

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

W. H. Allen and Co. (13, Waterloo-place, S.W.) have just published a remarkable book which the world will hardly take seriously. *Sheykh Hassan, the Spiritualist: a View of the Supernatural*, by S. A. Hillam, is "affectionately inscribed to Sir George Grove, D.C.L., LL.D.," and contains in its 223 pages as many marvels, as much blood-curdling narrative, and as many astounding statements as the most greedy wonder-hunter could desire. The book is cast (unfortunately, as I cannot but think) in the form of a story. But the author in his preface expressly states in a clear and decided manner that he has himself been present at several of the scenes described, and especially specifies those recorded in chapters viii. and ix., the two most startling in the book. He states that he has been long resident in Syria, that he has an intimate knowledge of the people and their language, and that he has long enjoyed the friendship of "a man who was undoubtedly endowed with the wonderful power described." The power is that of the evocation and control of spirits, and the book is a study of Muhammedan Spiritualism, if I may use a term that may here be open to misapprehension. For the author knows nothing of what we mean by Spiritualism, and sneers at mediums who "profess for gain to communicate with the spirits of departed human beings." That which he knows of dealings with spirits is rather what we should call magic, and the beings evoked are of the sub-human order.

The *Rohanee*, as it is called, this magical power of adjuration or evocation of these unseen beings, is exercised by those who possess it—Sheykhs who learn the secret from a community of ascetics—only with the greatest caution. They prepare themselves for some weeks by seclusion, fasting, meditation, and prayer. "The qualifications necessary are endurance and self-control both physical and mental." The powers of endurance and self-control must be rigidly tested, and are said to be proved by every conceivable form of assault and seduction which can throw the neophyte off his guard. Woe be to him if he rushes into this conflict unprepared and without perfect mastery of self. His defeat is sure, and his fall terrible. These beings obey those alone who have proved themselves their masters. The accounts of the period of preparation through which the author describes himself as having passed I have no space to quote. The narrative of the Adjuration or Evocation, at which he expressly states that he was present, will lead many to believe him to be romancing, or possibly insane. But the fact remains that what is stated in this

book of Syrian Spiritualism is strikingly similar to what has been stated by Occultists in various ages and countries. It is no new thing to readers of works on mediæval magic, to say nothing of *Zanoni* and the *Strange Story*. And such spiritual trials, if in a modified form, are within the experience and knowledge of persons still alive in this country. This consentaneity can hardly be explained away.

Such a book, written in a vein of serious statement, and dedicated to a man of the position of Sir George Grove, is a sign of the times. It is to be regretted that the author's knowledge of Western Spiritualism is not equal to that which he has acquired of these magical practices. He would have been saved then from a dogmatic statement such as this: "Some of the great prophets of old have raised the dead, and some of the spirits of the departed have been called upon and have appeared to man, but these have been exceptions, and are not and cannot be repeated now. The spirits of the departed are removed from all the influences of this world." He would have known that the raising of the dead is not analogous to raising the spirits of the departed: that experienced Spiritualists do not usually attempt to raise or call any spirit, but receive thankfully such communications as are spontaneously given to them. And a knowledge of the elevating influences which belong to such communion might have pointed to a startling contrast with such scenes as he describes, and even have suggested the question whether the practices themselves, which he narrates—the reality and actual existence of which I do not dispute—are wise or well, or such as should be encouraged.

I have more than once expressed an opinion that Hypnotism is not a reasonable plaything, nor does increased experience lead me to modify that conclusion. Hypnotic experiments in a drawing-room, as a more recent substitute for the "willing-game," are decidedly to be deprecated. Indeed it may be fitly said that no such experiments should be attempted at all except by a skilled practitioner who knows what he is doing, and is able to regulate the influence, and especially to remove it completely when the patient is aroused. It seems to me that we have had quite enough trifling with subjects which may be roughly classed under the name of Psychism or Spiritualism, of attempts to influence sensitive persons for the mere amusement of the curious. I explicitly except experiments, the object of which is to advance our knowledge; but these should in all cases be performed by experts, and certainly not as a pastime after dinner. The *Daily Telegraph* recently told a story which is *apropos* to my remarks:—

"Hypnotism is all very well at the Salpêtrière and similar places, when practised by Dr. Charcot and his assistants, but it is likely to lead to rather unpleasant results when adopted in private families as a means of post-prandial recreation. Here, for instance, is a case in point. A well-connected and modest young man, who lives with his mother in a fashionable part of Paris, recently attended what is called a *soirée d'hypnotisme* at a friend's house. He was sent to sleep, and a stuffed mannikin was placed by his side, which he was told was a man whom he must murder. The youth did as he was told, and when a knife was put into his hand he ripped the dummy figure open with the fiendish exultation of a

man who was wreaking a long-cherished revenge on an enemy. After that he awoke, but ever since he has been labouring under the delusion that he had murdered his mother. He ran away from his home, and sat weeping on a bench in the Champs-Élysées, when two policemen, whose curiosity had been excited, came up to him. On seeing the dreadful agents of the law the poor fellow took to his heels, and was, of course, pursued and arrested. It was only when he was brought face to face with his mother that he regained his senses."

At the last meeting of the Anthropological Society Mr. Francis Galton, F.R.S., detailed some experiments which he had recently made in measuring the cubic contents of the brain in students at Cambridge and South Kensington. Some 9,000 heads had been examined at the latter place, heads of the "upper professional classes, well-fed, well-clothed, and the progeny of parents who had enjoyed similar advantages." The Cambridge men, however, were first in all points; in height, weight, breathing-power, power of "pull" and "squeeze." The high-honour men seem to have more brain and worse sight than their less able fellows. And "while in the masses the brain ceases to grow at the age of nineteen, in cultivated students it grows to the age of twenty-five." It seems clear, though the statistics were more or less disputed as well as the conclusions drawn from them, that brain is a structure which can be cultivated with success. But does it cease growing and developing at any period such as is stated? I doubt it.

One curious and "interesting example of the effect of over-worked brain was shown in the shape of a capital pen-and-ink drawing of an elephant, of distinctly humorous character, produced in a state of somnambulism by a student studying for a competitive examination. He had been talking to his friends on the subject of elephants before retiring to rest, and he woke up in the night at his study table with all his candles lit, the pen wet beside him, and the elephant capitably drawn on a sheet of blue paper that was handed round among the audience. More interesting, however, than the elephant were the sketches of terrier dogs, drawn on the same sheet at right angles to the central design, showing that the paper must have been turned round and a new current of thought introduced into the sleeping intelligence of the subject." No important variations were brought to bear on the simple old law, "Whatsoever thy hand findeth to do, do it with thy might," except perhaps to suggest "and when you can't do it well drop it."

DISCOURTENANCING SPIRIT MANIFESTATIONS.

"A strange thing has happened among the young people there, which I hope will make them open their eyes, and teach them in all things to cling closely to God with prayer. At first these children began as if they had convulsions, and they were taken to rooms apart, and grown people put to attend to them. Shortly afterwards others followed; and at last grown-up persons; so that in a few days there were about forty altogether behaving like maniacs, and there were not enough people to take charge of them. Whereupon they began to pray and were warned by God in their minds that it was all illusion of Satan. They then armed themselves with rods, and when the paroxysms came on they castigated them." (Query, which were *they* and which *them*?) "They then turned into prophets, and in their ecstasies wanted to prophesy, but the rods were applied to them again, and in about an hour they all recovered, and confessed it was all a delusion of Satan."—J. G. GICHEL (writing from Amsterdam to a friend, January 6th, 1699).

"It has sometimes happened that spirits have produced odours just as if the objects of the odours had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discussing of flowers and lilies, they produced a very perceptible odour of flowers and lilies, as to which, however, it is only necessary to notice the fact."—SWEDENBORG'S *Spiritual Diary*, 2,051 par. May 22nd, 1748."

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 196.)

POSTSCRIPTUM.

[The foregoing was written as a paper for discussion at a private meeting, and had therefore to be kept within the usual time limits. As there are, however, several points which really ought to be dwelt upon if the argument is to be at all fully stated, the Editor kindly permits me to add a few further remarks as a postscript.]

