

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.)"

Archdeacon Farrar has been giving in *Longman's Magazine* for September some account of a very striking story. *John Ward, Preacher* was first published in Boston, U.S.A., and is now issued by Longman in an English edition. In the space of a single volume it comprises some very beautiful and delicate literary work. The motto from Omar Khayyám reveals the motive of the work.

"I sent my soul through the invisible,
Some letter of that after-life to spell:
And by-and-bye my soul returned to me,
And answered, 'I myself am Heaven and Hell.'"

The scenes are confined to a dull American village, and the interest of the uneventful story is sustained solely by the skill of the authoress in treating problems of humanity that are in themselves serious and of a pathetic interest to us all. Every character is firmly drawn, and every action is necessary to the story. There is no padding and no clumsy work. John Ward himself is a remarkable conception; a Calvinist, dour and gloomy, with ideas of God that would disgrace a savage, yet in himself infinitely tender and sensitive; capable of the truest affection for the woman whom he loves, and capable also of sacrificing himself and her to his dreary fanaticism. He stalks through the book, a giant among men, with a remorseless sense of duty that no allurements can turn aside. Dick Forsythe, good-humoured scapegrace who loafs through life with no power of resistance against temptation, tells a story of John Ward, which may serve to show what the man was.

Here is the graphic picture:—

"'Why,' says Dick, who had known John Ward when he was a youth, 'I saw that man,—there were a lot of us fellows standing on the steps of one of the hotels; it was the busiest time of the day, and there was a woman coming along, drunk as a lord. Jove! you ought to have seen her walk! She couldn't walk—that was about the truth of it; and she had a miserable, yelling brat in her arms. It seemed as though she'd fall half-a-dozen times. Well, while we were standing there, I saw that fellow coming down the street. I give you my word, sir, when he saw that woman, he stood still one minute, as though he was thunderstruck by the sight of her, not hesitating, you know, but just amazed to see a woman looking like that, and then he went right up to her and took that dirty, screeching child out of her arms, and then I'm damned if he didn't give her his arm, and walk down the street with her.'

"Mr. Dale felt the shock of it. 'Ah!' he said, with a quick indrawn breath.

"'Yes,' continued Dick, who enjoyed telling a good story, 'he walked down that crowded street, with that drunken, painted creature on his arm. I suppose he thought she'd fall, and hurt herself and the child. Naturally everybody looked at him, but I don't believe he even saw them. We stood there and watched

them out of sight—and—but of course you know how fellows talk! Though so long as he was a *minister*'—Dick grinned significantly, and looked at Mr. Dale for an answer; but there was none.

"Suddenly the old man stood still and gravely lifted his hat. 'He's a good man,' he said, and then trudged on again, with his head bent, and his hands clasped behind him.

"Dick looked at him and whistled. 'Jove!' he exclaimed, 'it doesn't strike you as it did Dr. Howe. I told him, and he said, 'Bless my soul! hadn't the man sense enough to call a policeman?'"

"But Mr. Dale had nothing more to say. The picture of John Ward, walking through the crowded street with the woman who was a sinner upheld by his strong and tender arm was not forgotten; and when Dick had left him, and he had lighted his slender silver pipe in the quiet of his basement study, he said again, 'He's a good man.'"

I have not space to dwell on the other characters. There is a most delightful deacon, Elder Deans, who thinks it consolatory to tell a poor bereaved wife whose husband, drunken sot as he is, has sacrificed his own life to save a poor boy who was being burnt to death, that he "was just overtook by hell: no chance for repentance." And there is his daughter, Alfaretta Deans, servant in John Ward's house, a "rosy-faced happy girl, standing in the sunshine," and refreshing herself by giving vent to one of the hymns it is her duty to sing in the choir.

"My thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul
Upon the dying bed!"

Where endless crowds of sinners lie,
And darkness makes their chains,
Tortured with keen despair they cry,
Yet wait for fiercer pains!"

To the indignant remonstrance of her mistress this amusing damsel said that she hadn't ever thought of what the words meant. She was practising. "Why I've sung that hymn dozens of times in church, and never thought of the meaning." I wonder how many of us ever do think of the meaning of words that long familiarity has caused to roll glibly off the tongue. And how many excellent religionists would consider it wicked to think about them at all. *John Ward* is a book to be read.

In the *Forum*, Dr. Munger discusses "Religion's Gain from Science." The *Forum* is an American magazine, published in New York (253, Fifth Avenue) by the "Forum Publishing Company," and is distinguished by the ability and sobriety of its papers. These are mostly short, and more likely to attract notice than the long-winded dissertations that are affected by similar magazines in this country. Some well-known English writers contribute to each number, and there is ample variety of thought. The especial article with which I am now concerned is of interest to us who are watching one of those crises in the development of religion from which some of us hope for a reconciliation between religion and science. For neither religion nor science has ever been a fixed thing. "Religion made an atmosphere for science to breathe, and science has helped religion to free itself from burdens of

ignorance." To this I may add that our special science offers to religion the invaluable aid of transferring some of its central dogmas from the domain of faith to that of knowledge. Short of this it offers, too, help that cannot be passed by in the working out of the imperative precept, "Know thyself."

Neither religion nor science has more to forgive or to reconcile with the other than each has with its own previous phases. What has religion gained from science? Dr. Munger classes the gains on this wise. (1) Science has deepened reverence. Knowledge, even the little that we have, has made the old crude conceptions of God and our destiny unthinkable. "Reverence is more than awe and wonder. It is also a love of truth, a confidence in Divine laws, a joy in creative wisdom, humility before infinite power, sympathy with the order of the universe." And these are increasingly the characteristics that scientific research has impressed on modern thought. "To-day we not only adore a God who is above the world, but also a God Who is in the world."

(2) Science has taught religion to think according to cause and effect, *i.e.*, in a rational way.

"Religion will never cease to be a matter of revelation and intuition, but so long as it is only such it will be overspread by unreason and superstition. While revelation is regarded as simply full, final, and authoritative assertion, religion is reduced to slave-like obedience, thought is quenched, and man shrivels. When religion is made only a matter of intuition and transcendence, it runs out into vagary and mysticism. Religion cannot, indeed, part with these features: a God who reveals Himself, and a spirit in man which mounts directly to God. But religion is a practical thing in a real world; it is an outcome of man's whole nature; it has methods and ends to be gained. Its tendency has always been to separate itself from the real needs and order of human life—to become a thing of the air; its gravitation has been chiefly toward heaven or to some world of dreams and fancies. In other words, it had no genuine law of thought, and hence no order in human life. Science, if it has done nothing else, has taught religion to think according to cause and effect, which is simply rational thinking. Religion needs this balance-wheel, this weight to hold it down to the earth and prevent it from exhaling itself in mere devotion and flying off into remote worlds."

And in so doing, as a necessary consequence:—

(3) "Science has delivered religion from its heaviest incubus, superstition." It is not easy to estimate the service conferred by science in delivering men from the misconception that natural calamities are due to moral desert. The Reformation swept away the grossest of the superstitions of religion, and science has been actively dissipating them ever since.

"The service thus rendered by science to religion, by assigning natural evil to its proper sphere, is more than a work of humanity; it defines for religion its own proper and unspeakably important field—the heart and the conscience. The Church diluted and wasted itself by spreading itself over all the relations of man. Religion is a great, but it is not a universal, thing. Science has driven it within its proper boundaries and back to its great eternal truths."

(4) Science has added accordingly this to its services, that it has "put religion on the track of the important truth that moral laws are natural laws." A law of the body, we are learning, is a law of God fully equipped with penalty and reward. Man transgresses any of nature's laws at his own peril; and science has not only pointed out that fact but has illustrated its working. It has shown us that these laws are inexorable, and that, if we cannot follow their orderly evolution, it is the fault of our own ignorance. And so science has delivered religion from the supposed necessity for defending doctrines and imaginary truths because they have been defined in previous ages as binding on the consciences of men. It has let daylight into dark places of faith, and has made free-thought, in the best sense of that much-abused term, possible.

This is not all, but I cannot now follow the line of thought as Dr. Munger puts it:—

"The influence of science in making religion more practical: in calling its attention to the details of life and making them matters of conscience; in showing how closely all things are united, and hence how duty covers all action; in breaking down arbitrary distinctions, as of secular and religious, by showing that no such lines are found in nature; these are points which the limits of this paper shut out from discussion."

And yet, when all is said, we shall see that true science is only working as the handmaid of true religion.

"Science is of immense help in the search after truth; it opens paths, it smooths the way, it prescribes methods, it arranges facts; but truth itself—the truth of God, of man, of duty, of character, of destiny—this still remains in the hands of religion and always will remain there."

PSYCHICAL ATTRACTION.

No. V.

It was against my purpose to burden my articles on *Psychical Attraction* with notices of particular circumstances occurring within my observation in that sphere of things, as I sought rather to recommend the subject to the attention of readers by means of showing its general nature and of endeavouring to suggest its inherent probability. Indeed, as I do not keep a diary of the phenomena of sight, sound, and feeling which I daily perceive, it is a somewhat arduous task to collect such of them as might appear to be the most interesting, and which seemed at the time the most pregnant with a sense of vitality. Some rather striking little circumstances of this kind having occurred within the last few days, I send them to "LIGHT," with the idea that as my general remarks seem to have proved acceptable, some particular instances may be useful as supplementary.

