

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

The World has lately had an article on the life of D. D. Home, which some of my readers have sent to me with the expression of a hope that I would comment on it. It is not at all worthy of any notice. It is just a criticism—if one may dignify it by that title—of the old, bad, ignorant type: foolish and silly even from the standpoint of the writer. Logic there is none in it: argument, only of the most fallacious sort. The method consists in alluding to some phenomena, said to have occurred at the Tuileries, and calling on the Empress Eugénie to say if they are truly recorded. The writer then passes to Lord Crawford, and roundly tells him that he is a poor creature, having seen so much, and having been so long in communication with spirits, not to be able to get a detective spook who could find the body rifled from the mausoleum at Dunecht. This strikes him as a really irrefragable argument. "Did you," he sternly asks, "try the spirits? If not, why not? If so, why did they fail? You are a poor creature, and your spirits are worse than yourself. All these things that you tell us may be true, but why did not your spirits find that corpse?"

This sorry stuff is sandwiched in between two remarkable statements. The article opens with a noteworthy confession of ignorance. "Nothing has been heard of Spiritualism for some considerable time." This is amplified by a further statement that it has ceased to be a drawing-room game. *Ergo*, it has ceased to exist. One wonders whether the writer ever reads popular literature. Probably not. It might be better for his information if he sometimes varied his scribbling by a little reading. The other statement which I have referred to is this:—

"For the rest, however, it may be readily conceded that Mrs. Home's book is a very remarkable compilation. It is a record of the evidence, detailed and precise, which has convinced a large number of even able and unprejudiced persons that the age of miracles is not past, and that the laws of nature, as established by science, are liable to interruption and suspension. It is no exaggeration to say that no miracles have been so copiously and variously attested as those which Home is asserted to have performed; and the question which the inquirer has to decide is simply one of relative probabilities. Which is the more likely, that the things were done, or that the evidence which is adduced to prove that they were done is untrustworthy?"

I have quoted it—the only words in the article worth notice—as an admission which contrasts directly with the opening words referred to above. A pretty muddle must be the mind of this critic!

Mr. Andrew Lang has published a book, *Myth, Ritual, and Religion*, which is at once interesting and disappoint-

ing. From one who has been for so long a student of myths we expect to get some very curious facts. It is in the poverty of the conclusions drawn from them that failure appears. He admits that these are, indeed, little else than the outcome of analogy and ingenious speculation. It would be premature to canvass these tentative conclusions when Mr. Lang admits that they are neither positive nor complete, intended only to show the fallacies in some theories that have preceded them. One very interesting point that Mr. Lang discusses is the resemblance between legends found in the sacred books of far distant countries. Every student must have remarked this similarity in the ancient legends of our earliest Christian books and those of India. Mr. Lang specially mentions "an old Egyptian story, 'The Two Brothers,' committed to papyrus 1,400 years B.C., which has its counterparts in *märchen* from Hesse, Hungary, Russia, Modern Greece, France, Norway, Lithuania, Servia, Annam, Modern India, and, we may add, with Samoyed *märchen*, with Hottentot *märchen*, and with *märchen* from an aboriginal people of India, the Tantals."

It is, I fancy, accurate to say that no tribe, however savage, has ever been discovered which has not some form of religion into which enters an idea of the intervention of spiritual beings. To this ubiquitous idea some add the use of a stimulant and of a narcotic. The *St. James's Gazette* has recently given an interesting account of the Mingrelians, a highland tribe of the Western Caucasus. Their Sabbath they would seem to celebrate by the simple ritual of going about their ordinary work bareheaded. They are specially great in the observance of fasts and feasts. Here their practice is not so simple and commendable. They assemble on the evening before the feast with their cooking utensils and kill as many sheep as the congregation can afford. Consequently when the day of the feast arrives they are not in a position to celebrate it otherwise than by stertorous slumber. They make a spirit from grain, and a beer from barley. These they drink from the horns of the great auroch, which still ranges the Caucasus. Some of their beer-horns are a yard and a quarter long. Whenever they eat they put a portion of meat and drink in a separate room for the house-spirits.

The last number (XII.) of the *Proceedings* of the Society for Psychological Research has a notice of the Seybert Commission's Preliminary Report, in which Spiritualists are adjured to consider that "this little book should have a powerful effect on them . . . their first aim should be to denounce such fraud, to disgrace the guilty persons," &c. Quite so; and to whom are the investigators of this perplexing subject indebted for most of the exposures of those who use their mediumship, or pretend to the possession of that gift, for base purposes of gain? *To Spiritualists assuredly.* We have no sort of desire that what we know to be a truth should be besmirched by fraud. But we must be sure that what is called fraud is rightly so called. We are not always sure of this. We

should prefer investigation of a different character from that of the Seybert Commission, whose methods we by no means admire, and whose conclusions we fear will not advance us far. We are, it is to be observed, at the opposite pole to these gentlemen. We have knowledge and experience; they have neither. And they are not going the way to get them.

Though it hardly falls within my scope to note what has been in the minds and on the tongues of all men during the past ten days, I may be pardoned if I pay a passing tribute to the brave man who faced a lingering death that cut him off just as his time for greater usefulness came, in the same unflinching manner that he faced the bullets on the battlefield. No more pathetic spectacle has been recorded in history than that which the world has been gazing on by the deathbed of the German Emperor. Some touching lines from the *Pall Mall Gazette* fitly describe his entrance into rest:—

Peace and Rest.

FRIEDRICH-SRUHE: JUNE 15, 1888.

In the hurtling of the nations, wherein empires rose and fell,
Mid a fire-and-iron whirlwind from the deepest depths of hell,
Though he bore him with the bravest where the battle-furnace
burned,

Yet 'twas not for blood-stained glory but for peace his spirit yearned.

In the silence of the sick-room, from the field of fame remote,
While a slow and stealthy foeman clutched remorseless at his throat,
Still he bore him with the bravest, still his heart rose unopprest,
But he longed with utter longing for the last long swoon of rest.

Now he rests, the vanquished victor o'er that spectral foeman grim,
Now the shock of jarring empires sets no nerve ajar in him,
Now the rifle-hail may rattle and the cannon thunder roll,
For the peace that passeth knowledge has descended on his soul.

I find a statement of opinion respecting this world and our entry into and departure from it, in Mr. Redway's June *Literary Circular*, which strikes me as good.

- (a) The distinction between matter and spirit is not recognised by the true magician, who is aware that there is but one nature, infinitely differentiated, in the universe.
- (b) The present physical cosmos represents simply a stage in the evolution of intelligence.
- (c) The law and order which exist in the cosmos are simply the form of perception which alone is commonly possible to intelligence at its present stage of development.
- (d) The range, scope, and direction of intellectual vision determine the order of manifestation of the one substance to the mind, which is a part of that substance.
- (e) Birth is the entrance into this form of perception after an infinite series of other and lower forms.
- (f) Death is a natural transition, giving entrance to another form of perception, which may be higher or lower, according to the use or abuse of intelligence in the present form.

If we substitute *psychical student* for magician, the statements should appeal to us as reasonably and probably true.

Life after death seems to postulate as its correlative, life before birth. Access to the best sources of information leads us to believe that earth-life is but one stage in the development of spirit; that we come into this training-school at very different periods in our spiritual growth, for a definite purpose, viz., for the purpose of gaining specific experience to be had only in that way; and that, the lesson learnt or missed, we pass on to another phase of our being and development. Thus only can we account for the differences in men, and the far higher moral and spiritual plane on which some are seen to live and move when contrasted with their less developed brethren. Interesting in this connection is an abstract of a series of lectures recently given by M. Lapouge, of Montpellier, on "Inequalities among Men." The Professor needed only a little spiritual insight to get the key to his puzzle. The *Times* (May 30th) thus notices his address:—

"M. Lapouge, of Montpellier, has recently delivered before the Faculty of Natural Sciences in that town a series of lectures on

inequalities among men, in the course of which he said that the political dogma of equality rests on hypotheses which are utterly false. He distinguished four social types among mankind:— (1) The initiators, who show mankind the way into the region of the unknown, and who go in front. Restless and daring, with an intelligence which is at least equal to the average, men of this type do not travel readily along beaten tracks. New ideas are the breath of life to them. They spend their lives in new creations; they are often wrecked, but the true genius represents the most perfect form of this type. (2) Men of spirit, of intelligence, who, possessing no creative power themselves, yet carry out and perfect the ideas and discoveries of the first type, to which they are really the complement. (3) Men who, with much or little intelligence, can work only with others, who mistrust every new idea not accepted by all the others, but who seize it with avidity when their neighbours adopt it. If intelligent these men are docile, but they dislike every change in routine, and they represent the dulness of the mass in the face of every reform. (4) Men of this type are not fit to attain even the smallest step in culture. Evidently every man cannot be classed under one or other of these divisions. In human societies clear lines of demarcation do not exist, but for general purposes the distinction is sufficiently evident. The superiority of a race or nation depends on the greater or smaller number of men of the first two classes."

