is not more instructive than usual in respect of these stories; but the fact of their forming the subject of a special article is instructive—very.

We remember the *Saturday Review* before it became mumbly and toothless. How are the mighty fallen! The article is remarkable for its stupid flippancy, or, should we say, its flippant stupidity? The writer has obviously not read the books that he professes to review, and of his fun this is a specimen: "While still young and beautiful she went to India, and married an heroic Englishman who had studied the Indian Yoga, and wore a salagrama." That is, in the writer's mind, evidently very funny; and he chuckles.

More of the same stuff: "He haunted Lascelles in the most unpleasant Cheshire-cat fashion. He would come and say 'Hal ha ha!' in the dark"—and so forth. Written, we presume, for the average *Saturday* reader. But what manner of man is he?

King Henry VIII. is responsible for this. So says Helen Mary Campbell of Washington, D.C. When shall we get some common-sense applied to these communications, which are, probably, all true and chiefly false?

"I am in the sixth sphere and can see many things that are coming upon earth. There will be great devastation among all classes of its inhabitants; there will be diseases that will carry off whole families, and cause the hearts of the people to quail with fear. This will last till the earth is purged of its wickedness, and its inhabitants willing to acknowledge God as its ruler. "ELIJA TALIAFERRE.

"April 2, 1888."

The *Banner of Light* reproduces from our columns Mr. Cromwell Varley's letter to Mr. Tyndall, which originally appeared in the *Pall Mall Gazette*. Until we reprinted it the letter was lost to the public.

We have received some copies of *Woman's World* (edited by Miss Frances Lord, and to be had from Mr. Redway, 15, York-street, Covent Garden, 5s. a year), which we have placed on the table of the Alliance reading-room. They contain much interesting matter, especially connected with that system of healing which has somehow or other got itself called "Christian Science." We are much disposed to say that there is truth in what Miss Lord so ably and persuasively advocates. Of this, at least, we have no doubt, that the world would be the better for following her advice.

The February number contains an article by the Editor on "Spirit Healing," which we should be glad to transport to our columns did space permit.

Miss Lord sends us the following notification, to which (though tardily, by no fault of ours) we are glad to give the publicity of our columns:—

"By Invitation Only.—Miss Frances Lord's next class in Christian Science will begin on Monday, April 23rd, at 4.30 p.m. (12 lectures) at the studio kindly lent by Miss Graham, of The Avenue, 76, Fulham-road, S.W.; three minutes from South Kensington Station. Any name should be sent in beforehand to Miss Graham, so that chairs may suffice. No visitors may come with students. No one should come intending to give a merely casual attendance."

We have also to acknowledge receipt of a lecture delivered by Mr. E. W. Wallis, and published by him (price 1d.). It is reprinted from the *Two Worlds* and entitled "Hell Disestablished." It is a vigorous and able assault on that outworn dogma of everlasting punishment in the future for sins of omission, commission, or belief in the present. It may seem unnecessary to spend time in attacking such beliefs: but *Hell dies hard*.

"ROBERT ELSMERE."

A novel just issued by Mrs. Humphrey Wood, called *Robert Elsmere*, holds at present the rivetted attention of the reading public.

It exhibits a masterly analysis of human character, and is, I think, in a certain direction, the most pathetic novel I ever read.

The pathos does not so much lie in the occurrence of unhappy events—although these are sad enough—as in the daily agonies of two souls united in perfect human love, but daily slain by spiritual discords, converting the perfect love of perfect oneness into the ever-recurring torture of despair.

Robert Elsmere is a young enthusiastic vicar, residing in a large parish in Surrey, one whose life is given entirely to his work and to the moral, spiritual, and physical welfare of his people.

He is a man of the highest culture, the most blameless life, and an enthusiasm for all that is noble and good, but withal there is in the mind of the reader from the first to the last a haunting fear that his brain was unequal to the strain to which it was enforced.

The portrait of his wife, Catherine, is drawn with wonderful tenderness and power. Her beauty was that of the Madonna and St. Elizabeth. In very early life she was left in charge of a widowed mother and three sisters by her father, a ripe scholar, but a man of a melancholy, mystic piety, whose favourite text might have been "Narrow is the way and few there be who find it."

