

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

Miss Bates's *A Year in the Great Republic* contains a chapter on her very striking experiences in Spiritualism, which should need no apology from its writer. Its ninety pages are certainly not the least interesting part of her volumes; and it is a day too late to apologise for drawing attention to what we are all talking about. In one of its Protean forms, sometimes in many, the Occult is always with us. And if Miss Bates is not prepared (as she says) to offer any theories on the subject, she gives what a good section of the world prefers—facts. One more point I take exception to—"the judgment of a layman can never approach that of an expert." It depends on the "layman," who may have eyes and be able to use them; and it depends on the "expert," who may have neither eyes nor interest for anything outside of his own work. In his own groove he may be splendid: outside it, as the groping mole. The mere layman may be unprejudiced and fair; the expert in science may be clothed in the robes of bigotry and dogmatism that theology has handed on to its modern successor. It is necessary to count heads.

Miss Bates's first materialisation experience was with the sisters Berry at Boston. From notes written down within a few hours we have the account, too long, unfortunately, for my space, as the author somewhat discursively puts it. This is not important, for the record is not very different from many others, and the fulness of Miss Bates's comments is valuable as revealing her state of mind. She came expecting to find evidence of fraud, and she went home with it in her mind. Next is a séance at New York. Miss Bates and her travelling-companion went alone and found eight people assembled. There was only a curtain hung across a tiny alcove for cabinet; only just space for two people to turn round in. The phenomena were good; among others recorded, Miss Bates "stood close over the materialised spirit-form, while she materialised some lace. As she rubbed her hands gently to and fro, a sort of white lace or net came from them like foam, and lay upon my gown. I touched it with my fingers. It had substance, but was as light as gossamer, and quite unlike any material I ever saw in any shop. The very softest gossamer tulle that old ladies sometimes produce as having belonged to their grandmothers is, perhaps, the nearest approach to what I then lifted in my hands, but even this does not exactly describe it." This seems to be the necessary shield between these beings and earth's influences. Certainly Miss Bates had a good chance of seeing how it was made. To her on this occasion came a spirit-form who had passed away five or six years before in

Germany. The name, consisting of six letters, was given in a very peculiar way, and was correct.

On the question of the recognition of these forms, Miss Bates remarks: "None of them was exactly *human* in face. There was no idea of a mask or a clever get-up: but, if one could accept the theory of a body hastily 'put together' and assumed for a time, the result is exactly what might have been expected under such conditions. . . . No materialisation I have ever seen could be truthfully considered *identical* with the human original." I endorse that as the general product of my own experience. I have frequently said that such "forms" as I have seen were apparently in a state of flux, as though imperfectly held together by a magnetic attraction which might fail at any moment, and which, indeed, does fail frequently as the form collapses before it reaches the cabinet. We cannot expect that the form should be *identical* with the original. It is "a counterfeit presentment" only, the best that can be made under the particular circumstances; intended to recall the original to memory. I agree also that I have not seen any cases of "make-up" that I remember. Such must occur, for the seizure of "properties" with fraudulent mediums in the cabinet shows that such are used for purposes of disguise. But I have not seen any cases: and I have seen abnormally formed hands and feet, and have carried away my firmest conviction of the reality of what I witnessed from the generally abnormal appearance of the whole figure. I discussed these and like questions in "LIGHT" in the chapter of my "Researches" that deals with Materialisation.

Passing by some evidence, this fact is good, and I can see no way out of it, except by discrediting the record—a refuge of the destitute that my readers will hardly fly to.

"A beautiful female spirit materialised and offered to sit on my lap: an offer I closed with at once. She was some five feet eight inches in height, and apparently a large, well-developed woman. Anticipating the possibility of her resting her feet on the ground, and so disguising her real weight, I moved my own feet from the ground the moment she sat down. She remained for several minutes in this position, resting, of necessity, her whole weight upon me. It was about equal to that of a small kitten or lady's muff. There was an *appreciable* weight; but I have never nursed any baby that was not far heavier."

By what conceivable trick could that be done—will the believers in the conjuring hypothesis, as explanatory of everything in Spiritualism, tell us?

The spirit, mentioned above, with the name of six letters (call it Muriel) appeared again twice, and on all three occasions through different mediums far apart. Miss Bates puts aside any theory of an elaborate detective machinery for getting information. The expenses would be enormous, and the result would be miserably inadequate. No conceivable ferreting could make it likely that the following information could be got. Muriel was talking to Miss Bates.

"Casting about for something to say to her, my first thought was of an only and dearly-loved married sister of hers, also a friend of

mine, and I mentioned the latter in a guarded way. 'If you are really my friend, have you no message for your sister?' In a moment, and without the slightest hesitation, she answered, 'Tell poor Jessie,' going on with a message peculiarly appropriate to the facts of the case."

Now, I want to know from those who believe in the detective theory what would be the means, what the cost, what the possibility of obtaining by detective inquiry the name of a sister of a friend of a strange English lady on a casual visit to America?

I must pass from Materialisation to Clairvoyance. Miss Bates went to eight or ten clairvoyants, and she states that her notes made after visits paid, often several thousand miles apart, "might almost be read as descriptive of the same interview with different witnesses." Different people get very different results; for one success there are a hundred failures; there is much asking of leading questions; but sometimes the life and its surroundings seem mapped out before the seer. In Miss Bates's case six or seven clairvoyants in different parts of America and at widely different times described her mother as present, giving the name correctly in every case. Then they went on, in every case, to describe her father as in spirit life, but not so near to her. In each case again they went on to say that he had not progressed so far as his wife. Miss Bates indignantly denied the possibility. His had been one of the most beautiful Christian lives. However, that was always said, and it began to be puzzling. Later on, Miss Bates and her friends were at Colorado Springs, on their way to the Rockies, and made a casual acquaintance with whom she chatted about Spiritualism. Hearing that the ladies were going to Denver this chance acquaintance gave them the address of a friend, a young married lady, who two years ago had developed great mediumistic power, begging them to call on her. They did so, but found that she was not at home, and not likely to be able to come and see them in the evening, as she was delicate. In the evening, however, she appeared, having been unable to resist the impression. She began with the mother, as usual, and then went on to the father, not so advanced, &c. Here was an opportunity to try and clear up this persistent coincidence of error. Miss Bates stated her case. "Wait," said the medium, "perhaps they will explain." She seemed to listen intently, and then (as if repeating a verbal message) said, "It has nothing to do with our earthly idea of goodness. Spiritual life can only come to us as we are prepared to receive it. Your father was a minister of the Church of England. He was a very holy man, no doubt, but he was in some way *creed-bound*," and so on. Very true, I dare say. The man was occupied with the husk, whereas the apprehensive spiritual nature of the woman had got to the kernel. How did a young woman in the midst of the Rockies talk so glibly of "a minister of the Church of England," and hit on the fact that Miss Bates's father—whom she describes as "a rigid Evangelical"—was *creed-bound* indeed?

"THE problem of the day is not a question of matter, it is a question of mind: and the problem of mind has ceased to be only a question of the intellect: it has become the cry of the soul for more light in the dungeon of the body."—ELLIOTT COUES.

A GOOD CASE OF A FULFILLED DREAM.—The *Aberystwith Observer* gives prominence to the following extraordinary story in reference to the recent death of Colonel Pryse, Lord-Lieutenant of Cardiganshire, who was found lying dead on the highway near Aberystwith:—"A remarkable instance of a dream being realised has just occurred in connection with the sudden death of Colonel Pryse. It was not considered safe to break to Viscountess Parker the sad news of her uncle's death for some days, and Mr. Fryer went up to London to convey to her the information. On his arrival at her residence in Montagu-square, a maid announced to her ladyship his arrival. She said, 'I know what it is—my uncle is dead. He died on the road leading from Rhiwarthen to Penwern. I have dreamt four times in four years that this would happen. I have tried many times to keep him from going that way. Ask Mr. Fryer to come up.'"

D. D. HOME: HIS LIFE AND MISSION.*

BY MADAME HOME.

This book is not unlike in conception to the last book published by Mr. D. D. Home himself—*Lights and Shadows of Spiritualism*. In each the light streams from one central source. In *Lights and Shadows*, the light is single, the shadows multitudinous as the sands on the sea-shore irradiated by the moon—the full moon of the medium's rays. In this memoir the light shines from the same centre in multitudinous rays, and it is the shadows that are kept in the background, toned and softened till one hardly sees them. In the one book we have the antithesis of the other.

There are some things in the later work which strike a reader with admiration. Shall we wonder most at the graceful manner in which some bits of thin ice are glided over? Or shall we pause in admiration of the idiomatic language in which the narrative is couched, and congratulate Madame Home on such a mastery of our tongue? Or shall we bow before the endless procession of the great ones of the earth revolving with censers round the great medium? Imperial and Royal Majesties, the great White Czar himself, Highnesses of every degree from every nation of Europe, Princes and Princesses, Grand Dukes and Grand Duchesses, ordinary Dukes and ordinary Duchesses, Marquises and Counts, Pashas, and inferior nobles: the aristocracy of the world: representatives of fashion and art, of science and literature: legislators and more ordinary beings:—it is a bewildering sight, and a little fatiguing. The very leaves of the memoir rustle with dignitaries, and bristle with decorations. Rings of price from monarchs: words of almost adoration from notables: letters from Monsignori; a blessing from the Pope. Our poor pen can do no justice to the theme.