*One Traveller Returns** is one of the most extraordinary books produced in an extraordinary age. Starting from the old dictum of Shakespeare, "The undiscovered country from whose bourne no traveller returns," the authors set themselves to show how at any rate "one traveller returns" to earth, recrossing the river of death. The scene is laid in old Britain in the days when Druidism was first confronted with the new faith, Christianity. We have some graphic pictures of the noble savages, Feltor the King, the Arch-Druid, Vreda the Queen—the traveller who returns—Barxelhold, whose animal beauty enslaves Feltor, and leads to the murder of his Queen. The contrast between the spiritual, refined, sensitive Vreda, and the sensual, earthy, devilish Barxelhold is admirably brought out.

Poisoned by the jealous Barxelhold, Vreda awakes in her new life to find her rival already prepared to step into her shoes "She stretched out hands which were the ethereal presentment of those which lay motionless in death, and with an impulse of dispassionate pardon and farewell she laid them on the heads of the living." And then she was rapt away "where there was neither sound nor silence, nor light nor dark, nor heat nor cold, nor height nor depth, nor place, nor anything save that self which existed and was at peace." There she met Kalyris, a lovely being like to herself, and the thoughts of the two commingled. There was neither speech nor language, but understanding between the two souls. By degrees Vreda grew into the knowledge of the truth, and prayed that she might return to earth and lead her people to the truth, "And lo! she stood clothed in flesh upon the earth."

Her first manifestation of her presence was (strange touch of reality!) by her tomb. One of her followers had climbed to it, and had found it empty, save for the funeral robe. The body was gone. He was appalled and there came a voice out of the darkness answering his cry, "I am Vreda." Her next appearance is to forbid the bloody sacrifice to Bel as "God's Messenger." Her unearthly presence crows the heathen priests and "Bel goes hungry." And so, all through her revisiting of earth, her words and deeds are of beneficence, turning men to the new faith of peace and goodwill in place of the old blood-stained creed of Bel with all its cruelty and crime. The "re-clothed soul, full of pity and forgiveness," is a picture of striking charm. Nothing disturbs her perfect calm—she moves as one in the world, but not of it, nor when the final moment comes, and the roar of the lions in the Roman Coliseum strikes on her ears, does her courage fail. "Have no fear, I have passed the gates of death before. I am Vreda

* By D. Christie Murray and Henry Herman, Chatto and Windus. 1 Vol.

whom ye slew," she says to Feltor and Barxelhold who are to die with her. "The beasts came bounding across the sand, the vast white ring of faces flashed and darkened, and Heaven opened radiant."

When Canon Knox Little published his *Broken Vow* with its glimpses of the supernatural seen here and there throughout the story, I recognised a genuine Spiritualist, and noted his work as the product of knowledge. *The Child of Stafferton** confirms the impression made by the earlier book. It is the work of a real orthodox Spiritualist; the dreams and the visions, the apparitions and the voices, are true to experience. There is not throughout the book a single impossible situation such as an ignorant writer always falls into; all is *vraisemblable* and orderly. Moreover there are scattered indications of real knowledge, which must have been the result, it seems to me, of personal experience, that lead me to claim the author as a Spiritualist who knows experimentally what he is describing. Writing in the prelude what is evidently his own opinion, the author says, "I was much interested in the question of supersensuous appearances: and Ravensthorpe was a *locus classicus* for Ghosts; and I had little doubt of the reality of dreams and apparitions sent, often as calls from, and intimations of, the reality and nearness of another world." The story is a pretty love-story charmingly told. Lady May is a delightful creature; and Mr. Vincent is worthy of her. There is no need to sketch the brief story, and so spoil the reader's pleasure. But I may shortly tell the Child's story, and give a sample of the supernatural in the book.

Stafferton Court dates from the Elizabethan age. It was the Northern home of the Durrells, and the story opens in those far-distant days with a feud between two brothers of the family. William and Hugh loved the same lady, and Hugh, failing in his wooing, swore that no child of hers should ever be master of Stafferton. There was a child of the marriage, and Hugh made away with it, or was suspected of having done so. This was the Child of Stafferton. Its little disfigured body was buried in a secret chamber in the castle, and Sir Hugh succeeded to the estate. He, in his turn, died in his chair, with a look of horror on his face, as of one who had seen some agonising sight. These two, at the time of the story, provide the supernatural appearances and ghostly element in the book. We have some dreams—veridical as the Psychical Society would say—and many visions, all of the Child and Sir Hugh. At length Lady May determines, as she says, "to get at the bottom of the matter," and she did. She summoned masons, and had the secret chamber in the tower found out. There, of course, lying in the corner of it was the body of "The Child of Stafferton"; and all went well thereafter.

MR. SWATRIDGE.

We are asked to afford our friends an opportunity of contributing to a fund now being raised in order to enable Mr. Swatridge, of 88, Fortess-road, Kentish Town, the cripple medium, to proceed on a visit to Boston, U.S.A. His "guides" promise him a cure from his lameness, and in their promise he has full faith. It is his wish to devote his services, when cured, to the service of Spiritualism.

We shall be pleased to take charge of any contributions, and beg our generous friends to render what help they can quickly. Contributions may be sent to Mr. Godfrey, at the office of "LIGHT," 16, Craven-street, which will be acknowledged in this paper.

"THE whole history of civilisation is strewn with creeds and institutions which were invaluable at first and deadly afterwards. Progress would not have been the rarity it is if the early food had not been the late poison."—W. BAGEHOT'S *Physics and Politics*; p. 74.

* *The Child of Stafferton*, Canon Knox Little, 1888. Chapman and Hall. 1 Vol.

SPIRITUAL EXPERIENCE OF AN OLD SEA CAPTAIN.

We are indebted to the *Banner of Light* for the following, translated from the *Neue Spiritualistische Blätter*, Berlin, April 5th, 1888:—

"In the year 1853 I made a journey around Cape Horn, in company with my wife, who one day said to me: 'Can you explain the knockings which I hear so often in the cabin?' I answered: 'Perhaps it comes from spirits.' When she again heard the knockings I went with her in the cabin, and by the alphabet the name 'Lydia' was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was very stormy, and my wife, from the heavy rolling of the vessel, became frightened, she was reassured when she from the knocks spelled out: 'Be still; there is no danger.'

"One morning, at half-past one, she woke me and said: 'Quick! up! I hear knockings; may be it denotes danger.' Since in my former travels I have had, during the middle of the night, an experience of a shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not long before I was on deck. I found the head sailor on look-out; nothing unusual had taken place, but I said to him: 'In a night like this my vessel was once run down; therefore look out sharp—examine everything and see that all is right.'

"I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out, 'The ship *Sabine* is near—therefore be careful, so as not to strike together.' I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even 'speak' her. Just as I was conversing with my wife about what had taken place, and had remarked that the danger might come at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again, which rendered this sentence: 'In every coming danger we will knock five times in the direction from which that danger threatens.' I said: 'Give me proof of it,' and in the same moment came five loud knocks as from a hammer—so pronounced as to have awakened anyone from sleep, had such been his condition."

SERIOUS HUMOUR.*

FROM THE "SPHINX."

"That is the humour of it."—SHAKESPEARE, *Henry V.*

Among the numberless publications which are daily appearing on "Spiritualism" or "Spiritism," that by Herr Lucian Pusch, entitled *Spiritualistic Philosophy is Advanced Realism*, deserves some notice. In spite of a few original ideas, the first part of the book contains little that is new. It treats, as the title shows, of the philosophical proof that Spiritualists are at bottom Realists. In conclusion (p. 33) the author invites his "brothers in the spirit" to take their place in the temples and halls of the Spiritualists upon balls of gold, or of yellow looking-glass (*spiegelglas*) as signs of the new advancing era of the spirit and of joy—and to wear symbolical suns upon their watchchains as badges or tokens. The second and more interesting part of the volume is occupied with a practical question, that of the utilisation of "Spiritualism" in artistic productions. The medium is to be placed in a hypnotic condition by means of suggestion, and to have the hallucination that he is Beethoven, for example, and then to be pathetically urged to play the Ninth Symphony; and this it will be possible for the medium to do, although in his ordinary state music may be to him nothing but a disagreeable noise, and musical notes a *terra incognita*. "The high spirits should not be frightened away by doubts being expressed as to their presence, and the faults and dissonances in the performance should be placed to the credit of the difference between the earthy organisation of the medium and the spiritual one of the spirit."