The doctrine of Free-will, as we are here regarding it, that is, the belief that man's destiny is practically in his own hands, and that he can, if he will, finally resist all the influences drawing him heavenwards that God can bring to bear upon him, rests for its support upon two considerations. First, our (seeming) consciousness of the possession of this power; this has been dealt with above; and second, upon its being a necessary corollary to the (so supposed) unquestionable truth that God, having given man His law, is now watching man's action with regard to it, noting every obedience and disobedience, and will eventually judge him according to what he has done. Certainly if this view of man's relation to God be true it carries with it as a presupposition, without which it would be unintelligible, the notion that man is left entirely free as to whether he will believe in and submit to God, or not. The question will certainly arise then, what has Holy Scripture to say on this matter? The mistake which many people make in examining the evidence of Scripture for, or against, a particular doctrine is to forget that the doctrine in question will probably be true in a sense, and false in a sense, and that therefore Scripture will seem to speak sometimes for it, and sometimes against it. Because of this assumption that a doctrine is either wholly false or wholly true, every statement of Scripture which makes for the one side is eagerly seized hold of and paraded, while texts which seem to make in the contrary direction are ingeniously explained away. Scripture would be much more luminous to its students if they would search in it, not for direct arguments for one side, and against the other, but in order to discover what there is of truth in either side, and how the thesis and the antithesis may be so understood as to melt harmoniously into a synthesis, containing all that is true of both, and excluding all that is false.

I maintain, then, that Scripture will be found to contain two views of man's essential relation to God: the one, from the human side, at which man arrives from his first impression of the conditions of his consciousness and the ideas of the Order which these lead him to; the other from the Divine side, the idea of the Order as it exists in the transcendent consciousness of the Orderer; and of this each man receives only so much as his present spiritual state enables him to apprehend.

Thus when St. Paul says:—"Work out your own salvation with fear and trembling, for it is God Who worketh in you," we can now understand at once that here is no contradiction, but a Divine paradox; that is, one truth apprehended by two different orders of intelligence, from two different planes of being. Man's sensuous consciousness, not cognising God, sees only itself as the initiator of all operation: it is therefore everywhere in Scripture urged to act upon its own assumption, and put forth all its (seeming) power in the effort to climb ever higher up towards God; while at the same time it is urged to believe as a matter, not of conscious experience, but of theoretical truth, that whatever it may be able to effect is done only

through the power it receives from God. Pondering much upon this, and not being able at first to arrive at a true solution, the mind has thought to solve the problem presented by its own intense sense of freedom, side by side with its own equally strong sense of lack of power, by supposing that it must, entirely of and for itself, make the grand choice whether it will, or will not, make spiritual things its object, and accept the power God will bestow. When it has done this God can then, and only then, enter into paternal relations with the converted soul, and give the help needful to walking in the spiritual way.

But the man who admits this has certainly got a good way on towards distrusting the testimony of his sensuous consciousness; for who is there that is ever conscious of one supreme moment of self-dependence and self-sufficiency, and after that of being ever helped and guided by a power from on High? Who is there who is not conscious over and over again, of falls, of weakness, of inability to resist dominant inclinations? It is clear, therefore, that it is not upon the evidence of the sensuous consciousness that we admit this truth of Divine help and guidance.

Far more reasonable does it seem to me to seek the solution of the paradox in the essential nature of consciousness itself. For consciousness is man's power of knowing how things appear to be to the particular powers with which at the time he is endowed. The content of consciousness depends entirely upon the nature of the faculties which, at the time, are developed in him, and by means of which alone he can apprehend the noumenon, the essential reality which is One and changeless.

When higher faculties are opened in the mind the man does not pass from consciousness to something which is not consciousness, for consciousness is only the knowledge which the man has of how things appear to himself to be. In the change, things still appear to be; only now they appear to be different from what before, and under the guidance of lower faculties, they appeared to be. There can never be any possibility of doubting consciousness; but sometimes two opposite consciousnesses (as it were) seem to clash. That is, a material and a spiritual faculty or sense, both brought to bear upon the one and only actual reality, and of course apprehending it differently, as because they are different they must needs do, give rise to a sense of uncertainty in the mind; the mind is conscious of both, but knows not yet which to accept, and which to discredit.

Under these circumstances, the mind does one of two things. It either falls back upon authority, or it interprets the smaller and particular question by its intuitive perception of what must be the great universal truth of the Order. Wherever the mind can do this latter it always prefers it; but if its intuitive power is weak, in consequence of the spiritual sight being dim, and not yet fully opened, which is always the case where there is any doubt as to which of the alternatives is necessarily the truer, then the mind must either remain in a state of oscillation between the two, or surrender itself to some external authority, which will undertake to decide for it; an alternative to which it is often driven by the agony of doubt and anxiety which it experiences through being unable to decide sharply and unhesitatingly upon so important a matter.

Now if we turn to Holy Scripture to inquire what it has to teach us regarding that great universal truth of the Order above referred to (remembering always the fact, also referred to, that its statements may be made from two points of view), we shall find that its testimony, however self-contradictory at first sight it may seem, can be harmonised by recollecting that it speaks from the point of view of man's present consciousness, and also from a higher and profounder standpoint to which it seeks to lead man's consciousness.

As illustrations of this higher and universal side let the reader notice the ground upon which Scripture asserts man's obligation to obey God. "Be ye holy, for I am holy"; "Ye shall be perfect even as your Father which is in Heaven is perfect"; sin is to "come short of the glory of God." The first-mentioned of these really carries the whole point with it. It involves that there is some natural obligation upon man to become what God is; the fact that God is so is evidently sufficient reason for man's becoming so.

When once the point is grasped that we are actually by nature children of God, and that the Father's nature must always determine the child's nature, and control the evolution of the child's consciousness, it will be seen what direct bearing this has upon our question. Life then is seen to be an education, rather than a probation. When the father is certain of the fact of his paternity he does not care to submit the question to the test of experiment. And it must also be borne in mind that human fatherhood is a very different thing from Divine Fatherhood. It is only on the physical plane that the human son can be expected to grow up to be the perfect image of the human father; and as far as this goes we see that nature is always true to paternity. The child of the human father grows up to the full possession of that human form and human faculties which are all that human fatherhood bestows. In no way with regard to these is human life a probation, but in every way it is an education; a drawing out of what is, from the first, potentially in the child, but nevertheless needs the use of means to develop it. The fact of a discipline of rewards and punishments by no means proves that the child is under probation, for by such a discipline is the child incited to the exercises which are necessary for the development of its bodily form, and the study which will evolve and perfect its mental faculties.

But nowhere is the testimony of Scripture so clearly given as in the Parable of the Prodigal Son, particularly that second portion of it which tells us how the elder brother resented the father's reception of the prodigal. This elder brother is evidently a Free-willist, and sonship with him, depends not upon nature, but upon obedience. He is indignant at the reception of the prodigal because the latter has done nothing to earn his reception. That he is received back because, whatever he may have done or not have done, he is, as a matter of fact, his father's son, this he is entirely unable to understand. But this is just what the father so strongly urges; "this my son," "this thy brother,"—he ever emphasises the relationship, the thing which depended upon nature; showing thereby that obedience is not, *per se*, the ground of acceptance, but only because obedience is the proof that nature has at length triumphed, and the outer consciousness is now in harmony with the inner reality.

I do not deny, on the other hand, that passages of Scripture can be quoted seeming to involve that the nexus between God and man is what the elder brother thought it; but I urge—put the two side by side, and ask yourself which of the two is the profounder, the more universal, the ideally preferable: that is, which is the one which if you could be free to choose you would unhesitatingly accept. And then remember that it is *a priori* probable that Scripture should represent the truth as in our first consciousness we apprehend it; and equally *a priori* probable that it should represent it from a standpoint to which at first we do not attain; and of these two it is clear that the greater must expand and widen the less, and not the less limit and reduce the greater.

In these papers I have aimed not at exhaustive demonstration, but at suggestiveness; to put the reader upon those broad lines along which, as it seems to me, the solution can alone be reached. Let him ever remember that doubt is the result of two voices in him, each claiming to

give a verdict; and the right course under such circumstances is not to haggle with arguments *pro* and *con*, but to ask himself at once which of these two voices comes from the deepest, divinest part of his being; which of the two views is widest and most universal; and which is most in accordance with what might be if the world had been made by a small-minded, ambitious, unloveable man, instead of by God, the Father Almighty.