Small wonder that the centre of this stately throng did not see beyond it. Home was a most remarkable medium: only ignorance or prejudice can deny that. But he was used to speak and write of himself as if he stood alone in his glory or, as some might prefer to say, in his shame, as possessor of that gift. The illusion is continued, though excusably, in this life of him. It deals with his life and work, and may reasonably be confined to the wealth of facts at the disposal of the biographer. The same excuse does not apply to his own view of the situation. He painted the shadows too black, and put in, as we have said, but one light. The dark blots of Spiritualism exist, and very dark they are, though, like their reputed creator, not so black as they are painted. It is well to draw attention to them, and it is pretty generally done—usually by Spiritualists. But it is not well to ignore the amount of work—honest, self-sacrificing, and most useful work—that is being daily done by mediums who do not move in the atmosphere of Courts—unless it be courts of a kind different from those described in this book—whose names are hardly known outside of a small and humble circle, but who are deserving of recognition for their work's sake. Let us be thankful that beside the sun which has set, we have some lesser lights still among us.

The Prologue—the very language is stately—introduces us to the Mission: *i.e.*, the Preface gives Madame Home's idea of her late husband's work. There can be no doubt that he had a high idea of what he could do for the advancement of a belief in a future existence: and it is to his enduring credit that he was ready at the cost of much sacrifice to place himself in the hands of competent persons for scientific investigation. He had, apparently, no desire to do anything more than demonstrate the action of some intelligence outside of a human body. He did not philosophise. He did not even care to know what had fallen from his lips when he was in trance. "D. D. Home did not teach: he proved." "Spiritualism, as demonstrated by

Home, gives a serenity of mind that death cannot destroy." "The possessors of such a diversity of gifts as were bestowed on Home are epoch-makers." This is the estimate of a too partial affection, which a sober judgment will hardly affirm.

The world has moved, even since Home's removal from it, and if we hear more now of blots and shams and frauds, it is partly because public attention is far more widely directed to the subject than it was during his lifetime, and partly because it has been found to be an easily reached Tom Tiddler's Ground, richly furnished with credulous dupes. It is not to us, who have submitted such evidence, even as the facts narrated in this volume, to the test of scrutiny in the light of a more advanced knowledge than we possessed ten years ago, quite so certain as was assumed that they prove what was then claimed for them. There are in this volume some excellent tests of identity, which appeal to those who received them on the plane of the affections—crowning evidence, but, like so much in Spiritualism, useful and convincing chiefly to the recipient. Home's demonstrations of scientific value were not so much on this plane, but on that tested by Mr. Crookes, and published in his *Experimental Investigation of a New Force*. The most remarkable phenomena occurring in Home's presence—the hands that plucked off flowers and afterwards melted in one's grasp; the live coals that did not burn the faithful; the levitation out of one window and in at another at Ashley-place; the perfumes which sometimes attended him; the raps and tiltings and alteration in weight of objects—these are in themselves no warrant for the repeated assertion, "Home proved that at death is a second birth." They carry us no further than the demonstration of a force and an intelligence. Together with other phenomena, and read in connection with statements made through Home and other mediums, they establish a presumption that that intelligence is human, and once occupied a body on this earth. In some cases they go further (pp. 19 sq.), and give proof presumptive of identity hard to set aside. When we have got so far, however, we are still very far indeed from that "proof of immortality" which is loosely claimed.

When this is admitted, however, the facts recorded in this book are of undoubted value to the student of Spiritualism. Perhaps no medium has so consistently produced his phenomena under the best conditions. He was accustomed to say that light was the best and only necessary test. That is not quite accurate, for Verbeck successfully deceives the keenest senses under the blaze of gas-light, and away from his prepared stage. But it is accurate to say that no phenomena not produced in light enough for exact observation are of scientific value.

Again, the facts herein recorded are attested by a cloud of witnesses whose names are a guarantee of good faith, and of whom the world dare not say that they are mad, or accomplices, or romancers, or anything but honest people, honestly stating what they witnessed. To take our own country only. Will any sane man deny that facts attested at different times and places by such different types of mind as the following names imply, are likely to be real? Similar phenomena have been attested by Dr. Robert Chambers, John Bright, Ruskin, Thackeray, Lord Dufferin, Lord Dunraven, Lord Lytton, W. Howitt, Nassau Senior, Sir Edwin Arnold, Durham (the sculptor), Mr. Pickersgill, R.A., Mr. S. C. Hall, to say nothing of men like Mr. Crookes, whose evidence is before the world. Were all deceived or deceivers? all hallucinated? all in a conspiracy? all incompetent to observe and record? It cannot seriously be contended that such is conceivably the case.

This was one benefit that Home conferred upon us, being in this respect the *avant-courrier* of the Psychical Society. He made Spiritualism respectable, fashionable even. But he did not get into the higher regions that have

since been penetrated. And so to say is not to derogate from a fair estimate of his valuable work. To a certain type of investigator there has not arisen a medium so serviceable since Home left the scene. His accessibility at once, and his inaccessibility; his willingness to aid such experiments as those of Mr. Crookes; and the fact that he was not to be employed by the public at so much a head, made him of unique importance to the scientific investigator.

(To be continued.)

SPIRIT IDENTITY.

In connection with this oft-discussed subject, my first experiences with a professional medium may be considered apposite: they certainly startled my rather sceptical mind, and led the way to extended inquiries, and many experiences which have removed any doubts on the subject.

I will admit that no vicarious evidence could have convinced me, and this must probably be the case with almost everyone. Hence I am not surprised that Mr. Myers is slow to be satisfied; but few that I know who have steadily sought for personal evidence have been left unsatisfied; and on so momentous a point I cannot consider that time or thought can be wasted in the endeavour to procure conviction. But to my narrative:—

Some twelve years ago I sought an interview with L. F. (a well-known medium) in anything but a credulous frame of mind, and, after sending in an *assumed* name, was admitted, and found the medium alone. I stated my wish to have a séance, and as a perfect stranger having nothing to talk about, sat down, and in a very few minutes was told with closed eyes and an altered voice on the part of the medium that a gentleman was standing by me, who said his name was Thomas; that he was a near relative of mine, not a father, but an uncle, and that he had been "away" a good many years; that he died at "*Sincumpore*" in India, and that he had missed someone from his death-bed who ought to have been there; that there was some confusion and trouble about his money affairs; and several other details, known only to myself, which could not have been more precisely explained had he really been present again in the flesh; and he concluded by the remarkable question, "*Where's Stewart?*" when the medium resumed her normal state, and the sitting ended.

In reference to this, to me very remarkable first experience in Spiritualistic phenomena, I may state that I had an uncle *Thomas* to whose care in "Singapore" I went when a lad; that he died there rather unexpectedly one day while I was at the office; that when I came home and found him dead, I proceeded to take possession of his keys and private valuables, as there were only native servants about him; and that a bag of money he was supposed to have in his drawers could not be found; that there was also other money missing, which gave some trouble in winding up his estate. His particular friend was named Stewart, and this gentleman died a good many years afterwards, but he had been dead for a good many years when he was inquired for in this remarkable manner.

It is more than forty-six years ago since the death of my uncle, and I was certainly not thinking of him, when his presence (?) was announced. It was absolutely impossible that the medium could have known anything about him, his affairs, or even that I had such a relative; and yet several minute particulars were alluded to that none but he and I knew anything about.

I have since pursued the subject of identity in other quarters, with always the same result, though from different relatives and friends, and feel no more doubt now about the reality of the fact that one's departed friends can communicate, than I do about any other fact in my existence; but yet I admit that *only my own experience* has convinced me, and this must be, I think, the rule with everyone.

W. H.

UNITY OF RELIGIONS,

No. V.

[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.]

It may seem to ardent Spiritualists and Occultists that the simplicity of the statement, that Spiritualists should receive Jesus Christ as their Guide, Occultists as their Master of masters, means only that they should return to a religion lukewarm and somnolent; from which is shut out all the living power of spiritual revelation.

Not so indeed. When we shall have acted in *obedience* to the external and internal law of Christ, who shall limit the living power that may be ours?

"Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (St. Luke viii. 10.) To whom? To His disciples; to those who are closely following Him, in obedience, in trust, in love.

In recognising Jesus Christ as the Highest, we do not in any sense limit the expansion of His mysterious kingdom; it is what we have to look for! There is no standing still in God's universe. Heavenly powers are ever at work, seeking to find recognition and acceptance in the souls of men.

We read, "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. xii. 11.) What we have especially to look for is the power of the Holiest—the "gift" of Christ working in us—that *our own individual spirits* may possess the "gift," not that we may be used by other disembodied spirits to manifest their powers through us.

We ourselves have power to become the "sons of God," if we will allow ourselves to be led by the Spirit of God.

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.)

We as Christians are to recognise that Christ's Holy Spirit is ours, and that "all power" in "Heaven and earth" can come from Him.

In this, to my mind, lies the pith of the whole matter.