1. Last night I saw distinctly a female figure emerge from obscurity through imaginary space, which instantly seemed to take the form of the arena of a circus. She then seated herself, and looking round and speaking in a clear and distinct voice, interrupted, unfortunately, by those conscious or unconscious chatterers whom I mentioned in a former article, she asked if there was a person named Sir James Agnew, a friend of hers, in the assemblage which she perceived around her. He was a person, she said, who took a deep interest and played an active part in the psychical world. Now, I should beg the reader to attend to the following observations. In the first place, I was wide awake and in every sense of the word in a normal state when this scene took place. Secondly, the movement of the figure was evidently of a psychical, not of a corporeal, nature. Thirdly, the idea of an arena was totally absent from my mind until I saw it; and supposing that the circumstance occurred outside of my own consciousness, was evidently a form of the agent's imagination; she most probably at the time compared the appearance of the assemblage of human forms with that of a circus which she had seen. Fourthly, as her mind was intent on an object of individual interest, she spoke clearly and distinctly, and allowed all interruptions to pass unheeded. I may add that Sir James Agnew was not, to my knowledge, forthcoming, and I really am not aware of the existence of such an individual. Further, it is quite possible that the speaker may have been asleep, although to those around she seemed wide awake.

2. This morning a little incident occurred which forcibly suggested the idea of a mythical language current by means of inspiration or revelation in the psychical state. Owing to what proximate cause in the train of ideas I really cannot say (it should be remembered that these psychical phenomena are usually linked together by some secret association of thoughts and feelings which may well be called correspondence), a figure, smiling and apparently delighted, seemed to approach me, and rather astonished me

by simply styling himself a divine being. Perhaps not very politely, I could not resist, for the purpose of investigation, suggesting the limitation of his divinity to present relations. He agreed completely with that idea, saying that in common things he was only a common man, but that he considered this state, of which he formed a real part, to be a divine one. I asked him if he ever thought of making known to the world his sort of existence; he said he did not, nor did he ever trouble himself about human affairs with relation to the divine state. By so acting and thinking, he went on to say, he secured to himself the most ample protection against all disturbance and injury. I thought he strongly resembled the Epicurean idea of a god. I may also mention here that I have often heard persons say that they were "under the earth," and only on this very day I heard one explain that he sometimes said so because *he heard* that he was under the ground.

From this and many bygone similar instances, I am nearly persuaded that, owing to psychical attraction, and perhaps to other causes, the force of words is so intense in many minds as to constitute a sort of divinisation of speech, and a complete subordination of facts and reality to the utterance of so many words. These words, as might be naturally supposed, in an assemblage of beings distant from each other, and yet nearly always more or less affecting each other, take a mythical form. Every reality and perception is spiritualised and becomes other than it really is. "Distance lends enchantment to the view." Added to distance, there exists another cause for mental perturbation in the very frequent bustle, noise, and spectral activity amongst those affected by psychical forces. These causes make most minds, for the time, incapable of due exercise, render them oblivious of past experience, and partially indifferent to the facts of their present life; thus they very readily adopt any ideas presented to their imagination in the midst of the psychical riot, except, apparently, those which are recommended by their truth and sobriety.

3. What seems requisite in the case of persons who are carried away by delusive revelations or impressions is to separate them from some overpowering and injurious concatenation of minds in which these poisonous weeds take root and spring into existence. This beneficial influence is extended to those who have need of it by personal conversation of a tranquil and rational kind, with the help, perhaps, of some divination in which the delusions and the causes of them are exposed to view. It is a strange fact, and one of the excellencies of this state, that persons in an improper psychical state cost some trouble, and inflict a nervous pain on those with whom they become associated. The reason of this disorder lies evidently in the fact that such persons oppose the nature of the psychical state. One such individual, who seemed to be one of an intercommunicating collection of individuals, made himself felt by me in a manner disagreeable both morally and physically—the former by showing persistent obstinacy and spitefulness, the latter by bringing with him a sense of pressure, as if of terrestrial gravity—because of some thoughts of mine from which he said that he differed. I soon divined what was, as he afterwards assured me was the truth, his real state of mind. He had been informed, he said, by spirits that he was to commit some enormous evils during his life; he had firmly believed them, and was acting under their influence, as a sort of preparatory discipline towards the gates of Hades. After a little rational conversation (his excited state had made him a perfect hearer) all his mental obscurities seemed cleared away. His companions, being apparently deluded like himself, owned that when they spoke to him they knew nothing of what they said, and finally all frankly confessed that they were inmates of a lunatic asylum. One lady, I remember, instantly began to

speaking of an approaching tea-party, and informed me that she was to wear some beautiful lilies in her hair. It was rather amusing to see, as I did at that moment, the vision of a table with little plates with fancy biscuits on them, which was, I suppose, the expected form of the convivialities alluded to as viewed in the mind of the fair percipient.

While speaking of the deranged I may mention that while psychical phenomena are no doubt the cause why many are excluded from the duties and enjoyments of society, at the same time I have been informed by several that they owed the first serious thoughts towards mental improvement to sensible counsels conveyed by the same mysterious channel.

September 2nd, 1888.

SCRUTATOR.

P.S.—It would be improper for me to quit this subject without reminding the reader that one's thoughts of the reality of such psychical occurrences as those which I have mentioned are deranged by the reflection that the agents may have been asleep at the time. There seem to me, however, to be distinctive marks of the voice of the wakeful—such as a certain sensibility, liveliness, and roughness of voice, accompanied by those inexplicable inflections which denote nervous consciousness. Those asleep either merely inspire while they communicate, or, it seems to me, make utterances of monotonous and rigid tone in some manner at present unknown to me.

A TRANCE STORY.

The following narrative was communicated to the *Greenock Telegraph*, June 28th, 1867. Mr. A. is Mr. Logan, since deceased; Mr. R. is Mr. Nisbet, who writes the following confirmatory letter:—

DEAR SIR,—I have found, on turning up my old records, that Mr. Glendinning has given in the accompanying clipping a very fair account of that which I had furnished him with twenty-one years ago.

Mr. Logan had been sitting for about a year or more, in my home circle, along with Mr. David Duguid, when the incident took place. Mr. Logan is now deceased.—Yours truly,
Glasgow. HAY NISBET.

A Trance Story.

A highly respectable and trustworthy correspondent vouches for the truth of the following:—

"On the evening of Monday week, Mr. A. said to Mr. B. that his mind had been occupied all day with thoughts regarding his aunt, who was residing in Helensburgh, for he felt just as if he had heard a voice saying, 'Your aunt is dead: she died on Saturday afternoon.' Mr. A. said he could not account for it, otherwise than by supposing that he had been in a condition of trance, and had received the impression on his mind while in that state, but he was unconscious of having been so. On the suggestion of Mr. B., the two friends repaired to the place of business belonging to the latter. Shortly after being seated, Mr. A. fell into a deep trance. This is a condition in which he has been several times, and during which he seems unconscious of the presence of those with him—or, to give his own description of it, in which he becomes unconscious as to all natural objects and sounds, but sees scenery of a much more beautiful kind, and at times apparently sees and converses with persons who are deceased. When he awakes, he has no knowledge of anything done by his friends during the trance, nor any recollection of anything said to him. But he names the persons whom he says he had seen, and recalls with evident pleasure the conversations which he has had with them. When questions are put to the invisibles supposed to be present, they are answered by Mr. A.; and when he awakes, he recollects these answers as being given at the request of his invisible friends. On this occasion Mr. B. inquired what was the cause of the impression which had been all day on Mr. A.'s mind, that his aunt was dead. The reply was, that his aunt was dead, and that he was at present conversing with her. Mr. B. said if that were true, intimation of the death should have been received in the morning—why had it not yet reached him? The reply was that Mr. A.'s father (who resides in Paisley) had been present at the aunt's decease, and that Mr. A. would receive a letter from his father next day, giving the particulars. And now for the strangest part of these strange facts. The following afternoon Mr. A. called on Mr. B. and showed him a letter bearing the Paisley post-mark of that date, written by Mr. A.'s father, and giving particulars of the aunt's death at Helensburgh on the previous Saturday afternoon.

"This is the second time that Mr. A. has been aware of the death of a relative, and seemingly held converse with the deceased, previous to the postal announcement reaching him.
"A. G."

THE HAUNTED HOUSE IN CHEYNE-ROW.

A SEANCE WITH "THOMAS CARLYLE" AND OTHERS.

(FROM THE *Pall Mall Gazette*.)

[The following narrative, extraordinary in character, and quite "graphic" in style, is one that we think our readers should have an opportunity of perusing. We shall have something to say with respect to some of its features hereafter.]