In like manner by means of the "magnetic fluidic connection" with the high spirit of Raphael, a new era of painting may be inaugurated. In this way—so does our author conclude, full of joyful belief in the transcendent results to be attained by his hypnotic suggestion—"the world will soon become full of poets, artists, savants, and above all of good men!" In spite of some slight doubts, we will hope that Herr Lucian Pusch may be right.

A. V. N.

[We have in type a full translation of that portion of Herr Pusch's work which deals with artistic mediumship. We give a part of it in the present issue.—ED. "LIGHT."]

* Literally "the Humour of Seriousness."—TR.

ART MEDIUMSHIP.

Practical Advice as to the Development of Mediums, with a View to Utilising Spiritualism for Artistic Performances.

(Translated from PROFESSOR LUCIAN PUSCH'S *Spiritualistische Philosophie*).

We will confine ourselves to artistic pianoforte playing in a state of trance. In the same way mediums for artistic violin playing, singing, painting, poetry, &c., may also be developed.

Magnetise a sensitive person by holding the bent finger-ends over the temples for about seven seconds, and then pass over the eyes, face, shoulders, and arms, to the subject's finger-ends, so that the third fingers touch one another; stop at the eyes for about fifteen, at the shoulders and fingers for about seven seconds.

After this so-called short magnetic pass, use the long one, by holding the arms in a horizontal position as before, and passing over forehead, eyes, face, chest, body, and legs to the toes, pausing at the forehead for about seven seconds, at the eyes about fifteen, and at the knees and toes for about seven seconds. The arms are always to be kept at an equal distance, say a foot, from one another, and the hands about half an inch from the body of the medium.

After having been magnetised in this manner for about half an hour, try the magnetic condition of the medium by lifting the arms. If these can be kept from falling by the will of the magnetiser, the magnetic sleep has commenced. In further proof of this, prick the skin of the medium, at the same time willing that no blood should flow. Should no blood come, the proof of the hypnotic condition of the medium is rendered yet more conclusive. The instant the magnetiser expresses the wish that blood should flow it ought to do so. Or administer some mustard and pepper to the medium, saying, "Eat sugar." Large doses of these would compel the subject, if not really hypnotised, to show his disgust by the expression of his face. A good visible proof is also secured by burns produced in the hypnotic condition by touching the skin with cold bodies and saying, "Now I burn your skin with red-hot iron." Or, on the other hand, by applying red-hot iron or a burning light to the fingers or the hand of the medium and saying, "I touch your fingers (or your hand) with ice." Such experiments will give a more convincing proof of the genuineness of mediums than by binding them, though the knots be ever so complicated.

The magnetic condition in its lowest stage is called hypnotism. If developed into seeing mundane objects with the eyes shut, reading books for instance—even closed books and music—it is called physical clairvoyance or somnambulism. Or it may be further exalted to the seeing with closed eyes of spirits and spiritual scenery. But instead of this, so-called materialisations are sometimes produced in many mediums in this third phase, by spirits attracting to themselves physical atoms, thus becoming materially visible and tangible; and sometimes the levitation of objects, penetration of material bodies, &c., occur. In other cases the spirit enters the body of the medium, that is to say it incarnates itself in it (so-called Incarnation, Embodiment, or Transfiguration), as, for instance, in the case of Bastian before the Archduke of Austria, at Vienna, which was, through ignorance of the psycho-physical phenomena, pronounced to be deception.

This third stage of the magnetic condition, in which spiritual (*sphärisches*) clairvoyance, psycho-physical phenomena (materialisations, incarnations, trance-speaking), in short communications with spirits, occur, is called "trance." In this last and highest stage it is the "spirits" who act; in the two first the medium's own "psyche," influenced by the magnetiser. The object now in view is to free the medium from the physical influence of the magnetiser, and to make him subject to the spiritual (*himmlischen*) influence of the spirits, that is, to transfer him from somnambulism, or even hypnotism, to Spiritualism. In the case where spirits of persons still living materialise themselves or manifest in other ways, we also have to do with Spiritualism, because those who are still living are then in the transcendental condition; that is, their spirit has become free from the body, even if only for a short time, and is thus subject to the laws of spirits.

Those who, like Professor Charcot at Paris, make purely hypnotic experiments, never aspire to the spiritual, never invoke the help of spirits, will never rise to Spiritualism, will always remain at "hypnotism and somnambulism," and therefore be naturally adverse to the spiritual theory. . . .

Materialisations, incarnations, and other psycho-physical phenomena are produced by the well-known method of placing the medium in a special cabinet which must be shut off by a curtain and be partly or, better still, entirely darkened. Those present should make a magnetic circle in front of it and wait for events. Success ought not to be expected at the first sitting; but the sittings should be repeated regularly and punctually even if twelve or more should be unsuccessful. Do not forget that each séance is a "developing séance," that is, that it helps the medium's progress in his stages of development. It is well that the magnetiser and the sitters should aid the spirits by their good-will; and should, for instance, exert a strong desire that a materialisation of, say, Beethoven, should take place. It is not true that spirits ought not to be invoked.* If we refrain from invoking spirits, we shall have to put up with all sorts of rabble who will come uninvited, as has been shown in the past by some of the "Peters" and "pirates." No, those spirits *must* come whom *we* wish to appear. Such will not come of their own accord, because they cannot know, during their occupation with sublime studies in the spirit-world, that somewhere on earth there is a séance where their presence is desired. But the strong will attracts them, by diverting their attention from their occupation towards the magnetiser. We should not lose courage, but should concentrate all our force on the invocation till the spirit wished for will *be obliged* to obey the summons, that is, shall no longer be able to resist the will of the magnetiser.*

Do not be discouraged by deceiving spirits coming instead of the spirits desired. Frequent experiments will soon unmask them, and the strong will shall be rewarded. Do not leave it to spirits to come of their own accord, or you will not be able to get rid of the intruding multitudes. The magnetiser must remain master of the situation. Later on, after having accustomed the good spirits to appear at the séances, the management may be entrusted to them. They will then come of their own will, and will not admit the deceptive spirits. But even the latter need not be feared. Evil spirits in the orthodox sense (so-called devils) do not exist. Evil spirits in the spiritual sense are the spirits of bad men who have died, but here, also, we must not accept the orthodox sense of the word "bad." Bad spirits are imperfectly developed spirits, who as such have not yet recognised the moral law of nature and therefore act against it.

Our object in the séances is positive gain for science, art, and morals; we must, therefore, *only* admit the good, that is, the highly-developed, spirits. No spirit, not even the most depraved, can "harm" us; this is prevented by a law of nature.

Magnetising by a magnetiser brings quicker and better results than table séances. As soon as the trance condition is established, hold cabinet séances, preference being given to those for artistic purposes.

After having made sure that the subject is in the magnetic sleep, offer to him a glass of water as "ambrosia" in order to induce a state of exaltation, saying, "Take of ambrosia, the drink of the immortals, so that you may be filled with genuine musical inspiration." Happiness will be seen expressed in the face of the medium, and on his being asked about the taste he will reply in terms of ecstasy. Then say, "Your guardian angel, Beethoven, is now near you, see how radiant he is; how he illumines all around as with many-coloured flames; look, what magnificent colours are developed in the musical portion of his brain by the Od force (magnetic-fluid). He lifts your soul to the seventh sphere of heaven. You are now there: see, here the sublime mountains, vales, and waterfalls, there the magnificent gardens in unthought-of colours; do you hear how the colour-harmony of the flowers produces that sublime 'music of the spheres,' the harmony and fulness of which delights every angel's ear? See, Beethoven now sits himself at the piano and plays his most beautiful symphony with vocal and instrumental accompaniment by the angels. Angels of Grecian beauty in Hellenic garb execute a majestic dance to it. You yourself are amongst them, a spirit of light, radiant with beauty. You are exalted to the seventh heaven; you hear the harmony with which all make music through the universe."

By these and similar speeches the medium is raised. Then proceed to add:—"I will that your body be able to move, that all its members be quite free, as if you were in the normal condition. Now rise from your chair, sit down at the piano, place your right foot on the pedal, sit as is necessary for

* We are unable to agree with the writer in these passages, and some others.—[ED. "LIGHT."]

playing the piano, put your hands on the keys, let your fingers lose their stiffness and become very mobile and supple."

To address the body in this way need not appear strange, because it is still in a fluid-magnetic connection with the soul, and therefore under control of the latter. The seventh sphere, into which the soul of the medium has entered, is also not high above the clouds, but here and everywhere, as all spheres permeate one another and fill the universe. Then continue as follows:—"Now begin to play what you hear. Play as if you were Beethoven himself."

The medium will surprise those present with beautifully perfect playing; but you (the magnetiser) must not lose patience should this not be at once successful. Tell him, again and again to play what he hears; say, for instance: "Beethoven is playing his Ninth Symphony; do you hear his sublime music? Hold your fingers above the keys! press them down! begin to play—now, immediately—play as Beethoven is playing—now! now!" &c.