Spiritualists and Theosophists (as a rule) do not look to the Highest. They appropriate some "guide" or "master," who has been drawn to them by some mysterious (and not always to be trusted) law of affinity or sympathy, and this "guide" or "master" becomes regarded as an infallible leader, or if not, becomes distrusted with a weakening scepticism, and finally discarded. Thus is a spiritual house built upon very shifting sands.

The Church of Christ does not recognise in any very real and actual sense, that His promises are *living* truths, and that it is the fault of the members of His Kingdom, and not of its master, that they are not the recipients of these living powers.

Truly, many do possess them, and in silence use them; but who shall gauge what might be, were all faithful and expectant, while actually "*living the life*" of *obedience* and Divine love and trust? Did all look to the Highest,—to the Father, Son, and Holy Spirit—the Eternal Godhead as revealed in Jesus Christ, and being daily further revealed by His ever present Holy Spirit; did all look to the Highest, in no mere sense of words and longings, but in *obedience* of deed and in truth, we might take all "masters" and "guides" who intervened as commissioned teachers sent from Him, and so our house would be built upon the Rock of Ages.

In travelling thus far we shall find that we are unfolding and acknowledging by degrees the doctrine of the Eternal Triune nature of the Godhead.

Not until the Church has recognised, and to a certain extent grasped in its entirety this verity, can her eyes be opened to the alphabet of the Eternal mystery.

We, in the Church of Christ, have acknowledged the marvellous creative power of God the Father; we have received into our hearts the redeeming love of God the Son; we are but just awakening to a fuller realisation of the *actively living* power of God the Holy Spirit.

We shall not attain to a true knowledge of the Divine Mystery (so far as this knowledge can be ours while in the flesh) until we all come in the unity of the faith, and of the *knowledge of the Son of God*, unto a Perfect Man, unto the measure of the stature of the fulness of Christ.

DUM SPIRO SPERO.

DR. TALMAGE'S ELDER.

NOTES OF AN INTERVIEW WITH AN ELDER OF DR. TALMAGE'S CHURCH.

(FROM THE *Religio-Philosophical Journal*.)

"While you have been away from the city, Dr. Tucker, a great controversy has arisen in Brooklyn as to whether or not you are a Spiritualist."

"Ah, yes; I remember you. I have read the articles printed in the *Eagle*, and I am going to tell you something I never told to anybody before. I will tell you my story. In the first place, I think it will be well to state that I was born in Norton, Bristol County, Mass., March 18th, 1832, so that I am fifty-six years of age—the same age as Dr. Talmage. My hair is greyer than his, but he is more bald than I, so advantages about balance. I was the eldest son of my father's second wife. One morning before daybreak father left the house to begin his farm work. He happened to look up and saw me sitting on the ridgepole of the roof. He was afraid to speak for fear of making me fall. He left me alone and I came down and went to my room again. When I awoke and when father told me what I had done it made a most profound impression upon me. It showed me that there was some apparently unaccountable influence which enabled my spirit to convey my body about without the knowledge or guidance of my material senses. Cases of somnambulism are not rare, but they are very curious and suggestive of food for thought, and they gave a more deeply reflective turn to my mind than they had before. One day in December, when I was fourteen years of age, I was sitting alone in a room of the farmhouse. My father was in the next room. I felt as if I was rising up, floating into space. I lost consciousness, and while in this condition I began to talk and, I think, to sing. Father came in and found me, with my eyes closed, talking and saying strange things. The spirit of my uncle, Harrison Tucker, who had died when I was an infant, spoke through me to my father and told him that he would be my guardian and would be with me always as it was permitted to him to do this. The spirit mentioned through me to my father incidents which occurred to himself and father, and things which had been within their knowledge years before I was born, and which it was impossible that I should know. Two or three instances mentioned through me then were so striking that my father was first impressed with the utmost amazement, and afterwards with the deepest conviction that what he had heard was a supernatural communication. He cried out that it was a case of supernatural conversation. He was a strong Methodist, while my mother was a Congregationalist. I joined the Congregational Church in Norton under that influence, and when I joined Dr. Talmage's church I took my letter from the old pastor of that church in Norton. A day or two after that strange manifestation about which I have just told you, my school teacher, who is living yet, and who comes to see me here quite frequently, called upon my father and said, 'What is the matter with Harrison, he is so changed, his face seems to be illuminated?' Spiritualism then came up and the Spiritualists pointed at me as a medium. They tried to get me to their meetings, and now and then I went. One day, while sitting in a chair among them, I went into a trance and spoke on Biblical subjects, and after that I spoke again in the same way under the same influence, but always on Biblical subjects and almost always in a church. I hung back from associating myself with the Spiritualists till I heard Rosa M. Amedy lecturing upon it. Then I said, 'If that is Spiritualism I am a

Spiritualist.' My power was shown then in private gatherings, and on two Sundays I preached in the Unitarian Church of Norton, and all who heard me were astonished at the knowledge shown of subjects I had never studied. The Spiritualists claimed that it was spirits speaking through me, but I never claimed that, nor did I, except on one or two occasions, specify the spirits. I said that it was an inspiration, coming I knew not whence."

"How long were you associated with the Spiritualists?"

"Four or five years. But I never accepted the Spiritualists' religion or left my own church. My pastor knew of what I did, and approved it. I did lecture in the hall in Bridgewater, Mass., but I never heard that the spirit of an old Calvinistic dominie spoke through me on that occasion. I never heard that I gave out while in the trance state that I was possessed by the spirit of an Indian chief. I lectured in the Baptist church one time under inspiration, and the deacons of the church came and congratulated me very warmly, and called on me again. I attended funerals occasionally. One day I came home from visiting a patient—for my strange gift of diagnosing disease had come to me and the knowledge had spread. Many people came to my house who wanted me to go over to Foxborough, Mass., and speak. This was in 1861, when I was twenty-nine years of age. I went on their persuasion and sat on the platform. There was a band. It was the funeral of one of the first soldiers killed in the war. I soon fell asleep and rising with my eyes closed addressed first the widow, then the regiment, and then the public generally. I prophesied the great war, with its years of carnage and tribulation, and foretold that blood would flow in the streets of Boston. By a strange accident or inspiration, I know not what, my hand opened the Bible at the very chapter whence I chose my text: 'Whether ye live ye live unto the Lord,' &c. E. P. Carpenter came forward after I had sat down and came out of the trance and said: 'If that is Spiritualism, I accept it.' It is true that I was at one time a shoemaker. I worked at that trade in Easton, Mass., for one year, receiving 25dol. Then I went to work with an uncle, an expert shoemaker. We did well. I gained a tremendous trade. My uncle was about to give me capital and I was going to Indiana to start a big business there. I came home from making the final arrangements when a little incident happened which changed the whole current of my life and finally directed me into this business. I was living in Cochesett then and came home very tired. A man was waiting for me. He had been waiting a long time. I told him I could not go with him to treat his wife as he desired me but he finally persuaded me. I found that the daughter was insane with religious excitement. Her mother had been reading the Bible to her till she imagined she was possessed by a legion of devils. I looked over the situation carefully and made a diagnosis. All I prescribed was prayer for the mother. Prayer had much to do with my treatment. The mother was much taken back, and so were the other members of the family. I attracted attention to the mother and withdrew it from the daughter. I told the young woman to leave reading and thinking alone and go out riding and walking. I stayed over night and the next day, made another diagnosis and prescribed, as before, simply a prayer for the mother. I told the daughter to continue riding and walking and she would be well by Saturday. She was. She is alive and well to-day and never afterward was attacked by insanity. My fame spread; my practice became a torrent and my project of going to Indiana was given up. Of course, there came reaction and I was poor again. I went home to my father. He said: 'I am an old man, Harrison, and cannot take care of you.' I went to bed that night to toss and think, but a bright light suddenly shone in the room, and a voice called to me and said: 'Will be with you always.' I believe it was my dead uncle's voice. Next day I got up and harnessed my horse. 'Where are you going?' my father asked. 'I'm going on,' I replied. I went on, and all has gone well with me to this day. I went to Harvard, and took two full courses. Spiritualists advised me against doing this, saying I would lose my power, but I thought I would not, and the event justified my action. Since then my life is known to everybody."

"You say you are not a Spiritualist?"

"I do not believe the Spiritualists' religion. The foundation of that is infidelity, and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle, who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

70 ———.

Thou sayest thou wouldst rather have
Her as she was before the grave
Drew her, thy darling, from thy side,
Than as an angel glorified:
Dearer her earthly grace to thee
Than other loveliness could be.

Here virtue's shadow thou didst love;
And shall the substance less sweet prove?
Here worshipping didst thou bow down
To goodness's reflection;
Seen face to face shall holiness
Not a more perfect grace possess?

The bud thou countedst of rare worth;
The flower itself has now come forth,
And, opened by Death's quickening hand,
Waits for thee in that summer land,
Where every blossom shall fulfil
The promise made in winter chill.