The masons were busy at No. 24, Cheyne-row, when we turned in from the Embankment, and ladders were up in front of the house. It seemed as if the familiar old house, which has been rendered sacred by its associations with Mr. Carlyle, was undergoing an outside restoration. On examination, however, it was found that the men with the ladders outside were only arranging to insert a medallion bust of Mr. Carlyle in the front of the house to mark it out for the pilgrims who come to Chelsea from all parts of the English-speaking world. After standing empty for some years the house has now been occupied. Curtains are in the windows, and there are signs of life and activity much greater than those which were visible during the closing years of the old sage's life. The house itself has been renamed as Carlyle House, and it is now in the occupation of Mrs. Cottelle, who for seventeen years was Mr. Carlyle's next door neighbour in Cheyne-row. Mrs. Cottelle is a Spiritualist, and she has at the present moment located in Mr. Carlyle's old home the original prophetess of the spiritual faith, the famous American medium, Mrs. Jencken, who is better known to fame as Catherine Fox, who when but three years of age first developed, together with her sister Margaret, in Rochester, New York, the phenomena commonly known as spirit-rapping. Mrs. Jencken has been a month in London, and has not yet given any public exposition of her extraordinary powers. There was something bizarre in the idea of a medium being located in Mr. Carlyle's old premises, and two of our representatives accepted Mrs. Cottelle's invitation to visit the famous place and its extraordinary resident. The following is the report of one of them:—

"It was with mixed feelings that I rang at the door which when it was last opened I had seen close upon the familiar form of Mr. Carlyle. That was nine years ago, in 1879, and Mr. Carlyle had bidden me a kindly farewell as I left him on his own doorstep after a pleasant drive over Haverstock Hill. On entering the house it was evident that although the outer framework was there the whole interior had been changed. The garden behind, in which Mr. Carlyle used to smoke, still remains pretty much as it was in the old days when the 'cock's shrill clarion' woke the fretful philosopher, suffering greatly from insomnia, in his eyrie overhead, but the austere plenishing of the historian's living-room has given place to the luxurious furnishing of a well-to-do person in the wealthier middle class. We went upstairs to the three-windowed room in which I had first made Mr. Carlyle's acquaintance, and in which he subsequently breathed his last. The bookcase that stood at the side of the fireplace had disappeared, and the room, which in his time contained little furniture beyond a chair, a couch, and a couple of tables, was full of the elaborate nick-nacks of a modern drawing-room. A large oil painting of the Duke of Wellington hung on the wall fronting the windows. The fireplace stood where it did, and the windows were the same, but everything else was transformed, nor would anyone have recognised it as the same room as on that sunny November morning in 1879, which was the last occasion on which I was in the room.

"Mrs. Jencken is a lady of pleasant appearance, about forty-three years old (historical personages are not allowed to have any secrets as to their age). She bears little trace of the stormy and eventful life through which she has passed, living, as she believes herself to have done, in constant communication with the unseen world. Her peculiar gifts, whatever they may be, have been subjected to the closest scrutiny by Mr. Crookes, whose scientific researches have established his reputation on a sufficiently firm basis to justify our accepting his testimony as to the phenomena elicited in the presence of Mrs. Jencken.

"The mediumistic gift is not by any means an unmixed advantage. When she was a mere child, she and her sister were hurried away, concealed in a great waggon, from the house at Rochester, which was in danger of being mobbed by a rabble, which at that time was not emancipated from the superstitious horror with which all rappings were regarded in the early days of Spiritualism. The house in Rochester still stands in which, as Spiritualists would say, the first manifestations of the new revelation were given to the world, and over the door is inscribed a statement that 'in this place Spiritualism first took its rise.'

"Mrs. Jencken is now a widow, and is on a visit to this country, accompanied by her two sons. I expressed some natural surprise at the incongruity of holding a séance in Mr. Carlyle's old room. 'Oh,' said Mrs. Cottelle, 'I do not feel that Mr. Carlyle has ever left it. He is constantly moving about the room; you can hear him at times. On one occasion he was materialised before us, and I heard once more the familiar voice which I had so often heard in the old time when we were next-door neighbours. It is but natural that he should cling to the old place. There are strange creakings and knockings, as if someone was moving behind the furniture and the pictures, and these noises always remind me of his presence, and, indeed, we receive many communications from him.'

"Materialisations only occur in dark séance, and this was broad daylight. Mrs. Jencken was not a materialising medium. Any communication, therefore, which we might have with the Sage of Chelsea must be by writing, not *viva voce*. Before beginning the séance proper Mrs. Jencken suggested that we might hear the rappings at any place which we preferred. I went to the door and laid my hand upon it. Mrs. Jencken politely requested the spirits or the control to communicate their presence in the usual way. One of us stood on one side of the door and the other on the other. Therefore there was no possibility of the employment of direct material agency in producing the noises. They came, however, nevertheless, tapping, tapping, as if it were in the woodwork of the door. In response to her request a series of taps was heard. At times these knockings were said to be much louder than they were on the occasion of our visit, and before we left, as my colleague was leaning his head against the door there came a heavy 'thud,' which made us all start, much as if some one had tried to kick the panel in on the other side. No one was visible and nothing could be seen as to the producing cause of this curious knocking.

"This, however, was but a prelude to the serious business which was to commence. About a curiously carved round wooden table those present disposed their chairs. We did not put our hands on the table or touch it in any way; neither was there any invocation or singing of mournful melodies such as are employed at some séances as a preliminary to the apparition of the spirits. A sheet of thin foolscap was laid upon the table and a lead pencil. Mrs. Jencken sat facing the light, I was on her right, my *confrère* on her left, while Mrs. Cottelle sat facing her, with her back to the window. Presently the knocks were heard under Mrs. Jencken's chair, and then again in the table itself. They were simply tappings such as might be produced with the finger nail. But Mrs. Jencken's hands were visible and motionless, nor was there any visible motion on the part of any of her members. Then she said, 'I feel like writing'; and grasping a pencil with her left hand she began writing upon the paper in front of her. What she was writing she said she did not know, and no human being could say what it was as she wrote, for the characters could only be read when held up to the looking-glass or through the paper from the reverse side. We watched the movement of her hand intently, and presently it stopped. I took the paper and held it to the light. The name of 'T. Carlyle' was appended as a signature to the message, although it must be admitted that it is somewhat difficult to conceive the grim old philosopher returning to earth in order to indite such a message as this:—

"My friend, I rejoice to meet you. I have all that I longed for. Why do you not converse with your own loved ones, and have faith, that they may draw near enough to enter into your sphere?—
T. CARLYLE."

"To think of old Carlyle coming back to hang round this table!' I exclaimed. Instantly there were knocks, and the left hand of the medium began writing. When the message was held to the light, behold the following reproof:—

"Friend, be more respectful. I am no longer old; I am a young man now."

We asked some more questions, and then received the following reply:—

“Let the departed rest. Their lives need no trumpet to sound their praise, and I feel very sorry that my poor wife was so badly treated.”

“By whom?” we inquired. No answer. ‘By Mr. Froude?’ it was modestly suggested. The response was undecided. ‘By yourself?’ boldly inquired one of the sitters. Again an undecided kind of knock left us in doubt as to whether he was lamenting remorsefully his treatment of Mrs. Carlyle, or whether he was merely wrath with some others who had treated her ill. Then came a pause. Mrs. Jencken again clutched the pencil, and began to write, ‘I am here.’ The signature was ‘Elizabeth.’ No one present admitted that they had known any Elizabeth in the flesh. I suggested that it was probably Queen Elizabeth. The pencil then began to write, ‘I am sure you will greet me some time.—Adelaide.’ We were equally in the dark, but there was a suggestion of Queen Adelaide. Again the medium’s hand was agitated, and she wrote: ‘Perhaps you will know me better as Queen Anne. I was Queen Anne, and many others, on the stage.’ One of the sitters stoutly protested that Queen Anne had never been represented in any drama on the English stage, as she was not a person whose career lent itself to dramatisation. Mrs. Cottelle, however, promptly extricated the control from the difficulty by suggesting that it was Queen Anne of Denmark, or Queen Anne of Cleves. Then after some further scribblings, came a message signed by an eminent poetess. It was to the following effect: ‘You cannot forget me. Meet me for a private message.’ But in response to all inquiries as to when the message was to be delivered no answer was vouchsafed. A suggestion from me that all the other sitters should be sent out of the room in order that the private message should be delivered was emphatically vetoed by the negative knock.

“It should be mentioned that the ‘rappists,’ whoever they might be, apparently followed with close attention the conversation that went on in the room, and would occasionally indicate an emphatic assent or dissent to some sentiment which might be expressed by any of the speakers. Mrs. Jencken explained that she had frequently written in languages which she knew nothing of, as the movement of her hand was purely mechanical. Among other languages, she had written in Russian, and long conversations had been held in her presence in the Morse telegraphic alphabet, which she did not understand.

“She again grasped the pencil, and began writing. This time the message was addressed to me, and ran as follows:—

“You will be very successful, my friend. Go ahead; accomplish your work. A great surprise is coming for you in a few days, and that will open the way for you to great events.”