Thus placed, Catherine prematurely grew into the sadness of a woman careful about many things, and with her father's stereotyped religion so deeply cut into her heart and soul that neither love nor fear, nor time nor fate, could touch it, and yet a woman whose purity and love and truth and devotion are intensely pathetic.

In the parish resides the squire, a man of old family and vast learning, but of the hardest scepticism, whose family history is dogged with insanity. This man despises the human race with all its poetry and emotion, and devotes his whole life to laboriously learned attempts to overthrow and trample on all supernaturalism.

One would have supposed that Robert Elsmere, whose life was a continual emotion towards spiritual perfection, might, as by the divine force of his spiritual magnetism, have penetrated, melted, and recast into a higher mould this hard, cruel, and inexorable man. But, no! Instead of that transformation, he himself, after the briefest conflict, suddenly succumbs to the most commonplace assaults on his faith, and while he retains all his belief in God, and in Jesus Christ as the highest conceivable type of manhood, at once surrenders all his belief in His super-human nature and in His miracles, even in those of healing.

In this to me lies the weak part of the book, and even as a matter of art it is surely a mistake that so hard and dry and uninteresting a man as the squire, should have been the chief agent employed to pervert so noble an aspirationist as the vicar; and one cannot but feel that the cause and effect are disproportioned, unless we admit that the brain of Elsmere was more feminine than masculine.

At this stage begin the terrible agonies of two souls—the spiritual discords which jar, whenever contact takes place, the magnetic repulsions and the continual struggles between love and duty; and in balancing these two-sided factors the authoress is only second to George Eliot in analytical discernment and power.

Robert Elsmere, although wounded to the heart in parting with his vicarage and people, and thus agonising his wife, on conscientious conviction throws up his charge and settles in London, and in the East End, finding a colony of the coarsest Socialists and Atheists, he begins a church entitled "The New Brotherhood of Jesus Christ," and preaching the doctrine of the highest conceivable manhood, he quickly converts many of his atheistical opponents, and changes a howling wilderness of irregularities into a Garden of Eden of peace, love, reverence, and devotion. Overcome, however, by the strain on a constitution never robust, he sinks under the burden of his great enterprise.

There are many other characters in the book, and all are drawn with a masterly hand, but I have given enough of the narrative for the pages of "LIGHT," or for those who are interested in the complete nature of Jesus Christ as of one not only a perfect example and teacher of moral perfectibility, but as one who, as a spiritual being, possessed the secrets of the Divine Mind,

and thus held the key of nature, which, opening all mysteries, showed how miracles are only the direct action of the spirit over the ordinary current of secondary forces.

The object of this book is to show that, by the surrender of the idea of the miraculous and by the exhibition of the perfect Manhood, an all sufficient power is at hand for the overthrowing of the grosser forms of Scepticism and Atheism, and then the selfishness of man being overcome, the world shall thus be regenerated and saved; and it is felt in many high places, that from the intense interest of the story and the perfect unselfishness of the lives exhibited, there has been sprung upon us, perhaps the most dangerous book on the anti-supernatural side ever produced, and I am given to understand that, in regard to the urgency of the position, in some of the forthcoming monthlies we shall find the defence of the supernatural taken up by more than one of our leading theologians and critics.

I have expressed wonder that Robert Elsmere should have so easily succumbed to the commonplace arguments of his perverter, and on this subject I will say a few words.

The only argument given in brief is—"The belief in the supernatural arose in the childhood of the world, and has dominated in the exact ratio of that childishness. It was the universal belief in the days of Jesus, and thus immediately after his death it concentered around the doctrine of his moral teachings and noble life."

Now in my view the universality of the belief in the miraculous is one of the strongest evidences that the belief is founded on a true harmony with nature, and on widely known facts.

What we call nature is only the objective revelation of the Will of the Divine Mind, the one universal miracle—a miracle being the direct action of spirit over matter; so that in this light the natural and the supernatural are one, and exceptional miracles are only local accentuations of the one universal power.