E. F. M. in *St. James's Gazette*.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—Sunday morning, June 17th, Mr. Hawkins, "Healing Séance"; Mr. Goddard, sen., Clairvoyance at eleven. In the evening Mr. Rodger will deliver an address at seven o'clock, after which Mrs. Wilkinson will give clairvoyant descriptions.—T. TOMLIN.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The half-yearly general meeting will be held at the Society's rooms, on Tuesday evening next, at 8.15. We had excellent meetings with Mrs. Yeates on Sunday last, consisting of good addresses, followed by descriptions of spirit friends to large audiences.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY.—A concert was given on Thursday evening, at the Quebec Institute, Baker-street, under the direction of Mr. Tindall, A. Mus. T.C.L. Some of the chief features of the programme were a violin solo by Mr. Bond, the quick movement of which was very effective; Mrs. Vaughan's recitation of "Billy's Rose," by G. R. Sims, given with great pathos; and Mr. Vaughan's comic recitation, which caused much laughter; and especially a song, "A Dream of a Lost Love," composed for the occasion by Mr. Tindall and well rendered by Mrs. Tindall. The entertainment concluded with some excellent dissolving views with brilliant effects. The accompanying readings were well delivered by Mr. F. W. Read, the secretary. Misses Lee and Jessie Dixon, and Mr. Skinner also rendered good service. The session is now concluded.—(Communicated.)

MR. BESANT'S "HERR PAULUS."—"Mr. Besant is characterised by a certain boyish impulsiveness which is apt to lead him astray. It leads him astray here in two very different ways. He is in such a hurry to show up the humbug of the 'manifestations' that he rushes to explain them before the reader has had his legitimate fill of wonder; and, on the other hand, he is so eager to make the story effective that he makes Herr Paulus perform feats which cannot be explained at all, except by the hypothesis of abnormal powers, which it is the main object of the book to discredit. . . . Mr. Besant, in his eagerness to be at once satirical and startling, seems to miss something which is obvious to every reader—that the wonders he admits are fully as marvellous as the wonders he exposes."—*Spectator* for June 9th.

A "GHOST" INTERCEDING FOR HIS SON.—We find the following interesting incident recorded in the *Correspondence of Thomas Sedgwick Whalley, D.D., of Mendip Lodge, Somerset*. (London: Bentley, 1863.) Dr. Whalley's brother-in-law was a Mr. Sage, who had a younger brother, Joseph, who held, it is stated, the office of Master of the Mint, and resided at Stanmore. Of these brothers the following anecdote is recorded:—"On returning one Sunday from Stanmore Church the elder brother passed some sceptical comments on the story of the witch of Endor, which had been introduced into the sermon. After bearing with this ridicule for some time, the younger brother was much moved, and said that in order to disabuse his brother's scepticism as to the appearance of ghosts he would reveal a circumstance in his life which he had never before mentioned. 'It has probably,' said he, 'appeared strange to you that having so large a family of my own I should have brought up with them a boy in no way connected with me. I will now explain my motive. The boy's father, an excellent man, was my particular friend. He had been unfortunate in several commercial speculations, and, at length, collecting all his remaining resources, he embarked them on a last venture. I was conversant of the fact; and not long after he sailed, judge of my surprise at seeing him one night standing by my bedside. In solemn accents he told me that his ship with all her passengers and freight had foundered at sea, and that he had been permitted to appear to me in order to intercede on behalf of his only son, now left friendless and penniless in the wide world. The apparition of my friend disappeared, and from that moment I adopted his son as my own.'"

OFFICE OF "LIGHT,"
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Light:

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

SATURDAY, JUNE 16th, 1888.

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

EVIDENCES AND NATURE OF THE FUTURE LIFE

By J. W. F.

Professor Huxley, in a magazine article, remarks that while there may be tribes who have no belief in God, there are none who do not believe in ghosts. Such universal belief he attributes to the phenomena of dreams in which departed friends appear as in life. That is a plausible explanation for the agnostic mind, but, as common experience teaches, even when a strong belief in the conscious existence of departed friends is held, the deceased friends appear most frequently as if living in the present and not in the future state. The idea of a future life must be already in the mind of the dreamer before he can associate the appearance of his deceased friend with another state of existence. Surely the simpler and more rational explanation of the universality of the belief of continuous existence, in all ages and countries, is that deceased friends have appeared from time to time not merely in dreams but to the full wakeful consciousness of the seers. And, as I shall endeavour to show, such sensible evidence, although not the strongest or most logical foundation for the belief in immortality, is necessary for the greater number of mankind, including learned scientists and materialistic philosophers.

Taking as a basis for inquiry the Hebrew and Christian Scriptures, we note that the two great nations, Chaldea and Egypt, associated with the early history of Israel, had very definite ideas of the state of life after death. In ancient Chaldea, from which Abraham departed, the inhabitants, as we learn from their own records inscribed on clay tablets, believed that the departed soul had first to journey to the nether world through several stages, at each of which it had to leave some portion of its raiment and ornaments, entering on the lowest state naked and defenceless, after which, by drinking of the Water of Life, it re-ascended to an elysium of blessedness among the gods.

Among the Egyptians, as we learn from the so-called Book of the Dead, known to them as the Book of the Living, the life after death was alone accounted worthy of the name of life, the earthly state being merely a necessary preparation for the immortal life.

The deceased soul, after undergoing a series of temptations under the form of conflicts with animals, as representative elements of its imperfect, unsubdued, external nature, was brought to the throne of Osiris for judgment. If fully justified, the soul became one with the justifier, and took on the name of Osiris in addition to his own.

As Abraham, the ancestor of the Israelites, was brought up among the Akkadians, or ancient Chaldeans, and the great Hebrew lawgiver, Moses, was learned in all the wisdom of the Egyptians, it does at first sight seem singular that in the early records of Israelitish history under a theocracy no direct mention of a life after earthly existence can be found. On further consideration, however, the wisdom of such reticence will become apparent, as also the seeming deficiency of information regarding the nature of the future life, in the Christian Scriptures.

First, the doctrine of the Divine Unity in opposition to the prevalent polytheism of neighbouring nations had to be asserted and enforced. Then a character founded on obedience to law had to be formed in the nation. The penalties for disobedience and the rewards of obedience were immediate and direct as best suited to the nature of the people, just as with children the prospect of rewards and punishments has to be immediate, and not deferred to some indefinite future period. Man's life in the future, as a continuation of the present, is not dependent on his belief in and knowledge of its nature. The great requisite is the formation of character in this first stage of education; that attended to, the future can take care of itself, and will not be favourably affected by over anxiety concerning it. No doubt the Hebrew leader himself and the more enlightened of his people had some notion of a future existence, but such belief formed no express part of their religion.

Even before the time of Moses, the ancestors of the Hebrews believed, from sensible evidence, in the existence of spiritual beings who appeared as men and communicated with them. But those to whom they appeared did not associate such appearances with departed souls. They made at that early period no distinction between good and evil spirits. All were regarded as Elohim, or gods, among whom afterwards Jehovah was accounted supreme. Thus the patriarch Jacob regarded a spirit who sought to do him injury, and who did injure him to some extent, as one of the Elohim. Looking through the eyes of the old patriarch, rather than their own, most readers of the narrative take his necessarily imperfect view of the incident.

It was not until the time of Samuel, the seer and prophet, that any recorded distinction was made between good and evil spirits among the Hebrews. King Saul was afflicted by an evil spirit, but an evil spirit from Jehovah, an idea which is never lost sight of through the whole of the Old Testament Scriptures.

In the time of Samuel also, necromancy, or what is known in modern times as mediumship, had become so prevalent that the practice was forbidden under the penalty of death. Yet the maker of the law became, under pressure of anxiety regarding his fate in a coming conflict, a transgressor of the law. From the narrative we find that although belief in the existence of departed spirits was now held by the people, they still retained the old idea that such spirits were numbered among the gods. The woman of Endor on seeing the apparition of Samuel regarded it as one of the Elohim. Hence the necessity of the law against such intercourse in the interests of the doctrine of Divine Unity.

In that narrative, also, we find that the prevalent notion among the Hebrews, as indeed amongst other civilised nations at the time, of Sheol, the place of departed spirits, was as of a vast city underground, in which the dwellers had rest and enjoyed some degree of comfort and happiness. In the 31st chapter of Ezekiel the prophet asserts a future conscious existence in Sheol, not only for men and women, but for all forms of organic life. "All the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth."

The ancient Persians, followers of the prophet Zoroaster, with whom in later times the Hebrews had

intercourse, believed, as we learn from a recovered fragment of the Zendavesta, that immediately after death the soul was met by an embodiment of its own law, that is of the character acquired in the earthly state, in the person of a female, beautiful or deformed according as the life had been good or evil, and was by her taken to a society corresponding to the nature of the deceased.

Before entering upon the Christian revelation of the existence and nature of the future life, we may notice two suggestive passages in Homer, illustrative of the belief in ancient Greece of the appearance of departed spirits, and of their future state.

One in the 23rd book of the *Iliad* describes the vision of Patroclus to Achilles. Patroclus had been slain in battle, and his body remained unburied. Achilles is just going to sleep—

“When, lo! the shade, before his closing eyes,
Of sad Patroclus rose, or seemed to rise;
In the same robe he living wore, he came,
In stature, voice, and pleasing look, the same.”