To the question, "Is life worth living?" the truest answer is, "That depends upon the Giver." For as He is, so will be His gift. Good, wherever possible, if He is good, but not all powerful; good, absolutely and without the slightest chance of failure, if it be true that He is "God the Father Almighty."

Lastly, let me mention two books which will carry the reader much further than I have been able to take him. (1) *The Continuity of Christian Thought* (published in England by Ward, Lock and Co.), in which he will find traced out how the small human pessimistic elements came to be gradually introduced into Christianity, to fit in with the doctrines of everlasting punishment, salvation only through the Church, and a God who was not immanent in His world. (2) *The Gospel of the Divine Humanity* (published by Elliot Stock), article "Liberty and Necessity," page 84, in which many things that I have left out in this essay will be found.

A THEORY OF HUMAN LIFE.

An attempt to form the basis for a Theory of Human Life in accordance with the conclusions of reason on established facts.

BY J. BAYNES THOMPSON.

BASIS OF REASONING.

Axiom.—That which does not contain a self-contradiction is possible.

The contrary.—That which does contain a self-contradiction is impossible.

Consequences.—From nothingness something cannot arise; because nothingness cannot change. To assume that it can, is to assume that nothing is something, which is a self-contradiction.

Something cannot become nothing for the same reason as in the preceding.

Corollary.—That which is possible, time being given, will at some time happen; otherwise it would be impossible.

What we call matter, is that with which our senses bring us acquainted. When we examine into the cause of our sensations, we find that motion is that cause. Sight is by the motion of the ether; Hearing is by the motion of the air; Smell is by the motion of the auras, or volatile parts of matter; Taste is by the motion of the ultimate parts of matter where in solution; Touch, as in the finger ends, is felt as various kinds of resistance, as hard, soft, rough, smooth, &c. But resistance is only an opposing force, and force is produced by the motion of matter, and is measured by its mass into its velocity, squared, and in symbols is represented by mv^2 . Now there would be no resistance if there were no internal motion in matter, and our fingers would pass through it without our knowing it. Touch, therefore, is also caused by motion. The general sense of heat and cold, and of electric states, is by motion; as heat and electricity are particular motions of the ether as well as light. Therefore our senses tell us that there is motion, and our reason tells us that there could be no motion if there was not something that moved. Consequently matter is a something that is in continual motion. For, since it is by our senses that we perceive the properties of matter, and that perception is by means of its motions; therefore if motion were to cease, then matter would be without properties, and would be merely an

extended imperceptible something. But that is just what space is as far as our perceptions are concerned. In itself it is not a thing.

Kant has said in his "Critic of the Pure Reason" that space and time are conditions of thought only. They are the conditions of thought undoubtedly, because they are the conditions of the existence of matter, and without matter there would be no thought, because no thinker.

This mysterious something, which is in continuous motion, and of the most astonishing velocity in the ether, at least 190,000 miles per second, contains in it the substance of all that the universe contains; for there is nothing else, and nowhere for anything else to come from, space being infinitely extended, for it is impossible to conceive of a limit to it. If we attempt to set a limit to it, there is still an outside to that limit, which is also space, and that without end.

Now as to the matter which exists in space. Its motions will be in straight lines, as that is the simplest form of motion; and, according to the first law of motion, they will continue in that direction until diverted by a force arising from some other motion. But the motions of matter will be in every conceivable direction. We know this to be so in a gas; its tension is equal in every direction. Consequently particles of matter moving in space must be continually coming in contact, and the directions of their motions must be continually changing. As to the size of these particles, there can be no limit to their smallness; for however small a particle may be conceived, it always can be conceived as being halved. But these particles in their collisions will be continually subdivided when they meet in the line of their centres. The whole substance of the two colliding particles will be diverted radially at right angles to the line of contact motion, for there is no force to keep them together laterally; the only force existing in the particle is from its translatory motion in the line of motion before contact.

Such collisions will be disintegrating collisions. Two particles meeting at any angle in the quadrant between the line of their motions and the line through their centres at right angles to it, will simply cause each to deviate from its course. But if two particles be moving in the same general direction, but at different angles, then at any angle of contact up to a right angle, they will coalesce and then move in a medium direction to those in which they were moving before contact. This will be aggregating contact; so that aggregations and segregations will be continually going on.

These encounters, so far imagined, take place only in the line of motion through or at an angle to that line in a plane passing through the centre of the particle and horizontal to that line. But encounters may take place above or below that plane, either parallel to it or at an angle to it. Then a motion of rotation will be commenced. If above the plane, from left to right; if below the plane, from right to left: looking in the direction of the motion. From the infinity of angles and planes of contact that must arise, from the infinity of directions of the motions, all possible forms of motion which can be generated by simple mechanical motion will be generated, and matter in the simplest form here represented is probably that from which the ether is formed.

The development of the various forms of motion and aggregations of matter will not account for the development of molecular matter; there is still something wanting to account for elasticity which mere mechanical motions will not account for. These motions here considered are merely mechanical, which, as being the simplest, must be the basis of all other motions, and the substance which is the moving body must also be the simplest in correspondence with the motion, and may be considered as the one out of which all chemical matter is formed by its infinite

forms of motion; and this is the reason why all the different kinds of matter are considered as only the different forms of one simple substance. Because all our sensations when traced to their origin are found to be caused by the motions of various media acting upon our senses, therefore abstract the motion and there remains only a substance without properties, that is, an absolutely simple substance. This, of course, we can only do mentally, as we abstract substance and extension in mathematical lines and points.

But it is impossible to conceive of the mode of the existence of matter without motion, for without motion there is no force conceivable, and without force how can matter be conceived to hold together? And, on the contrary, without force how can we conceive it to be dissipated? That is, we cannot conceive of it as existing or not existing without motion. So that it is only a presumption that there is one simple substance. The substance of which the concrete matter gold is formed may be altogether different from the substance of which the concrete matter hydrogen is formed; but it may *not* be; for if we try to conceive of these two substances in their greatest simplicity we cannot conceive of any difference except the form of the motions; what the substance of matter is in itself we cannot know. The motions of matter we can understand, whether translatory or vibratory; but these two are really the same in nature, the former being the change of place of a quantity of matter in mass, the latter being the change of place of the parts of a quantity of matter amongst themselves.

There is another distinction made as to the motion of matter. Change of state is said to be altogether different to change of place. But all that we can conceive of a change of state is that it is a change in the motion of matter, either in velocity, direction, or range, as, for example, the change of state from gas to liquid, and from liquid to solid.

The motions here treated of have been simply mechanical, without any appearance of direction or intelligent end; but simply forms which may be generated by the simple laws of motion.

But when we consider matter as it appears in the organic state, and, further, in the sensitive state, then there is superadded apparent direction to the simple motions of matter.

Beyond these again there are self-consciousness and intellect.

We have so far been treating of the mechanical motions of matter only, that is, motions without apparent direction to an end, which, nevertheless, must result in various combinations and forms of matter.

We shall now consider motions which are apparently directed to an end, that is, organic motions.

The first complete organic form or organ is the nucleated cell. No conceivable combination of the mechanical motions of molecules could result in a nucleated cell; these cells being capable of reproducing their like by division. Here, then, is a directed motion to an end which mechanical or mineral matter does not possess. Now this property of direction cannot exist in the motion itself, because motion is not a thing, but merely the mode of the existence of a thing; therefore this property must exist in the thing which moves.

This, then, would be a new species of matter: in fact, this property of direction appears to be incipient intelligence. This is seen even in plants. In clinging plants, when their tendrils touch a branch of suitable thickness, they wind round it for support; or in a tree, where it is subject to strong blasts of wind on one side only; on that side it will put out longer and stronger roots for extra support. The explanation has been given that this growth is caused by the tugging at the roots on that side more than on the others. That is, no doubt, the exciting cause; for if that did not

happen there would be no need for the growth; but the cause of the growth is in the tree itself; for if there were only the external or dead tree there would be no growth.

Here also begins the law of development. A plant has its root, stem, blossom, and seed, and in this seed the beginnings of all these are contained; so that the seedling commences at that stage of development to which the parent plant had attained, and may then, if the surroundings favour it, advance beyond the parent plant.