“It was signed ‘Benj.’ On reading it out I said, ‘Who is Benjamin?’ and all present began to recall the names of any friends or relations who might have borne that name. At last, ‘I know of no Benjamin,’ I said, ‘unless it was Benjamin Disraeli.’ Immediately three emphatic knocks indicated that that precise Benjamin was the control at that moment in the room. My *confrère* intimated that he should have thought that I was the last man in the world whom Lord Beaconsfield would care to receive, to which I replied that there had been mysterious knockings at Hughenden Manor when I visited the place, although there was no one in the house at the time. ‘Possibly that was Benjamin’s spirit,’ suggested one. Instantly three emphatic knocks confirmed the accuracy of the surmise. ‘How odd,’ said I, ‘the juxtaposition of Benjamin Disraeli and Thomas Carlyle! I remember well coming into this room when Mr. Carlyle was living. It was during the Afghan war, and I remarked that things were not looking well, when Mr. Carlyle, turning round, remarked with vehemence, “And they will never look any better, sir, unless it please the Heavenly, or the infernal, power to take away this damnable Jew, a man who has brought more shame and disgrace upon this country than any other man in the whole course of her history.”’ Such was his estimate of Lord Beaconsfield.

“A pause then ensued. It was suggested that we should write on a piece of paper the name of one person with whom we wished to communicate, and, folding it up, lay it on the table; then beside this piece of paper that we should write the names of half-a-dozen other people on paper, similarly folded, and then ask the control to state which piece of paper contained the person’s name with whose spirit we wished to communicate. My *confrère* did so, and wrote the names of half-a-dozen defunct poets, fixing in his mind upon Gay as the particular spirit with whom we

wished to hold ‘sweet converse.’ The medium touched different pieces of paper in turn, and asked whether that was the name fixed upon. Raps were given indicating that it was not, to the first and to the second; to the third, three raps came, indicating that the right paper had been touched. Unfortunately, when it was opened it turned out to be ‘Swift,’ and not ‘Gay,’ and a second attempt succeeded no better. It was then suggested that an attempt might be made to indicate by rapping out letter by letter, the medium repeating the letters of the alphabet over and the control rapping when the right letter was reached. By this means the following message was laboriously rapped out—again from ‘Lord Beaconsfield’:—

“‘I can help you in your present anticipation. You have a bright path to step in, entirely different from the present, my friend. You will not dislike the old Jew when your efforts are crowned with success.—BENJ.’

“‘The old Jew,’ as he called himself, then disappeared; and all efforts to ascertain what particular path in life it was that I was to step along so brightly failed.

“‘Now,’ said I, ‘I have received a telegram that an important letter is coming for me to-night. Can the control tell me whom that letter is from, or what its contents are?’ This, however, was ‘a stumper.’ At last we were informed that—

“‘My message refers to the letter coming to-night. You will soon be called from London on important business.—BENJ.’

“I objected that I could not leave London at present, whereupon ‘Mr. Carlyle’ returned and answered my question as to when I had to go by writing—

“‘Not until you can go with ease. You will have an offer.’—THOMAS CARLYLE.”

“He then wrote:—

“‘I am anxious to meet you again, my friend.—T. C.’

and he wrote or spoke with us no more.

“My sceptical *confrère* showing signs of ridiculing the performance, was told in compassionate charity that it was such as he who made the most fervent believers when their doubts were finally removed, as they certainly would be if they persevered and subjected the phenomena to a severely scientific test. Seeing that he was such an unbeliever, I proposed to expel him, in order that ‘the spirits’ might have free course to develop without the baleful influence of his scornful scepticism. To this, however, the spirits strongly objected. I appealed to them repeatedly to have him expelled, but they always replied ‘No’ with such emphasis that I had to give it up. Thereupon the medium’s hand was again agitated, and the following message was written by the poetess mentioned above:—

“‘He is not to blame. He will some day believe when he has the evidence that he requires. When God’s angels lift the curtain between them and him, and he beholds the glory that surrounds them, he will believe. First, he must have faith in God; then all the rest will be easy.

“‘Meet me, dear friend, some evening soon. I will fully satisfy your mind and my private message I must give you, my friend, soon.’

“Before this I should have mentioned, however, that a message came from the same poetess saying that she wished to deliver that private message to me, and that we were to put the paper with the pencil underneath the table, when she would write it with her own hand. We obeyed her instructions, and initialled the paper on both sides to make sure that it was not removed, and the séance went on. Unfortunately the poetess was not able to accomplish her benevolent desire of supplying me with an autograph letter, as the paper was as white when we took it up as when we laid it down. ‘The spirits,’ however, rapped out a message on the table to the effect that they had been trying to write, but could not do so, on account of the light. Then the rapping recommenced. ‘Talk with me. I love you,’ was the message addressed to my *confrère*. He was much agitated, especially as the affectionate message was signed ‘Mary.’ He denied all knowledge of any defunct Mary. We were then promised miraculous manifestations, including winding-up musical boxes and playing the piano by disembodied forms. ‘Ah,’ said Mrs. Cottelle, ‘it was marvellous the other night when we had the spirit of Thomas Moore here, who accompanied himself on the piano, and sang one of his own songs,’ a manifestation which we agreed must have been extraordinarily thrilling.

“An astrologer, however, had been waiting for some time downstairs, and the séance broke up, Mrs. Jencken imploring us to come back some evening, when the manifestations would be held in another room, where they were much more powerful than in Mr. Carlyle’s old sitting-room. To this, however, we could not give a positive assent, and departed, wondering what Thomas Carlyle himself would have thought of the performance that was going on in the rooms sanctified by his presence during life.”

[Mrs. Cottelle, in a letter to the *Pall Mall*, states that it was not at her residence, but at the house of a lady in the country, that the spirit of Thomas Moore played and sang.]

OFFICE OF "LIGHT,"
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Light:

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

SATURDAY, SEPTEMBER 22nd, 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. Letters should be confined to the space of half a column to ensure insertion.

"FROM MATTER TO SPIRIT."

(BY C. D., WITH A PREFACE BY A. B.)

PART II.—THE BOOK.*

Spiritualism is a treasure house from which those who, in any degree, claim to represent it will from time to time find themselves seeking to bring forth "things new and old," and of many of these things they will be compelled to admit, not, perhaps, with unmixed satisfaction, that, like the wine of the parable, "the old is better."

Among such must be included the work from the pen of Mrs. De Morgan to which we are now desirous of reviving the attention of Spiritualists. It is modestly described by its writer as a "Guide to Inquirers." It is this no doubt, but it is far from being this only, and, what can be said of few guides, it is as valuable for its purpose to excursionists into the world of spirit to-day as it was to those to whom it originally addressed itself some five-and-twenty years since.

It contains fifteen chapters, seven or perhaps eight of which may be said to have regard to Matter or Spirit in outer manifestation, and the remainder to Spirit, or immaterial developments, results, and anticipations thence deduced. The earlier chapters deal firstly with methods of experiment, then the rapping and table moving, and generally the nature and reality of the phenomena; Mesmerism and its connection with the subject, a highly original and suggestive chapter, especially at the present time, when attempts are being made to make capital out of the subject as though it were something new; Mediumship and the various forms of it, writing, drawing, and its more interior aspects—vision, the inner voice, hearing, and the nature generally of the influence constituting mediumship. The remaining chapters treat of the Life beyond the Grave, the Spiritual Body, Daybreak, the Home of the Spirit, Appearances after Death, the "Correspondence" between the life of Spirit and the life of Earth, and the necessity of studying this law as the only means of forming conclusions respecting the former; the laws of Influx and Inspiration, and the Word of God, the Bible in its relation to these subjects.

* A notice of the Preface prefixed by Professor De Morgan to his wife's book appeared in "LIGHT," p. 498, October 22nd, 1887.

We enter the New Life with a preliminary chapter—Chapter IX.—on the process of death and formation of the Spiritual Body.

Analogy.

"Analogy, though a bad master, is often a very good assistant in difficult inquiries. Following the analogy afforded by all the successive formations of nature, we find simple elements reproduced in a more refined complicated form in the grade of being next above that in which they first appear. Thus the vegetable has in itself the same elements as the mineral combined under the new conditions necessary to organic life. The simplest animal has the elements of organic life in a higher degree and in the conditions necessary to the development of its organisation; the next above has again the elements of the first under new and more refined relations. At the top of the scale we find Man, who, in the most perfect organisation, combines with all the elements of organic also the highest animal life, and, as might be expected, a *something*, possibly the result in some part of the more refined combination, superadded."

"Reasoning thus from analogy," the writer continues, "we may naturally expect an uninterrupted rising scale in the order of creation. But that which is in the next degree above cannot be observed, as that below ourselves, by the means of our senses. We have to rise from things which are seen to those which are unseen; and in gaining a glimpse at the *something* beyond the apparent life of man, in less well-explored pathways than those of natural science, we must avail ourselves of help from whatever source or direction it may come."

Process of Death.