Should music be placed in front of the medium, he will still say that he sees none, because the spirits had not given him any; for physical clairvoyance is only possible in somnambulism. To the medium in trance speak, therefore, as follows:—"Beethoven is playing the music placed on the piano; do you hear his heavenly music? Play what you hear."

Such experiments have proved to me that the mediums themselves *do not* read the notes, but play by inspiration. They hear the music with their spiritual ear and perform it as they hear it. Therefore they often do not play exactly according to notes, but sometimes alter several lines or bars and then resume correctly. The alterations, however, correspond to the manner and style of the composer and thus prove the mental inspiration. Sometimes improvised music ought to be desired, and proofs of mental inspiration will be given in old chords of mediæval masters. Choose compositions which are unknown to either the magnetiser or the medium, and during the playing, in order to obtain direct proof of influence from the other world, the magnetiser ought *not* to follow the notes with his eyes. The correctness of playing in relation to the notes may be examined afterwards, or may be observed by some others present. The magnetiser is so closely connected with his medium that if he knew the piece, his influence might prevent the influence from the Unseen. Moreover, the medium's eyes should be closed or even the book from which the piece is to be played.

For the production of pieces from other masters, for instance, *The Creation*, by Haydn, let the latter be invited by guardian-spirits. The magnetiser says somewhat as follows:—"The guardian-spirit, Beethoven, invites Haydn. Haydn has appeared, and plays from the music which stands on the piano. Do you hear his masterful music? Play what you hear. Play as if you were Haydn himself." Speaking generally, during the progress of the medium the long speeches may be shortened. The following words may be sufficient: "Beethoven gives you the celestial drink 'Ambrosia,' and rises with you to all the splendour and magnificence of the seventh sphere, where, surrounded by angels, you hear his *Fidelio* in sublime perfection. I will that you shall now play what you hear. Now begin!"

The high spirits may also be asked to incarnate themselves in the medium. The magnetiser then says: "Beethoven appear! incarnate yourself in the medium and play your *C minor Concerto*."

Do not be surprised if at first Beethoven's music is not produced by all mediums. Do not forget that the physical organism of the medium can only gradually adapt itself to the psychical organism of the spirit, and that this is just the purpose of the developing séance. Only one's own soul is fully adapted to his body. The more similar the organism of the medium is to that of the spirit, the quicker will be the process of adaptation. Do not hinder the spirits by any doubt of their presence, but attribute the faults and differences in the playing to the difference between the organisation of the medium and that of the spirit. The firm will of the magnetiser to constrain the celestial spirits, to summon them again and again to pervade and influence the mediums, cannot be resisted by them.

Even with indifferent mediums, a performance relatively better in the trance condition than in the normal state gives sufficient proof of spiritual influence. It is well to establish the identity of the spirits from the style and the manner of their compositions, and therefore they should be asked to perform their spirit-world pieces.

(To be continued.)

THE DEATH INSTINCT IN ANIMALS.

The *North American Review* has the following suggestive remarks. There is that in Death which even the brute shrinks from. We have heard of other instances. Perhaps our readers can supply some.

"The *North American Review* has given considerable space of late to discussing the instincts and reasoning powers of animals. One of the most interesting questions in this line of investigation is the question whether animals are subject to premonitions of impending death. It seems sometimes as if they could feel their mortal peril without any promptings of their five senses. I remember killing a cat once in my youth, when a second shot was necessary to finish it. As I levelled my gun at the wounded creature, she turned on me a look which I can still vividly recall, after the lapse of years. There was a dignity and a despair in her look that astonished me. She was an abject and wretched creature, to which death was a merciful kindness; but the terrible look of Death that she gave me haunted me for some time.

"A gentleman of my acquaintance had a beautiful tortoise-shell cat of which he and his wife were very fond. For some reason or other they most reluctantly decided to kill it, and the gentleman went out to the barn and hunted up an axe and block suitable for the disagreeable operation. When he returned to the sitting-room, the big, lazy cat was lying on his wife's lap, purring contentedly. He started to pick it up, with perfect gentleness, as he had often done, but the cat suddenly shrank back from his grasp, and, looking straight up into his face, gave a most unearthly howl, as of utter despair. Both the look and the cry were quite unlike anything that he or his wife had ever seen or heard. It seemed as if the creature were conscious of his intention. What mysterious sense told it of the axe and block awaiting it?

"A case still more interesting, for which I can vouch, was that of a cow and her calf. The farmer who owned them kept the calf in his barn, but drove the cow off to a distant pasture every morning with the rest of the herd. She soon became reconciled to the arrangement, and was accustomed to feed quietly until it was time to return to her calf. One day the farmer killed the calf suddenly and painlessly. There was no outcry, no chance for the cow to see the deed. She was at a distance from the barn, which apparently precluded the possibility of her knowing what had been done. Yet no sooner was the calf dead, than she left her grazing with the rest of the herd and came up to the bars, lowing and showing every symptom of uneasiness. There she stayed from noon till milking time, moving about restlessly, as she had never done before. In this case the death instinct seems to have been interwoven with the subtle maternal instinct. There was no communication possible, so far as human senses could perceive, between mother and offspring; yet there is no doubt that the cow had at least some dim knowledge of what was going on, and that she suffered more than the calf did.

"Probably other cases of this kind could be gathered together, if diligent inquiry were made. Such a collection would be of great value to the physiologist and psychologist.

"ARTHUR MARK CUMMINGS."

MEDIUMS' ADVERTISEMENTS. -- "A question that should receive the thoughtful consideration of our mediums is the proper method of newspaper advertising. Our attention was recently called to this matter by hearing the indignant protest of one of our best mediums, against being classed, in the columns of the daily papers, with the many charlatans and frauds who advertise as mediums in order to attract public attention and patronage. Of this class are those who claim to be 'seventh sons of seventh sons' or 'daughters,' as the case may be, 'born with a double veil, reveals the past, present, and future in a *dead trance*, gives the lucky numbers of lottery tickets, sells charms, and gives advice on love, marriage, stocks, &c.' These same 'greatest living clairvoyants' are often poor as a church mouse and altogether *unlucky* individuals. Our genuine mediums advertise in the same papers, and their cards appear in the same column with these tricksters', and it is all headed and labelled 'Spiritualism.' No wonder that the would-be investigator is repelled at once when the true, good, and genuine are mixed up with such contemptible humbugs and impostors. Our mediums should insist upon having a column in our papers free from such trash or withdraw their patronage entirely from journals refusing to grant them this right. It would be quite as consistent to insert grocers' and butchers' advertisements with doctors' and lawyers' and label them all 'Medical,' as to put astrologers and fortune tellers along with genuine mediums and call it all 'Spiritualism. Let us demand a reform and it will come.'—*Carrier Dove*.

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

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Light:

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

SATURDAY, JUNE 30th, 1888.

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

THE "SIGNS OF THE TIMES."

It is plain that whatever Professor Elliott Coues does, he does well. His excellent address, delivered before the Western Society for Psychical Research, at Chicago,* may profitably be pondered over by those who desire to see the true scientific spirit infused into psychical research, and more especially by those who imagine that the scientific method has only to be applied to the phenomena of Spiritualism in order to demonstrate their falsity. Every line of the discourse has the real scientific ring about it, there is no base metal, and it is certainly in itself a striking "Sign of the Times" that it should have been produced by a man whose whole training, as he told his audience, had been "that of a scientist, accustomed to cool, critical, sceptical, yet unbiased looking at every question that comes up, submitting all statements to the test of verification by actual experiment"; by a man, in point of fact, about whose scientific standing there can be no question, and whose reputation is sufficiently broad-based to silence orthodox academic sneers.

There are men of science and men of science; the term is one susceptible of various definitions, according to circumstances. The really scientific man is rare, the scientific quack is common; and the psychical student may justly view with satisfaction the fact that the greatest outcry against his subject and against himself comes up from those whose position, such as it is, depends on their keeping on good terms with the public, or from those whose vanity has been pricked by the impertinent suggestion of the Spiritualist that the "laws of nature" have not as yet been completely collated and pigeon-holed. It would be interesting to observe in what manner Professor Coues' address would be received by a body of orthodox "scientists" actually forced to consider it. Unfortunately such work has generally been met by a conspiracy of silence, and no doubt the same tactics will be resorted to in this case. Indeed, it is the only course open to those who are too narrow-minded or too cowardly to face the facts, or whose faculties have been warped by a slavish devotion to some special minor subject, which has weaned them from all interest in other things, and rendered them childish and incapable, in dealing with anything outside the burrow in which they have spent their lives.

* See "LIGHT," No. 388, p. 275.