This building up and development of the plant and of all organic structures depends on the state of the surrounding mechanical matter, for until the action of that matter became moderated there could be no organism. There was a time when the earth was a gas, a liquid, and when it became solid it was long too hot for any organism to exist; and every organism further depends on mechanical matter, these external forms being built up of it. But the mechanical matter could not of itself build up an organism, it having no self-directed motion, having motion only in straight lines, which are varied by force from without only, that is, by encounters with other similar matter moving in straight lines; so that it is the organic or self-directing matter which forms the organism, and this inner form takes up or builds into itself the ultimate matter as an external form or body. Herbaceous plants shed this matter yearly, but ligneous plants only partially so, that is, their leaves and flowers, and in some cases bark, as in the Oriental plane; but this matter when shed is not in the ordinary form of ultimate matter but in the form of dead organs or shells of the living organism. This inner organism does not take up indifferently all kinds of ultimate matter, but makes a sort of selection—carbon, hydrogen, and oxygen being the principal matters selected, especially for the ligneous parts of plants, such as in trees and shrubs, but also in the fibrous parts of herbaceous plants. Small quantities of other kinds of matter are also taken for special purposes, as, for example, in seed, nitrogen, phosphorus, &c.; and in stems of grasses, silica; and potash and soda in other parts of herbaceous plants. Why such selections are made it is at present difficult to say, but it proves another directing power, which is not in simple mechanical matter.

(To be continued.)

HELL.

As with the idea of Heaven, so it is with that of hell. Hell is the wretched agonised condition of erring sinful spirits; and will endure as long as revolt against God, sin, and erring spirits exist; and in this sense hell is eternal. It seems to men impossible that evil can ever be converted, conquered, atoned for; and in this matter Spiritism is in direct opposition to the orthodox churches, who uphold the dogma of an eternal hell. Truly the end of evil is not to be discerned, but there is no such thing as eternal damnation, which would be opposed to all idea of God's love and of the goodness of the Almighty. And so, too, is it with Christ. He condemns no one to hell eternal, not even Judas, the traitor, to whom He only said, mildly, "Judas, betrayest thou the Son of Man with a kiss?" Eternal damnation is but a dogma set forth by men as a terrifying example. Believe us, we spirits need no such hell for punishment, for sin is its own punishment. The wicked carries hell in his own bosom; the torments, the remorse, the wretched state to which his misdeeds condemn him, these are indeed hell's torments! A spirit created by God is immortal. If the good are immortal, so, too, are the bad; they will not be absorbed into the infinite, as taught by the Hindoo religion. They live and will be converted, for God's light and love penetrate to all even to the wickedest and most degraded; they will awake from the evil dream in which they so long have existed through the atoning power of Messiah, before whom hell and wickedness are vanquished and disappear.—*Æonon*.—Communications through the Baroness von Vay.—(Translated.)

TO CORRESPONDENTS.

A. W. P.—Thank you; not suitable.

M. DRUMMOND.—Is it not merely hallucination? Impossible to tell without personal knowledge of the case. We have sent your letter to the lady whom you mention.

MRS. BOOLE.—The articles you send us on the method of Grady and Boole are unfortunately too long for our columns. We regret this, as they are full of scientific interest. In connection with this notice, we are authorised to say that any private inquiries made to Mrs. Boole, 103, Seymour-place, Bryanston-square, W., will receive attention.

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

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Light:

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

SATURDAY, MAY 5th, 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.

THE BORDERLAND.

There is considerable activity at the present moment in the scientific world, and that activity is showing itself quite as much on the purely philosophical as on the utilitarian side of investigation. Whether the speculations of Mr. Norman Lockyer or Mr. Crookes be epoch-marking or not, it is very certain that we are no longer standing on the firm ground of old-fashioned *matter*, as the foundation of all things visible and invisible.

Instead of taking things as they are, and talking about them as such, not troubling about their origin or their end, the science which has evolved matter out of motion is gradually reaching its inevitable goal, and wants to know the whence and whither of that motion. The atoms, it would seem, come from somewhere which is outside the influence of hitherto accepted universal gravitation, and probably become extinct at the centre of the greatest star! And we get this as the remarkable conclusion of a letter to the *Times*, from the scientist quoted by Mr. Crookes, who takes the responsibility of the most important part of Mr. Crookes's address:—

"It has always appeared to my mind a great recommendation of the hypothesis that there are processes in nature which convert radiant energy into the energy stored up in ponderable matter, that it relieves us from the vastly greater improbability of the only alternative hypothesis—viz., that the entire universe will become motionless and inert through the equable distribution or complete dissipation of its energy."

So our old friend, the "conservation of energy," is to be given up, on the supposition that there are "processes in nature which convert radiant energy into the energy stored up in ponderable matter." The importance of such a supposition is considerable, for put into vernacular English it means that weightless energy may by these natural processes show all the phenomena which are produced by the force of gravitation. What more is demanded for the processes of what is called materialisation? A form of energy which is not ponderable is by some *process* transformed into the energy stored up in ponderable matter, and the apparition is the simple conclusion. As the atoms come from somewhere outside the influence of gravitation, by some means unknown, but assuredly by some

means, so the apparition comes from somewhere outside the influence of gravitation, and by some means known or unknown comes into the influence of ponderability.

And here it is curious to note the alarm which Mr. Crookes's address has created among his critics; a limited universe has been invented for the theory, they say, and the men to whom matter has its best development in the Chancellor of the Exchequer's Budget are as frightened at the idea of this limitation as Mr. Gladstone is at the rejection of revealed religion by such people as Robert Elsmere.

But while Mr. Crookes has been more than once startling the world by his daring theories and far-reaching conceptions, other investigations have been going on. These, the accounts of which at present are confined to the Transactions and Proceedings of learned societies, are equally important. The term "surface-tension" appears to convey little meaning at first sight, yet in investigations concerning it matter has been reduced to such moderate dimensions as to be practically nothing. The limits of the action of molecular forces have been investigated, and the result, backed up by the weight of the greatest names in science both in England and Germany, is that a pint of air contains only one five-thousandth part of matter in the shape of atoms: all the rest is motion! Now, if these atoms themselves be vortices, what becomes of matter altogether?

Assuredly we are learning that the passage from matter to spirit is but a short one, if there is indeed any passage at all. The distinction between the real and the unreal fades away in the presence of these assertions, and the supernatural becomes the natural when all matter is resolved into an effect of sensation.

And behind all this lies the demonstration of a spiritual existence, for if there be not that existence, what is it that experiences the sensations which produce the knowledge of matter? To allow that matter produces something which knows itself as matter is scarcely an explanation. For surely, as wrote the late T. H. Green,* "An intelligent experience, or experience as the source of knowledge, can neither be constituted by events of which it is the experience, nor be the product of them."

Again, matter being thus resolved into motion, and motion being the result of sequences of sensation, the existence here becomes a little, a very little it may be, easier of interpretation. As long as a stone was a stone in the sense in which Dr. Johnson kicked it in order to disprove the Berkeleyan hypothesis, the problem was an insuperable one. But once allow that the same stone is the result of an infinitely rapid motion of molecules, which motion produces the sensation of the stone, and the problem has gained one step towards its solution.

Of course one will be reminded that Oriental philosophy has always asserted that spirit is everything, and matter but an expression of spirit. That this is so we may be quite ready to admit, but the importance to the Western mind of investigations leading up to a rigorous demonstration of the fact cannot be over-estimated.

Once let the external world be known to be the result of sensations only, however complex those sensations may be, and the phenomena of what is at present called occult science will have lost a considerable part of their difficulty. And it may be, perhaps, not out of place to remind Spiritualists that many of the things now classed as spiritual may at some not very remote day be found to be material in the sense of materiality to which modern research is pointing. But if this be so, it behoves all those to whom the upward and onward progress of the soul is of serious import to be careful not to trust for that upward and onward progress in a form of materialism which is more degrading than some of the forms of it which they are accustomed to condemn.

JOTTINGS.