This help is found, firstly, in what is seen at the passing of the spirit at death by seers or clairvoyants, and, secondly, in what is told of the subsequent processes through mediums by the spirits, or communicating intelligences, whatever they may be; the two confirming the fact suggested by analogy that "as the butterfly's folded wing can be traced under the shell of the chrysalis, and may even in its rudimentary state be seen in the caterpillar, so every portion of the resurrection body is contained and wrapped up during life in the material form," this body formulating itself out of a spiritual fluid, quitting the material body at the time of death.

This process may be remarked and the foregoing hypothesis illustrated and confirmed in what takes place at "materialisation" séances, a form of mediumship which had not presented itself at the time Mrs. De Morgan's book was written, and of which, therefore, she was unable to avail herself for the purposes of her argument.

The following experience of the author, illustrated as it is by one of a similar nature, communicated to her by a friend, is of interest and importance in this connection:—

"I was myself once standing with a person who had sometimes the gift of spiritual vision, beside a bed on which lay one whose life was departing. The breathing was ceasing slowly when I noticed a thin white mist which seemed to rise two or three inches above the bed. My companion appeared also to be looking at something. Her eyes, which always had a strange glitter when they encountered any object unseen by others, were raised gradually from the recumbent form to the top of the bed; then, returning, seemed to rest half-way between, gazing, as far as I could see, on vacancy. This earnest gaze lasted more than a minute. I looked at her inquiringly, but she did not speak. She told me a few minutes after what she had seen, thus:—

"I was looking at a mist which seemed to be rising from the bed, and which I have noticed some time, when my attention was drawn upwards, and I saw a pillar of light, between sunshine and moonlight, rising three or four feet. Within this was a still brighter light, becoming more brilliant at the centre; and from the centre to the circumference, from within outwards, it was all working together with intense rapidity. I saw it once again, but slightly afterwards, just as the last breath was drawn. It seemed then to pass off by the top of the bed."

"The seer has been a trusted friend of my own for many years; her character for truthfulness is quite above suspicion.

"On giving an account of this appearance to a friend, he told me that a similar statement had been made by a girl in whose character for truth he had entire confidence. The

incident occurred in Eubœa, where my informant has an estate on which he has lived many years.

"The young woman had nursed her mother, who was confined to her bed by long and wasting illness. The poor invalid died gradually; the feet first, then the legs, becoming numb and powerless. At length life seemed to be confined to the head and upper part of the body. One night, or rather towards morning, the poor girl awoke suddenly and saw a strong light rising to some height above the sick woman, from whom it seemed to emanate. It passed away in an upward direction, and disappeared. The girl in great terror called out to her mother, but received no answer. She then ran to a friend (a confidential servant of my informant), and told her what she had seen. Her friend returned to the cottage, where they found the mother quite dead."

We next come to

Daybreak,

or the first realisation of the change, or, at least, conscious oscillation between the two states. A very complete description of the feelings of a dying person passing through this experience is afforded by a letter from Admiral Beaufort to Dr. Wollaston, with which Mrs. De Morgan happily introduces this chapter.

"Many years ago, when I was a youngster on board one of His Majesty's ships in Portsmouth harbour, after sculling about in a very small boat, I was endeavouring to fasten her alongside the ship to one of the scuttlings; in foolish eagerness I stepped upon the gunwale; the boat of course upset, and I fell into the water, and, not knowing how to swim, all my efforts to lay hold either of the boat or the floating sculls were fruitless. The transaction had not been observed by the sentinel on the gangway, and, therefore, it was not till the tide had drifted me some distance astern of the ship that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them.

"With the violent but vain attempts to make myself heard, I had swallowed much water. I was soon exhausted by my struggles; and, before any relief reached me, I had sunk below the surface—all hope had fled, all exertion ceased, and I felt that I was drowning. So far these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, with the fact which immediately ensued. My mind had then undergone the sudden revolution which appeared to you so remarkable, and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday.

"From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity succeeded the most tumultuous sensation. It might be called apathy, certainly not resignation; for drowning no longer appeared an evil: I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description; for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable, by anyone who has not been himself in a similar situation. The course of these thoughts I can even now in a great measure retrace: the event that had just taken place, the awkwardness which produced it—the bustle it must have occasioned, for I had observed two persons jump from the chains—the effect it would have on a most affectionate father, the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They took, then, a wider range: our last cruise—a former voyage and shipwreck—my school, the progress I had made there, the time I had mis-spent, and even all my boyish pursuits and adventures. Thus, travelling backwards, every incident of my past life seemed to me to glance across my recollection in retrograde procession; not, however, in mere outline as here stated, but the picture

filled up, with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or consequences—indeed, many trifling events, which had been long forgotten, then crowded into my imagination, and with the character of recent familiarity.

"May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and be compelled to contemplate our past lives? Or might it not, in some degree, warrant the inference that death is only a change or modification of our existence, in which there is no real pause or interruption? But however that may be, one circumstance was highly remarkable, that the innumerable ideas which floated into my mind were all retrospective; yet I had been religiously brought up; my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere idea that I was floating on the threshold of eternity; yet at that inexplicable moment, when I had a full consciousness that I had already crossed that threshold, not a single thought wandered into the future; I was wrapt entirely in the past. The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision; yet, certainly, two minutes could not have elapsed from the moment of suffocation to the time of my being hauled up."

Another experience, of a death bed in which the past and the present, the memory and the spiritual vision are manifested in the words of a dying child, is both touching and instructive:—

"'Father, do pray take out the window. Don't you see that the glass prevents my getting away, you must see how I am trying to get out, and cannot get away!' His father opened the window, but still the poor little fellow did not seem quite satisfied. Again he spoke in the great stillness of the room, his voice sounding strong and clear; he was evidently replying to some question which he had heard asked.

"'Yes,' he said, 'my name is John L—, and I come from M—. Yes, I HAVE told lies, but I promise to do so no more!'

"We were astonished and awestruck. We felt that he saw and heard an angel invisible to us. Again he said:—

"'Mother, here is grandmother come! you must see her! And she is with such a great company, and they say that they are come to take me away with them.' Soon after that he gently breathed his last."

With arguments founded on illustrations such as these and on analogy, Mrs. De Morgan conducts us to "the Home of the Spirit."

(To be continued.)

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET, LONDON.— On Sunday last, Mr. Dale dealt effectively with the past and future work of the society. Meetings every Sunday, at 3.30 p.m.—COR.

"To the noblest faculties of soul, rest is disease and torture. The understanding is commissioned to grapple with ignorance, the conscience to confront the powers of moral evil, the affections to labour for the wretched and the oppressed; nor shall any peace be found till these, which reproach and fret us in our most elaborate ease, put forth an incessant and satisfying energy; till instead of conciliating the world, we vanquish it, and rather than sit still in the sickness of luxury, for it to amuse our perceptions, we precipitate ourselves upon it to mould it into a new creation. Attempt to make all smooth and pleasant without, and you thereby create the most corroding of anxieties, and stimulate the most insatiable of appetites within. But let there be harmony within, let no clamours of self drown the voice which is entitled to authority there; let us set forth on a mission of duty, resolved to live in it alone, to close with every resistance that obstructs it, and march through every peril that awaits it; and in the consciousness of immortal power the sense of mortal ill will vanish, and the peace of God well nigh extinguish the suffering of man." "Does any one suppose that it would have been more peaceful to look back on a life less exposed and adventurous? on a lot sheltered and secure? on soft-bedded comfort and unbroken plenty, and conventional compliance? No! it is only beforehand that we mistake these things for peace; in the retrospect we know them better, and would exchange them all for one vanquished temptation in the desert, for the patient bearing of the Cross."—JAMES MARTINEAU.

FRED EVANS'S MEDIUMSHIP.

BY THE EDITOR OF THE *Golden Gate*. F

Mr. Evans first saw the light in Liverpool, England, June 9th, 1862. At the age of thirteen he went to sea, where he rapidly learned the duties of a sailor. Bright, active, brave, and shirking no duty, he never failed to win the good opinions of his shipmates and officers. He followed the sea for seven years, the last two as quartermaster in the steamship service of this coast, and under Captain Morse, of the steamship, "Alameda," with whom he and his wife sail to-day for Australia.

Having had quite enough of the sea, in 1884 Mr. Evans sought for and obtained employment as a clerk in the office of Lang and Ruggles, brokers, of this city (San Francisco). It was during this time that his attention was first attracted to the phenomenal phases of Spiritualism. In company with an old shipmate, he dropped in one evening at Washington Hall, where Mrs. Ada Foye was holding one of her remarkable rapping and ballot test séances. Mrs. Foye often sees and describes spirits, giving names and other evidences of identity, independent of any ballot. On this occasion she saw and described a spirit who came to Mr. Evans and his friend, whom they identified as a former shipmate lost at sea. From that time Mr. Evans sought to know more of the facts and philosophy of Spiritualism. He was told by various mediums that he possessed mediumistic powers of a high order, especially for the phase for which he has since become famous. He commenced sitting for that development, devoting a half hour each evening, sitting in a darkened room. He sat faithfully for over three months, when becoming discouraged at what he considered a hopeless case, he was about to abandon the effort, when suddenly the power came to him. He was soon forced into public work, and resigning his clerkship he announced himself as a medium for independent slate-writing.