But perhaps the chief value of this remarkable paper, in so far as we are specially concerned, lies in the lessons conveyed to would-be psychical researchers as well as to over-enthusiastic students of the occult. It may seem strange, at first sight, that persons who give themselves up to "research" in these matters should require to have it explained to them how experimental work with a suitable human organism is a *sine quâ non*; but our own experience with our psychical researchers at home is quite sufficient to show that this elementary point takes long to master, and by many, indeed, is not mastered at all; while the need of proper treatment of sensitives, the careful development and observation of the instrument used, are far from being understood by those who would certainly not allow a plough boy to play pranks with a delicate balance or electrometer, or to amuse himself with immersion lenses and valuable specimens. The psychical bungler, in fact, requires to be talked to very plainly for his own good as well as for the good of others, in view of his behaviour having so frequently been like that of the proverbial bull in the china-shop. Professor Coues certainly does this, and we owe him a debt of gratitude for it, as well as for pointing out to the members of the Western Society more clearly and forcibly, and certainly more scientifically, than has probably yet been done by anyone, that no amount of description, no amount of testimony from others, can really avail much, and that he who gains real knowledge in these matters is the man who proves the reality of spirit and the reality of psychical phenomena by personal experiment and observation, and, above all, by the study of the manifestation of spirit in himself.

"Most persons," says Professor Coues, "live and die in happy ignorance of the powers of animal magnetism, and they are perhaps wise who remain thus ignorant. Much better back to our office, or store, or home, and attend to our ordinary business, and enjoy our usual pleasures, than wander unguardedly in the laboratory of the magnetiser at risk of an explosion at the first step." With great force and singular clearness does he drive home the lesson that animal magnetism is the key to the position; that to play with this tremendously dangerous force, in the present state of our knowledge with regard to it, is worse than "playing with fire." It must be admitted, indeed, that some such warning is urgently wanted; and it is devoutly to be wished that it may be taken to heart by those whom it most concerns. It cannot be denied that the great majority, probably, of those who "sit for manifestations" have not the faintest conception of what they are doing, of what forces they are calling into play, and of what injury may be done. It should be widely known that mesmeric experiments, and sittings for table turning, are not to be regarded as forms of harmless amusement for young ladies and gentlemen after tea, to be alternated with lawn tennis and billiards or whist. While, on the one hand, the careful and reverent study of the phenomena of Spiritualism by those who will qualify themselves for the work, is a labour which must produce enormous benefits for mankind, on the other, the careless, haphazard wonder-hunting of which there exists so much, must necessarily be pregnant with danger and evil. Let those who would know, clearly understand that they are entering upon a road which bristles with dangers and disappointments, but at the same time which may lead them far and high.

KAPPA.

The *Harbinger of Light* adds one more to the list of favourable notices of "M. A. (Oxon's.)" *Visions*, originally published in these columns. "The pamphlet is unique amongst recent spiritual publications. The *Visions* remind us of those given through Judge Edmunds some thirty years since, and published in the second volume of his and Dr. Dexter's *Spiritualism*."

MR. EDMUND GURNEY.

We regret to announce the sudden death, by misadventure, of Mr. Edmund Gurney, author of *The Power of Sound* and other works, but perhaps best known to our readers as the principal author of *Phantasms of the Living*, and the indefatigable Hon. Secretary of the Society for Psychical Research.

The deceased gentleman, who was born about 1847, was the son of the Rev. Hampden Gurney, late rector of Marylebone. He was educated at Trinity College, Cambridge, of which college he became a Fellow. Besides the above-mentioned works, Mr. Gurney had lately published, under the title of *Tertium Quid*, two volumes of collected essays; and he was a frequent contributor to the *Proceedings* of the Society for Psychical Research, of which Society, indeed, he may be said to have been the main-spring.

Mr. Gurney suffered from obstinate sleeplessness and occasional neuralgia. He was, however, in the full tide both of work and of social engagements, and went on the Friday of last week to Brighton on some business connected with Psychical Research. As he did not appear on Saturday morning, the door of his hotel bedroom was forced open, and it was found that an incautious use of chloroform had proved fatal. The body was identified by the help of an unposted letter found in the coat pocket, addressed to a colleague, and requesting him to come to Brighton and join in the inquiry.

EVIDENCES AND NATURE OF THE FUTURE LIFE.

By J. W. F.

(Continued from page 304.)

Such early experience, so far as it goes, is in perfect agreement with the testimony of modern seers, of whom the greatest is Emanuel Swedenborg, who claimed to have daily intercourse, through the opening of the spiritual senses, as an inhabitant of the spiritual world for nearly thirty years. In his treatise on *Heaven and Hell* he describes the process of resurrection of the spiritual body, which is usually effected on the third day after the death of the physical body; also of the three principal stages of the soul's experience in Hades, the first being so little different from the former state that it is some time before the individual can realise the fact of any change of condition. This first stage of psychical experience is that so often described by communicating spirits at séances.

In more advanced states of progress the communication of the departed with earthly friends becomes less sensible outwardly, though not less real as spirit with spirit in unconscious influence and guidance. Such inward spiritual influence is the most effective and enduring persuasive power on the heart and mind. For it will ever remain true that Moses and the prophets, in other words, that truth, whether written or spoken, or awakened in the mind by insensible spirit influence, which is the operation of the Comforter—the Holy Spirit, or new Spirit of ascended Humanity—is more persuasive and more abiding than phenomenal manifestations, or authoritative enunciations of doctrine.

Yet, while asserting the higher evidence of truth for those prepared to receive it, we may not ignore the necessity of the lower as a gospel for the poor in mind, whether learned or unlearned. At the present time belief in a future existence is, with the majority of religious professors, more an instinct or survival of traditional faith, than a real conviction. No better reason can be given to sceptics than that it is revealed in the Scriptures, and unquestionably accepted by all Christian teachers. While as regards men of science, who, for the most part, can only be convinced by sensible evidence, their position is that of scepticism or denial. For all such, no less than for the

unthinking multitude, another evangel, in addition to the recognised four, has become necessary; a gospel according to St. Thomas, a gospel of continuance of life, evidenced to the opened senses of the psychical nature, through which it may be become manifest to the weakest intellect that what is known as death is a delusion.

Even now it is evident that, under any circumstances, whether physical death is continuance or extinction of being, it can have no reality except for surviving friends. Death is an experience of life, and the only death worthy of the name is defective life—privation of higher life. So the last enemy that shall be destroyed is death, not physical but spiritual, in the realised perfection of eternal, that is, of essential life.

To the merely natural reason, whether literate or illiterate, physical decease must seem such a strong practical denial of immortality, as even universal instinct and professed general belief cannot wholly set aside. No answer can be obtained from science since the objects of its research are wholly on the external or phenomenal plane. The churches, which ought to give a satisfactory answer, can only dogmatise and speculate as to the reality and nature of future existence.

“We ask for fact, and not for flow
Of longing and surmise;
Heart clasp and hand clasp, and the glow
That looks through luminous eyes.”

The founder of the Christian religion affirmed the reality of another sphere of life proper to man as an experience into which he must enter through another than natural birth:—“Ye must be born from above.” Although such second birth was then in the future, it was not necessarily to be solely an experience of the life after death. It was one of the “earthly things” told to the Jewish truth-seeker. What experience have we had of its fulfilment? Christians, confounding conversion with regeneration, claim its realisation in the case of every convert. Is this so? Does not every birth involve the opening of the senses of the subject to the perception of the inhabitants and objects of the kingdom into which he has been born? A subjective knowledge of a country or kingdom, acquired through reading or information, is very different from the knowledge gained by the dwellers in the kingdom. Religious conversion may correspond to the quickening of the subject in the womb, but certainly not to the new birth, which involves the opening of the senses proper to the kingdom; to conscious vision of its scenery and full consociation with its inhabitants.

The instances recorded in both the Old and New Testament Scriptures of partial openings of spiritual vision, and the numerous instances in the history of modern seership, are all rather practical prophecies of what is to be, than of what has already taken place. Yet the signs of the times clearly indicate a not far distant fuller and more general fulfilment of what Christians understand, or misunderstand, by the promised second advent of the Christ, in which such general opening of spiritual vision will more than fulfil their utmost expectations.

As dark clouds in a period of long drought are welcomed as signs of coming rain, so the most trivial or most doubtful of modern spirit manifestations, and the increasing belief in their reality (even supposing it could exist and spread in all civilised countries apart from reliable evidence), and not less, on the other hand, the agnosticism of many of the learned and scientific, are all clear words of prophecy, as of light shining in dark places, of the advent of a new era of which the dawn has already appeared.