Lucifer has an appreciative notice of "M.A. (Oxon.'s)" *Visions*, in the course of which some instructive remarks are made. It is, perhaps, a justification of the reproduction from our columns of these experiences that they have proved stimulants of thought of various kinds. The notice concludes, "The beauty of the thoughts expressed in the pages of this little book is very striking, and although the author expressly disclaims any literary merit, no one can fail to recognise the ability and truthfulness of expression which characterises the work."

Lucifer is pleased to see that "'LIGHT' is becoming more philosophical, and consequently more interesting." Our contemporary adds, "Séance phenomena are apt to grow monotonous from their resemblance to one another, and perpetual columns of such records are a pain and weariness to the flesh of the reader." If any one doubts that try a course of the "cases" published by the Society for Psychical Research.

That is our view. Others tire with attempting to read philosophical disquisitions, and want records of "facts" again and again repeated. Of these they never seem to tire, and indeed the *rationale* of them, that which they represent and mean, never seems to interest them.

This leads to a certain inclination in some quarters to pool-pool attempts to construct some philosophical explanation which shall be instructive respecting those facts which are familiar to us. But this attempt must none the less be made. "LIGHT" tries to meet the wants of all: and authentic narratives of fact always find insertion. We can deal with a page a week, and would gladly give up that space to short and accurate records. But though we have often asked we have not received many.

Side by side with these records, and the lighter matter that the journal always contains, it can hardly be thought unwise that the students of these our mysteries should find some reasoned attempt to draw from the wisdom of the past, as well as from the thought of the present, instruction and philosophical enlightenment. We have reason to know that such articles as those contributed, for instance, by "Nizida," find a wide appreciation.

We do not forget that "Spiritualism" is a very large designation; we propose to print what may commend itself to a very varied taste. Nor do we forget that some of our readers are not of our way of thinking, though they concern themselves with the subjects with which we deal. We must consult their wants too, remembering that the study of these subjects did not absolutely begin forty years ago, and is not confined to one school of thought, though *we* study in that school and prefer its teachings.

Mr. G. R. Moore writes to *The Two Worlds* from Gorey, Jersey, to say that as the result of the formation of a small circle he has succeeded in witnessing a variety of manifestations of spirit-power, such as partial materialisation, direct drawing, the movement of solid objects and the like. This is *the* way, and almost the only way now, to personal experience and conviction.

The Two World contains the first of a series of papers on "Spiritual Gifts." This is entitled "What Constitutes Spiritual Mediumship?" The next paper is to deal with the spiritual side of the subject, and trace out the *modus operandi* of spirit control.

We go far from home for information, but alas! it is not always true. The *Golden Gate* says:—

"Queen Victoria has sent for one of the Fox sisters to afford her consolation for the many friends she has lost. The Fox sister referred to is one of the girls who acquired a world-wide notoriety in connection with spiritual rappings in Rochester, New York, about forty years ago. She is now Mrs. Kane, the widow of the Arctic explorer. This proof that the Queen is thinking so seriously of the other world indicates that there may be truth in the rumour that she has thoughts of having a Regent appointed to relieve her of the burdens of government."

The *Banner of Light* gives full accounts of the addresses delivered in various parts of the States on the fortieth anniversary of Modern Spiritualism. Mrs. Lillie, Mrs. Colby-

Luther, and other well-known speakers are recorded. The *Banner* also reproduces the story of the Highland Seer, Kenneth Mackenzie, which we summarised from *Murray's Magazine*.

Woman's World (April) has an article on "Swiss Goblins," which contains a story that has a moral for those who attend séances, observe phenomena, and then go away and think they "must have been mistaken."

"We will conclude our gleanings with a story which puts ghost-seeing in an entirely new light. At Chesières, in 1864, a poor bell-ringer was cited to appear before the *Juge de la Paix*, to answer the charge of having asserted in public that he had seen his cousin's ghost. He had duly attended the funeral, and he probably supposed that he had seen the last of his deceased relative, but three weeks later the ghost met him on a lonely road by night, and obstinately dogged his footsteps. He called in the assistance of a friend, who had formerly followed the profession of treasure-seeker, but this friend said nothing at all. 'See! there he is! He's moving his lips. What eyes! One would say that he was going to speak.' 'Well,' suggested the treasure-seeker, 'ask him what he wants.' 'I speak to him? Heaven forefend!' Now the family of the dead man took it amiss that he was thus described as haunting the neighbourhood instead of lying quietly in his grave, and the bell-ringer was called upon to retract his statement, which he stoutly refused to do. They might do what they would with him, but he would not deny having seen what he had seen. At length, on the recommendation of the judge, the charge was withdrawn, and the ghost-seer was suffered to depart."

We thank the *Religio-Philosophical Journal* for a kindly notice and good wishes for our health. We are at work again, and Colonel Bundy knows too well himself all that that means. We are all of us overdone with work now-a-days.

We have received *The Weekly Discourse* for April, containing an address delivered through the mediumship of Mrs. Cora L. V. Tappan Richmond, at Chicago, on April 8th. The subject is "Ancient and Modern Miracles." It contains, as all Mrs. Richmond's addresses do, much food for reflection.

THE PLEASING HOPE.

Farewell, friends! Yet not farewell;
Where I am, ye too shall dwell.
I am gone before your face
A moment's time, a little space;
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is nought.
Weep a while, if ye are fain,—
Sunshine still must follow rain—
Only not at death: for death,
Now I know, is that first breath,
Which our souls draw when we enter
Life, which is of all life centre.

EDWIN ARNOLD.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last, Mr. W. Goddard favoured us with an excellent address at the morning meeting on "Spiritual Harmony." In the evening Mr. Iver Mac Donnell spoke on "Apparitions," the address being much appreciated. Mr. T. H. Hunt will give an inspirational address on Sunday morning next at eleven a.m., and there will be a social gathering on Tuesday, at 7.30 p.m.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—Sunday, May 6th: morning. Mr. Hawkins, Healing Séance, at eleven. Evening: Mr. T. Hunt, inspirational speaker, at seven. Subject chosen by the audience. Under the title of "An Hour with Spirits," a series of Sunday afternoon meetings will be held, commencing on Sunday next, at three, for 3.30 prompt, when the doors will be positively closed. Tickets may be had of J. M. Dale, 126, Seymour-place, Marylebone-road, or at the door on the day of meeting, from 3 to 3.15.

LONDON OCCULT SOCIETY, 73, BAKER-STREET, W. (CLOSE TO THE BAZAAR).—On Sunday last Mr. Hopcroft gave an able trance address, and his clairvoyant tests were exceedingly interesting. On Sunday evening next, at nine, Mr. Tindall will read a second paper on "Esoteric Christianity," being the third of the Occult series, after which Mr. Humphries will give a lecture on Astrology. On the following Sunday Mrs. Wilkinson will give clairvoyant tests. We wish to inform all Spiritual societies that we are willing to give them a parcel of our literature free, if they will undertake to circulate the same.—Address, Mr. Tindall, 30, Wyndham-street, W.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

THE FABLE OF THE CATERPILLARS.

BY HUDSON TUTTLE.

Taking a ramble in the fields about the hour of sunset, as I passed some shrubbery, my attention was attracted by the torn condition of its leaves, and a white web among the branches. On close inspection, I found the web to be the tent of a great number of bristly caterpillars. They had gathered for the night from the remote twigs and leaves where they had been feeding, and were talking over the events of the day. Some were very much excited, having made a discovery. A beautiful butterfly had alighted above their tent to remain for the night.

"It speaks our language!" said a leading caterpillar. "I understand quite well what it says. It tells us that after we have been here awhile, we shall be seized with a desire to burrow into the ground, and then will become insensible for a long time, while the earth will be cold and dead. Then the sun will shine warm again, and we shall come forth butterflies, just like itself."

"Nonsense, nonsense," cried a score or more; "you are a lunatic. Who ever heard such trash?"

"Who?" shouted another. "Have we not lived here these twenty days, and do we bear any nearer resemblance to butterflies than at first?"

"True, true; and if we should become like that winged creature would we still be caterpillars, and if not should we not lose identity?"

"My mind exactly," remarked another ostentatiously. "As for me I want to remain a caterpillar, with every bristle and spine, or I want oblivion."