The spectre, after enjoining on his friend to see the body interred with the accustomed rites, is about to disappear, when Achilles, promising to attend to his request, tries to embrace him:—

“He said, and with his longing arms essayed
In vain to grasp the visionary shade;
Like a thin smoke he sees the spirit fly,
And hears a feeble, lamentable cry.
Confused he wakes; amazement breaks the bands
Of golden sleep, and starting from the sands,
Pensive he muses with uplifted hands.
’Tis true, ’tis certain; man, though dead, retains
Part of himself; the immortal mind remains:
The form subsists without the body’s aid,
Aërial semblance, and an empty shade!
This night my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
Even now familiar, as in life, he came,
Alas! how different! yet how like the same.”

On this passage a commentator observes that:—

“It was the common opinion of the ancients that the souls of the departed were not admitted into the number of the blessed till their bodies had received the funeral rites. It was during this interval that they supposed the only time allowed for separate spirits to appear to man. Homer,” the writer continues, “followed the philosophy of the Egyptians, who supposed man to be composed of three parts: an intelligent mind, a soul, or body of the mind, and a corporeal body. The soul, in which the mind was lodged, was supposed exactly to resemble the body in shape, magnitude, and features; for this, being in the body as the statue in its mould, so soon as it goes forth is properly the image of that body in which it was enclosed. The Greeks imagined that the soul was not only separated from the body at the hour of death, but that there was a further separation of the understanding from its vehicle; so that while the image of the body was in Hades, the understanding might be in Heaven; as is evident from a passage in the 11th book of the *Odyssey*, in which the descent of Ulysses into Hades is narrated:—

“Here I the strength of Hercules behold,
A towering spectre of gigantic mould.
A shadowy form! for high in heaven’s abodes
Himself resides, a god among the gods;
There, in the bright assemblies of the skies,
He nectar quaffs, and Hebe crowns his joys.
Here hovering ghosts, like fowl, his shade surround,
And clang their pinions with terrific sound!”

“By this it appears that Homer, according to the ideas of his age, was of opinion that Hercules was in Heaven, while his external nature abode in Hades, according to the doctrine of Plutarch, as thus expressed:—

“Man is a compound subject, but not of two parts, as is commonly believed, because the understanding is generally accounted a part of the soul; whereas, indeed, it as far exceeds the soul, as the soul is diviner than the body. Now the soul,

when compounded with the understanding, makes reason; and when compounded with the body, passion. Whereof the one is the source or principle of pleasure or pain, the other of vice or virtue. Man, therefore, properly dies two deaths; the first death makes him two of three, and the second makes him one of two.”

The idea thus expressed by the Greek philosopher of the separation of the lower from the higher nature in Hades, each having its own distinct consciousness, is so similar to the theory of the modern Occultists, that ghosts and communicating spirits at séances are shells, or cast-off lower natures of departed spirits, that did we not know how ancient notions arise from time to time, independently, in the human mind, we might suppose that the modern notion had been borrowed from ancient writers.

(To be continued.)

A STRANGE WARNING.

From the *Boston Herald* we take the following story, which Mr. Richard Hodgson is investigating. It is one of a very large number of cases in which the newly liberated spirit seems to be able to manifest its presence to old friends before its departure to “its own place”:—

“I’m Gone, I’m Gone.”

“Oil City, Pa., April 16th, 1888.—Mr. Richard Hodgson, of the American Society of Psychical Research, Boston, has written to George Fry, depôt master at Oil City, for the purpose of obtaining the details of a strange warning which Mr. Fry says he had of the death of his brother, Gideon Fry, at Big Rapids, Mich., December 4th, 1887. Rev. M. D. Gage, of Alpha, Ill., is also investigating the same case, with a view to incorporating it in a book he is writing on spiritual phenomena. The case is peculiar, and in some respects said to be the most remarkable on record. George Fry is about thirty-eight years of age, and has lived in Oil City for twenty-five years, where he bears a good reputation for truth, and in every way is regarded as a reputable citizen. For a number of years he has been employed by the Alleghany Valley and Western New York and Renna railroads as depôt master. His brother Gideon died at Big Rapids, Mich., Sunday evening, December 4th, 1887, at a quarter to nine o’clock. George Fry states that at a quarter to ten (Oil City time), while at his home in this city engaged in writing a letter, he observed that the clock in the room had stopped. He got up and started the clock, which he says was not run down, and as it started he heard what seemed to be the voice of his brother Gideon coming from the clock saying, ‘I’m gone; I’m gone.’ Mr. Fry says he heard this distinctly as he ever heard his brother utter a word in his life. He related the incident to his family at the time. Mr. Fry states that he knew his brother had been ill, but did not know he was dangerously ill. On the following Monday at twenty minutes to ten o’clock Daniel W. Fry, another brother, received the following telegram:

“‘Big Rapids, Mich., December 5th, 1887.

“Gid is dead. Come to Montague; answer.

“‘LIZZIE K. THOMPSON.’

“The telegram was shown to George Fry at half-past one o’clock the same day, and he says was the first information he had of his brother’s death, aside from the presentiment as related. The Friday following he received a letter from Big Rapids detailing his brother’s last moments, in which it was stated that he died at a quarter to nine o’clock on Sunday evening, and that his last words were ‘I’m gone; I’m gone.’ When Mr. Fry related the incident of the clock to some friends on the morning after the occurrence there was much curiosity in the city in regard to it, and it was the subject of comment for several days. So much interest was taken in it that it was suggested that an investigation be made of the records of the telegraph office to ascertain whether the information regarding the dying words might not have been received by wire. Mr. Fry gave his permission to do this, and it was found that the telegram quoted above was the only one received bearing on the case. In addition to points narrated above, Mr. Fry said today: ‘I do not pretend to account for this extraordinary circumstance, but I relate the facts exactly as they occurred. I am not a Spiritualist, and never had any such experience before. The clock that stopped belonged to brother Gid. He left it at his boarding house when he left Oil City, and afterward wrote me to get it for him.’”

JOTTINGS.

The *Journal* of the Society for Psychical Research is wholly filled with a long account supplied by Mr. Alfred R. Wallace of a case of established spirit-identity which came under his notice in America. The facts are detailed chiefly by General Lippitt, a lawyer as well as a soldier. They convince Mr. Wallace and the General, but not so apparently those to whom they were supplied.

Much inquiry is made as to the previous life and acts of the mediums through whom these facts were given. On this Darius Lyman appositely writes: "My rule is to let every séance stand upon its own merits. If through one medium I get manifestations unmistakably genuine, and at a second séance with the same medium get absolute proofs of fraud, and at a third again get genuine manifestations, I do not propose to reject the genuine phenomena on account of their unfortunate companionship with deceptions."

That is sound. It is the business of the investigator to take care that he is not cheated. With the notion that it is immoral to deal with a medium who has been convicted of deception we cannot agree. Carry the idea into trade and commerce, and where should we get our goods on those high moral principles? The world would be turned topsy-turvy. All exposure of fraud, if it be a real exposure, goes to show that our medium is to be more than usually carefully watched. But the italicised clause is very saving.

There seems to be a haunted house in Knightsbridge: also one near Cheltenham. Mr. Podmore invites "any member who may care to aid inquiry by spending a night or two in the former house" to communicate with him, and so get haunted too.

Two extracts from the *Cambridge Chronicle*, with compliments to the Editor, though there are some gaps in the sequence of history:—

"The claim over books in general which the law gives to the British Museum does not extend to every case of publication; and, reflecting upon this, Mr. Charles Blackburn, late of Didsbury, has voluntarily presented a copy of an index volume which, at his own expense and for private circulation and the aid of bibliographers, he has caused to be made to the contents of the twenty-one volumes of the defunct journal called *The Spiritualist*. A London correspondent regards this as noteworthy, and says: 'Of all the societies which have incorporated themselves on a basis of Spiritualism, I suppose the late National British Association of Spiritualists, which had its headquarters and complete equipment in Great Russell-street, Bloomsbury, was the one which enjoyed the highest respect and confidence for its critical investigations and its intolerance of what it believed or suspected to be imposture'; and: 'The respectable organ, in which the views of the association and its transactions were put forth, *The Spiritualist*, also came to an honourable end.'"

The British National Association of Spiritualists was succeeded by the Central Association, and it was on its foundations that the present London Spiritualist Alliance was erected. "LIGHT" was for some time contemporary with the *Spiritualist* newspaper.

"It is interesting to notice hereanent that from the Association named sprang the Society for Psychical Research, which has on its roll the names of several of the most eminent scientific men of the day, and has meetings not infrequently within the walls of our University; that the old Association is more closely represented to-day by the London Spiritualist Alliance, whose influence is world-wide and membership most distinguished as any account of its St. James's Hall conversational displays; and that the 'organ' which exists no more has a powerful successor in the weekly journal 'LIGHT,' which is edited by 'M.A. (Oxon.)' with exceptional ability, impartiality, and judgment."

Our apologies to the *Banner of Light* for neglecting to notice that our and other accounts of the story of the Highland Seer were independently prepared from a common source, and for neglecting to credit the *Banner* with a short article on "Swiss Goblins." The last was a pure accident. We are very desirous to credit all our exchanges with the good stuff we get from them.

