

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

Lord Randolph Churchill has been reading his Macaulay and has extracted from the Essay on Milton an apposite piece of wisdom. I also have been reading my Macaulay, and from the same Essay I cull words that come home to me. There is keen literary insight in this analysis of Milton's public action:—

"His attacks were, in general, directed less against particular abuses than against those deeply-seated errors on which almost all abuses are founded, the servile worship of eminent men, and the irrational dread of innovation. That he might shake the foundations of these debasing sentiments more effectually he always selected for himself the boldest literary services. He never came up in the rear when the outworks had been carried, and the breach entered. He pressed into the forlorn hope. When his opinion seemed likely to prevail, he passed on to other subjects. There is no more hazardous enterprise than that of bearing the torch of truth into those dark and infected recesses in which no light has ever shone."

From the same storehouse I get something which also seems to me good teaching suitable for us Spiritualists:—

"Logicians may reason about abstractions. But the great mass of mankind can never feel an interest in them. They must have images. The strong tendency of the multitude in all ages and nations to idolatry can be explained on no other principle." (There is the same cause at the root of the craving for the concrete which is in danger of becoming the special form of idolatry affected by the Spiritualist.) "God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. A philosopher might admire so noble a conception, but the crowd turned away in disgust from words which presented no image to their minds. It was by Deity embodied in a human form—walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions were humbled in the dust. Soon after Christianity had achieved its triumph, the principle which had assisted it began to corrupt it. It became a new Paganism. . . . Doctrines must generally be embodied before they can excite a strong public feeling. The multitude is more easily interested for the most unmeaning badge, or the most insignificant name, than for the most important principle."

It really seems so, and that which wise Macaulay wrote is true of us to-day. The popular mind needs an idol, something concrete, something that impresses it, if it be only a crack on the head from a floating chair or guitar, so much more impressive than a whole volume of erudite philosophy. This same philosophy or religion is apt to come home with a lesson. It may inculcate duty and obligation as the correlatives of knowledge. A man can't be much better for any amount of gazing open-mouthed at reiterated marvels that may mean he knows not what, though he may conceivably be the worse by the sheer waste

of time. But if a man's realisation of Spiritualism means something more than attention to a fetish, which is alternately worshipped or belaboured according as it pleases him or the reverse, then the affair is different. I think, perhaps, this view of responsibility is not wholly inappropriate in view of the attendance at the last conversazione of the London Spiritualist Alliance. The Council must feel honoured by the large attendance of those who met on that occasion. In view of the small number of members of the Alliance, and the consequently large number of those who are not members yet, they may reasonably look forward to a considerable accession to their ranks and an adequate contribution to their meagre resources.

I know, few men better, the futility of mere preaching. One may do something better in the short life we have here than reiterate attempts to persuade people to do that which they see no reason for doing, or have made up their minds not to do. Were it not that I believe the attempt to be a forlorn hope, I would once more urge on thinking Spiritualists three courses of action as essential and of pressing importance. One is that they should organise, organise, organise. Another is—and this, I believe, is really hopeful of success—that, while sedulously collecting and recording their facts, they should study the philosophy that underlies them. The last is that they should recognise the bearing of their knowledge and belief on their own lives, and translate their experience into terms of ethics. Let us have a coherent body of persons who can give a reason for the faith that is in them, and who will support that faith, and show it to the world cleanly and of good repute, giving to thinking persons a reasonable account of the causes which underlie the phenomena to the reality of which they bear testimony. All this means some courage—for the adversaries are still alive—some self-sacrifice—and nothing that does not cost *that* is worth much—and some more self-denial in the shape of money than we manage to show now. With some brilliant exceptions, for whom I thank God and take courage, it seems as though those who interest themselves in Spiritualism were desirous of getting from it all that it can give, and contributing no thank-offering to oil the ponderous wheels which some few of us laboriously toil in dragging. I have done, and I meant to say nothing of the kind.

Mr. Gillingham, a surgical mechanist, residing at Chard, sends me an illustrated catalogue of his extremely clever appliances for remedying some of the evils that befall mankind by accident or disease. I see illustrations of unfortunate people who are about equally indebted to nature and art—to the former for the trunk, to the latter for the arms and legs attached to it. I did not quite see why this should have come to "LIGHT" instead of to the *Lancet*, interesting as Mr. Gillingham's skill undoubtedly is. But I bethought myself suddenly that I had heard my old friend Serjeant Cox speak of Mr. Gillingham in connection with a pamphlet that he published a long time ago on the "Seat of the Soul." He had been led to take an interest

in psychical matters from the practice of his profession. His experience of the sensations of the afflicted persons whose sufferings he had been compelled to study had led him to believe that the spirit-body or soul (as he called it) was conterminous with, and exactly similar to, the natural body. I remember many interesting conversations with the Serjeant on the subject. So I turned over Mr. Gillingham's catalogue with interest, and presently came upon the very pamphlet, reprinted as an appendix to his illustrations of what he can do for suffering humanity. I do not suppose that a more quaint conjunction ever was made than this between artificial legs, arms, *et hoc genus omne*, and this treatise on Psychology. I read it with abundant interest, though I do not agree with it *in toto*, and now record with pleasant anticipation that Mr. Gillingham is preparing a work of some six or seven hundred pages, which will be an enlargement of his already published opinions. From his wholly novel point of view it will unquestionably be worth attention.

I have received from Professor Lucian von Pusch, Royal Russian Aulic Councillor, who dates from Russian Poland, a brochure containing a philosophical disquisition on Spiritualism of a very erudite and valuable character. Dr. Hübbe Schleiden, Dr. Carl du Prel, and other very competent critics, speak of it in terms of high commendation. The Faculty of Philosophy at Nancy says of it, "qu'elle dénote une incontestable maturité de jugement, et une instruction philosophique étendue." The pamphlet is one that I should like to see translated and adequately reviewed. Unfortunately, only a very exceptionally equipped scholar and critic could deal with it. I do not despair of finding such, and lament my own shortcomings in this respect once more because they deprive me of the pleasure I should no doubt derive from its perusal. The pamphlet is accompanied by a very complimentary letter, for which my warmest acknowledgments are due. I reciprocate the writer's sentiments and tender him my thanks. All that can be done to make our English Spiritualists familiar with the opinions of my distinguished correspondent shall be done.

"DREAM FANCIES."

BY F. J. THEOBALD.

The following pleasantly-practical "dream-fancy" came a few weeks ago, to one whom I will call K. Having been on terms of the closest intimacy with her for many years, I can vouch for the perfect accuracy of the whole incident, and am willing to supply the full name to anyone who would care to know.

K., like many others, is often troubled with sleeplessness, which is distressing to her, not only because of the weary nights, but more especially on account of the utter prostration which follows during the day time.

One night K. dreamed that she said to her medical attendant, "Really, Dr. N., I must get you to try to help me get over this sleeplessness."

"Take Podophyllum," was the reply.

"But," said K., "surely Podophyllum is not a medicine for sleeplessness, is it? I do not believe it is at all likely to do me any good."

The following day, having occasion to see Dr. N., K. told him her dream, and he answered her in almost the very words she had used in her dream, in reply to his recommendation to take this medicine, adding, "Podophyllum is a medicine for the liver; I see nothing in your condition to indicate the use of such a remedy." K. entirely agreed, and thought no more about it.

Two or three nights afterwards, whilst K. was lying wide awake hour after hour, an inner spirit voice exclaimed several times, most emphatically, "*Take Podophyllum! Take Podophyllum!*" Therefore, being aware that no harm could arise from using a few globules of this simple remedy,

even if no good result followed, K., very wisely, I think, determined to obey. In the morning she procured and took the medicine.

The result was entirely satisfactory; the sleeplessness was removed, with the exception of two nights, following days when, thinking further use of the globules was unnecessary, she had not taken any; then there was a slight return of the old trouble. These two exceptions are, I think, valuable, as pointing to the fact that the removal of the trouble was due entirely to the following up of the prescription given most clearly by an unseen, but sympathising intelligence, and that *here*, any how, "there is no sort of doubt of the fact that it came from a source external, to both" K. and her medical adviser. Will Mr. Myers look upon this *hard fact* as the result of "reflex action of the mind," or, what?

One more little incident let me relate, which may possibly interest some of your readers, but I do not suppose will be of any use to Mr. Myers, who laments in his letter in "LIGHT" for May 5th, that "It appears the Editor of 'LIGHT' is 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" (he continues) "my often expressed wish, that some persons would try persistently to get messages of this kind," &c.

Now I have had a long experience in spirit-writing and other forms of spirit-mediumship; therefore I feel it fully in my power to say that "persistently trying" for anything in the form of tests, is the surest way to hinder their being given.

It is useless to expostulate either with the medium here, or the spirit workers on the other side. No amount of argument, or entreaty, or remonstrance, can alter the fact, that to gain tests, the only safe attitude for us to take is that of simple passivity.

Tests in abundance I have received myself, as all other mediums (whether conscious or unconscious) have done, and it is on these that the absolute truth of Spiritualism can be firmly founded; but never in my life have I received one that was asked or "persistently" sought for.