This occurred in February, 1885, since which time Mr. Evans has resided continuously in San Francisco, practising his gifts with steadily increasing success and satisfaction, until now, as he takes his leave for a season, there was never so great a demand for his services. About two years ago he was united in marriage with Miss Agnes Hance, herself a fine trance and test medium.

On a few occasions Mr. Evans has gone out into neighbouring towns to display his gifts, and once, in the spring of 1887, under the management of the writer, he visited the principal cities of Southern California, giving séances before large audiences, and under conditions to render deception absolutely impossible. His method of conducting a séance in public is as follows:—The audience is called upon to name a committee of three to go upon the stage and prepare and hold the slates. And this they are expected to do without any interference or assistance of the medium. After the slates have been thoroughly cleaned and sealed together in pairs, and while in the hands of the committee (one pair in the hands of each member thereof), Mr. Evans sometimes (not always) asks permission to touch the slates for the purpose of connecting or imparting his magnetic forces therewith. In our experience with him we have often found the writing to come between the slates, or on the under side of a single slate, without any contact with his hands. The messages written between slates before a public audience, and under the conditions named, are usually written in a patchwork style, from twenty to thirty in number upon each slate, and addressed to various persons in the audience, most, if not all, of whom are strangers to the medium.

In this, as in other phases of psychography obtained through this medium, we speak wholly from our own experience. During the past three years we have held not less than one hundred séances with him for experimental work. We have had every opportunity for careful investigation. His psychographic control, "John Gray," and his artist assistant, "Stanley St. Clair," (the latter of whom we have found to be a veritable personage and artist who "passed over" from New Orleans fifteen years ago), are to us as real beings, in all save their physical presence, as the medium himself. "John Gray" claims to have been a sailor boy, like the medium, who passed to spirit life about fifty years ago, while endeavouring to save the lives of persons in a shipwreck. He has given us the names of the vessels in which he sailed, dates, &c., which we have not yet attempted to verify. If we had, we doubt not we should have found them correct. The third and last member of his band is a beautiful female spirit, who styles herself "Camelia." She appears to be a silent worker, who comes simply to afford proper and needed elements for the spirit battery.

In our Christmas edition of 1886, we published a slate containing messages in twelve languages, including Chinese, Hebrew, Greek, &c. This slate, which has gone into history, (having been reproduced in all the leading Spiritualistic journals in the world, as well as in many secular papers), was written under the hands of the editor of this journal and his wife, in the presence of Mr. Evans, but without the contact of his hands, in the full light of day, the slate, to our certain knowledge, containing, previous to the writing, no mark upon its surface.

We have obtained many pictures in the course of our experiments—one, especially, a fine likeness with autograph of Father Pierrepont, taken for, and in the presence of, Professor Alfred Russel Wallace; and also writing in many colours, without the use of material crayons—in one instance thirty-three shades of colour being produced within slates prepared by us, and which never for a moment left our hands.

About eighteen months ago, "St. Clair" informed us that he was experimenting with a process whereby he hoped to be able to produce, through Mr. Evans's mediumship, permanent pictures of mortals and spirits upon slates. He has now succeeded, and the result, as given below, is well worth mentioning.

Our last séance for experimental work through Mr. Evans was held on Wednesday evening, the 9th inst. The wife of the writer was present. At this séance we obtained twelve slatefuls of messages and pictures, including some very interesting work by "St. Clair's" new process. The artist was delighted with the result, and says that he shall be able to excel, by this process, all of his former efforts in spirit picture making.

Upon the under surface of two slates placed upon the table, which we first held singly, edgewise, between our hands, and which never for a moment left our hands or sight, a number of pictures were produced, which seem to be as permanent as the material upon which they appear. A space some four inches square in the centre of each slate has been subjected to some glazing process, in which glazing, not upon its surface, the pictures appear to be photographed. Upon one slate there are four faces, and upon the other three. Two of the pictures on each slate are good likenesses of the writer and Mrs. Owen. Then appear two spirit faces, one of which is that of "John Gray," and the other, which is quite dim, is given as a spirit sister of Mrs. Owen. Around the edges of the glazed surfaces are a number of private messages, thirteen in all, given mainly in close imitation of the writing of the persons from whom they purport to come.

Upon nine of the slates is a private letter to us, running continuously from one slate to another, from "John Gray." He seemed to be in the humour for a friendly good-bye chat. Speaking of St. Clair's work upon the slates, he says: "You remember some eighteen months ago, he promised to give you pictures on slates prepared with some kind of paint or varnish. Well, we have just made the second experiment, and find that we shall soon improve on it. The slate is first sensitized by some process known to St. Clair, and then the intended pictures are photographed on. Mortals can have their pictures taken alongside of their spirit friends, just the same as you have received to-night. We can have your face reflected on the clouds, have your spirit friends near it, and photograph them both." It is certainly very remarkable.

In our experiments with this medium we have learned that not all investigators are able to obtain like satisfactory results. There is something in the aura of some investigators that seems to make it difficult for their spirit friends to come close enough to the medium's psychographic control to enable him to get their thoughts clearly. But even in such cases it is rarely, if ever, that writing is not produced independently, which establishes the fact of invisible intelligence. We have often obtained the writing upon slates in our own hands, when the medium was many feet away, the writing appearing in perfect *fac simile* of that of certain of our spirit kindred, who have, by practice, become proficient in the art of spirit writing.

Investigators who would meet with the best results with this medium, should bring to his séances a hospitable, kindly feeling, and a sincere desire to know the truth. Once satisfied that the slates have been thoroughly cleaned, they should not seek to interrupt the spirits in their work but patiently wait the signal to raise or open the slates. If you bring your own slates, suffer the medium to place hands upon them if he so desires. He may not need to touch them.

The writing is done in the full light, and open and above board, with not the slightest chance for collusion of any kind. There will be no lack of opportunity for the fullest and fairest

investigation to all who come in the right spirit. If unjustly suspected, or wrongfully accused, Mr. Evans is quick to bring the séance to a close. He is reasonably proud of his gifts, and jealous of his honour. He will brook no unfairness.

Mrs. Evans, who accompanies her husband to Australia, is a fit companion for such a medium. She is a fine trance test medium, as her sisters of the colonies will soon have abundant opportunity to learn. We are quite sure that our Australian psychic scientists will find enough in this medium to give them food for thought for many a day. We hope and trust they will treat him kindly, and return him to us in due time. We have need for him here for many years to come.

THE KNOT IN THE SHUTTER.

Goethe says—"Let a man be born ten years sooner or ten years later, his whole aspect and performance shall be different." Of nobody probably does this hold more true than of a little group of men, of reforming tendencies, who lived, but could hardly be said to flourish, at the very beginning of this century. Not perfectly satisfied that "all that is" is right in social and political arrangements, but rather chivalricly inclined to search out and rectify abuses, they found themselves at loggerheads with existing powers, then rendered extra rigid by the horrors of the recent French Revolution. They were regarded as atheists and rebels, and probably proceeded to justify these epithets, and to glory in bearing them. Such an one was William Godwin, author of *Political Justice*, and a novel, *Caleb Williams*, which was popular in its day. Another of the group was William Hone, who, however, by undergoing the singular and inexplicable experience which we are about to relate, was induced to modify his own views on the deepest of all subjects, though in the eyes of the public he doubtless remained to the end a heretic and a revolutionary.

Hone began life in a lawyer's office, but presently set up in business as a bookseller. To him belongs the credit of the practical promotion of savings banks, then a new idea. He also devoted a good deal of his time and attention to abuses then rampant in lunatic asylums; and he engaged in sundry works of historical and literary research. These pursuits did not tend to his good fortune as a man of business, and in the end he gave up bookselling and devoted himself entirely to literature. He indulged in a plainness of speech which was dangerous even as recently as seventy years ago. Three times he was arraigned for his parodies and satires, and on each occasion his erudition in parody was sufficient to save him by the proven plea of past usages. He went so far as to invent a burlesque of the national arms of England, the shield being emblazoned in a lottery wheel, and the animals represented as in the last stage of starvation, and all firmly muzzled! The shield was supported on one side by a lancer, who keeps the crown in place with his weapon, and on the other by a lawyer, with an information in his bag!

Such was the man—"a disbeliever in all but physical facts," until a certain day of his middle life, when he was called, in the course of business, to a particular part of London where he had never been before, a fact specially borne upon his mind as he wended his way through the unfamiliar streets. At last he reached the house wherein his appointment was made. He was shown into a room to wait, and we will tell the rest of the story in his own words.

"On looking round, everything appeared perfectly familiar to me. I seemed to recognise every object. I said to myself, 'What is this? I was never here before, and yet I have seen all this; and if so, there is a very peculiar knot in the shutter.'" He opened the shutter and found the knot.

It instantly flashed upon his mind—"Here is something which I cannot explain on my principles; there must be some power beyond matter."

This consideration influenced Mr. Hone to reflect further on the wonderful relations of man to the Unseen, until, as we are informed by excellent authority, the ultimate result was his becoming an earnestly religious man.