The *Religio-Philosophical Journal* reproduces from the *Brooklyn Eagle* a long account of the life of Dr. Talmage's chief elder. It appears that he is a Spiritualist and a medium. We give the interesting story in another column.

CREATION BY THE WORD.

BY MRS. A. J. PENNY.

(Continued from page 269.)

The idea of an expressed will, by its magnetic desire and consequent intensity of imagination, drawing together spiritual adherents, and thus forming its own organic body—for "the soul is the workman and framer of the body"—would not be at all foreign to our thought if once this great truth, announced by Boehme in the following words, had been accepted, and applied to problems otherwise insoluble:—"Whatsoever can be thought to have a being anywhere in the creature, the same is likewise without the creature everywhere: for the creature is nothing else but an image and figure of the separable and various power and virtue of the Universal Being."* In his interesting work on *Primitive Mind Cure*, Mr. Evans has given us something of the same teaching with great lucidity.

"The cosmic matter, the primal stuff of which all things are made, and which is recognised in science as the universal Ether, and which is the same everywhere and in all things in the universe, is without form or quality. It is the original chaos. It only receives form and quality from ideas which are in mind only. Hence it is that mind shapes matter, and gives it all its proper ties."†

And the "life principle," of which Madame von Vay's teachers say so much, pervading every sphere, it is certain that not only in earths, but in all regions of every plane, spirit creates. "Wherefore when affections and cupidities, which in themselves are spiritual, meet homogeneous or corresponding things in earths, a spiritual is present which gives a soul, and a material which gives a body. Moreover in every spiritual thing there lies an effort to clothe itself with a body."‡

Now a thought is a spiritual thing (as Mr. Prentice Mulford has reiterated to his readers with sustained emphasis), and Mr. F. Hartmann has very neatly described their creative magic. "Forms are isolated and materialised thoughts; if you can hold on to a thought or isolate it from others, you call into existence a form."§ Precisely what desire does: it isolates and holds fast an imagination of want. "The own will is a ground of its selfhood, and shutteth itself in as a desirous will, whence the magnetic impression hath taken its original."|| And so nature begins, and all its developing comings to be. "Each Ens of the forth breathed word hath a free will again to breathe forth out of its own Ens a likeness according to itself."¶ For "our soul, before the beginning of the human soul's creature, was an Ens of the Word of God in the Word."** Therefore "man beareth the word, which created heaven and earth in his Ens,"†† and every property in man "maketh unto itself a subject or object by its own effluence."‡‡ "Thus we understand herein the substance of all substances, that it is a magic substance, where a will can create itself into an essential life, and so pass into a birth, and in the Great Mystery awaken a source which was not manifested before," . . . "and thus also apprehend whence all things, evil and good exist, viz., from the imagination in the Great Mystery, where a wonderful essential life generateth itself. As we have a sufficient instance to apprehend it by, in the creatures of this world; viz., where the divine life hath once moved or awakened the nature-life; how

* *Clavis*, par. 96.—N.B.—I do not suppose that Boehme was the first to say this, because to me he was the first; and when I call Mr. Evans' something of the same teaching it is because I doubt whether Boehme would allow that anything in the Universe can be without form or quality. Swedenborg forbids the thought that one can be apart from the other, whereas Mr. Evans seems to take for granted that what is unmanifest in dispersion is therefore homogeneous, and that forces which are negative in relation to one will and desire, are never positive with regard to others [an error which I suspect lies at the root of some of our modern theories about mind-cure of bodily ailments]. Being as usual unable to justify this belief by any "well-reasoned" arguments, I call in Oken for its sponsor solely because one cannot refer to Boehme's doctrine of the seven forms of eternal nature in a foot note. "A chaos has never existed," Oken wrote with the unrestrained dogmatism that charms a plastic mind. "The general never exists, but only the particular. Chaos was from eternity a multiplicity of ætherial globes." (*Elements of Physiophilosophy*, p. 40.) And again: "There cannot be an atom that was not crystallised, not arranged according to central and polar forces," (*Ibid.*, p. 94.) in the terrestrial world. So I venture to think there could not have been any "original chaos" ready to receive form and quality from ideas which are in mind only. There was a perfect harmony of qualities, but now human thought falls into an abyss of spiritual beings of what grade I know not—as eager to follow the magnetic line of man's will as the countless midges of summer evenings to crowd into a shaft of sunlight, piercing shade. We are told that these hosts of subservients are elementals; but I suspect that there is another host, also, disbanded at every dissolution of a human being's mortal life; and such, having been polarised once, must have strong tendencies.

† Evans' *Primitive Mind Cure*, p. 143.

‡ *Angelic Wisdom concerning Divine Love*, &c. Part 4, par. 343.

§ Hartmann, *Magic*, par. 66. || *Divine Vision*, chap. 1, par. 38.

¶ *Mysterium Magnum*, chap. 22, par. 24.

** *Ibid.*, chap. 56, par. 23. †† *Ibid.*, chap. 22, par. 36. ‡‡ *Clavis*, par. 123.

the same hath generated such wonderful creatures out of the essential mystery, whereby then is understood how every essence is come to be a mystery, that is to a life."*

Now, I hope that all the foregoing quotations from Boehme may bring some other minds to the rest I have found in consequent belief, that the effluence made by each property is the light proceeding from the soul's fire; that in the minutest area of soulish life that light is an exact equivalent to the Wisdom for Deific will (i.e., "a passive substance of divine operation"), and that the light outflowing from our human will is the substance in which our desirous imagination has its own *fiats* and creates. That such a sphere exists is proved. Asserted by Swedenborg, it is reported afresh by Mr. F. Hartmann. "It has been often given me," said the first, "to perceive that there is such a sphere around an angel and a spirit." . . . "That the same thing obtains in the natural world is known from the experience of many of the learned; and that a wave of effluvia is continually flowing forth out of man, also out of every animal, and likewise out of tree, fruit, shrub, flower, and even out of metal and stone. The natural world gets this from the spiritual world, and the spiritual world from the Divine.† And Mr. Hartmann says:

"Visible man is, so to say, the kernel of the invisible man; the sphere of his mind surrounds him on all sides like an invisible pulp, blending with universal man and extending far into space, and he can become conscious of the objects existing within that sphere if he recognises his relation to them. This invisible and ethereal 'pulp' is as essential to constitute a man as the pulp around a peach is essential to constitute a peach, but material science knows only the kernel, and nothing about the pulp."‡

Our divinity (so called) is unfortunately as ignorant; it continues most wisely to exhort to control and purification of thought, as bearing upon our social life; had it been competent to reveal the awful outcome of even tacit thoughts and desires in a creation which every human soul brings into existence, surely its warnings had not been quite so ineffective!

It is the endless reproductiveness of the forces we produce so unconsciously that appals one on reflection. But this is when we think of our too common abuse of power. If our desires project into that magical circumference which is the realm of each human will, imaginations of self-advancement, self-indulgence and the like, we reproduce a worse and weaker caricature—even than ourselves—of what each was destined to be—the image and likeness of God. But if our imaginations seize on the characteristics of the perfect man, and our desire to secure them for our own maintains the force of its *fiat*; then do we literally enlarge the glory of God; acting, and speaking, and feeling so as to show forth that glory. "Doing all to the glory of God" in a less vague and often self-deceiving sense than that which is ordinarily urged upon us, as if the Lord of Life could gain what we understand by glory from the conduct of any number of creatures! What is the glory of God but the reflected shadow of God? In calling the effulgence of any fire its glory, be it the glory of the sun of our world, or of the One Being from whom all that is proceeds, we unconsciously speak of that which not only shines and makes manifest, but which *substantiates* the products of fire—these again evolving *their* proportionate glory, their light, air, water, and *substance*—and thus, "as in every will of every essence, there is again a centre of a whole substance."§ The creaturely will wholly given up to God's will, enlarges the substantial glory of the First Creator. I once believed that I had thought this out for myself, but of course Boehme had anticipated the idea: "God so highly glorified him as his own property, or, as the soul is glorified in the body."|| Fabre D'Olivet, in his *Cosmogonie de Moïse*, recognises it; translating verse 20, Genesis ii., he renders it thus: "An auxiliary mate as a reflected light of him."¶ [D'Olivet's translation being literal from what he called "La langue Hébraïque restituée."] On so obscure a theme every agreeing note has, I think, its value; this has encouraged me while weaving my net-work of quotations, from writings not easy of access to all students. With this web I have hoped to catch those films of suggestive thought, which in dispersion, float away unheeded. An hypothesis, however crude, may serve to keep them together for further consideration; and, because there is a blessing upon all honest effort, I trust that clearer light may be thrown upon

them by the unseen Helper who guides into all truth. Lest I should have confused complex ideas, by attempts to disentangle them, three more passages from Boehme are added as a summary. These are clear enough, and may perhaps remain in remembrance.