"As for me," said a corpulent fellow who had evidently eaten all that it was possible for him to eat, "this caterpillar life is good enough. My business is to take care of the present, and let the future take care of itself. Perhaps we may gain wings some time, but what does that amount to? Does it give us more leaves, or make the sunshine warmer? Give me plenty of leaves and I'll not bother about next year's butterflies."

Then another rejoined: "That winged fellow, a lonely life he must lead! What happiness he can gain wandering through the air I cannot imagine. As he cannot feed on leaves, he must constantly regret the days when he was a caterpillar. He must be wretched. If such be our destination, it is deplorable, and we had better die with the summer."

"Some lying creature, having learned our language, has come to deceive us, and disturb the hitherto unbroken happiness of our lives," snarled a little dwarf on the outside of the group.

Attention was now given to one who, never before having spoken, had acquired the reputation of being a sage: "Stuff, stuff! Can we become that which we cannot evolve out of our own consciousness? I can form no idea of a state superior to this; hence, logically, can there be such a state? The evidence of a host of butterflies counts for nothing against that of our senses, and the concurrent testimony of all caterpillars."

"What I want to know is this," cried a matter-of-fact individual. "Is there one here who ever desired to go into the ground, or ever saw a fellow who did?" At this time there was great merriment.

"Is there any one," he continued, "who ever saw a caterpillar come out next year as a butterfly?" This was greeted with still louder laughter.

"That is enough. I shall sleep soundly, and I think none of us are so simple as to be kept awake by this folly."

Silence reigned over the bristling assembly, now obscured by the gathering twilight. I heard the soft movement of the butterfly's wings, and its low whisper to itself: "What a grovelling life! Is it possible that I was once like one of these monsters, and as content and blind! that I smiled at the coarse joke and was proud of the logic and sensuality! An acrid leaf my paradise; bristling deformity and obese vulgarity my ideal of beauty! Henceforth I will sip my nectar with humility, and erase pride from my heart."—*Golden Gate.*

CORRECTION.—Mr. George C. Cooke writes:—"In the last paragraph of a paper on 'Materialism,' which you kindly and courteously inserted in your last week's issue, there is an error, either clerical or typographical. I am made to ask 'What re-animates, &c.,' which is the opposite of what I intended. It should have been 'what de-animates,' or deprives of animation."

THE ASTRAL PLANE.

Among all the things confessedly beyond our ken, one truth seems to be demonstrated beyond any question—that there are possible to men three planes of being, and that upon one or other of them we are all living and acting. These planes are the physical, the astral, and the spiritual. On the physical plane stand our friends the Materialists, probably not one of whom subscribes to "LIGHT." But as regards the astral or soul plane, is it too much to say that more or less it affects us all? To this plane belong all the purely natural powers—clairvoyance, mental and physical mediumship, presentiments, second sight, and other gifts, the mainsprings of which clearly act from the other side. That is to say they belong to the plane between the physical and the spiritual, and which is affected by both. We heartily endorse the remark of a late correspondent, that Spiritualists hide from us too much of the evil side, which they have learned from personal experience and from that of others. Without doubt, as long as we are content to remain on the border-land, we must be subject to very objectionable visitations indeed not only to those of weak foolish spirits, but also to others in a lower depth of depravity. Moreover, as all spirit-life must be lived on one or other of the three planes we are considering, we are always liable to come into hourly contact with spirits still incarnate, but equally on the astral, if not on a lower level still. In these days, when latent forces are being brought to the surface increasingly every day, this becomes a very serious reflection. Not long ago we heard, through a mutual friend, of a mother and son who both possess the gift of clairvoyance. By simply looking at another, they can see all that they are not wanted to know. Now, unless these persons are possessed to a very unusual degree of "the spirit of love and of a sound mind," this is probably not a pleasant reflection for any of us. This being possible, how can we be sure of keeping anything to ourselves? Again, the life of a lady, known to the writer, was made unbearable by the malice of an attendant, who possessed so much power over her that, in her presence, she always felt compelled to do or say the wrong thing. Most serious consequences followed, as this person had the same gift of clairvoyance as Elisha the Prophet, and always knew where the lady had been, and anything that had happened to her within a certain radius. At the same time, owing to her great influence with other members of the family, it was impossible to get rid of her, much as the lady wished it. These things are evidently natural or soul gifts on the astral or natural plane, as they can be used by any of us, in any way or place, for or against our fellow-creatures. In *Knight Errant*, by Edna Lyall, a beautiful instance is given of a like power used to save, not to destroy.

Powerful as these forces are, only those on the same level can be influenced by them. How necessary, then, to be on the spiritual plane, known throughout the Bible as Mount Zion, the Hill of Peace. How necessary, in view of what is surely coming, as the floods of soul power are loosed upon the physical earth, to stand with the 144,000, in safety, because fully indwelt by the Christ Spirit. At any moment the four winds of heaven may be finally loosed from the angel's hand, and then woe to the inhabitants of the earth, for unshackled soul power is an awful danger, unless controlled by the spirit of love and light.

It is foolish to spend our time and strength in running after the outside demonstration of well-known facts, when, at any moment, these forces may be turned against ourselves.

Once abiding in the Christ, and on the spiritual plane, rising to meet the Lord in the air, the higher will be found to include the lower, the greater the less, and all those powers will be ours to be used unselfishly, as He used them, for Him and for others. "For all things are yours . . . and ye are Christ's, and Christ is God's."

Y. Z.

The fall is universal in all spheres,
For finite spirit wherever tasked to keep
The counsels of Divine perfection, fails.

—P. J. BAILEY.

HELL.—Why need we talk of a fiery hell? If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell could equal, for a spiritual being, what we should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.—S. T. COLERIDGE.

PSYCHICAL INFECTION OF EVIL.

ITS POSSIBLE USE.

A great deal of insanity is evidently due to arrestation of mediumship. There are kinds of mediumship which are perfectly safe for some persons; dangerous and wrong for others; yet the arrestation of the attack is even more dangerous than its continuance. My controls tell me that men who have in the earth-life been earnest, but self-willed, are subject, after death, to fits of monomania. The ghost roams about the earth trying to undo the harm he did through self-will; his disease consists in an incapacity (during the maniacal fit) for judging how, and through whom, he can best fulfil his mission of reparation. The attempts at reparation are of two kinds; sometimes the unhappy medium is prompted to err in the opposite direction to the ghost's past error; sometimes to say, or act, a grotesque caricature of the error, a caricature so gross that its erroneous tendency makes itself felt by the medium and his neighbours. Now to be haunted by maniac ghosts, crazy with longing to repair past errors, is a very endurable experience for a well-developed medium; but no one can doubt that we ought to relieve the young, the ignorant, the timid, and the busy, who are so haunted, whenever we possibly can. Could we not perform our exorcism, and set our patients free, to more purpose, if we offered ourselves in their place as instruments for working out the reparation desired? Maniacal ghosts are, in many respects, very like flesh and blood lunatics; and in no respect more so than in the fact that they are far more amenable to reason when argued with by some one who has voluntarily offered himself as their instrument, than when they are merely tormenting some victim whom they have pounced down upon at random. I suspect, indeed, that a dim perception of this truth underlies many ancient beliefs about vicarious suffering and the expiation of guilt by a self-offered victim.

Well, then, does not the true cure of many forms of lunacy consist in some healthy-minded medium, who has leisure to go through illnesses vicariously, exorcising the maniac ghost; not, as in ordinary exorcism, merely *out*, into loneliness, but *away* from the patient to herself?

One instance of the kind of mediumship which is safe and lawful for an experienced medium, but bad for a young, unformed brain, will show more than pages of mere description. I will, therefore, narrate an incident of no interest except as showing how a communication may be legitimate in itself, and yet alarming and unpleasant.