Early in March a friend who was spending the day with me asked if I would take the pencil to see if any message would be given. She was, I know, hoping to hear from her spirit mother. But the spirit of one who, on earth, so hated Spiritualism that he would have fiercely repudiated me as a medium, came. He passed away a few years ago. I never saw him, nor had I the remotest idea that he was likely to use my mediumship.

The *rapport* was undoubtedly established by the presence of my friend, who was distantly related to him, and on the most affectionate terms with his widow.

A few words were written to his widow, expressing sorrow for the attitude he had taken towards Spiritualism during his earth life, and the great reason he had to regret the trouble it had brought to his family. Then, to my utter surprise, came the words:—

"How I do watch over the case of our good Emperor Frederick. I think he may live on, for some time, by the very force of his own will, and his earnest and prayerful desire to do some lasting good to his own nation; so that the good results of his noble father's reign may become consolidated, while he himself lives to act, and help to carry out his wishes. We here all try to save his precious life."

These few words came at the time when the Emperor was at the worst; when, according to the newspapers, his death was looked for, daily. The message was not sent on to his widow—who lives many miles from London—for some days or a week. Neither had she the slightest idea of our friend's visit to me when we received these words for her. Therefore, it was "clearly unknown" to her, that her husband had written this message through me, referring to the suffering Emperor.

Still, it is a fact, that a few days after I had received it, she herself, upon taking the pencil, had a communication from her husband, in which he told her that he had written to her through me, that he had been to see the Emperor, and went on to confirm all that he had said through my hand upon this subject.

When on earth, this spirit was a well-known and highly-respected medical man, in the large town in which he lived.

One more communication, given from the same spirit, came on May 4th, in reply to the inquiries of a friend with me, to whom I had read the above message :

"A host of loving, healing spirits are watching the good, suffering Emperor, and we are doing our best to save his life. So far as we, collectively, can foresee, we believe his valuable life will yet be spared to tide over the present political crisis.

"And, oh ! How his grand spirit of holy endurance and patient submission is permeating to the world's end, showing the power that lies in the spirit of man to rise above the weakness of the flesh, to rise superior to the body, and to lie passive in the loving Father's hands. He is a good, great man, and his influence will live after him, in a holy vivifying power, not only political but spiritual."

UNITY OF RELIGIONS,

No. II.

[It is especially requested, by the writer of these short papers, that those who may chance to peruse them will do so with an open New Testament ; for their purpose is far more to draw attention to the mine of spiritual and occult worth to be "discerned spiritually" in those inspired writings, than to exert any other influence.]

I believe it will be admitted by many earnest thinkers—

(1) That the desire and tendency of the spiritual Church of Christ are to expand.

(2) That the desire and tendency of all truly philosophic and religious-minded bodies, or communities, are to seek for some common anchorage ground, some rock to which they may fearlessly cling in loving brotherhood throughout all time, without its entailing any mental, moral, or spiritual sacrifice of their individual inner consciousness.

In a word, the Church or Kingdom of Christ seeks the leavening power of a pure-minded and strong philosophy, which will rob it of none of the *essentials* of its Christian code.

The philosophies seek a safe, uncrippling, and immutable anchorage, which will neither let nor hinder them in a lofty, sincere, and free-minded search after truth, for its own sake, and on the highest lines ; an anchorage, such as the true spiritual Church, or Kingdom of Christ, can give. God knows whether these two great divisions of truth-seekers will ever find a common meeting-ground ; but surely it is a "consummation devoutly to be wished" !

And what is this Church or Kingdom of Christ in reality ?

It has been defined, very aptly, I think, by one of our writers on the subject as "a spiritual kingdom, of which Christ is the ever-present King, the Bible its code of laws, the clergy its ministers, and Christian people its citizens ; a kingdom extending into every temporal kingdom, not withdrawing subjects from their temporal allegiance (for the civil magistrates are 'His ministers' attending to this very thing), but setting up a superior claim, as extending over a higher province."

I should like to quote much more from this source, but limited space requires that I should be content with drawing the *especial* attention of any who, like myself, are anxious to effect a reconciliation between all lines of earnest religious and philosophical thought to the first, second, and third chapters of the undermentioned book,* which seem to me to point out, in the simplest, most impressive, and con-

sistent manner possible, the *supernatural* origin and standing ground of the true Church of Christ.

It is upon this *supernatural* origin that I wish to dwell with great emphasis ; for in this, I deem, lies the whole claim of the Christian Church or Kingdom to a special claim in the religions of the world.

Doubtless an inward leavening revelation of God has been at work throughout the ages.

Doubtless this *supernatural* power is ever at work, and is the very motive force which underlies all God-seeking religions and philosophies. Yet I claim that *for this world* the revelation of the Divine is *to the full*—as far, humanly speaking, as we can possibly realise it, and certainly farther than we can possibly carry it out in actual life—contained in the short mysterious history we have of Jesus Christ, with all its underlying spiritual significance, to be—as St. Paul says—"spiritually discerned," or grasped only by those who, by seeking to "do the will," learn in its glorious fulness the spiritual riches contained in the "doctrine" of Christ. I also claim that Christianity has actually exemplified and fulfilled (more than any other known religion), by the spiritual life—"in the world, yet not of it"—and the unresisting physical death of its Divine Founder, the undying principle of entire self-sacrifice *for others*, and has so set forth, to the fullest and most perfect extent conceivable, the law of universal brotherhood !

Has not this Jesus Christ, then, by virtue of His office of Perfect Revealer of the Divine to Humanity ; Perfect Link between God and Man ; Perfect Completer of a Divine scheme ;—has not this Jesus Christ, in His life, and by His death and resurrection, constituted Himself the one centre to which all mankind may adhere without loss—nay, with eternal gain ?

In what sense, then, may mankind adhere to Him ? The Church—so that it forfeit not one iota of His ever-present and ever actively living power. The philosophies—so that they forego none of the mental, moral, and spiritual liberty which is theirs in their pursuit of truth for righteousness' sake.

We will now, for a little, return to the question of the *supernatural* standing-ground of the Church of Christ.

We will return to the words which were quoted, and see if we—at any rate, we in England—have no reason for believing the Bible to be God's especial (though not sole) revelation of a Divine scheme to those who come within reach of its teaching.

Taking not the letter but the spirit of those books which are now incorporated as the Old Testament (and which by Spiritualists are said to contain Spiritualism, by mystics Occultism), cannot we, who have been permitted to pierce, as it were, a little behind the veil in this nineteenth century—we who are able to grasp as probabilities what others can only deem possibilities, as certainties things which are only regarded as speculations ; cannot we see beneath the external history of those books a *spiritual finger* pointing to a further revelation—a new relationship between the seen and the unseen, the natural and the spiritual—between God and man ?

Without regarding this book as an infallible source of verbal and literal truth, may we not regard it as containing a message, *the* message of the Creator to His creatures on this planet, ever remembering that our humanity, and the world it lives on, are but a tiny speck in the vastness of His created universe ?

May we not find, in the promises made respecting Abraham's seed, and David's line, and in the prophetic writings given through the inspiration of the prophets, the continuously progressive dealings of God with mankind ?

At any rate, I would, in most earnest terms, beg my readers to *search well* for this, ere they cast aside as imperfect and misleading, writings which, although they do

* *Turning Points of General Church History* (Cutts).

not externally appear to proclaim an exalted morality, or a very lofty conception of Deity, do perchance contain the unfolding of a Divine scheme.

From these early prophetic writings we pass on to those of the New Testament, which tell of a later revelation—a revelation of love and power; a birth into the human form of One Who has been justly called the “Desire of all Nations.”

Let us now see what immediately preceded the commencement of the Church of Christ on earth. First came John the Baptist,—a man claiming to be sent from God, to prepare the way for Jesus Christ.

The writings of the Prophets point to this, but we must forego any reference to these foreshadowings of inspired men here, from lack of space.

John the Baptist came; and the consistency with which he prepared men's hearts for the acceptance of a Divine Leader is in itself a strong argument in favour of the reality of His mission and teaching.

John the Baptist's teaching was Repentance, for the remission of sins (St. Mark i. i. 8); and the baptism of water (St. John i. 26-34); but with his teaching, he added, “There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I, indeed, have baptised you with water; but He shall baptise you with the Holy Ghost.” (St. Mark i. 7, 8.)

Jesus Christ took up the work of John the Baptist, where he left it; He preached Repentance, saying:—“The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel.” (St. Mark i. 15, and St. Matthew iv. 17.)

And by His baptism in the waters of the river Jordan He recognised this apparently insignificant act as the “outward and visible sign,” or external pledge of union, for all who were to be united together in the body of His earthly Kingdom, for so it became Him to “fulfil all righteousness.” (St. Matthew iii. 15.)

Let us for the present put aside all arguments respecting the efficacy of baptism, &c., and let us remember only that “*this simple rite was instituted by Jesus Christ, and was fulfilled in His own life.*”

I will here quote from Mr. Cutt's book again:—“In His baptism our Lord received the Divine anointing to the kingly office. On the very day after He began to gather His Church out of those whom John the Baptist had prepared for Him. First He called Andrew, &c., &c. . . . A little later He laid the foundations of the sacred ministry of His Church in the twelve Apostles.”

He sent these forth to preach “The Kingdom of Heaven is at hand,” and gave them power to *work miracles* in proof of their authority.