I do not say that such general opening of the psychical and spiritual senses, corresponding to a new birth in humanity, will take place merely as evidence of immortality; that will be a secondary though necessary result,

and in removing the great sensuous difficulty arising from appearances will, to all intents and purposes, convince the world of the continuance of life. Nor do I think that such coming general opening of psychical vision will be that New Birth from above, referred to in the Gospel. That will be dependent on, and evidenced by, newness of spiritual life, which is resurrection in the truest and best sense of the word. For in the progress of spiritual life there are many stages, many steps in that ladder of ascent whose base is on the earth, and its top above all the heavens. These stages are of indefinite continuance according to the character previously formed in the world; and while as between the first state and the perfect life there must be a vaster difference than between the consciousness of the newborn infant and the full-grown man, that continuity of memory which constitutes knowledge of identity is never broken.

In the Christian records alone can we find such revelations of the nature of the perfect heavenly life as must prove satisfactory to the most enlightened mind, and surpass the highest conceivable ideal, previous to the time when life and immortality were brought to light. The perfect life is in the full measure and stature of manhood, of which our conception depends on our understanding of what man is in nature and relationship. Man is the offspring and highest manifestation of that one eternal universal life which we name God, in Whom all things subsist, and from Whom they have existence. All forms of life are modes or conditioned states of that universal life of which the growing perfection of manifestation is Humanity, both as an organic whole, and individually as members of one spiritual body, in which the life of the whole fills each member according to his speciality of function. In the full atonement of Being and Conditions the promise "Ye shall be perfect even as your Father in Heaven is perfect," meets its fulfilment, and each member inherits all things in the inheritance of the love of the universal Brotherhood. The Kingdom of Heaven is within everyone born into the earthly state, as a seed or germ to attain perfection of growth. It is righteousness, peace, and joy, in the conscious operation of the one universal Spirit in and through each. To the oft recurring question—"Shall we know each other there?" it may be asked—"Do we know each other here?" Only very partially and changefully. Here we know in part, there "we shall know even as we are known."

Essential life, as it has no end, neither can it have any beginning. Man is a participator of the Divine eternity, and although for a little while made lower than the angels—for without such subjection to vanity the perfection of his true nature could not be realised—the circle of being is completed in his return to the life from which he descended; not as he came forth in a primal uneducated, untried innocence but, like a circumnavigator of the globe, with all the wealth of his own and his brethren's experience gained through the voyage of his earthly existence.

"HE who has begun certain things is under the curse of leaving off no more."—LAVATER.

"It is only by making an intense centre, and finding all motives of action from within, that grandeur, sublimity, and interest are cast on all the circumstances of external life. Neglect this centre, and there is no internal motive ground whatever. Then are we forced to substitute the wretched mockeries of exterior distinction and external circumstances, for the real greatness we reject."—J. P. GREAVES.

"I HAVE always entertained a sort of horror for the mode in which the great 'mystery of godliness' is treated in these pious circles" (German Evangelical pietists early in the present century); "they insist on being so comfortable, so much at home with their religion. This familiarity with a literally personal God, by which I mean not God who became man, but God reduced to a man, destroys the absolute infinity of God, which alone can inspire the human mind with true reverence."—RIST.

↑ MORE SIGNS OF THE TIMES.

EXTRACTS FROM LAURENCE OLIPHANT'S *Scientific Religion*.

"Though dogmas crumble away one after another, and the dry-rot of ecclesiasticism becomes daily more apparent, the religious instinct is more quickened than ever."

"There is a sense of chaotic surroundings, of unstable footing, of shrinking from the plunge into the unknown; and many of the weaker sort, after going a little way, become troubled as to their own future and . . . scramble back into what they were brought up to believe was an ark of personal safety."

"There they find comparative rest among those whose consciences have not yet been stirred to any perception of the fearful inconsistencies of their conduct: who distinguish between things religious and things secular; who are content to profess in pulpit and pew on Sunday moral axioms which they openly violate in almost every act of their daily lives, and who do this in all good faith, in the sincere belief that they are pleasing God, and following the example of their Lord and Master Jesus Christ, and will win for themselves heaven thereby."

"Far be it from me, however, to say that there are not thousands still embedded in existing forms of ecclesiasticism, who are daily becoming more highly sensitised morally; whose aspirations are as noble, whose loves are as pure, whose motives are as disinterested, as those of any of the earnest and devout truthseekers and unbelievers in the popular theology: but this is in spite of its dogmas, not in consequence of them."

"Such men have always existed in the period immediately preceding reform in any religion, but they have always had the mass of their co-religionists against them."

"It is the putting of new wine into old bottles, but the wine takes no account of the condition of the bottle. Often it bursts it; and the spirit, vitalised and released, leaves its earthly shell, to carry on, from another vantage point, the same work for humanity on this globe, which would have been allotted to it in its fleshly tabernacle."

"A spiritual wave is now rolling in upon the world of a character unprecedented in its past history: it is daily gathering force, and is already crest-high. Before very long it will break."

"A crisis is imminent—anticipated by every form of religion. It will be a moral rather than a physical crisis. . . . It will sweep away the present ecclesiasticisms, and substitute for them a religion in which there shall be 'one body that hath many members.'"

"In a word it will be a psychical rather than a physical conflict; though I do not mean to say that the ordinary weapons of so-called 'civilised warfare' will not be called into requisition."

"Many have received and are receiving accession of the spiritual potency which shall enable them to engage in this warfare, without any due conception of its nature."

"All revelation which proceeds from the invisible must be relative in value, all inspiration imperfect."

"It would not be right for any man, desiring to know whether this inspiration [that I expound] is true or not, to begin by believing it after the manner of the Churches; no belief can stand in these days that is not based upon the evidence of personal experience."

"Error is only dangerous when it is aggressive; and to meet error of this description, when one is convinced by one's own personal experience that it is error, a certain attitude of aggression seems to be imposed on one: but it is consistent with an entire tolerance and charity for individuals, and is, in fact, only applicable to those who are thoroughly honest and in earnest, even if their earnestness be misdirected."

JOTTINGS.

The Emperor Frederick died on a Friday; so did his father, the old Kaiser Wilhelm. The Emperor Frederick died on June 15th; so did the Red Prince, Frederick Charles. Exactly one year from the day when he left for the Queen's Jubilee, in which he was so conspicuous a figure, Sir Morell Mackenzie announced to him the impending close of his agonised life. The Emperor was buried on the anniversary of Waterloo, when English and Prussians fought in an alliance which it would have been his life's work to cement. And now an ancient prophecy is verified (nearly enough for all practical or even prophetic purposes), that a one-armed man should sit on the throne of the Hohenzollerns, and do most doughty deeds. The present Emperor has one arm partly paralysed, or rather atrophied.

Mr. Morse has completed his year's work at San Francisco, and Mrs. E. L. Watson, happily recovered in health, resumes her place. Mr. W. Emmette Coleman, President of the Society, thus spoke of Mr. Morse's services:—

"But mingled with this pleasure is our sincere regret at being compelled to sever the ties that have bound us for nearly a twelvemonth to our esteemed brother, J. J. Morse. It is unnecessary for me to dilate upon the invaluable services he has rendered during that time to the cause we hold so dear. His words and actions have spoken for themselves. The deep impress that he has made upon San Franciscan Spiritualism will long endure. In the absence of Mrs. Watson he has been emphatically 'the right man in the right place.' Nowhere in America could we have found another that could have filled the vacant place upon this platform as he has filled it. Nowhere can we find such a happy combination of eloquence, power, logic, and common-sense. In no other speaker in our ranks do I know of so felicitous an endowment of these four primal attributes—eloquence, power, logic, and common-sense; and our people here in San Francisco are to be congratulated upon having had the privilege of listening for so extended a period to such an able advocate of celestial truth."

Mrs. E. L. Watson has been addressing a very large audience at McVickers's Theatre in Chicago. From Ingersoll, who last filled that large auditorium, to Mrs. Watson is a long step. Colonel Bundy was in the chair, and for an hour she held her audience in silent admiration of a most eloquent and cogent address. The notices of the event in the secular Press were very complimentary. In America, as in England, a sane and clean Spiritualism is winning wide respect.

The *Glasgow Evening News* is devoting attention to Spiritualism. A recent number gives the experience of a special commissioner with David Duguid. He was much impressed and perplexed.

Mr. J. E. Jones, in the *Echo*, replies to a Secularist Didymus:—

"A Secularist, in denying the existence of things he has not seen, and therefore not allowing any human being to know more than he does, is surely an egotist. I pit myself against him by stating that while, it may be, he in some division of handicraft knows beyond me, I claim that I know more than he does as to miracles and ghosts. I assert from knowledge they exist. I am not the only one in London who can from knowledge assert the same. Therefore, our positive being equal to his negative, I think it uncourteous and unjust to revile others because their knowledge exceeds his. If testimony is to be ignored by Secularists, it is an easy method to avoid the facts now and then published in the *Echo* as a part of incidents through our legal Courts. Having personally at various times during a period of thirty years witnessed facts of a kindred description to those narrated in the Acts of the Apostles, possibly the continued activity of ministering spirits—say ghosts—may be news to a few whose routine life has prevented them from obtaining the evidence so many persons in London have had and continue to have. Death is not the last of us."