I found myself haunted (at the beginning of a week) lately, by the words "glitter and glow"; I could form no conception what they were going to mean; but I had a distinct intimation that the last word was meant to rhyme with "rainbow." For about three days, no words came except those quoted above. On the fourth I was moved to say a verse; six lines of nonsense (not gibberish exactly, but like a bit of a silly old nursery song). On the fifth day, six more lines; this time rather ghastly nonsense. On the sixth day, a verse of sheer blasphemy. The verses formed a conglomeration of sea-storm, war, witches, vultures, thunder, judgment, and the God of Sinai; in fact, the whole paraphernalia of a prophet in a rage; the word "glow" came in at intervals, rhyming to various words; *but no rainbow*. On Sabbath I went to my usual place of worship. I ought to explain that I attend this place chiefly because I have reason to believe that two of the clergymen who officiate there, though not consciously mediums, are really under the same controls as myself; for I constantly find that, without any personal intercourse between us, the sermon refers to the subject of the communications I have had in the week; and, in fact, forms the completion of my own work. Well, on this occasion the sermon was about the permanence of the moral law. Ritual and theological opinion (the preacher said) are subject to changes of fashion and the struggle for life; but no change makes it right to bear false witness. The sermon was very impressive, and evidently "inspired"; but it did not seem to help me; so, next morning, I wrote my lines out to send to a mediumistic friend, to ask her if she could help me to complete them, as I was growing tired and worried. As soon as I had finished writing them out, my hand went on writing: "Child! I was dreaming and drunken with sound." Then followed a confession from some seer, that he had formerly let himself be dazzled by

the *glitter and glow* of prophetic imagery; and had puzzled people by giving as "The Word of the Lord" what was in reality only the vehicle of his own vision-power. The lines end thus:—

"Trust no visions that come amid glitter and glow.
See! the Lord, on the storm-cloud, is painting His bow!
No 'struggle for life' ever alters its shades;
No fashion dictates when it brightens or fades;
No Force has distorted its magical form;
Noah saw it as we see it—ending the storm
Glitter and glow! Flitter and flow!
All shall pass, like those wavelets, beneath the Lord's bow."

Now the point to which I wish to call attention is this. If, during the days when I was haunted to absolute sickness by jingling, meaningless rhymes and wicked, senseless threats, I had consulted any doctor or clergyman, he would have advised me to "divert my mind." Many would have suspected I was "crazy." If I had been as ignorant as most professional men are of psychic conditions, I should have tried to drive away the "evil" inspiration. Having had experience before, I kept my own counsel, and let the ghost have his way.

I sat, for as many hours in the day as I could spare, doing some art-needlework, which occupied my mind without absorbing it; and said, or sang, the ghost's nonsense, whenever he seemed to wish it. Such a mode of spending time is, indeed, *maddening*, if pursued vaguely and in ignorance; but if the medium keeps proper control of her own personality, and is deliberately trying to help a ghost to repair an error, it never becomes worse than unpleasant and fatiguing. A medium who is either ignorant or fully occupied cannot be expected to give up whole days or weeks to the business of letting a ghost talk blasphemous nonsense through her; and yet I am sure if I had tried to *stop* my ghost's jingle of rhymes, he would have made me very ill. I think, therefore, that well-developed mediums who are at leisure, might spend some time in drawing off, from weaker or busier victims, ghosts who have something important to say, but are too restless and unhappy to say it easily and pleasantly.

The medium may then talk to the ghost as if he were capable of gratitude, and might be expected to repay her services, by taking the trouble to express, sanely, what it is that he wants. It is a style of argument which has a wonderful tendency to restore sanity in the case of lunatics in the flesh; and, so far as my own experience goes, it is not less potent with invisible lunatics.

MARY BOOLE.

THE THIRTY-FIRST OF MARCH.

BY DR. G. VON LANGSDORFF.

(Translated by "V." from *Neue Spiritualistische Blätter*.)

Wherever Spiritualists are to be found, this day will be had in remembrance, for it marks the fortieth anniversary of that memorable event, which proved to mankind indubitably the fact that the spirit-world is able to communicate with this.

This discovery, which was made in an insignificant cottage in the village of Hydesville, in the State of New York, distinguishes modern Spiritualism from that of past times. It is indeed, true, as history proves, that in every age men have believed in spirits who were formerly human beings; but no method was known by which this fact could be scientifically proved. Men of to-day must have proofs of everything and will believe nothing but what can be tried and experimented upon by their learned professors. And we say that they are right in demanding such proofs. Why does no man of culture any longer believe that God created the world in six days? Because ethnologists have found in caves, which there is no doubt existed in the glacial period, human bones and articles, such as hatchets and spearsheads of stone, made by human hands; and because this period must have existed long ages before the Biblical account of Adam, though we have no knowledge whatever of the period previous to that recorded in myths, fables and history, a time when man possessed no language properly so-called, no records, and no conception of God.

Just as the world has developed up to the present time, so it will continue to develop; that is, by the widening of our knowledge through the discovery of new, or, to us, hitherto unknown laws of nature. North America, to which the world is already so much indebted, and to which it will owe still much more, astonished the whole of Europe, and indeed the world, by a piece of news on the 31st of March, 1848, so strange, so incredible, and so opposed to the wisdom of the law

and the Church that the cry of "Humbug!" was raised in every direction.

But now that the fact of this intercourse with the spirit-world has been confirmed by hundreds and thousands of proofs, it only appears to be the realisation of long-deferred hopes, longings, and dreams. Vanished is the fear of death, tears for the lost are wiped away, since we know that the spirits of the dead can and do return and commune with us. Just as Christianity arose out of Judaism, so has Spiritualism developed out of Christianity. Religion, like everything else, has phases of development, and proves to us that man still has much to learn before he reaches the position of "Lord of the earth," that is, before he has mastered all the forces of nature, and rendered them subject to his use.

Our ideas, especially with respect to God, the world, and ourselves could be widened by nothing but by Spiritualism, by means of which we know more than through all the religious and philosophical systems which have hitherto existed. Materialism is justified as long as it considers matter as such, but matter had originally a spiritual character and form, and only became matter by what was originally spiritual becoming materialised.

Therefore, spirit is the only motive power by which life could be manifested, and it was by spirit that forty years ago the first gentle sound was produced, which in this short space of time has spread over the whole world, to the remotest islands, and which is everywhere now recognised as a telegraphic communication from the other world. And spirit also it is which at the present time produces the extraordinary phenomena of materialisation and the wonderful cures through healing mediums.

Facts which in only *one* generation can spread so far and wide *must* be a great truth, and what the recognised spirit power will be able to perform in the next generation is past our ability to conceive.

Our nineteenth century has been rich in discoveries and inventions; but what are steam, electricity, or the telephone compared to the discovery of a "spirit-telegraph"! We know by means of this intercourse that all mankind will soon be under spirit influence. Are there not even now little boys and girls who, absorbed in themselves, sit at school inattentive, silently imbibing thoughts as from the atmosphere, and communing with the other world? Such sensitive children receive instruction from the spirit-world not to be obtained from the best teachers in this world. They imbibe it not through the memory, but by the teachings of their guardian spirits to their minds and feelings, and it only remains to discover and explore the laws by which children possessed of this sensitive faculty can be developed and produced.

But before we proceed to the study of these laws we must master the A B C of Spiritualism; that is, the laws which regulate spirit-rapping, table-turning, trance, and all the different phases of mediumship. There are people, however, whom it is useless to try to convince that the dead can return in the spirit. These persons may be divided into several classes. *Materialists*, who profess to believe in the existence of no God. *Agnostics*, who allow the existence of a Divine power, but deny that it has any outward operating force upon us here. These Agnostics likewise think that if they themselves cannot explain anything no one else has the right to attempt to do so. Then there are *Monists*, who assert that there are no antitheses, such as matter and force, spirit and matter, who thus ignore a trinity of body, soul, and spirit, and devote themselves to mystical phenomena and researches, which they exhume out of old, musty folios, instead of examining the facts which occur at the present time. *Physicists*, who hold the human soul as all-powerful and ascribe all the phenomena occurring through mediums to its "unconscious" powers. *Theosophists*, who, under this name, arrogate to themselves the mastery of all mystic laws and occurrences, which they extract from the ancient Indian philosophy of the Santhya and Yogi teachings, enveloping themselves in clouds and mists, and then calling themselves "critical inquirers."

And what, then, is the aim of *Spiritualism*? This creed (*Weltanschauung*) is a science which is devoted to the exact laws of cause and effect in the whole universe. In so much as in virtue of the laws it has discovered it occupies itself with ethics and morals it may be called a religion; and as through the known laws of nature it discusses the questions "From whence and whither?" with regard to the material world and its in-

habitants, it may, too, be called a philosophy. Thus Spiritualism is a religious philosophy or a philosophical religion.