Thus, while Jesus Christ was on earth, His followers were preaching the coming of the Divine Kingdom, and in His personal, natural presence the hearts of men were being prepared for it.

DUM SPIRO SPERO.

“SUPERSTITION usually springs either from servile fear—which makes people believe that God is always wrathful, and invents means to please Him—or from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them.”—REV. J. CLAUDE.

“SOULS know not who they were (in this life) except from others who have an idea of their identity, and then being therefore excited, they know it, but the knowledge is presently lost. In conversing with spirits, it was said that if our souls were aware of their identity it would be the greatest detriment to them as they would then be thinking concerning themselves, which would give voice to many evils, as self-love, merit, &c., &c. Others also would know them, and thence they would be liable to become their idols; and, if enemies, they would be exposed to their hatred and revenge: thus they could not be perfected. But when they are ignorant of who they are they can be reformed and perfected, not knowing but that they are poor and vile and so on.”—SWEDENBORG'S *Spiritual Diary*, par. 4249.

BURIED TREASURES.

BY MRS. A. J. PENNY.

PREAMBLE.

“Now I know very well that I shall not only in part be, as it were, dumb or obscure to the desirous reader, but also tedious, and he will be somewhat troubled at me.”—*Jacob Boehme's “Three Principles,” chap. 5., par. 12.*

Undoubtedly I shall be tedious too, if from no other cause than that of frequently interpolating quoted words, but as my object in writing this is to put into intelligible shape the instructions I have gathered from teachers little read, it would be as foolish to apologise for quoting them so often as to express regret that pearls were threaded upon a string. The string is of no use or value, apart from drawing those pearls together into combined beauty. So of these attempts of my mind, which has been honoured with this use by the Giver of all good; and I am not going to neglect my own proper mission, however humble, in order to assume that which belongs to minds of higher calibre and more originality, therefore perhaps less free to seek out, and admire, and set in order treasure which has already been laid open to those who *could* seek and find, but do not. Because no one comes forward to remind contemporaries of all the wealth buried in the writings of Boehme and Swedenborg, offering proofs and samples, it is my misfortune, not my choice, to be driven again and again, by my ardent desire that this should be done, to try and elucidate subjects quite too large for my grasp. If any one with adequate intellectual force would deal with them—presupposing equal familiarity with those writings—how it would rejoice me! For I am convinced that if Boehme and Swedenborg held that place in our Universities which they ought; if they were studied as Plato and Aristotle have been studied, Atheism and Materialism would be regarded by all intelligent people as the gross blunder of ill-informed minds. That must inevitably result from an unprejudiced study of the works of these two great seers; distinguished above all other teachers for having united intensity of love for God with knowledge inexhaustibly profound. Their writings are pervaded with a love equal to all the most ardent pietists can feel or desire to feel, and in those writings the most searching intellect (if but cognisant of its previous ignorance, and teachable) will find itself led on from one depth to another, till it rests from all the wearying uncertainties of modern thought, and begins to see that the permitted embodiment of the human race in its present fallible condition is compatible with Omniscient Love, and that all the woe and sin which now appear unconquerable will be made to evolve a yet larger purpose of Divine mercy in ages to come.

It is Boehme *alone* who can satisfactorily answer the taunt implied in a sentence such as this that happened to meet my eye in a recent number of the *World's Advance Thought*. Its drift is one of the commonest jibes against Christian faith, and is uttered on all sides as unanswerable; as indeed it is by theologians.

“Omnipotence applied to God must be a misnomer, or everything in which power is inherent is a part of God.”

Briefly to intimate *how* Boehme solves this paradox, one may paraphrase that saying thus: “White is a misnomer for what we call whiteness, since it includes every colour.”

Instead of accepting the help these wonderful mediums transmitted to us, by dint of labelling one with the title of *fanatic*, and on the strength of that title neglecting what he wrote; and adding an *ism* to the name of Swedenborg, and turning his vast science into the narrowness of a religious sect; we have disparaged both, and effected what the enemy of souls must strongly desire, the consecration and maintenance of darkness.

It is real grief to find thoughtful people poring, year after year, over a number of modern *views* of evolution, while Swedenborg's *Angelic Wisdom concerning Divine Love and Divine Wisdom*, and Boehme's *Sixth Epistle*, which meet every requirement for harmonising difficulties on that subject, remain unstudied. When, after reading infusions of Darwin in recent literature, I open either of those works, I find my despair at human perverseness taking expression in the outcry of Solomon, “Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?” (Prov. xvii. 16.)*

* If the question, “How can evil have arisen in a world called into existence by a God wholly wise, loving, and all powerful?” really disturbs the peace of any person rich enough to spend money on winning an adequate answer, it may be found, so far as a finite intellect can supply it, in a treatise by Dionysius Froher, on *Deity considered as*

LOOKING GLASSES.

"Les plus éveillés voient encore le monde réel à travers l'illusion dominante de leur race ou de leur temps : et la raison c'est que cette lumière illusionnante part de notre esprit même."—*Amiel, Journal Intime*. Vol. II., p. 75.

In the *Visions* of "M. A. (Oxon)" this passage occurs :—

"I want to ask whether those scenes are real—real, I mean, in the same sense as scenes in our world ?

"In precisely the same sense. The scenes of the world of spirit, and the surroundings of the spirit in any sphere of its existence, are just as real as are the scenes and surroundings of your earths. Each is impressed upon your own spirit ; each is the result of your own state. They would not be real to you in your present state ; they were real to you in spirit as you visited them ; just as these scenes are not real to us."

And again referring to another, the seer asked, "Can you give me any message about that vision ?" and the answer was, "It was not a vision but experience." These last words I have italicised as what most impressed me in that wonderful record. They set me thinking, very impertinently a metaphysician might have said, had he known my thoughts, for the first was that a direct assertion like this, coming from the source it did, was worth more than all the intricate theories of Kant regarding objective and subjective perceptions, which according to the jesting old story, he complained, "no one was able to understand, except Fichte, and he misunderstood."

Do I then presume to understand the *rationale* of this simpler doctrine, that every spirit forms its own realities—not its *phenomenal* perceptions, its own delusive view of things only—but its surrounding facts, real as well as objective to itself ? By no means ; but putting together this statement of it, and several hitherto dark sayings of Boehme's—which for years have baffled my efforts to understand—I think I see a glint of a great law, valid in every world, which finds its best elucidation in the structure of looking-glasses ; and by this word Boehme designates it. The requisite for every looking-glass is arrest of light at a certain distance from its source ; and its office the giving back of objects which stand above or before it ; on its smoothness and purity depends the accuracy of their outlines. Now as limitation is thus essential to consciousness, it is in that sense that he says, "The spirit is the life, the looking-glass is the manifestation or revelation of the life, else the spirit would not know itself."* And having in the next chapter to that in which these words occur given most profound insight as to the relations of the Wisdom, *i.e.*, "the passive essence of divine operation" to Deific will, he continues : "The will in the looking-glass of the Wisdom discovereth itself, and so it imagineth out of the Abyss into itself, and maketh to itself in the Imagination a ground in itself, and impregnateth itself with the imagination out of the wisdom." . . . "for, the will becometh impregnated with the glimpse of the looking-glass."†

Parenthetically I must here observe that it is such passages as these, and many others susceptible of the same inference, which led Martensen and some English students to the hasty conclusion that Boehme's teaching involves a belief of the Supreme Creator first becoming self-conscious in His creations. If they would add on that plane of self-manifestation, I could entirely agree with them ; but to suppose God to be only completed by and in the creaturely life seems to me quite foreign to Boehme's thought, so much so as to have prevented him from guarding his expressions from misprision in many passages—misprision virtually excluded from his doctrine by others—such as these : "God is in Himself the Abyss, *viz.*, the first world, of which no creature knoweth anything at all, for it standeth solely and alone with spirit and body in the Byss or ground. Thus also God Himself in the Abyss would not be manifest in Himself, but His Wisdom is from eternity become His ground or Byss."‡ Now the Wisdom is antecedent to the creation of our universe. Even if careful study of all Boehme wrote had not led me to the same conclusion, Freher's verdict on this point would be final with me ; for he, who had read all his books ten times through, sums up the question thus : "If there is in the first world before and without Nature no perception, knowledge, &c., then there is also not only no Wisdom, but no God in no sense and manner" ; and after examining arguments for accusing Boehme of "defining God as potentiality alone, which requires

manifesting Himself through Eternal Nature. A very scarce work, but no doubt money could obtain it—in translation, and to reprint it would be a noble beneficence.

* *Treatise on the Incarnation*. Part II., chap. 1, par. 43.

† *Ibid.*, chap., 2., pars. 5 and 7.

‡ *Incarnation*, Part II., chap. 3, pars. 24 and 25.

the aid of nature before it gain life, reality, and power of its own" (I use Martensen's words for the indictment), Freher says : "This explication, I grant, is plausible if looked upon from without superficially, for Boehme's own words do plainly say all these things ; and if there were but that one and true distinction observed between the eternal generation *without nature*, and the eternal manifestation *in and through nature*, nothing more could be desired."