De Quincey had his flashes of inspiration. How true is this:—

"I am convinced that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual. I feel assured that there is no such thing as forgetting possible to the mind; a thousand accidents may, and will, interpose a veil between our present consciousness and the secret inscriptions of the mind; accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, this inscription remains for ever, just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn."

Mazzini, too, had a gift in the saying of condensed truth:—

"I do not know, historically speaking, a single great conquest of the human spirit; or a single important step towards the perfecting of human society, which has not had its root in a strong religious belief."

The *Carrier Dove* is to come out daily during the Oakland camp meeting, at which Messrs. R. S. Lillie, J. J. Morso, and W. J. Colville are the chief speakers.

Mr. J. J. Morse has sent us a card elegantly printed in blue and gold with a portrait of Mrs. and Miss Morse and himself. It contains the programme of the social meeting which marked the successful close of Mr. Morse's ministrations in San Francisco. We have placed it on our library table.

We have the *Spiritual Reformer* for June. It contains a complete tale, "The Dweller on the Threshold"; a summary of an address by Mr. Read on Reincarnation; and a paper on Vegetarianism. The Editor asks some pertinent questions of those who deprecate the study of the philosophy and laws of the Occult, and who cry for "facts"—plain facts—i.e., facts uninterpreted. So in the days of the Christ men gaped at the "mighty works," and would have none of the teaching.

Edna Lyall's *Autobiography of a Slander* is a little shilling book containing an admirable lesson. It has reached nineteen or more thousands; and now alas! its writer is heard no more.

One of the Tibetan Grand Lamas is dead, and an official has discovered three young boys, into one of whom "beyond a doubt the spirit of the late Lama has passed." At the last advice the massed authorities were sitting on these poor little boys.

JOTTINGS FROM GEORGE REDWAY'S LITERARY CIRCULAR.

Mr. C. Staniland Wake, whose recently published volume of essays on Serpent Worship and kindred subjects, was so well received, is now contemplating the publication of another work. The title is to be *Marriage and Kinship among Primitive People: A Study of Sexual Morality*. It is designed to form the third part of Mr. Wake's *magnum opus*, his *Evolution of Morality*. We can readily believe that this book has cost its author great labour both of thought and research.

A new book on Palmistry may be expected shortly. Mrs. Katharine St. Hill has prepared a very clear work on this now favourite subject, and she proposes to call it *The Grammar of Palmistry*.

The late Mr. Walter Moseley's collection of occult books, consisting of about 1,500 volumes, has been removed from Buildwas Park to London, for sale. Mr. Moseley was an experienced collector, and frequently weeded out such books as he considered of no permanent value. The result is that his collection is a model one in all respects, and contains only the most desirable books in the choicest condition.

An essay by the late Dr. Anna Kingsford on St. George the Chevalier recently appeared in *The Woman's World*. "M.A. (Oxon.)" describes it as "an excellent specimen of her exegetical method. The well-known legend of St. George and the Dragon is told in a charming manner, and then is interpreted with much insight." We may add that it is proposed to collect this and other stray papers by Dr. Anna Kingsford, and to publish them in volume form.

With the view of affording assistance to persons desirous of studying the important branch of esoteric literature which has been developed in connection with the Theosophical movement of the last few years, Mr. George Redway is printing, in pamphlet form, some hints and recommendations kindly compiled for him, and for the purpose of being circulated gratuitously, by Mr. A. P. Sinnett. *A Course of Theosophical Reading recommended by A. P. Sinnett* will be ready in a few days.

D. D. Home: His Work and Mission has just been published by Madame L. unglas Home, and severely criticised by the *Athenaeum*.

CORRESPONDENCE.

Freemasonry and Psychical Study.

To the Editor of "LIGHT."

SIR,—Allow me to utilise the columns of "LIGHT," and request such of your readers as may be Freemasons, and who by reading and study, and by phenomenal experiment, have been brought into intellectual and practical touch with things psychical, to kindly favour me by letter with their names and addresses.—Yours faithfully,

J. H. MITCHNER, F.R.A.S.

86, Lansdowne-gardens,
Croydon.

The Unity of Religions.

To the Editor of "LIGHT."

SIR,—I am much indebted to you for the space you have placed at my disposal, and cannot desire to trespass further than is necessary to add a few concluding words.

I might have wished, had space permitted, to emphasise the benefit to be derived from the exercise of the two simple rites as acknowledgments of the law of obedience to a Higher Power, which for us Christians finds its place in the recognition of the commands of the Lord Jesus Christ.

I could wish, too, to make more clear the fact that I do not believe any mere external practice of these rites can of itself effect any change in us; the spiritual change being, if we are sincere, according to the measure of our faith, obedience, and real contrition of soul; and these, through the power of the Spirit of the Christ, can bring us so far into *rapport*—mystical union—with Him, that we shall receive from Him new life and strength. The act of Holy Communion, if practised in sincerity, may—may, must—lead to an acknowledgment in some measure of the working of the Spirit of God, and this acknowledgment will bring its reward in some "gift" of power from without. In other words, actually and really by "doing the will," we shall learn or "know the doctrine."

I claim that those words are actually and literally true; not because I believe in "verbal inspiration," but because, esoterically, I have realised and experienced the force of them. It may be that some have risen through the latter into the liberty of the spirit; but let each see that he has so risen, for the law is a schoolmaster to bring us to Christ.

I do not base anything I have written in these letters upon any "theology" I have ever studied; I know very little about any theological system, and I was going to say care less—but that is too sweeping.

I believe Jesus Christ left us a framework in the laws of his Kingdom. The light of the Holy Spirit of God shining through these laws (that "same Spirit" from Whom we shall receive "diversities of gifts") will "teach us all things," and "lead us into all truth," until He is denied; then, having sinned against the Holy Ghost, all shall land where some Spiritualists and Theosophists do, in a Philosophy of Negation, which will admit of no real power in existence but that of the Human Will. Such become, in their own language "Black Magicians," and will express their creed in these words: "I am my own Creator."
DUM SPIRO SPERO.

"Unity of Religions."—A Protest.

To the Editor of "LIGHT."

SIR,—In the recent series of articles printed under the above title we have witnessed an attempt on the part of your contributor to prove that Jesus Christ is the "centre" not only of the "Christian" religion, but of the modern spiritual outpouring termed Spiritualism. If modern research and discovery have demonstrated that "Christ" is mythical, then why place an imaginary myth as the centre power of a religion? The assertions of your correspondent that "Jesus Christ claims, and His followers claim for Him, that He is that necessary spiritual centre" is no proof whatever that Jesus Christ is that centre. If this were a proof, then all it requires is, as in the case of Ann Lee, that the person should put forward his claim, supported by his followers, to become an acknowledged spiritual centre. My experience amongst Spiritualists has proved to me that mere assertions are worthless unless followed by actual proof. When our spirit friends teach us the doctrines of "personal responsibility" and aid us in our development from *within outward*; tell us that we are to live more in accordance

with our own spiritual instincts, and moreover declare that "as we sow so shall we reap," we have a Gospel ready to our hands.

69, Queen's-road, Oldham.

W. H. WHEELER.

June 19th, 1888.

[Our correspondent's "if's" are large and strong. There has been no such proof as he assumes. We have printed contributions on both sides of the argument, but we must decline all theological controversy.—ED.]

Abnormal Sensitiveness.

To the Editor of "LIGHT."

SIR,—Some two or more years ago I was in the habit of attending spirit circles rather frequently, and was, besides this, much in the company of one who is a well-developed medium. For some reason or other I was not, neither am I yet, able to be used for mediumistic purposes, except in a small degree. But this too frequent circle-going seems to have had a bad effect upon me, namely, by inducing an abnormal and, perhaps I might say, unhealthy sensitiveness. There was pre-existing, it should be mentioned, some amount of derangement of the nervous system through over-exertion, but nothing serious or in itself inconvenient. However, the result was somewhat curious, in that when I had retired to rest I used to hear voices, or, as might be otherwise put, inwardly hear spoken words. Many and curious were the snatches of conversation which reached me as it were by transference of thought, and I have more than once succeeded in afterwards verifying words I heard, and proving them to have been spoken by those in whose company I had been on those particular evenings. Some, however, appeared to be spoken by strangers to myself, and through inquiries set on foot (by means of clairvoyants), I have been given to understand that an affinity existed—if it can be said to exist under the circumstances—with an individual some two miles distant, whom I had never seen or heard of on the material plane. And in a slight measure, transference of pain even took place. I afterwards found that regular and plain diet, a judicious balance of animal and vegetable elements, very little circle-going, and healthy occupation of the mind upon the material plane, abstinence from stimulants, and so on, tended to reduce these peculiar occurrences in number, and at length to cause them to almost wholly cease.