"The desire is that by which God said *Let there be*. The desire is that fiat which has made something where nothing was, but only a spirit. It has made the Mysterium Magnum, which is spiritual, visible, and substantial."**

"Man is weak and ignorant, and can do little by his own power, yet he hath the imagination, and the choosing, or the free yielding to a thing, where then the matter is ready before hand, which maketh him to be according as his lust or desire is."†

How can that be seeing that he has fallen in his own kingdom, and made himself subject to Spiritus Mundi? Thus:

"The mind is the god and creator of the will, *that* is free from the Eternal nature, and, therefore, what it generateth to itself, *that* it hath."‡

[This contribution to "LIGHT" was finished before "Nizida's" very admirable paper on Elementals appeared in its issue for May 12th, and I had thus the satisfaction of finding some coincidence of her thought with mine; I value it much.]

CORRESPONDENCE.

The Theory of Human Life.

To the Editor of "LIGHT."

SIR,—Mr. Haughton has got exactly the answer he expected, still he is not satisfied.

His epithets, of course, go for nothing; they merely show that his equanimity is upset. I am sorry for that, because in such a state no logical, consequently no profitable, discussion is possible.

He says he suggested problems and I have not grappled with them. He should have stated his problems clearly, and I should have been pleased to try to grapple with them. I really cannot see where the suggested problems come in. He says that a river has no remorse, that thunder and lightning have no conscience, and that a stone does not pray. Truisms, no doubt, but what is there to grapple with? except the suppression of a smile. He is amused, he says, because I say that spirit is a gas! Mr. Haughton ought to know that I never said so; on the contrary it is he who says it by implication in his two universes, one visible which he says is matter, and one invisible which he says is spirit, and I merely point out to him that by such a definition he makes hydrogen spirit, though I knew he did not mean it. Mr. Haughton clearly did not know what he meant, and now he has forgotten what he said.

Then he goes on to say that I endow this spirit with a soul. Now the gas-spirit is Mr. Haughton's invention, and as to soul, I really do not know exactly what that means, but I suppose it is some sort of spiritual entity. I have heard from the pulpit that man possesses a soul. Now if a man possesses a soul, what is he? and what is it which he possesses? I know of no such possession, but I do know that in this life man possesses a body of flesh and bone which he will put off when it dies.

Then Mr. Haughton becomes rhetorical about our "wondrous being" and its faculties, and then says that it would puzzle me to show how hydrogen gas can become all that. Of course it would; but then the hydrogen gas spirit is his own invention, not mine. Man is certainly a wonderful entity; but in the whole of nature what is not? Even the dirt under our feet is wonderful. We know something of its motions but of its *substans* nothing, nor can we. We cannot even imagine a unit of matter, a monad, an atom; for however small we make that unit, it can be halved, and that to infinity, so that there is really no unit possible to us. How then is the aggregate made up? No answer is possible; yet there it is and we tread it under our feet, and some of us pretend to despise it as being something mean. But how wonderful! There is nothing more wonderful. Then Bishop Berkeley is quoted, and is said to have well said that "there is nothing like thought but a thought." Not very profound that, in fact a mere truism of which there are hundreds such: and that reminds me of the aphorism—"Bishop Berkeley says there is no matter; but it is no matter what Bishop Berkeley says."

Mr. Haughton again asks me "whence comes motion?" and he says he knows that he shall get no answer. Of course he will not; I have answered him already, and I refer him to that as not being logically assailable at any point.

* *The Clavis*, par. 75.

† *Three Principles*, chap. 20, par. 75.

‡ *Ibid.*, chap. 10, par. 49.

* *Earthly and Heavenly Mystery*, Text 5, pars. 37, 38, 39.

† *Angelic Wisdom Concerning the Divine Love*, &c., Part 4, pars. 292. and 293 (Dr. J. J. Garth Williamson's edition).

‡ F. Hartmann's *Magic*, p. 122. § *Forty Questions*, Question 1, par. 115.

|| *Aurora*, chap. 12, par. 125.

¶ *Glory of the man is used in the same sense*, 1 Cor. ii. 7.

Mr. Haughton says that he is on a firm and immovable basis when he says that like only generates like. And so he is, if it were absolutely true that like generates like, for then organic nature would be so immovable that it would never move; there could be no development, no progress, and Darwin would have wasted his life in the vain chase of a will-o'-the-wisp. It is quite true that a pair of stags do not produce a horse right off; but Professor Huxley has proved that the progenitor of the horse was a cloven-footed animal, resembling a stag. He has examined all the fossils from that to the horse. In fact, like never does produce absolutely its like; it is impossible that it should, the conditions being always of necessity different. If Mr. Haughton has a son, he will know it; his son may resemble him less or more, but will not be absolutely like. It is that which makes improvement possible, and also degeneration; consequently that grand outburst of rhetoric is without foundation.

Mr. Haughton recommends me to read Mr. Romanes. I have read him and always do, and I agree with him in this, that Natural Selection is only a *modus operandi*—just as Darwin said it was.

Mr. Haughton particularly recommends the two Latin words *causa causans* to my attention. They look learned but explain nothing. They are something like that “blessed word Mesopotamia” which the old lady found so comforting. Everyone knows that Natural Selection must have a cause, and that cause must also have had a cause. But what is cause and what is effect? Simply the links in an infinite series. Take any link, and it stands as cause to the succeeding link, but as effect to the preceding. No beginning is possible; for that would presuppose a time when there was nothing, and if there had ever been a time when there was nothing, then there would never have been anything: from nothingness nothing comes; to assert the contrary is a self-contradiction.

And now I will take the liberty of recommending the careful study of Professor Coues's lecture to Mr. Haughton. Although I do not agree with all his opinions, I agree with many of them and entirely with his method: one more scientist working with us—we are progressing.

130, Queen's-road, Peckham.

T. B. THOMPSON.

Laurence Oliphant's “Scientific Religion.”

To the Editor of “LIGHT.”

SIR,—In an Appendix to Mr. Laurence Oliphant's new work, *Scientific Religion*, a series of Exegetical Notes are supplied by a clergyman of the Church of England. For example, we have an interesting study of the word “pneuma,” variously rendered “spirit,” “wind,” “ghost,” in our version; and its meaning is distinguished when the definite article is prefixed, so that in case of its omission we are recommended to read “a holy pneuma,” “a divine influx,” instead of “the Holy Spirit” or “the Spirit of God.” No doubt the definite article is introduced oftener than necessary in the English text, and might sometimes be dispensed with advantageously. But I wish to point out that my friend's literalism betrays a bias to Arianism, which is not warranted by the Greek original. Thus, in Luke i. 35, where the Revised Version has, “The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God,” we are asked to accept the following as the correct rendering: “*A holy pneuma shall come upon thee, and a force of a very high being shall overshadow thee: wherefore also the offspring, being holy, shall be called a son of God.*” But why “a son of God” any more than “a son of a god,” and why not “a god,” as well as “a very high being”? If literalism is all, let us have simply “Son of God,” in capitals, because it is not a son of God such as one of us may be (Matt. v. 9), but His Only Begotten Son (John iii. 16, 18), the Christ, the Son of the Living God (Matt. xvi. 16), who is referred to. And this comparison of Scripture with Scripture being a sure rule of interpretation, the insertion of the definite article in the angelic announcement, though unnecessary, would seem the more correct rendering of the two. The use of the indefinite article condemns itself, and if “a god” is seen to mean “God,” so “a son” is really “Son” or “the Son.” Similarly “a force of a very high being” is no emendation of “the power of the Most High,” not only because this is found to be an epithet of Deity in the Old and New Testaments, but because it is impossible to open the Greek Testament without noticing that the omission of the article is a mere peculiarity of style, far from justifying departure from the canon of interpretation. It is an omission of emphasis, not of meaning. Thus in 1 Cor. ii. 16, vii. 40, we

have “the mind of the Lord,” “the mind of Christ,” “the Spirit of God” (“a divine influx,” according to the Note), all meaning the same, whether the article omitted in the original be rendered or not in English. In the entry to Jerusalem the people cried “Hosanna in the highest” (Matt., Mark), and “Glory in [the] highest” (Luke). There is no article in the latter expression. It is only an abbreviation. So “in [the] name of [the] Lord” (Matt. xxi. 9); “[the] power of [the] Lord” (Luke v. 17)—not “a force of a Lord”; “saith [the] Lord” (Acts vii. 49); “[the] face of [the] Lord” (Luke i. 76); “Christ [the] Lord” (ii. 11); “[the] hand of [the] Lord” (i. 66); “the handmaid of [the] Lord” (i. 38); “[the] angel of [the] Lord, and [the] glory of [the] Lord” (ii. 9), &c., &c., the idiom is an abbreviation. And in the Lord's Prayer, Matt. vi. 9, 10, we have “in the heavens” followed by “in heaven,” the latter form only being used in our version. Again, in Matthew and Mark it is “a voice from the heavens”; but Luke has “a voice from heaven” (iii. 22), and John “a voice from the heaven” (singular); Peter, “from heaven” (2 Ep. i. 18). In Rev. x. 4, xiv. 2, it is “a voice from the heaven,” as in John (the number being always singular in both books). Probably this is enough to show that no dogmatic views can be supported or inferences drawn from the omission of the definite article in the dialect of the Greek Testament, and grounds more relative are needed to find Arianism in the angelic announcement to Mary.