All prophets, poets, and seers have ever spoken of a future Paradise. This Paradise was discovered forty years ago to be a fact, and the discovery was made, too, in a country which was foretold, and which existed in the imagination of Columbus long before he could prove its existence! Just as through the discovery of America, a new hemisphere, old ideas were dissipated, so by the discovery of the spirit-world antiquated notions in Church and science, which only rested on belief, and not on knowledge, are already strongly shaken. Many in the coming years will enter with full consciousness into the spirit-realms, and those who remain on earth will listen with greater attention to the inspirations and audible words from the other world, and the tears which death now brings in its train will be dried and changed into joy and thanksgiving.

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,—Will you allow me to mention, while thanking "G. W., M. D." for his very kind and complimentary allusions in his letter, in your paper of the 21st ult., (1st) that with reference to exact years of past and future events throughout any person's life, I only profess to give approximate dates as a rule; and (2nd) that in reply to "G. W.'s" advice and concluding remarks I was very pleased to see the letter from "W. S. P." in your issue of 28th ult., every word of which I most cordially endorse.—Yours faithfully,

LOUISE COTTON.

6, Wetherby-terrace, South Kensington, S.W.

April 30th 1888.

Spirit Identity.

To the Editor of "LIGHT."

SIR,—In "LIGHT" for April 28th appears a communication purporting to make for "Spirit Identity," and printed for purposes of verification. The only definite clue given is the name of an alleged village in Radnorshire "Pwlyr." This name is not to be found in the list of civil parishes, nor in the list of benefices in the clergy list, nor in a good map. It would seem probable therefore, that this communication is, like so many others, merely random and dreamlike; that it cannot be reasonably affirmed that "there is no sort of doubt of the fact that it comes from a source external to the two ladies who received it."

I fear that the fact that this message should have been deemed worth printing indicates that the editors of "LIGHT" are not more fortunate than I have been in getting hold of automatic messages containing provable facts which were clearly unknown to the automatic writers themselves. I can only repeat my often-expressed wish that some persons would try persistently to get messages of this kind. I am collecting all that I can find, and hope to print them if a sufficient group of well-attested witnesses can be gathered together.—I am, sir, your obedient servant,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

April 28th, 1888.

[We wrote that the communication printed in our last issue was "from a source external to the two ladies who received it" because private means of knowledge led us so to think. We have since had further information of subsequent sances and communications, which confirm us in that belief. We do not say that the communications are true or exact, but the circumstances under which they were given make it probable, at any rate, that they are not mere "dream-fancies."—ED.]

The Duc de Normandie a Medium,
To the Editor of "LIGHT."

SIR,—On December 25th, 1886, you were so good as to publish, under the title "A Dark Horoscope," a short account of Naundorff, who is believed by so many to have been the son of Louis XVI. and Marie Antoinette. Last year there were two French weeklies maintaining the cause of his family, *La Légitimité* and *Le Reveil National*, and there may be the same now for aught I know. And it is curious that Jules Favre, who three times maintained his cause and that of his children in the French tribunals, without money and without price, actually signed the Convention of the Armistice with Bismarck, at Versailles, in 1870, with a signet ring given him by "that honest man" Naundorff, the Duc de Normandie. In a book called *Le Cabinet Noir*, published by Olendorff in Paris, last year, which dedicates six chapters to the Naundorffs and which has been since translated, through Longman, into English, the Count d'Hiersson, author of that book, says: "Talking with Jules Favre of the deplorable event, and of the incident when, M. de Bismarck, having signed the convention, asked Jules Favre to sign it likewise, Favre answered, 'But I have forgotten to bring the seal, Excellence.'

"What does that signify?" replied the Chancellor, 'sign it with the seal you have upon your finger, that will do perfectly.'

"As I would never accept any fees," continued Favre, 'and as, nevertheless, Naundorff insisted upon pressing upon me some mark of his gratitude, he gave me this ring and I have worn it ever since.'

My object in again alluding to Naundorff is to introduce a subject connected with him that will interest Spiritualists.

In 1836, Jules Favre pleaded his cause for the first time and for that cause Louis Philippe banished Naundorff, otherwise the Duc de Normandie, otherwise Louis XVII., to England. Here he remained for nine years. During the first two years he and his large family were kept in comfort by his French adherents, and many of the French priesthood were among the latter. But, for his worldly misfortune, he was a mystic; the cruel solitary confinement of ten years, by Napoleon, when he was from thirteen to twenty-four years of age, had doubtless fostered or fashioned the lurking mediumship within him, and, as I said before, he was in communion, as he believed, with his mother's spirit. During his exile in England, this mediumship grew upon him more and more, and he neglected his kingly interests for "his faith." He actually published four books upholding his peculiar views, the chief of which books he called *La Doctrine Celeste de notre Seigneur Jésus Christ*. He formally abjured his allegiance to the Church of Rome, carrying with him some of the priesthood; but some of his prophecies not coming to pass, the priests who had followed him hoping they would come to pass, forsook him, together with rich laymen who had supplied him with money; and the Prince fell into poverty and misfortune, not because they doubted his royal birth, but because, having thrown off his allegiance to the Church, what they had looked for as its substitute proved a failure. If ever there was a martyr here to the disturbing influences of both sides of this unreliable planet, it was this poor Prince! suffering from every quarter for the manifold sins of his forefathers; though a worthier man than his own father, Louis XVI., rarely existed.

This Prince sent a "petition" to the English Lords and Commons asking for money that he alleged was owing to Louis XVII. The Comte de la Barre says:—"A copy of this petition was published by the editor of the *Morning Post* on May 25th, 1842. This official document, which was deposited in the archives of the English Parliament, avers the merits as well as the rights of Louis XVII., but it was found impossible to take cognisance of them without recognising the Prince, or without putting him in a position to justify his royal origin."

My object in writing this paper is to send you an epitome of the Prince's opinions set forth in *La Doctrine Celeste*, given by the Comte de la Barre, his chronicler. It is similar, in some respects, to the opinions of Allan Kardec, only he preceded the latter by many years. The Comte de la Barre does not doubt but that his master was "inspired in all good faith"; while *La Légitimité*, whose editor is a priest, believes the same, only that his inspirer was a dæmon. This epitome of the Prince's faith, which I have only just stumbled upon, alleges:—

"Firstly. The Eternal is one God only, and not a God in three persons. Secondly. All souls were created in Heaven before the foundation of the earth, and it is they who compose humanity by their habitation in the bodies born of men here

below. Thirdly. All men are sons of God, like Jesus Christ, by the spirit and the soul which constitute their immortal being; and sons of men by the mortal body which comes back to earth; while their spiritual person continues its terrestrial career in other human bodies, until it has accomplished the will of God on this globe. Fourthly. Jesus Christ, made Lord of this world by the Eternal, His Celestial Father, is our elder brother of Heaven, whence we are descended, and where we shall return, according to the merit of our works, by remounting successively through all the heavens which are the dwellings of our Heavenly Father, and through which we must pass, in order to arrive at the Heaven. Fifthly. We shall be all saved at a given period in Eternity."

To think that Marie Antoinette may be the alleged mover in all this!

T. W.

BEYOND THE VEIL.

They are all gone into the world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest,
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days;
My days, which are at best but dull and hoary,
Mere glimmering and decays.

O holy Hope! and high Humility!
High as the heavens above!
These are your walks, and you have showed them me,
To kindle my cold love.

Dear beauteous Death; the jewel of the just,
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledged bird's nest may know,
At first sight, if the bird be flown;
But what fair dell or grove he sings in now,
This is to him unknown.

And yet, as angels in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.

If a star were confined into a tomb,
Her captive flames must needs burn there;
But when the hand that locked her up gives room,
She'll shine through all the sphere.

O Father of eternal life, and all
Created glories under Thee,
Resume Thy spirit from this world of thrall
Into true liberty.

Either disperse these mists, which blot and fill
My perspective still as they pass;
Or else remove me hence unto that hill
Where I shall need no glass.

HENRY VAUGHAN.

MR. D. YOUNGER.—We are requested to state that Mr. D. Younger, of 22, Ledbury-road, Bayswater, professor of Mesmerism and Masseur, will be away from home from May 3rd to May 20th both days inclusive.

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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