It is because God does, in Boehme's phraseology, "only find Himself in man" on this earthly plane of Divine action, that until human nature is purified enough for His image to emerge from its troubled, turbid depths, the earth cannot be covered with the glory of the Lord. "The first Adam was contrived, or imagined, out of the light's essence, and substantiality,"* Boehme says, and the restoration of that image is only to be effected by the same process.

We now find our souls darkened, and to escape from that darkness which solar light cannot relieve for more than a hundred years at the longest, we must *will* to regain light. "A will is no substance, but the willing's imagination maketh substance." That is the awful law of nature. "The mind is the wellspring where the one only will *can create* out of it evil and good, which is done through imagination or through representation of a thing that is evil or good. And so is the property of that thing become of the same property in the life. The life's property catcheth or receiveth the property of the thing represented, and kindleth itself therewith in itself" . . . "all according to the *represented* substance : whatsoever the imagination caught that it introduceth into the mind."†

Here we have, only at greater length and in fuller light, a reiteration of the fact that in man also "the will becometh impregnated with the glimpse of the looking-glass," *i.e.*, with suggestive enticements to any subject on which the human mind can turn its attention. For as man was destined to be the "looking-glass of the Deity," so is all in this world a looking-glass for man, *relatively* speaking, a passive which can reflect upon his will every image which his desire—imagining—can impress upon it.

The enchantments we may work upon ourselves by this law of our nature, are often quite as gratuitous as the shapes and faces which a sick person's eye can trace out for pastime in every object before it, in wall paper, folds of curtain, or hang of clothing thrown aside ; in forming these we have no accomplice, and the slightest movement breaks the illusion. But the great sorcerer has legionary servants who can only see into our life through the mind of man, and well they know how to occupy that magic glass with a phantasmagoria to the tastes of each.

We each form our own looking-glass, it is true, and see everything there of inner or outer world, as it is seen by no other eye, for *every* object mirrored there reflects something which self has added or deducted from images of surrounding life. Nevertheless, it is constantly liable to cross lights, and to being tinted by other colours than those of our own "soulish fire." And with every change of these, and every new refraction of the light of truth, "the image in the spirit becometh altered, all according to what is contained in the will which the soul hath framed or contrived" . . . "viz., according to the imagination."‡

(To be continued.)

"THIS was many times shown me, that spirits who spoke with me did not know other than that they were the same of whom I thought, nor did other spirits know otherwise ; for instance, a certain one whom I knew in life was so similar to him (who yesterday and to-day spoke with me) in everything that was his, that as far as I knew nothing could be more similar. Therefore let those who speak with spirits be careful lest they be deceived when spirits tell them that they are those who were known to them and that they are dead. For there are genera and species of spirits of similar faculty who, when similars are called up into man's memory, and thus are represented to them, they suppose they are the same. Then from the memory are worked all those things which represent them, also words, speech, sound, gestures and many things. Moreover, they are so induced to think when other spirits inspire them, for then they are in the phantasy of those other spirits and suppose they are the same." -- SWEDENBORG'S *Spiritual Diary*, Vol. II., par. 2861.

* *Incarnation*, Part I., chap. xii., par. 26.

† *3rd. Point*, chap. 4, pars. 7 and 8.

‡ *Seventh of Forty Questions*, pars. 18 and 19.

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Light :

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

SATURDAY, MAY 26th, 1888.

THE LATE CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

We promised last week some more detailed account than time then permitted, of the questions and answers which were the novel feature of the evening. A very large number of questions were sent up, and it need scarcely be said that in giving his unpremeditated answers the President could not be expected, nor did he pretend, to deal with all queries, or to give any replies that penetrated far below the surface of the difficulties propounded. Moreover, it should be stated that in what he said he expressed his own opinion only, and spoke for himself alone. That, of course, was inevitable, for in setting forth the result of personal experience on a wide question respecting which our knowledge is slight, a man can only speak that which he believes, and offer opinions that seem to him to be sound. We shall, perhaps, best preserve the interest which the audience evidently felt if we give a rough transcript of what was said from shorthand notes taken at the time. No discussion, unfortunately, took place. It would be a gain on another similar occasion if a variety of opinions were expressed.

QUESTIONS AND ANSWERS.

The President : The questions that have been proposed to me are concerned chiefly with the nature of mediumship ; with the best methods of developing it ; with the state of the departed, so far as we know it, after death ; with Re-incarnation ; with spirit identity ; and I have one or two questions that do not fall within any assignable group, which, with the consent of the proposers, I will put aside for the moment, until I have dealt with these three or four groups of questions.

Here is the first question :—

"As merely witnessing the phenomena through professional mediums is often far from being convincing, what is the best way for inquirers to convince themselves of the truth of Spiritualism?"

There is only one answer to this question, *Solvitur ambulando*—try the experiment. The large correspondence that I have had in connection with Spiritualism enables me to say that patient experiment will usually throw light upon these mysteries. The other day a lady wrote to me asking for an interview. I told her all I could that was helpful, but with her, as in all cases, the cry was, "I want to see these things for myself." She set to work afterwards with a young relative and some very brief trial resulted in the desired success. This is not always so. "It is not in mortals to command success" in these matters : but at any rate in this case, the little circle got some remarkable communications which were outside of the intelligence of any person present ; by that I mean that whether the spirit professing to communicate was or was not the being it professed to be, it was an entity outside of the brain of any human being present. That is a distinct step in conviction. If, as some scientific men who are Materialists contend, thought is

a secretion of the brain, then if we prove the existence of thought of any kind outside of the brain of any person present in a given room, purporting to proceed from a disembodied spirit, we are carried a very long way towards the principle of a survival after death, which is roughly called immortality.

This bears upon another question I hold in my hand :—

"What are your reasons for believing that the phenomena are the work of spirits? May they not be explained by telepathy, mesmerism, or by the action of some unknown force?"

My first reason for believing that the phenomena are the work of spirits is that the intelligence that communicates says they are. My second reason is that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by the intelligence, and the intelligence is what I call, and what calls itself, a spirit. I believe some people nowadays object to the term spirit so applied. I think the objection is hypercritical, but I do not care for names. I do not know how telepathy, or mesmerism, or any other 'ism, will explain anything in this connection. I know nothing but Spiritualism that will.

Another question which I have is :—

"Can you give one instance in your own experience of intelligence communicated at a séance totally unknown to the sitters?"

I can give fifty ; and as I have placed myself in evidence a long time ago, and have now no time to search my records for other cases, I will tell you what absolutely convinced me of the existence of unembodied or disembodied intelligence. When I first began to investigate Spiritualism I went to a séance conducted by a lady who, I believe, is present in this room, Miss Lottie Fowler. I got from her an evidence of external intelligence which seems to me, as I look back over that vista of fifteen years, just as good now as it seemed then. I was once living in the Isle of Man, and there I made the acquaintance of a gentleman who was one of the ablest men that I ever came across ; a man who did more to influence me in his way than any man I had known at that time. He was a man of extreme ability, keen logical power, perfectly fearless thought, and altogether a very brilliant example of a thinking man. He was perfectly blind and his life was, I am afraid, a sad one ; it was a life that was deprived of all the blessings and pleasures that sight means ; it was a life that was not enriched by any luxuries that go to smooth sickness and affliction, and in the end his pecuniary troubles and his sorrows drove him to that desperate refuge of the distressed, suicide. He took his life by drowning himself. Worn out with the endless conflict, he walked one night to the sea shore and disposed of the burden of life in the friendly ocean. That was some time before what I am going to tell you. When I first began to look into these things I tried to find out what séances there were going on, and I was told that on a given evening a séance was to be held by Miss Lottie Fowler, to which I could obtain admission. I went there. The controlling spirit, of whom I desire to speak with all respect, was not giving us any particular information, so I thought in my then ignorance. I fancied that when I came into relations with a spirit, all secrets would be thrown open to me. It is a common mistake with young beginners. I said, after some time fruitlessly spent, "You are wasting our time and not giving us information that seems to me to be of value. Go away ; we want somebody who can tell us something more to the point." Instead of snubbing me as I deserved—oh ! the infinite patience of these beings !—the spirit said to me, "You have nothing to do with me. I won't go." I said, "Yes, you will. You'll go and send someone else who can instruct us better than yourself." After more colloquy the medium shivered convulsively, as she stood in the middle of the horse-shoe circle, rooted to the spot, and crouching down as if in dread of some approaching influence. Presently the voice came again, and it was utterly changed ; the voice, this time, of a man, very calm and unimpassioned, instead of the child's voice which was speaking before.

"You want me?"

"Yes. What is your name?"

"I'd rather not tell you. You can ask me any questions."

"No. Tell me what you see, or describe anyone whom you see near me. I will answer yes or no ; no more."

The voice came again—"I see a man, very old, tall, with a long white beard and long hair."

"Yos."

"The beard is very white indeed."

"No ; go on."

"He has a very high broad forehead, and his eyes are drawn down. Why, he's blind!"

"Yes."

"And his face is black and blue." (And here the medium shuddered violently.) "Oh! what's that in his mouth? It's like slime . . . and mud . . . and . . . oh! blood." (The words came in broken utterances.)

"Yes."

"And . . . it's dark. I can't see."

"Go on. How is he dressed?"