The later years of his life were spent in the compilation of many useful works which bear his name, and to which reference is constantly made. Among them we may mention *The Every Day Book*, *The Year Book*, and *The Table Book*.

Even the well-known theory of "the action of the double brain," while it will account for many curious instances of mystic memory, utterly fails to explain the preconception of the knot in the shutter, so strangely foreseen, and then found to have a real existence. Mr. Robert Chambers inclined to believe that by such cases as these "we are compelled to think of clairvoyance or the prophetic faculty, because no other explanation is left."—From *The People's Friend*, Dundee.

JOTTINGS.

"Imitation is the sincerest form of flattery." But this is a little close. We see that Australia has produced a monthly journal, of which the following announcement appears in the *Harbinger of Light*:—

"We have received No. 1 of a monthly journal, devoted to Australian Art, Literature and Science, published at Sydney, under the name of *Light*, and edited by John J. Horrocks and Walter E. Roth, B.A. It is a well got up quarto of twenty-five pages, containing some well written articles, including a criticism of Kendall and Gordon, under the heading of 'Characteristics of Australian Poetry,' by an Oxford B.A. A letter signed 'Natural Philosopher,' calls for information on Animal Magnetism, which should meet with response. The journal gives promise of usefulness, and is deserving of support."

Light of Australia, with a B.A. (Oxon.), comes very near to us, especially when it deals with some of our subjects.

The *Carrier Dove* (San Francisco) reproduces with due acknowledgment our article on the "Literature of Spiritualism." We commend to our excellent contemporary the more recent list of works worth consulting which we have compiled. It will bear revision and addition, but we believe it to be a useful compendium of information as it stands.

Hudson Tuttle has contributed to the *Religio-Philosophical Journal* (Chicago) a chapter from a work written by spirit dictation on "Sensitiveness," as illustrated and proved by psychometry. We trust that we may expect the work before long. The specimen is characterised by his usual insight, or, we should preferably say, by the insight of those who instruct him.

This is what the *Scientific American* regards as the true value of a proven Spiritualism:—

"Now these things seem to justify us in recurring to the subject of Spiritualism, . . . and to point out some of the things which science has to do with. . . . In the first place, then, we find no words wherewith adequately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown. . . . For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realisation of the *elixir vite*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism."

The *Religio-Philosophical Journal* reproduces some of our leading articles on mediumship; and cites from "Notes by the Way" the estimate therein formed of some modern religious teaching, especially as set forth in Mrs. Watson's Chicago address on "Psychics and Religion."

The Window in the Rock, a Cornish tale in verse, by Edward Foskett (Simpkin, Marshall and Co.), is sent to us. The story is well told in verse that is smooth and sometimes strong. It is on our library table.

"O THOU OF LITTLE FAITH."

It may be true

That while we walk the troublous tossing sea,
That when we see the o'ertopping waves advance,
And when we feel our feet beneath us sink,
There are who walk beside us; and the cry
That rises so spontaneous to the lips,
The "Help us or we perish," is not nought,
An evanescent spectrum of disease.
It may be that indeed and not in fancy,
A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
"O thou of little faith, why didst thou doubt?"
At any rate,
That there are beings above us I believe,
And when we lift up holy hands of prayer,
I will not say they will not give us aid.

—ARTHUR HUGH CLOUGH.

CORRESPONDENCE.

Bible Allegories.

To the Editor of "LIGHT."

SIR,—In response to the inquiry addressed to me by "Mystic" for the "best works enunciatory of the true spiritual interpretation of the allegories of the Bible," I have to state that it was precisely because there was no satisfactory work of the kind, and also because the time had come when such a work was essential to the world, that my late colleague—Dr. Anna Kingsford—and I were impelled and enabled to write our book, *The Perfect Way; or, the Finding of Christ*. The difference between this book and others kindred to it is that while they, one and all, whether anterior or posterior to it, content themselves with interpretations which are not purely spiritual and therefore not mystical, *The Perfect Way* insists on the purely spiritual as alone representing the intention of the allegories in question. The next best works—far above all others—are those of Swedenborg. But even he—although he lays down the principles of Biblical interpretation with such admirable precision that, if he had but consistently carried them out in his expositions, much of *The Perfect Way* would have been superfluous—was still too much under the influence of current opinion to be able completely to discard the historical for the mystical, and hence he failed egregiously in his attempts to define the doctrine of the Incarnation, the Christ-idea, and some others. There is one, at least, of the books of his followers that I can recommend as a good example of his method, *Antediluvian History*, by E. D. Rendell. But it fails by reason of its recognising one aspect only of the early Biblical allegories, and this not the mystical, but the supposed historical, for it refers them to the ancient Church. Whereas the central and supreme subject of mysticism is that which is the central and supreme element in man, namely, the Soul. And until the Bible allegories are referred to the soul and the Divine operation within it, their true meaning has not been reached, but only secondary and subordinate meanings. Thus referred, they represent eternal verities, always in course of realisation, and wholly independent of times, persons, events, and things historical, physical, or physiological; and to import these into them is to confound different planes and, by so doing, to sin against logic. All this is implied in Swedenborg's dictum that whatever is of time, place, or person disappears from the interior sense of the word. The rule given to us ran thus:—"No interpretation is true that is material. If a doctrine seem to you to have a physical meaning, know that you have not solved it. That in it which is true is for spirit alone;"—the reason being that as religion relates only to the soul, only that which, being spiritual, is cognate to the soul, belongs to religion. And here it will be well for me to point out the distinction between the mystical and the occult, the failure to recognise which is productive of a vast amount of confusion. The two terms are, it is true, etymologically identical, being respectively the Greek and the Latin for the same thing. But, actually, they differ, and the difference is one of first-rate importance, inasmuch as they refer to totally distinct spheres of being and activity. Occultism implies transcendental physics, and belongs to the domain of science. Mysticism implies transcendental metaphysics, and belongs to the domain of religion. Or, to put it yet more plainly, Occultism deals with the region which, being exterior to the soul, constitutes the soul's magnetic environment. And Mysticism deals with principles and processes which, being interior to the soul, determine its progress and state. It is with the latter only that the Bible allegories are concerned. In this view it will be seen that in Mr. Waite's admirable letter—a letter with which, as a devoted Hermetist, who adopts unreservedly the ancient motto, "*Est in Mercurio quicquid querunt Sapientes*," I am heartily in accord—he does the Spiritualist too much honour by calling him a mystic; since it is not at all with the really interior and spiritual that the Spiritualist concerns himself, but only with that which is exterior and phenomenal; the Divine operation within the soul being ignored by him. In the difference between the occultist and the mystic, we have the secret of the difference between the Adept and the Christ. Not that the Spiritualist, as such, is even occultist; to become that, he must bring science and study to bear upon his pursuit, and considerably enlarge the scope of his experiences.

In indicating the Hermetic writings of the alchemists, Mr. Waite has indicated the chief depositaries of the knowledge sought by "Mystic." The mode of expression used by these writers is, however, so obscure—owing to the necessity they

were under of veiling their mysteries alike from the laity and the clergy, Hermetism and Sacerdotalism being as antagonistic as prophet and priest—that only they who have the key can unlock their symbols. For the same reason the great mystics of the Church—chief of whom was St. Dionysius called the Areopagite, who wrote about the fifth century of our era—so wrapped up their interpretations in orthodox phraseology as to require careful reading between the lines for their meaning to be discerned. Perhaps the plainest of all such writers is Dr. Everard, the original translator of the *Hermetic Books* from the Arabic into English. His work, *The Gospel Treasury Opened*, A.D., 1659, is in the British Museum. That great compendium of Hebrew transcendentalism, the *Kabala*, is also barred against the general reader by the obscurity of its symbolism. But a good insight into the line of thought to which the interpretation of the Bible allegories belongs may be readily obtained from the citations given in Vaughan's *Hours with the Mystics* (Parker and Sons). I emphasise the word citations because these are well chosen and admirably rendered into English, while the remainder of the book is hopelessly feeble and worthless.

I will add only that the end desired by "Mystic" is to be attained far better by thinking than by reading. All that is necessary is to observe the archer's motto, *Centrum pete*, and rejecting all that is of time, place, and person, and all that is physical or physiological, and taking for his guides the words *now* and *within*—not to rest until he has found the central and pivotal idea to which there is no beyond, because it is the innermost and highest. Doing this, he will at length find not only the meaning of the Bible, but his own true self also. *Experto crede*.

EDWARD MAITLAND.

Paid Mediums.

To the Editor of "LIGHT."