From this it would appear that injudicious living sometimes tends to produce an abnormal sensitiveness of brain even in persons not otherwise mediumistically endowed, and that when thus affected, and in a passive state, they sometimes catch the thought-waves from the material plane, with results similar to those above described.

If this hypothesis be correct, how does it affect cases of lunacy? Spiritualists are in the habit of putting a great deal of the latter down to obsession by undeveloped spiritual beings; but supposing an abnormal sensitiveness to have come into existence in such individuals, is it not possible that much of the alleged hearing of voices, and seeing of forms, thought by sane persons to be wholly imaginary, may be really emanations from the physical plane of existence? This being the case, science might render much aid to those thus afflicted by studying the question from the point of view I have suggested. Apologising for length, I am, sir, yours, &c., "SIRIUS."

Testimonial to Mr. Robert Cooper, of Eastbourne.

To the Editor of "LIGHT."

SIR,—Before closing the subscription to the annuity fund for Mr. Robert Cooper, of Eastbourne, may I venture to ask the editor of "LIGHT" to kindly give its readers another opportunity of exhibiting their appreciation of the disinterested devotion of one of the veteran pioneers of our movement? The important work performed by Mr. Cooper has already been detailed in your columns, and was rendered at a time when the advocacy of Spiritualism was conspicuous for the sacrifices which it entailed, and the amount of opprobrium it brought upon its adherents. Twenty-five years ago the pioneers of the spiritual reformation were shown no quarter, nor did they expect any, and Mr. Cooper cheerfully submitted to the loss of both reputation and estate in order that he might spread the glad tidings of a new and higher dispensation. A kind communication has just been received from Messrs. Colby and Rich, of the *Banner of Light*, Boston (where Mr. Cooper resided about five years), enclosing draft for £33 11s. 10d., the amount subscribed in the United States. One

generous donor, in sending a second subscription, touchingly refers to Mr. Cooper's help and generosity in the early days, and hopes that this present opportunity of affording him substantial aid in his declining years will be widely responded to.

The annual subscriptions promised to the fund are as follows:—

	£	s.	d.
Thomas Grant, Esq.	5	0	0
Lady Caithness	5	0	0
James Mylne, Esq. (of India)	5	0	0
William Tebb, Esq.	5	0	0
J. C. Eno, Esq.	3	3	0
W. Glendenning, Esq.	2	0	0
A. C. Swinton, Esq.	1	1	0
Dr. Stanhope Speer	1	1	0
Hon. Percy Wyndham	1	0	0
Mr. Thomas Shorter	1	0	0
Miss Shorter	1	0	0

The donations are as follows:—

Received from the Holborn Town Hall Anniversary meeting of April 27th, 1888, (through Mr. James Burns)	7	7	0
Gift from a friend (A.M.W.)	5	0	0
N. Fabian Dowe, Esq.	3	0	0
H. W. Wedgewood, Esq.	2	0	0
Sir Charles Isham	1	0	0
Dr. George Wyld (for three years)	1	0	0
Received from America	33	11	10

It will be seen that the total of the above subscriptions and donations will only yield about £35 per annum, a sum very inadequate for the purpose required. It should also be borne in mind that annuities depending on various subscriptions in variably diminish through death and other causes. Further subscriptions and donations may be sent to Mrs. Tebb, 7, Albert-road, Regent's Park, London.

W. TEBB.

TO CORRESPONDENTS.

W. J. C.—Declined with thanks. Encyclopædia information on such points is not valuable.

G. C. C.—Thanks. Not quite in our way. Your metre is defective; your sentiments excellent.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—This hall being in course of alteration, it is proposed to hold Sunday evening addresses and week night séances—full particulars of which will be published in next week's issue—as soon as the necessary alterations are complete.—J. WILKINSON.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The summer outing will be held on Tuesday, July 17th. Train from Peckham Rye Station (L. B. and S. C. Railway) at 9.15 to Cheam Park. Tickets, including tea, 2s. 6d.; children, 1s. 3d. On Sunday last Mr. James Veitch gave two excellent addresses. On Sunday morning next Mr. Veitch will speak on "Theories Concerning Spiritualism," and in the evening an address will be given by Mr. Rodger.—W. E. LONG, Hon. Sec.

MANCHESTER SOCIETY FOR PSYCHICAL RESEARCH.—A well-attended meeting of this society was held at the County Forum, Market-street, on Friday evening, the 22nd inst., when the president of the society, Edward Jackson, Esq., delivered an inaugural address, in which he stated the main object of the society to be the accurate observation of facts, without prejudice in any direction, and observed that the society consisted of gentlemen representing very widely different views, but all united in earnest search for truth, the patient endeavour to obtain knowledge being, perhaps, more beneficial and pleasurable than the absolute possession of it. An interesting discussion took place at the close of the presidential address, and two committees of investigation were appointed. The secretary of the society will be pleased to receive any suggestions or assistance from readers of "LIGHT." Communications to be addressed to A. Settle, Hon. Sec., 7, Peel-street, Salford, Manchester.

"ORTHODOX propositions are truths; but not the whole truth; rather they are signs or aspects of truth which, at a certain stage of Christian life, were vividly conceived and expressed. Whoever in our age would have an inward Christian life, cannot be what the orthodox of former centuries were."—*Life of Perthes*, Vol. II., p. 273.

MUSINGS ON "DEATH, A NEW BIRTH."

By "LILY."

"Oh dreaded Death, what art thou to appal
In such large measure poor humanity?
What is there in thee to make cowards all
Of spirits clothèd in mortality?
Why should we dread thee so, mysterious Death?
Why only mention thee with bated breath?"

Methinks the answer is not far to seek
From those whose thoughts have ever dwelt on thee;
Thou art misnamèd "Death"; I now bespeak
For thee another name; "Birth" let it be!
One more descriptive of the flight of soul
From out its womb of clay to higher goal.

For as the seed is sown in mother earth,
Therein to germinate and fructify,
Ere bursting forth to newer, higher birth
Of life and leaf, beneath the sun-lit sky;
So doth the soul for higher life prepare
Through earthly discipline and earthly care.

Then, what is it to die? 'Tis to be born
Into that world lit by "The Central Sun";
'Tis to emerge from darkness into dawn
Of Light Celestial, near "The Eternal One";
To bask for ever in those rays of love
That shine so sweetly in the realms above.

'Tis to be welcomed by those gone before
Whose eager arms are open to embrace
With yearning hearts, fill'd with the love of yore,
Their dear ones, ending now the earthly race;
'Tis to be clasp'd to angel's soothing breast
In tender sympathy and peaceful rest.

'Tis to abide with those whose souls entwine
Around thy soul—each thought to other known;
Where every heart, in sweet accord with thine,
Beats forth its love, responsive to thine own;
Forming that life of pure, untainted bliss
By men call'd "Heaven"—fruit of sinlessness.

'Tis to commingle with those saints of old,
Those martyr'd heroes of the days gone by,
Who spurn'd the dross, and clasp'd the sterling gold
Of their pure faith, though for it doom'd to die:
But death was not for them! The martyr's fate
But freed their souls, to rise to angel state!

'Tis to pour forth with them the "song of praise,"
To learn of them deep truths from God's own store;
The mind to quicken, and the soul upraise
To knowledge cull'd from angels' golden lore:
'Tis by an ever nobler life to gain
Through hclier aims a nobler, higher plane.

'Tis to wing higher flight from star to star,
To view new wonders in each shining orb,
New mysteries of knowledge from afar,
New tokens of the goodness of our God;
'Tis from a nearer view to love Him more,
And more His vast perfections to adore.

'Tis—with a broader, clearer view of life,
With deeper consciousness of wisdom true—
To rouse those dear ones still in earthly strife
The flesh to conquer, and the world subdue:
'Tis to o'ershadow them with nobler love,
To lead them on to purer joys above.

Oh, ever could my Muse her theme pursue
On all that's compass'd in those words "to die,"
Yet never could she pass in *full* review
Their deepest meaning to the spirit eye:
There is no death! To rise to life on high
With God our Father; this it is to die!

"THE past is our mortal mother—no dead thing. Our future constantly reflects her to the soul. Nor is it ever the new man of to-day which grasps his fortune, good or ill. We are pushed to it by the hundreds of the days we have buried,—eager ghosts."—HARRY RICHMOND,

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, mathematical and 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 *Transcendent 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; *S. A. 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 Emperor 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 questions 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 came 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 intelligences 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,’ ‘sommambule,’ ‘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 opinion, nor his mental vision blinded by that opposite which 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 when the opponents of Spiritualism can give a record 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 Spiritualism 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 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 named; 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.”