"He has on a long blue coat. No, not exactly a coat . . . something long. I can't see his feet." (He wore a long dressing-gown.)

"Where does he stand?"

"Right opposite; close by you."

"Can you see his name?"

"No. He seems in trouble. I think it's money. He looks so horrible. Let me go! Why do you keep me here?"

"Go then. Do you know me?"

"No." (This very emphatically.)

I shall not attempt to describe the scene during the time that this conversation was being held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Everyone seemed petrified and astonished. They would have been more so had they known with what photographic accuracy a scene in my own private experience was being re-enacted before my eyes. It was, I am sure, absolutely unknown to any human being in the room. That convinced me of some external power or force. Some people tell me sometimes that evidence for these facts is not good. I think that you will be of opinion that an experience such as this requires explanation from anyone who regards it as of no value.

The case of Abraham Florentine is no better and no worse than several others within my knowledge, but it happens to be a compact, excellent case for citation. If you will allow me I will give you the real points in that case. It dates back to the year 1874, and on December 11th in that year I addressed a letter to the *Spiritualist* newspaper, which, in view of things which came to my knowledge after that, I reproduced with some additions on March 19th, 1885. In the month of August, 1874, I was staying with my friend, Dr. Speer, at Shanklin, Isle of Wight. We were in the midst of a number of long, continuous sittings, during which phenomena of a most remarkable nature were of ordinary and daily occurrence. At one of the séances there came a spirit who moved the table—and a very heavy one it was—in a very aggressive manner. Supposing he wished to rap at the letter *L* (we would begin to call the alphabet A, B, C, &c.), the table, some time before we reached the letter, used to get up in the air, and begin to fidget, and when we came to the *L* it would come down with a thump which, if your toe happened to be underneath the leg of the table—well, you would have known it. The whole communication was rapped out in this manner, and it was done without contact of our hands. This spirit gave the name of Abraham Florentine. He said that he had been concerned in the war of 1812, and that he had lately entered spirit-life at Brooklyn, U.S.A., on August 5th, at the age of eighty-three years, one month, and seventeen days. We had some difficulty at first in making out whether the month and days referred to the age or to the length of his illness, but he returned on the following evening and cleared up the difficulty. The manner in which the communication was made was most singular and impressive. At the conclusion of the sittings I wrote a letter to the *Spiritualist* detailing the case and asking the American papers to copy. There was in Brooklyn at that time one Dr. Eugene Crowell, a friend of mine, with whom I had had a long correspondence. He had published a book on Spiritualism, which I had introduced to the English public. He went to Mr. Epes Sargent, another valued friend of mine, and between them they inserted for me a paragraph in a well-known Spiritualist journal in the States, the *Banner of Light* of December 12th, 1874, embodying the same inquiry which I had made in the *Spiritualist*. The paragraph in the *Banner of Light* is this:—

"At a séance in England lately a spirit communication was received by means of the tilting of a heavy table. The whole table seemed alive, and as though it were being disintegrated in the very fibres of the wood. The gist of the communication was that the spirit was one Abraham Florentine, who died at Brooklyn, N.Y., on August 5th, 1874. He said he was in the war of 1812, and then, after an interval, added, 'a month and seventeen days.' Can any of our Brooklyn friends inform us whether they ever heard of Abraham Florentine?"

No sooner had that issue of the paper found its way to the public than we received by due course of mail the following reply, which speaks for itself:—

"In the *Banner of Light* to-day received here, is a paragraph concerning a spirit who manifested through the medium of a dining-table at some place in England, and gave the name of Abraham Florentine, a soldier in the war of 1812. You make inquiry whether anyone ever heard of Abraham Florentine. I cannot specifically answer that question, but having been engaged some fourteen years since in auditing the claims of the soldiers of 1812 in the State of New York, I am yet in possession of the records of all such who made claims for service in that war. In those records appears the name of Abraham Florentine, of Brooklyn, N.Y., and a full record of his services can be obtained in the office of the Adjutant-General of the State of New York, in claim No. 11,518, war of 1812. I think, however, that he there claimed for a longer term of service than he gave in England, his allowance being for fifty-eight dollars."

You will agree with me that that is pretty specific. My friend then went to what there corresponds to our War Office, and he received from the Adjutant-General the following certificate:—

"In reply to your communication, dated January 22nd, I have to furnish you the following information from the records of this office:— Abraham Florentine, private in Captain Nicole's company, 1st Regiment New York Militia, Colonel Dodge, volunteered at New York on or about September the 2nd, 1814, served three months, and was honourably discharged. He received Land Warrant No. 63,365 for forty acres. The above is taken from the soldier's sworn statement, and not from official records.—Very respectfully,

FRANKLIN TOWNSEND, Adj.-Gen."

I had ventured to say in detailing this case that from the way in which Abraham Florentine's spirit had conducted himself, I thought he was probably a fighting man, not nice to meet. My friend, Dr. Crowell, found out the house of the widow of Abraham Florentine, and went to interview her. He knocked at the door, and an elderly, well-dressed woman came forward. He said, "I am inquiring about Abraham Florentine."

"Sir," she said, "he is dead."

"Are you his widow?"

"Yes, I am. Will you step in?"

Accordingly he went in and sat down, and gradually inquired about this Abraham Florentine. He told her what he knew and she was astonished and said, "Where did you get your information from?" He told her, and further said, "What was your husband like?"

"He had a temper of his own," she said.

Dr. Crowell told her that these communications had been made in London. The good woman had never heard of Spiritualism, and was considerably astounded. Now I take it that that is a good case, though I have necessarily abridged the evidence in my narrative. These are my reasons, not to labour the evidence further, for saying that I do believe in the action of unembodied or disembodied spirit, and I do not believe in any explanation derived from telepathy or mesmerism. Not that I do not believe in telepathy; I do. I believe we are accustomed to put down to the action of spirit unembodied much that may possibly be explained by the action of spirit embodied. I think that is possible enough. I do not enlarge on that point. I know there are so many admirable men whose lives are devoted to the task of proving telepathy and disproving the action of spirit, that I do not enter into competition with them. I devote myself as much as I can to prove the action of spirit, and leave telepathy to take care of itself. I will pass from that subject now, having given you two instances of intelligence communicated at séances totally unknown to the sitters.

I turn now to the best way of developing mediumship. These are the queries:—

"Can anyone become a medium if he or she cultivates the powers? Can you tell us of a man or a woman who can develop the occult powers of nature so as to become a medium? Can a bad man or woman be a good medium?"

I take it that the powers we call psychical—the powers of mediumship—are the common property of the human race; but as certain gifts and graces are more developed in some men than in others, so the sensitiveness which we call mediumship (every sensitive person is not a medium, though every medium is sensitive) is more highly developed in some persons than in others. To take a common instance, automatic writing is often developed by sitting regularly at a certain time and seeking to get that particular manifestation. That is a plain case of the development of a latent faculty. Whether it is desirable and wise in

any particular case to develop mediumship is another point. I do not think it would be reasonable to say that it is wise and well for everyone to become acquainted with mediumship in his own proper person. It would not be honest in me to disguise the fact that he who meddles with this subject does so at his own peril. I do not say that that peril is anything that should always be avoided. In some cases it is not, but I do say that the development of mediumship is sometimes a very questionable benefit, as in others it is a very decided blessing. In developing mediumship one has to consider a question involving three serious points. Can you get into relation with a spirit who is wise enough and strong enough to protect, and good enough for you to trust? If you do not, you are exposed to that recurrent danger which the old occultists used to describe as the struggle with the dweller on the threshold. It is true that everybody who crosses the threshold of this occult knowledge does unquestionably come into a new and strange land in which, if he has no guide, he is apt to lose his way. That is the saving clause which I am disposed to insist on. With regard to manifestations through a medium that is good or bad, by which, I presume, I must understand one sincere or the reverse in heart, and honest or not in intent, such as Tennyson describes in his "In Memoriam"—

"How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead"—

I will consider that in connection with another of the queries, "Do the lower spirits ever try to draw down to their level those who are wishing and trying to live a higher life?"

If I am to answer that question in briefest form, must say "Yes." If I answer the question above-mentioned, whether a good spirit ever manifests through a medium who is a bad man—by "bad" I must again read as intended a person who is not leading a pure and honest and sincere life—I should say, "Yes," but not necessarily. Mediumship *per se* has nothing to do with good or evil. It is merely a quality appertaining to the person who exercises these gifts, and it must be within the experience of investigators that the most convincing evidences of the action of spirit-power are obtained through persons who would not be held up as models in their lives of that which is honourable and of good repute. That is matter of common knowledge. I hold that psychical or mediumistic power is a physical peculiarity which has no connection whatever with moral qualities. And I believe that a spirit can and does manifest through a medium whose gifts he finds himself able to use, without reference at all to the moral character of that individual. But I also believe that like usually attracts like, and that the higher spirits are not likely to enter into the atmosphere of one whose moral being is degraded by vice, or even depraved by self-indulgence. Rather will they seek the association of the pure and healthy both in mind and body. And this applies, be it distinctly borne in mind, in equal measure to sitters and medium. The real point to be considered is the kind of manifestations the querist has in view. If only objective evidence of spirit-power, then the medium matters little: if teaching of a philosophical order, then he matters much. For those who come from the high places of knowledge and experience to our lower world breathe its moral atmosphere with difficulty, and are likely to select their instruments with care.