The authoress and Robert Elsmere enthusiastically believe in God and the soul.

Now, this belief has existed in all ages and has been, like miracles, least questioned in the direct ratio of the youthfulness of the world; doubts being confined almost entirely to the educated critical mind.

But if miracles are to be rejected because they are the natural belief of the uncritical and youthful mind, of those who as little children only can enter the Kingdom of Heaven, why does the authoress believe in God and the soul, seeing the believers are in a like category?

Her enthusiastic belief in God cannot surely have arisen from the action of her reasoning and critical faculties. No; but she believes in God and the soul because she is thrilled with the emotion, that "God is a very present help in time of trouble."

The belief in miracles arises from the same source. The inner spiritual man *naturally* and imperatively believes in the power of the Spirit. We *feel* that the universe is the creature of spirit. We feel in our highest emotions that we are spiritual beings, and when in this stage our wonder is, not that miracles are possible, but that we, as sons of God, are not also workers of miracles. We believe in the instincts of the soul, and we feel we are separated from the Divine only by that little space through which the current dare not leap.

But with Jesus as *the* Son of God, consists all the difference, for He, as the Son of Man, Who is in heaven while on earth, fulfilled the circuit.

The day, however, may be at hand when many diseases, as with Jesus, will melt away before faith and prayer.

Many of those who read these words, already not only believe, but know, that miracles are true, not as acts contrary to nature, but as astounding facts in harmony with our spiritual nature, and facts accessible to all the senses.

The book which I have so briefly reviewed is, indeed, from its beauty and power, likely to pervert many, but on those who have devoted their lives to experimental spiritual psychology it will have no malefic effect, for these know that the spiritual man is supreme over matter.

The book is one of the most interesting of our day, but it is not the least sad part of its story that so much genius and goodness of heart should have been misapplied, and deluded with the phantom of materialism, or with the belief that the lesser is greater than the whole: for those who see in Jesus Christ the one whole, will easily see that a Christ without miracles is not only meaningless but a contradiction in terms.

Kensington, April 21st.

GEORGE WYLD, M.D.

MATERIALISM.

In a recent issue of "LIGHT" a letter addressed by me to one of the "professional vitalisers" was given. In the same issue an article headed "Some Religious Aspects of Spiritualism" also appeared.

The following quotations—"A large number of men will not accept the Bible, or even the possibilities of an after-life"; "If you establish the fact of an after-life only, Spiritualism will have proved itself to be one of the grandest revelations made in this or in any other age"—suggested certain ideas which may be of sufficient consequence to interest some of your readers.

There are "a large number of men" who are content to judge of everything they behold from a one-sided point of view. It seems never to occur to them that there may be, and probably is, another side, which, if also viewed with equal care, would greatly help to form a more correct opinion on the subject, whatever the subject may happen to be.

In religion, politics, and science this failure to look at the opposite side of every question is more than a common weakness; and much mischief has been wrought, and prejudice, intolerance, and even persecution have resulted, as an outcome of the vicious habit of one-sided examination.

If we study nature, we find that every condition, be it what it may, has its directly opposite condition; and one is led to conclude that the two opposing conditions are absolutely necessary to produce required action. Light and heat, for instance, are opposed to darkness and cold, and there is little doubt that these two opposite conditions induce third or other conditions necessary for the well-being of creation.

By the same rule that light is opposed to darkness, heat to cold, we may reasonably assume that the material or physical is not without its opposite or *immaterial* condition. We cannot reasonably admit the presence of matter without also accepting the entire absence of it. But this admission, which is unavoidable, involves the greater admission that the immaterial not only exists but is far more formidable to contemplate than the material: that the material is simply represented by an infinity of minute spheres circulating in immateriality, or immensity of space, whose capacity and extent are unlimited; and that the influences or forces which regulate the energies and motions of this infinity of spheres must necessarily be *immaterial*, though potent—their actions, and consequent reactions, being constant and instantaneous, and instantly acknowledged and responded to by all, be their distances asunder what they may.