SIR,—I regret to see that the miserable cant respecting the payment of mediums is again being repeated. A medium, like everyone else, requires food, clothing, and lodging, and in many cases has a wife and family to support. It is scarcely to be supposed that he is to work hard during the greater portion of the day to earn his livelihood, and then give up the remainder, required for rest, recreation, and self-improvement, to promiscuous sittings with hard-headed sceptics and others, where his life forces will be depleted and he rendered unfit for his ensuing day's labour. With regard to the services of a medium being "spiritual" and therefore that they should be given gratuitously, surely the duties performed by the Bishops and clergy of the Established Church and the ministers of other religious denominations are purely "spiritual" services, and yet in each case the stipend is earned and received without scruple or comment. The Archbishop of Canterbury receives £15,000 per annum for his spiritual overseership, and the ladies of the new Bishopric of Wakefield have just subscribed £10,000 for the erection of a "Palace" for the residence of the Bishop of the diocese. Surely, to be logical, these services should also be gratuitous.

We should expect as much but no more from mediums than we should expect from people in any other walk of life; "the labourer is worthy of his hire," and it should be ungrudgingly given him. There are special reasons besides why liberality should be shown to this class. No medium engaged in business, or physical work, with the accompanying anxieties and cares, can have the energy, or spare the time, for the development and conservation of his psychic powers. The drain on his vitality from both sources is too great for long continuance, and ends either in giving up public mediumship or too often in a premature breaking up of the physical and mental health. Mediums should be so amply remunerated for their services as to be free from sordid cares and anxieties and able to devote themselves to the unfoldment of their inner capacities by dietary and other means, and, when necessary, to retreat for a time to purer air and scenes where their psychical and physical powers may recover from the exhausting strain of public mediumship.

I fear that some of the objections to the payment of mediums among Spiritualists are parsimonious rather than spiritual. As a body we display less generosity and self-sacrifice than many other denominations making far less lofty pretensions. The loss of public mediumship would be a severe blow to the movement. Many of our leading Spiritualists have arrived at a conviction of the truths of Spiritualism entirely through the services of paid sensitives, but owing to lack of public support our best mediums and speakers are leaving one

by one for other lands, where mediumship is more highly valued and appreciated, and where those who have been instrumental in bringing us to the knowledge of truths which influence the whole course of our lives are not left to die in the gutter when worn out in the service of the cause. Undoubtedly there has been dissatisfaction in some cases, but in most I believe it has arisen through the fault of the inquirer rather than of the medium. In theory all Spiritualists admit that manifestations depend on conditions which are only partially known to us, that the power varies from time to time, and that a sitting may be without result without the medium being either a fraud or an impostor. Practically, however, they expect to get in each case "the value for their money," and if they do not, they visit their displeasure on the medium. Is it to be wondered at, therefore, that in a few cases the shrinking sensitive medium, finding he is treated as an impostor if no manifestation ensues, is weakly led to supplement his genuine gifts by an attempt at trickery? Whether we like it or not, we cannot do without public mediumship. Private mediums in most cases are insufficiently developed, or wisely guarded from promiscuous sittings. An inquirer becoming interested in Spiritualism ordinarily has no means of access to a private circle, and many, finding they have no opportunity of satisfying themselves on this subject, would let it drop if it were not for the facilities offered by paid mediums.

Instead of discouraging public mediums, we should, in the first place, endeavour to raise their status, by paying them sufficiently well to place them above all temptations to fraud, and, secondly, while not neglecting reasonable safeguards against imposture, we should not lower their self-respect by imposing upon them humiliating tests and conditions.—I am, sir, yours, &c., E.

Normal Mediumship.

To the Editor of "LIGHT."

SIR,—Among all the schemes suggested for the development of Spiritualism, no one seems to have proposed that we shall return to the ancient arrangement under which the Odin-religion took the pure and beautiful form which evidently characterised it at its best. That arrangement consisted in conforming to the *natural order of sequence*. (My information comes from my father, who, for purposes of study, spent a year in Scandinavia in the early part of this century; when it was practically unknown to English people generally. He studied both the Odin-religion from original sources, and the Finn Magic in its then comparatively unadulterated condition.)

The Odin-magic rests on the perception of the fact that mediumship is the natural state of transition between the activities of the earth-life and the joys of Valhalla. The Odin mediums were elderly persons, especially old women.

My father believed (and so do I) that every woman becomes at fifty potentially a medium, more or less. The temporary illness from which so many women suffer at that age is the effort of mediumship to assert itself.

In civilised Europe now, this sacred crisis is treated as the mere result of the loss of certain powers. All the symptoms which indicate that certain other powers are developing are considered by the patient, her doctor, and her friends as "morbid" symptoms which ought to be arrested!

To form any notion of the absurdity of the whole treatment now in vogue, let us imagine a parallel case treated similarly. Infantile dentition is accompanied by a gradual absorption or loss of an organ in the throat, useful for sucking, but not wanted for mastication. Now let us suppose that all the medical men in the country agreed to consider the loss of the throat-gland as the whole of the normal crisis; and the appearance of teeth as a diseased symptom caused by the disappearance of the gland. Or suppose they treated puberty as a mere diseased concomitant of loss of childish romping power; and tried to arrest every symptom of the crisis except the merely negative one of a lessened physical activity. Our spiritual puberty is accompanied and facilitated by the decline of certain activities no longer useful; we irrationally treat the matter as if that decline were the essential fact of the crisis; as if the new perceptions were disease!

I must honestly confess my opinion that, when Spiritualism has fulfilled its mission of restoring faith, it will be found out that the attempt to awaken mediumship before middle-life is productive, on the whole, of as much harm as good. What a young and active woman needs for her spiritual life is not the actual experience of intercourse with the spirit-world, but the

conviction that such intercourse is her birthright (just as we all of us need, not to be in Heaven, but to know that we are going there). The most healthy school-girl life is not that which sets a girl consciously thinking about motherhood, but that which is based on the desire to make of her, ultimately, a good mother. And so it is with the further change. No one but those who have been so fortunate as to experience it, can know what a blessing it is to a young woman, while she is busy with her duties (either in her parents' house or afterwards in her own), to have the men around her quietly assuming that her active life is preparation and discipline for future seer-hood. Our modern female education is thin, feverish, shallow, because no one knows what is its aim. Restore to educationalists the conviction that whether a girl marries or not, her function is to be a prophetess or seer after fifty; and educational psychology will have a centre-point.

Swedenborg, though a Christian in belief, was a fairly normal outcome of the ancient Scandinavian psychology. Up to late middle-life he studied external facts and the laws of physical nature. At the beginning of old age, seer-hood developed, strong, simple, and natural as in the glorious Seer-Queens of old Norway, who, standing behind the sacred Baldur-fire, uttered such sermons as the Vala's Spädóm of the Eddas.—I am, sir, yours truly, MARY BOOLE.

What's in a Name? Heredity or Sympathy?

To the Editor of "LIGHT."

SIR,—Look at it mainly from a physical point of view, and call it the law of heredity, and "Eothen's" view is favoured. Look at it from a psychic standpoint, and call it the law of sympathy (like spirit attracting like), and the opposite view is favoured.

Bath, September 16th.

H. M.

TO CORRESPONDENTS.

SOME letters arriving late are held over.

F. R. X.—Declined with thanks.

"1ST M.B." (LOND.)—Probably next week.

"LEO."—Your letter is to hand, and the information shall be used when occasion arises.

"ZANONI" is informed that the photograph in question is in course of printing, and when ready will be notified under the above heading.

S. W. JEWETT.—Many thanks for your letter, duly received. We note its contents. May we respectfully ask you and our foreign correspondents to be careful in the matter of stamping letters? Our over-postage is heavy, and the waste is needless.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—There was a good audience on Sunday, when, in the absence of Mr. Matthews, the guides of Miss Davy gave some good clairvoyant descriptions, which were in most cases easily recognised and gave great satisfaction. Mrs. Hoffman has kindly offered to take the platform on Sunday next for trance and clairvoyance, at 6.30 p.m.—J. W., Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Personal experiences in the investigation of Spiritualism were given at the morning meeting on Sunday last. Miss Blenman's first public discourse in the evening was a great success, thoroughly spiritual and impressive, and well received by a crowded audience. A concert in aid of the society's funds will be given on Monday, October 1st, at eight o'clock.—W. E. L.

CURE BY MRS HAGAN.—We have been asked to publish a testimonial given to Mrs. Hagan by Mr. Herbert E. Hudson, Castleacre, 4, Rusham-road, Nightingale-lane, S.W. Mr. Hudson says:—"I cannot express to you how very grateful I feel for the kind manner in which you have treated my little sister-in-law, Polly Holloway, a young Scotch lassie, of ten years of age, who has been suffering for some time past with disease of her hip and blood poisoning, the result of a fall. Partial paralysis set in, with severe contraction of the muscles of the left leg, so that the foot did not reach the ground by quite twelve inches. The family doctor was duly consulted and employed to treat the case, and recommended an operation, which I could not allow, knowing that if it failed the little patient would become a cripple for life; but having been advised to put the case in your hands for treatment by your magnetic and massage process, you after a careful examination gave me the most encouraging assurance that you would be able to effect a complete cure within eight weeks. After the first two or three treatments there was a most decided and marked improvement, which continued until our wee Polly was perfectly cured, within the eight weeks as promised, and my dear little sister-in-law is now as active, cheerful and happy as if she had never been a sufferer from so painful an affliction."

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

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

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

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

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

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘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 biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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