Then I am asked, "In the case of spirits who communicate with earth, can they tell us of the state in which they live and of the work in which they are engaged?"

Yes, they can, so far as our language lends itself to the translation of their ideas. We are told sometimes that we learn nothing from spirits. If we do not it is our own fault. We are told that spirits cannot tell us of the state in which they are. I think that is in a measure true. The conditions of life are so absolutely different in the new state, that they cannot be translated in terms of our language. I believe if we could all in this room be endowed with a sixth sense we should find that our conditions of life would be so totally different that we should not be able to explain to an ordinary five-sense man how we are conditioned in that new state. I believe it is fair to say that we get quite as much knowledge from spirits as we can reasonably expect to get. I believe also that we shall get more knowledge as we get more fitted for it, and perhaps as we seek for it more diligently. Hitherto we have been largely occupied in exercising the faculty of wonder. We have been agape.

Another question is:—

"Is it likely that as we develop more, we shall learn more of the future life?"

It is not only likely, but it is certain: or else progress is a myth. I believe in eternal progress upward and onward to perfection.

Then there is a group of questions which I have not touched. They are concerned with *Re-incarnation*. If I may venture to make a perfectly candid confession to you, I will say that I know nothing about it. I am not aware that *Re-incarnation*, as taught by the school of Allan Kardec, and *Re-embodiment*, as taught, for instance, by Mrs. Cora Tappan Richmond (in a series of lectures of great lucidity and beauty which have recently come under my notice), are the same thing. The only inquiry I have made from reliable spiritual sources of information was addressed to an old Egyptian spirit with whom I was long in communication. I asked him whether he had ever been re-incarnated, and he said, "I have left your earth 4,000 years and I have never been re-incarnated; and I never expect to be." That is the most direct piece of information I have on the subject. I fancy that questioners and answerers on this subject are often at cross purposes. It is at least remarkable that spirits should not know clearly whether or not *Re-incarnation on this earth* is a fact or not.

I have three questions from Mr. Everitt dealing with dreams on which I am afraid I cannot throw any very strong light. The questions are these:—(1) "If, as some contend, the action of the mind as well as the activity of the body is suspended during sleep, what is the explanation of the commencement of dreams, or the sudden entering of ideas into the mind?" (2) "Again, if man never loses consciousness, is he, when his body is in the state called sleep, actively engaged in the spiritual world?" (3) "Have you been permitted to remember a conscious active existence in the spiritual world during the state called sleep? or, do you know of anyone who has been so permitted—I do not mean by that what is commonly called dreaming?"

With regard to this subject physiologists tell us that what we call dreaming is an imperfect recollection, a flash of consciousness which comes usually immediately before waking. There have been cases of persons hearing a knock at the door when asleep, and it has sent them through an apparently long series of experiences, whereas the time that passed was so brief that the sensation could not have lasted more than a few seconds. My differentiation between a "vision of the night" and a dream is this: A dream is usually grotesque, and the dreamer is quite unaware of the grotesqueness until he thinks it over after waking. A "vision of the night"—for there are also waking visions which are not "day-dreams"—is always coherent, and has no elements of absurdity in it. What I prefer to call a vision is a well remembered experience of the liberated soul in the world of spirit. A dream, for example, may be attributable to a disordered digestion, or to any of the varied causes that engender a disturbed brain action.

I do not feel able to say, except in a case with which I should be perfectly acquainted, how certain ideas, *e.g.*, in prophetic dreams, are put into the mind. Is it not probable that they are waking reminiscences of the soul's clear sight, or partake of the nature of that direct suggestion from spirit, a phase of which we call inspiration!

I may say that I have myself had rare cases of very distinct remembrance of my doings during the sleep of the body. These usually fade gradually after waking. I know at least two other persons who have similar experience.

The last question is by Mrs. Boole:—

"How much is known about the practical use of the Pentagram in training the hand to act independently of the volition of a free agent for inspired art needlework?"

I am not an authority on needlework, and I am not an authority on the pentagram. I am afraid I cannot answer the question. If there is anybody present who can answer the question, it would be interesting to hear it.

The usual complimentary vote, proposed by Mr. Newton Crossland, and acknowledged by the President, closed the formal proceedings on the platform. The meeting, which had been remarkable for the interest displayed and the close attention shown, then became social and conversational. Some music of exceptional excellence was very highly appreciated. The warm thanks of all present are due to Miss Withall and the friends who so generously and ably assisted her.

JOTTINGS.

Hudson Tuttle well says:—

"They who have gone we cannot recall; we must arise to them. A swing of the pendulum, more or less, and we all shall cross the river where so rapidly our nearest and dearest are gathering. Then the broken strands of friendship will be united, the broken family circle be made whole, and, bound by the chords of sympathy, we shall in the delights of the infinite possibilities overshadowing us, forget the accidents, the pain, the sorrow, the burdens of the brief day we passed on earth."

The Twilight Club of New York, U.S.A., has been dealing rationally with Spiritualism. It is a club composed of lawyers, doctors, artists and men of letters. It meets fortnightly for dinner and discussion and numbers 500 members, of whom fifty-nine were present on the occasion of this discussion. Most of the members knew nothing of the subject, but treated it with respect. Those who did know spoke out well and bravely.

The irrepressible Dr. Talmage is once more on the rampage. Spiritualism seems to have unaccountable attractions for him. We fear—but put aside the horrid thought—that he will end by becoming a Spiritualist.

It is a characteristic sign of the times that when Dr. Elliott Coues delivered his address before the Western Society for Psychical Research at Chicago, the Methodist church (as the largest available building) was placed at his disposal, and the audience comprised people noted in theology, science, law, medicine, politics, philanthropy, and finance. The daily papers gave full reports, and all agreed in praising the two hours address as a most able effort.

In *Lucifer*, a number of much excellence, we are interested in some "Previsions of Later Life" by E.C.H.C. A.J.C. sends from Lucerne a poem on "The Crucifixion of Man" which is out of the common run. Mr. Gladstone's review of that remarkable book *Robert Elsmere* comes under the notice of the Rev. T. G. Headley, who wants a pulpit within the Church of England in which "to plead as the advocate of Reason, and what is called Heterodoxy." Hardly reasonable. Why not plead unfettered?

Mrs. Home asserts in her *Life and Mission of Home*, just published:—"I have in my possession a letter to Home written in the year 1868, at the time of his controversy with Professor Tyndall, the writer of which (M. Bertolacci) tells him that Tyndall had declared that 'if his own senses were convinced of the reality of Spiritualism he would deny his own senses.'" This is science indeed!

From Redway's *Literary Circular* items of interest to our readers:—

"A Psychical Society is in course of formation in Hampshire. It is commonly supposed to be actuated by other principles, and to cherish other aims, than those which are attributed by Spiritualists to the celebrated London association."

"*The Lives of Alchemystical Philosophers; with a Critical Catalogue of Works in Occult Chemistry*, published anonymously in 1815, is a work of extreme rarity, but well known by its reputation to the student of Occultism. Mr. Arthur Edward Waite, the translator of Eliphas Lévi, and the historian of the Rosicrucians, has prepared for the press a new and enlarged edition of this work. It is his object to show, by an exhaustive consideration of the lives and labours of alchemical adepts, what was the true nature of the Hermetic experiment, and to harmonise by a new theory the conflicting views which are now current concerning metallic transmutation, psychic chemistry, and the physical or metaphysical conception of the philosophical stone. Mr. Waite's new work is almost ready for publication.

"Redway's Occult Series." We hope next month to be able to give full particulars of a somewhat extensive scheme for publishing a number of books dealing with the subjects in which readers of *Lucifer* are interested."

Let us hope the orthodox gentleman will publish. But where does the vivisection come in? We thought that vivisection meant cutting up a physical body, not resolving a complex entity into its component physical and spiritual parts:—

"An orthodox theologian who has devoted much attention to the literature of Occultism, and has had some experience in personal investigation, has come to some singular conclusions. He admits the facts, and considers them to be chiefly explainable on the theory of an inner spiritual body, which, in persons who have developed mediumship, can be detached from the exterior corpus, and can manifest itself in-

dependently. He denounces the exercise of mediumistic gifts, not simply on the ground that it is condemned by hierarchic authority, and equally by Holy Writ, but also from a purely naturalistic standpoint. His position is original, and by no means unimpressive, when he defines it as *human vivisection*, the untimely and violent separation of two living organisms which life on the physical plane has unified for the development of the inner within the outer envelope—a separation which cannot take place without special detriment to the tender and plastic matter which is in course of formation under the natural providence of the body, and, in fact, scarcely less dangerous than the premature extraction of the infant from the womb of its mother. It is not yet decided whether the result of this gentleman's investigations will be made public."—(*Redway's Circular*.)