Immateriality may be difficult to comprehend: but what connected with nature is not difficult to comprehend? If we cannot realise immateriality, how much less can we realise materiality and all the wonderful phenomena connected with it? As, however, the one cannot possibly exist without the other, and as both are equally incomprehensible, we have no alternative but humbly to accept what we cannot understand or explain, and thus render homage to Him Who not only does understand, but Who is the Author and Designer of the incomprehensible—man himself included, whose mind, like his body, is designedly limited to an infinitesimal sphere of action.

Incomprehensible as is the existence of active immaterial influences or forces to regulate, control, and animate the material creation—mysterious as such existence unquestionably is—there is yet another immateriality, far more mysterious, the *immaterial or spiritual* man.

By the union of the physical and spiritual—man is. Physically, the bridegroom; spiritually, the bride. Duality in unity. Separate in individuality, yet intimately associated for the appointed period of their earthly fellowship. For good, working in harmony, to their mutual well-being. For evil, in antagonism, to their mutual hurt. Animated in the body by immaterial forces; sustained in the flesh by material products. As bridegroom, an animated, instinctive, mechanical, wonderful being; as bride, a *living soul*, in love arrayed and with self-will gifted, graced with conscience, reason, intelligence, and other attributes that distinguish man from animals—the whole designed, if rightly exercised, to promote happiness, peace, and contentment in this life, and eternal happiness in the life to come, or "after life."

Men mostly confine their observations to material nature and the practical application of physical principles and combinations of elements, &c., all of which they trace to spontaneous atomic activity. Could they grasp the grander idea that their atoms represent matter only, which, in its entirety, if measured,

would represent but an infinitesimal portion of one stupendous whole, and that the rest of the stupendous whole is space in matter absolutely wanting, but space filled nevertheless with, and traversed by, immaterial influences or forces, governed by laws which are the direct expression of the Will of God—could they realise this grand fact in all its naked simplicity, there would be neither Materialists, Atheists, nor self-created, soulless men. We should hear no more of spontaneous creation or generation—nothing of protoplasmic performances, the crowning effort of which resulted in a Huxley, specially told off by the protoplasm to startle mankind with a written exposition of their wonderful exploits; no Darwins afflicted with a chronic retinal impression of their own facial images, inducing in them the kindred mental impression that they and their fellows are necessarily and mysteriously linked, by direct descent, with the monkey tribe! No such astigmatic intellects would circulate amongst us to divorce us still further from fact and from our allegiance to a living, loving God, or to suggest, by insinuation, that we have other than a dual existence, or that we were otherwise created than by the Will of an Almighty Creator.

Everything connected with nature is based on infinity. She never repeats herself. No two leaves or blades of grass, for instance, are exactly alike or ever have been. No two men are identical or ever have been, either mentally or physically. Here is evidence of infinity in form. No two men's minds being alike there must necessarily be slight differences extending up to great differences in opinion amongst them. Minds are grouped into classes which agree to differ; into others which agree to agree; into others again which rebel against all agreement, declaring themselves independent, and conforming neither in reason nor rule. As everything in nature is absolutely dependent on everything else for its very existence, and as man is one of the things of nature, this assumption of independence, even of his fellow creatures, is a grave error—much more so, when he appears to make himself independent of his spiritual consort. The latter group embraces Materialists, Socialists, Atheists, and embodied ignorance, as well as scientists and men of culture. Fortunately Heaven is not less Heavenly or the Bible less inspired for their rejection by men of this group.

Scientists are less formidable but frequently quite as mischievous. They are capable of many wonderful feats. They estimate the number of years light from a distant sphere occupies in its journey to England; and, if called upon, could estimate the cost of a return ticket, at South-Eastern rate, over its path, bringing it out at a hundred and fifty thousand nonillions of pounds sterling, paid in advance. They investigate nature; suggest various important modifications; fill space with "gelatinous ether," through which our globe is supposed to fly at 500 miles a minute, without resistance; and they do many other curious things. And as services rendered are entitled to reward, they look to nature, by way of recompense, to divulge her secrets. They ask her for the constituents of one of their seventy-six "simple elements"—gold; and she gives them—dynamite. They would fain compound an elixir of life, and she indignantly gives them—German spirit and other deadly poisons. They reduce matter to its lowest limit of littleness, and present her with their "ultimate atom." Rebuking them, she exclaims, "As in magnitude, so is it in minitude—infinity." They take daily readings of barometers, measure rainfalls, test the merits of sunbeams, and hope, thereafter, by enticing nature to arrange her operations into convenient cycles, to induce her to abandon endless variation for stereotyped periodicities. Admiring their efforts, she graciously points to—infinity.