Perhaps the rendering of John iii. 7, 8 is more to be commended. The Revised Version in the margin has—“Ye must be born from above. The Spirit breatheth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” The Note has—“You must be born from above. The *pneuma* operates wherever it wills; and you hear its voice, but do not know whence it comes, and whither it leads; thus is every one who has been born of the *pneuma*.” Whether preference be given to the version or the transliteration, the writer seems quite correct in pointing out the inaccuracy of rendering “pneuma” by “wind” in both the Authorised and Revised text. But enough for the present. I have no space to dwell on the merits of my friend's monograph, but only to indicate what seems unsatisfactory.

W. W. F.

Magnetic Storms.

To the Editor of “LIGHT.”

SIR,—Many mediums besides myself would be grateful if you would give us a little practical direction about a subject which all of us, so far as I know, are dealing with unwisely from sheer ignorance. By “us” I here mean mediums of the sensitive or mobile type, as opposed to the more positive and strong mediums.

It is perfectly well known that mobile or sensitive mediums involuntarily focus (as it were) any strong passion which agitates any mass of the community. No one acquainted with the history of Occultism doubts that, in all times of public turmoil, there are women who know much more of what is passing than any person in the flesh told them. In such times a certain horrible kind of pseudo-mediumship is largely used to facilitate plots against the law. Signals of double meaning are made use of, and the evil meaning is emphasised by Thought-transference. Communications are thus conveyed from one disaffected group to another, in ways which give no handle to the police. And all this passing around us affects the nerves of certain sensitives in a very peculiar way. London has been for some time passing through one of these curious magnetic storms of pseudo-Occultism which are the prologue to political disaster; and many well-intentioned mediums know it, but do not know what to do with the information which they thus acquire.

Two years ago I determined to find out whether non-Spiritualists are any wiser now than they were in Paris a century ago; and I tried a cautious little experiment, as follows. I was staying in a country village, and received an “impression” that I must watch a certain intensely magnetic-looking young woman, who roamed a good deal about the lanes wearing a “Salvation” bonnet. Why I was to watch her, I was not told; but I soon satisfied myself, by external observation, that “Salvation” was, in her case, an excuse for something totally different; and that that something was not love-making nor any kind of debauch. I then had a “communication” to the effect that she was engaged in some scheme for the appropriation of other people's property.

It occurred to me that this would be a good opportunity to test the animus of those classes who are supposed to be the preservers of law and order. I first spoke to a member of the curate's family, proposing that we should follow the young woman to a Salvation meeting and watch her there. I was informed that Salvationists were not in favour with the clergy of the district, and therefore we must not attend any Salvation meetings, genuine or otherwise.

On returning to London, I went to Scotland-yard, and pointed out how easily the arrangements of the Salvation Army lend themselves to signalling for immoral purposes. The official informed me that "Salvationists are the business of the clergy." I called on Mr. Ll. Davies (whose name I venture to give in order to show that I am not afraid to challenge contradiction). He declined to take any notice of the matter. I wrote to General Booth, who did not answer my letter. I sent an article about *Signalling with the Tambourine*, and the *double-entendres* which it facilitates, to a journal in which my articles were usually published; this one, however, was returned with a polite note from the editor to the effect that the subject is *not one in which the public are interested!* I afterwards learned that Mr. Davies and the Scotland-yard official had kindly informed my friends that I am "crazy." (As I have no prejudices in favour of the special form of lunacy which consists in indifference to Spiritualism, I have, of course, no objection to non-Spiritualists considering me crazy. The majority call the minority mad; and some day *we* shall be the majority.) I had now found out all I wanted to know, viz.:—*How the authorities would deal with such communications*; and I allowed the matter to rest. After a time, the girl I had watched suddenly disappeared from the village where I had been staying; and the local police discovered, by their own unassisted faculties, that lads were enticed to a certain house on pretence of learning "salvation," and there instructed in the art of *robbing barns*; and that stolen property was secreted in the house.

A robbery more or less is of no consequence; and, as I said, I only went into this affair just to test what the authorities would do in more serious cases. I *know*, now, that they would assume spiritual vision to be "crazy." Well, then, suppose a medium sees a flash of flame or a stream of blood, and, following quietly the mystic clue thus given, comes upon external and concrete evidence of (say a dynamite plot, what ought she to do? The question is even more interesting to many others than to me; for I feel less sure than some tender-hearted folks seem to be that even dynamite would be, on the whole, a change for the worse from such utterly feeble blundering officialism as now rules in England; and am willing to let things take their course. But (now as before every great revolution) numbers of mediums are driven really mad, of sheer horror at what they see and are powerless to make others believe.

What, sir, would you advise such "seers of blood" to do as are too tender-hearted or too loyal to treat the whole matter with the cynical indifference which, alas! has become habitual to yours truly,

MARY BOOLE.

[Mrs. Boole will find much to interest her in the early chapters of Laurence Oliphant's *Scientific Religion*. We will consider her query.—ED.]

Professor Coues's Address.

To the Editor of "LIGHT."

SIR,—In connection with Professor Coues's address and the views contained therein respecting the cycle of 600 years, may I ask as to Genghis Khan—*What* remarkable or very widespread system of religion or philosophy did *he* bring in? For over and over I hear this name brought in to fill this place and prove this theory, but I have never been able to get a satisfactory answer to my question. May I also ask—Is not the cyclic period commencing with 1200 long since expired, and who has appeared to fill that niche?

If Genghis Khan's title to his place in it rests on his victories and mere brute force, then may I suggest that Napoleon Bonaparte has an equally clear and good claim to his place as the Messiah, the avenging Messiah, of 1800 A.D.? The only Revelator and Seer that I can see as near even to that period, is Emanuel Swedenborg, and he came before it rather. How, then, can we be looking for another so soon after this great messenger?

Truth and facts, not theories however beautiful, are most important. The theory of a 600 years cycle is most beautiful, most harmonious, but is it proved to be a fact in regard to the

sending forth of Revelators, or Messengers, at those periods? Can anyone give me sufficient and reasonable proof for such an important statement? There must be tolerable approximation at least to the exact period; else the theory is gone and useless.

—Yours,

I. O.

Unqualified Teachers.

To the Editor of "LIGHT."

SIR,—Just now when so many really earnest students of transcendental subjects are busy searching for light, whether as Spiritualists or Occultists, it behoves them to be very careful in what they accept as fact, for it appears to me that so many unqualified persons are posing as teachers and authorities on these subjects that it is time to draw attention to their ignorance and presumption.

A few days since a friend sent me a small pamphlet named *The Occultist*, in which a person writing over the *nom-de-plume* of "Magus," on Astrology, says in conclusion to his article, "If garlic be rubbed on the magnet, iron will experience no attraction." Now what can be meant by such nonsense, I should like to ask? And is this kind of instruction to go on without protest?

PARIS.

"Christian Science."

To the Editor of "LIGHT."

SIR,—Permit me to thank you for your continued friendliness to my work in London, in giving space to the kindly mention of it contained in Madame de Steiger's able philosophical letter of June 10th, after Miss Abney Walker's on March 24th. This emboldens me to think your readers may like to know that I have had nearly 300 students, and that the last course I expect to give this summer is to be at Shelley House, Chelsea Embankment, S.W., by the kind invitation of Lord and Lady Mount Temple. Lectures I. and II. will be on Monday, June 18th, at 5 p.m., and Thursday, June 21st, at 5 p.m., after which no one may join the course, which will probably consist of twelve lectures and be over by July 21st at latest. All my teaching is entirely free. I allow no visitors. Anyone wishing to join the class should send in name and address to Miss F. Lord, care of Mr. Redway, 15, York-street, Covent Garden, W.C., who will soon publish a book for me, *Christian Science Healing*, which will meet the needs of those who cannot come for oral instruction, and will present the subject on a basis more suited to English inquirers than that adopted by many of the teachers I watched in America.—I am, dear sir, yours faithfully,

FRANCES LORD.

Unity of Religions.

To the Editor of "LIGHT."

SIR,—To begin with the assertion that a writer has "started on wrong ground," before having ascertained what that ground really is, is a mistake which may bring about a good deal of inconsistency—nay, which must of necessity do so; but Madame de Steiger may be most freely forgiven, on the score of having only read the opening letter of a correspondence on the above subject.

Since writing the letter in this week's "LIGHT" it will have been discovered that the "unchangeable Centre" meant no mere "outside Church or form of religion," but the *one Centre of the Christian religion—Jesus Christ*.

The main drift of all the letters has been entirely misunderstood—in fact, almost exactly reversed. It is, that there can exist no *material* Centre; no "Pope or Queen," as is put; but that spiritual things must have an acknowledged spiritual Centre, and that Jesus Christ claims and His followers claim for Him, that He is that necessary spiritual Centre for Christians—or for all those who have in any deep sense come to a *knowledge* of His religion.

Such Centralisation is no "dream" but a "Heaven-born reality."

Having endeavoured to clear up a mistake, and I hope elucidated from possible misconstruction No. 1 letter on "Unity of Religions," I remain, sir, yours faithfully,

DUM SPIRO SPERO.

TO CORRESPONDENTS.

Several communications necessarily stand over till next issue. G. MILNER STEPHEN.—In type, but crowded out.

"HE only can receive who already hath. There is no profounder axiom."—Robert Elsmere.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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