To those who have money and occult longings:—

"The approaching dispersal of a valuable library of Occultism will bring one of the rarest treasures of mystical bibliography into the market. This is the *Clavis Absconditorum & Constitutione Mundi*—'The Key of Things kept Secret from the Foundation of the World.' The author was William Postel, an illuminated French visionary, born in the diocese of Avranches during the sixteenth century. He believed himself divinely elected to harmonise the whole of humanity, to unite them under a single law, to subject them to the spiritual authority of the Pope, and to the temporal rule of the French monarch, whom he considered the lineal descendant of Noah. Erudite persons suppose that his singular treatise contains a satisfactory solution of all biblical problems. Eliphas Lévi describes him as a man of exalted faith and wide learning. He believes him to have been acquainted with the true signification of the Kabbalistic Tetragram. Postel speaks in veiled language of a Genesis according to Henoah, with which he was apparently familiar, and which Lévi, his disciple, identifies with that prolific method of divination called the Tarot."—(*Redway's Circular*.)

Apropos of a note about books received, the following opinion of an expert (Mr. Redway) is of importance. We have not sufficiently mastered the book to be qualified to say critically whether the elaborate work, whatever its source, is worth attention:—

"In Dr. Hartmann's *Adventure among the Rosicrucians*, it was stated that as the result of a visit to a Rosicrucian monastery, mysteriously and unattainably located in the fastnesses of the Bavarian mountains, the author was placed by the adepts in possession of a marvellous manuscript, revealing unheard-of truths and mysteries concerning the Invisible Fraternity. According to recent advertisements, this manuscript has since been published under the title of *Secret Symbols of the Rosicrucians*. We are told that 'for three centuries these symbols have been hidden away,' and that now they are 'copied and translated from an old German MS. . . . exactly duplicating the originals which Dr. Hartmann secured during his researches,' &c. It is a pity to disillusionise the believers in this little fable, but we find that the work in question is simply an English edition of a comparatively well-known book—*Geheime-Figuren des Rosenkreuzer aus dem 16ten und 17ten Jahrhundert*, published at Altona in 1785-88, and containing all the plates in the present supposed discovery. Why Dr. Hartmann omitted a part of its letterpress, we are at a loss to understand. We do not say this in order to disparage the book, for indeed Dr. Hartmann's publishers deserve all praise for their enterprise; but the time is gone by when bibliographical jokes of this kind were appreciated, and buyers of valuable works do not like to be trifled with in a matter so important as the history of a printed book."

"Mr. Arthur Lillie has completed an 'occult' novel. *Within the Adytum*, a tale of initiation, is said to be the 'inside of *Buddhism in Christendom*,' and to deal with the Essene mystics, who are attracting much attention just now."—(*Redway's Circular*.)

Mrs. Bates publishes, with Ward and Downey, *A Year in the Great Republic*, which the *Spectator* (May 8th) describes as "a valuable contribution to our knowledge of social and intellectual life in America." We shall recur to Mrs. Bates's remarks on Spiritualism in the States.

The *Spectator*, in the same issue, notices the sequel to *Hafed, Prince of Persia*, in a tone which contrasts markedly with its old air of incredulity, and with the *Saturday's* supercilious scorn. "To many it will seem an absurd mixture of romancing and Spiritualism with a slight touch of profanity. *We are inclined to subscribe to this opinion.*" New-found moderation, and modest hesitancy!

How it is done, as explained by one who knows, in Mrs. Home's life of her husband:—

"The one really simple, scientific, and satisfactory explanation ever advanced to account for the phenomena [in the presence of D. D. Home] from a non-spiritual point of view was that of an old woman in America. Asked if she could explain what she had seen, she replied, 'Lor', sirs, it's easy enough; he only rubs himself all over with a gold pencil first.' This is in advance in scientific precision of the theory of the trained monkey, or the thimble-full of chloroform all round, that was current in Paris to account for Home's doings."

THE QUESTIONING OF DR. COUES.

The *Chicago Herald* has the following account of a reception to Dr. Coues.—

“You shall telephone without a wire.” Those who listened saw a man in the prime of life. The speaker stood under a gracefully-carved arch which half-spanned the intersection of two parlours. His auditors filled the apartments, clustered in the modern hallway, and were grouped on the entresol half way up a short staircase. The time was Friday evening and the place the residence of Colonel John C. Bundy. “You shall telephone without a wire,” repeated Professor Elliott Coues, and General Stiles, to whom the distinguished scientist addressed the remark, nodded.

In presenting the guest of the evening Colonel Bundy had used these words:—

“It is fair to infer that this assemblage of representative people came here this evening with two purposes in view—first, to greet an accomplished gentleman in a social way; second, to hear from the lips of a scientist who has made an honourable mark in various fields of science his views on psychical matters, to which it is well known he has given much experimental study and reflection. Although fatigued after a week’s round of incessant duties, social and professional, and not in his best form for the task, I feel sure Dr. Coues will kindly consent to express himself on any questions which the friends present may desire to put. There is universal interest in all that pertains to the spiritual side of life. Some present to-night know that the grave brings no hiatus, that life continues after death has stilled the mortal frame which the spirit had temporarily used, and that the discarnate spirit can at times and under certain conditions manifest to friends; and, no doubt, all present would like to be possessed of this knowledge. There are also many complex and difficult problems in psychics, questions germane to the main proposition, which need elucidation, and of which we as yet know but little. All these matters are legitimate topics for consideration this evening. I know not what trend the conversation may take, but I am sure the friends will maintain a candid attitude and carry forward the discussion in a kindly and not hypercritical spirit. I do not feel sure that any of us will endorse all that Dr. Coues may say, and some of us will quite likely not be able to agree with him as to the rationale of certain phenomena, the existence of which none will probably deny.”

The central figure of an intellectual assembly of ladies and gentlemen—Professor Coues—was upon his feet, as he good-naturedly expressed it, “to be shot at.” Not inapt was the metaphor, either. The erudite man who is the head of the Theosophical order in America had signified his willingness to answer fair-minded questioning with candour and truth—from the standpoint of a Theosophist. In selecting a company to meet their guest, Colonel and Mrs. Bundy had invited men and women of ideas. There were those present whose convictions are so foreign to the conclusions reached by Professor Coues that the outcome of an argumentative duel was awaited with interest. The Washington scientist, in response to a query from Mr. Underwood, argued that it is perfectly reasonable for matter to exist in a shape in which it is not cognisable to the senses. This was his illustration: Water is composed of oxygen and hydrogen. Take a molecule of hydrogen, shock it with an electric current and the result is the total disappearance of the hydrogen from the world without the annihilation of an atom of matter. Matter, the scientist claimed, can therefore exist and not be cognisable to any known sense. Proceeding, Professor Coues contended that there is a force that acts without any material organism. This force has intelligence; it does answer questions. Whence does its intelligence emanate, for, being without visible form, it does coherently act, producing physical results? “This is the theory,” said the speaker, “and the first requisite of a theory is that no single known fact shall dispute it.”

General Stiles said it was generally agreed that there could be a manifestation of force independent of any physical action. “But beyond this point,” added the lawyer, “I cannot get. Has the whence been determined?”

Dr. Coues intimated that while he made no claim to omniscience he thought it possible to produce certain effects with embodied spirits, which it was popular among Spiritualists to attribute to disembodied ones. The whole question was one of clairvoyance, the vital issue of which is whether it is possible for

one person to affect the intelligence of another at a distance without the intervention of a material conveyer of thought. On this point Professor Coues assumed a broad and emphatic affirmative ground. He insisted that men could telegraph without any wire. The theory of thought-transference was one which involved the concentration of thought to a single point, thus projecting it to the farthest limit.

Colonel Bundy asked whether it was not possible for disembodied spirits to accomplish in this particular as much as Dr. Coues claimed for embodied ones.

Dr. Coues: There is nothing to hinder it.

General Stiles: Yes, but some of us want to know whether there are any disembodied spirits.

Dr. Coues asserted his belief in an astral fluid which made communication possible between parties widely separated by distance.

Professor Welch said that certainly nothing was to be gained by closing eyes and ears to those who had patiently investigated great problems. There was a time when chemical affinity was not believed. To-day no one knows how long it will be before some discovery will prove that the theory of atoms, of ether, and of chemical affinity is a mere thing of the imagination and without foundation in truth. “If,” continued Professor Welch, “some great recognised discovery were today attributed to astral fluid, we should accept it.”

After reminding his hearers that the scientific world to-day was greatly in advance of those who lived 100 years ago, Dr. Coues contended that there were mightier discoveries to follow. He maintained that “the existence of luminiferous ether is nonsense. No one ever saw light; neither has one atom of matter ever been seen by human eye. I do not believe in a material world. I think it is a delusion of the senses.”

Mr. Underwood: Is it not true that light is simply a sensation?

Dr. Coues: Yes; the substance of light—the external or material factor—has never been seen.

Dr. Jackson: Professor, you have interested us in yourself. When you were interviewed, you represented yourself as declaring it possible for a man to project thought and an intelligent individuality hundreds of miles. It was stated that your astral body had been seen in Washington. We should be glad to hear something about that. Let me say also that what you tell us we shall have no right to doubt unless we can prove a negative.