The Atheist lightly dismisses the fantastic notion of a Creator and the still more absurd notion of a spiritual existence. He knows not whence he came, nor knows he whither he will go. A lump of matter he is, and a lump of matter he is content ever to be. Created he evidently is, but then it is by a mysterious undesigned atomic arrangement that he accidentally is—not by a special act of creation, which would involve the admission of a special Creator! Unhappily this malignant mental disease is highly infectious, and spreads its ravages broadcast; and why? Because the victims will not look at the opposite side of the question.

To pursue the subject further would be tedious. I have endeavoured to express certain ideas which the article from which I have quoted suggested.

If we accept the revelation of a material state, and decline to accept the higher revelation of an immaterial and spiritual

state, we involve ourselves in a direct denial of both. To assume that a block and a man's head are identical, the difference consisting only in the latter being in a state of molecular tremor, due to some sort of sympathetic action, is simply absurd.

To imagine that the elements and the forces, energies or influences by which the elements are controlled in combination, and that the elemental combinations themselves, are limited in number, is in direct opposition to the revelations of nature in her wonderful works and methods.

To conceive that all we see, see through, and beyond, is material—that the material is controlled by the material, by mere sympathetic action, is to conceive a condition without its opposite, which is impossible, but even if such condition be admitted, it necessarily involves the greater admission—that sympathy, affinity, attraction, gravitation, and similar terms, cannot at least be material.

The theory of equality is repugnant to nature. As no two are alike, either mentally or physically—their capacities never gauging to anything approaching equality—it follows that men must be grouped into varying grades of social condition, according as their several capacities approximate in quality—and this in strict obedience to nature's laws and intention.

What stills the action of the mind? What re-animates the physical form? Naturally the divorcement of the spiritual from the material man. The body, indeed, *perishes*, its constituents, obedient to law, entering into other combinations; but the spiritual—the immaterial man—can never perish. Were it otherwise, what applies to an individual would equally apply to the universe, and if so applicable, would involve ultimate and universal death, destruction, and chaos, and an entire cessation of the power of a universal Creator—surely too monstrous a proposition even for the mentally myopic who will have neither a soul nor an AFTER-LIFE.

Bromley, Kent.

GEO. C. COOKE.

CORRESPONDENCE.

May we remind correspondents once again of the restricted limits of our space? Where it is impossible for a writer to compress his ideas within the limit of two columns it will generally be possible to find a place where one set of ideas closes, and reserve the rest for a second article. Variety in the paper can be secured only by strict observance of this rule. It is a loss which we always regret when we are compelled to reject an otherwise good article on account of its length.

Literary matter alone should be addressed to the Editor, and to him solely. All business matters, payments, orders for copies of "LIGHT," &c., are attended to by Mr. B. D. Godfrey, at 16, Craven-street. Attention to this regulation will facilitate business, and save trouble.

Chiromancy.

To the Editor of "LIGHT."

SIR,—The experience of "G. W., M.D.," with Mrs. Cotton will be interesting to all students of this neglected science, and we must all be grateful to "G. W." for thus bearing testimony to such truth as he has found in it.

But with great respect I must submit to "G. W." and your readers a different view to that taken by him in the concluding portion of his letter, commencing "I will, however, take this opportunity of giving some advice," wherein he deprecates "the revelation of future adverse events," concluding with "especially the prediction of an early death must be dangerous and malefic to the great majority of recipients, and a wise expert and a prudent novice will do well to refuse to permit the mind to dwell on that point."

As a chiromant, I hold that it is a duty to point out these very things, after having first given the delineation of character and noted past events. These must be given *first*, so that by their confirmation a confidence is established and the inquirer is disposed the more seriously to listen to what one has to tell of the future.