Dr. Coues: The first time this phenomenon occurred was on September 15th, 1884. I had been sitting in Madison square, New York, on a settee conversing with a lady. I remember that we sat under a strong electric light. We talked for about an hour earnestly on the astral body and kindred subjects. I escorted her to her residence and returned to the Fifth Avenue Hotel, where I was stopping. Partly undressing and lighting a cigarette, I stretched myself for a quiet hour of reflection. In that position I fell asleep, and remained unconscious for about two hours. Some days later I received a letter from the lady whom I had left that evening, declaring that at the time I was lying asleep she had seen me in my proper and natural form. She described me dressed precisely as I was when I lay down to rest. She was brave and honest enough to publish a letter in the *New York Tribune* stating the facts. Since that time my astral body has been seen six or eight times by persons at a distance. The incident when my body was seen in Washington was correctly reported in the *Herald* interview. I was here in Chicago at the residence of my sister, Mrs. Flower, attending a reception. The lady to whom I appeared did not at the time know whether I was in Washington or Chicago.

Dr. Coues was asked whether that appearance was not audible as well as visible, and replied affirmatively. He was asked whether the names of two persons were not used in the interview, and after stating that such was the fact, declined to mention the names. Being asked if the names were not those of Dr. Stephenson and Professor Welch, he said the names were as given.

“If this was a hoax,” continued the scientist, “I am interested in knowing it. Here is another instance: One morning I was in my study with a lady who was assisting me as an amanuensis. Going home and throwing myself into a chair, I suddenly became aware of the presence of the lady whom I had left. Now, I am not mistaken about this. I remember arousing myself and asking ‘What’s this?’ and the phantom faded. I ascertained subsequently that the lady was asleep at the time her astral body appeared.”

Being questioned by a lady, Dr. Coues said about the only characteristic of a psychic he knew of was his ability to sense things that other people cannot see. A natural psychic is one who, while still in the natural body, enjoys acute astral sensibility. All admit that clairvoyance is a fact. When a clairvoyant is receiving impressions her physical eyes are closed and her physical ears are useless. She is insensible to odour or touch.

Replying to General Stiles' intimation that St. Paul's so-called "heavenly vision" had been ascribed to a sunstroke, Dr. Coues said he had no criticism to pass on the Bible. As to what a "sensitive" might be able to see or hear the scientist said Theosophists hold that all the natural senses are duplicated in the astral body. A medium must be a sensitive, but every sensitive is not a medium.

Mr. Underwood thought that if all the statements regarding astral appearances could be reduced to evidence it would be worthless.

Dr. Coues: You are right. All legal evidence nowadays hinges on the evidence of the physical senses. Psychic evidence does not. These facts, which I know to be such, are not true on a physical plane.

After making some suggestions to those who might be disposed to investigate psychic phenomena Dr. Coues ceased to be a target for questioners, and the reception passed to its agreeable social features.

CORRESPONDENCE.

Free Will and Determinism.

To the Editor of "LIGHT."

SIR,—Mr. Allen's interesting essay on "Free Will and Determinism" has, no doubt, received the attention it deserves. Let us at once claim Universalism as a postulate of faith. But the term covers two theories—Restitution, a doctrine of Pauline Christianity; and Progression, an assumed mode by which Restitution is to be brought about. Universalism, not otherwise defined, may be taken to mean Restitution by Progression. Now, while admitting untold possibilities of reformation in the after life, it cannot be denied that this definition is contravened both by the letter of Scripture and the analogy of Nature. We read of condemnation, no place for repentance, and a second death. We see incurable diseases, which only death can destroy. Does it not follow that Restitution by Destruction is the true definition of the term? And must not this destruction imply a resurrection to life?—a loss of consciousness on one plane leading to development of consciousness on an interior plane. But speculation must stop here. Attempts to go further, or, indeed, to comprehend the inscrutable, have led to theories of annihilation; endless punishment, unknown to exact exegesis; and the negation of Restitution. If reason were competent to divine the method of the promised consummation, when God shall be all in all, it may be assumed that Swedenborg would have pointed to its accomplishment, instead of leaning to a belief in permanent failure of creation. It is conceivable that the condition of the lost may by quiescence of evil be relieved from suffering; but this is still failure of creation, and cannot satisfy the postulate of faith, which recognises the promise, "I will settle you after your old estates, and will do better unto you than at your beginnings," for the Son of Man is come to seek and to restore that which is destroyed. It may then be above reason, but it is not contrary to reason, to rely that above human consciousness and beyond the reach of opposition to Creative Power, there lies a germ principle or receptacle of life from God, which must survive destruction, to be re-incarnated for terrestrial life. If so, the promised restitution is conceivable, and may be effected, "till at last," says the author of the *Arcana of Christianity*, "there is a glorious terrestrial angel for every perished spirit." And thus in the future ages of eternity the duration of evil will be the record of a moment. But what a moment for those endless years! For it occasioned the incarnation of Deity, and His descent to the creaturely plane of life, leading captivity captive, and giving gifts to men. Only in this sense it is presumed that evil can have been "ordained,"—say rather "permitted," perhaps, on the outermost edge of illimitable creation!

W. W. F.

TO CORRESPONDENTS.

J. B. THOMPSON.—Next week.

"MORGENRÖTHE," by the Rev. J. Pulsford, has been received and placed in the library of the London Spiritualist Alliance,

"WHAT THE SKULL SPAKE."

(FROM THE PERSIAN OF SA'DI.)

(SIR EDWIN ARNOLD IN THE *Universal Review*.)

I heard it told of a Darweesh, long ago, in a distant land,
How a skull spake these words to him, as he held the thing in
his hand.
The pomp of the giving of orders, and the power to save and
to slay
Were mine; and a turban of greatness on the brow which is
bone to-day.
God's will and the glory of battle brought harvest to edge of
my sword:
I was king of the two grand rivers: I was Babylonia's Lord.
I had in my heart the purpose to seize Karamania's plain,
When lo! in the wink of an eyelid the worms were eating my
brain.
From the ear of wisdom, Darweesh, the cotton of carelessness
pluck,
That counsel of dead men, Darweesh, may bring thee, by lowli-
ness, luck.

BOOKS, &c., RECEIVED.

[No mention under the above heading precludes or promises further notice or more extended review; the announcements are intended to acknowledge receipt of the book, and to roughly indicate its size, scope, and aim.]

From Messrs. Trübner and Co., Ludgate Hill, E.C. :—

D. D. Home: His Life and Mission (see advertisement on first page).—(A book of distinct interest and value, recording the work of a very remarkable man. We shall review with all convenient speed. A book worth buying and preserving.)

From Nichols and Co., 23, Oxford street :—

England Regenerated through Justice to Ireland; or, a Programme of Reforms proposed to a Reformed Parliament, with Appendices on Food and Drink Reform, Burial, and Cremation.—(Price sixpence. Scope erratic; aim uncertain.)

From the Occult Publishing Co., Boston, U.S.A. :—

Cosmology, or Universal Science. (A folio with many elaborate plates, intended to reveal and trace in development "the mysteries of the universe regarding God, Nature, and Man, the Macrocosm and Microcosm, Eternity and Time, according to the religion of Christ, by means of the secret symbols of the Rosicrucians of the 16th and 17th centuries, copied and translated from an old German MS., and provided with a dictionary of occult terms by Franz Hartmann, M.D." The book is splendidly printed and got up. From whatever point of view regarded, it is a very "large order.")

From George Redway, York-street, Covent Garden :—

Magic White and Black. By Dr. Franz Hartmann. Third edition, revised and enlarged, 324pp.—(Already noticed in previous edition. Some practical advice to students of the occult: and a defence of magic as that divine art by which man may control the forces of nature and learn to know himself.)

Light on the Path. By M.C. New Edition with notes by the author, 40pp.—(A treatise, already noticed by us, for the guidance and direction of students of the Eastern wisdom.)

The Tarot. By S. L. McGregor Mathers, author of the *Kabbalah Unveiled*, 60pp. small 4to.—(The treatise is on fortune telling by a pack of seventy-eight cards. Full of odd, out-of-the-way lore.)

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—On Sunday morning last we had a good discussion, opened by Mr. Joseph Cartwright, on "Spiritual Harmony," and well sustained by the speakers who followed. In the evening Mr. T. A. Major delivered an excellent address on "Emanuel Swedenborg." Mrs. Yeeles on Sunday, 27th inst., at seven o'clock.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, MARYLEBONE-ROAD, W.—An Hour with Spirits:—The next meeting will be held on Sunday, May 27th, at 3 for 3.30 p.m., when the doors will be closed. In the morning (of the same day, at 11, Mr. Hawkins will hold his healing séance, and in the evening at seven, Mr. Rodger will give an address, followed by Mrs. Wilkinson, clairvoyant and psychometrist. Mrs. Yeeles, from South Shields, has promised to attend on Sunday evening, June 3rd.

THE LONDON OCCULT SOCIETY, 73, BAKER-STREET (close to the Bazaar).—On Sunday evening next, at seven, I shall read a paper, which will be the last, on Occult Philosophy, and in which I shall deal with the many questions raised during the course. Mr. Veitch will also deliver a lecture on "Some Theories concerning Spiritualism." We shall conclude the session by an entertainment on June 7th, at the Quebec Institute, for the benefit of the society. Tickets (price 2s. 6d. and 1s.) to be obtained of me as below.—A. F. TINDALL, A. Mus. T.C.L., 30, Wyndham-street, W.

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-Clavairez, 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 contemporaneous, 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.”