"God helps those who help themselves," or to reverse "G. W.'s" philosophy, "to trust in a wise Providence for the future is for everyone to do the very best possible for the highest good of the present," and, therefore, if a wise Providence has placed within the palms of our hands an indication of, say, some impending severe illness, that indication is only there because present conditions point to such termination; the future (especially in disease) being the logical outcome of the past and present. When, therefore, such calamity is foretold it will be the highest good of the present to check all those traits of character which tend to excess, and to exercise more care over the per-

sonal hygiene in general, when it will be observed that these malefic signs will either change or disappear. Desbarrolles gives an example, p. 720, *Révélation Complètes; Ligne de vie rompue dans les deux mains*, where, through serious attention being paid to his warning, the probable death was averted, the health more consolidated, with the natural result of a prolongation for years of the threatened life. The "lines of life" which were severed became re-united.

It cannot be too often reiterated that the "future fate," as shown by chiromancy, is *not absolute*, but is true as viewed from present conditions; change these, and in time the "lines of the future" change, for you have altered the causes at work; consequently you will produce different effects to those first indicated.

"To be forewarned is to be forearmed," and if Providence gives us foreshadowings of the result of our course of life, or the effect of some other individual's life impinging upon ours at a particular period, it would be criminal on our part not to take heed, or verily we should merit to suffer the consequences of our folly. Shall we, then, who have this knowledge, neglect our manifest duty, which is not only to warn, but to guide and strengthen, thereby not tending to create, but rather to avert, these adverse events?

W. S. P.

TO CORRESPONDENTS.

E. U. B.—Not quite in our line of thought.

RECEIVED.

J. STERN (Heilbronn).—Catalogue of books on Alchemy, Magic, and Mysticism received, and placed on the table of our reading-room.

WARREN CHASE.—*Forty Years on the Spiritual Rostrum*. An account of the work of a veteran lecturer, published "not for notoriety or money, as the author has plenty of the former, and will not long need the latter."

OSWALD DAWSON.—*An Indictment of Darwin*. Price 4d. Free-thought Publishing Co., 63, Fleet-street. A collection of passages from *Darwin's Life and Letters*. One specimen of the criticism—"In his correspondence with intimate friends Darwin was puerile and feminine"—and no more.

JOHN PAGE HOPPS.—*Sermons for Our Day*. April. Twopence. John Heywood, 11, Paternoster-buildings. The monthly instalment of what is to many bread of life; illuminative and nourishing to the soul. The "Sermon for the Young" is a model of what such teaching should be.

THEOSOPHICAL PUBLISHING SOCIETY.—*Ancient Opinions upon Psychic Bodies* (from the *Theosophist*, Vol. I.) and *The Popular Idea of Soul-Survival* (from the same). A 16pp. 4to. Price 2d.

NYKIRKELIGT SENDEBUD.—*Hvem var Jesus Christus?* By Pastor Chauncey Giles, and other articles. Translated into Danish, and published at Copenhagen. An effort to plant the teachings of the New Church in a new land.

Journal of the S.P.R. (April).—Three interesting cases of those occult phenomena which the Society has done so much service in collecting.

Souvenirs d'un Spirite. Par Amand Greslez. Paris: Mazot et Cie., 6, Rue Saint Lazare.

DR. SALZER'S *Psychic Aspect of Vegetarianism*. (Calcutta, 1888.) An attempt to consider the question of Vegetarianism from a spiritual standpoint. To be found in our Library, and worth attention.

THE PRESIDENT AND COUNCIL
OF THE
LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT A
CONVERSAZIONE
WILL BE HELD IN THE
BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),
ON
TUESDAY, MAY 15th, at 7.30 p.m.

AN OPEN NIGHT.

QUESTIONS BY THE AUDIENCE ANSWERED BY THE PRESIDENT
At 8.30.

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

[MUSIC AND REFRESHMENTS DURING THE EVENING.]

[EVENING DRESS OPTIONAL.]

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

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., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herber* Mayo, F.R.S., &c., &c.

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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