

# Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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## CONTENTS.

Notes by the Way—By "M.A. (Oxon.)" .....	121
A Philosophy of Immortality—By Hon. Roden Noel .....	122
Mrs. Hardinge's Shadow .....	124
Experiences in Clairvoyance .....	126
The Constitution of Man—By Mrs. A. Kingsford, M.D. ....	127
What our Contemporaries say .....	130
Spiritualism in London and the Provinces .....	131
Claims of Spiritualism on the Serious Consideration of Christians .....	133
"Links with Heaven"—Poetry ..	136
Advice to Inquirers .....	136

## NOTES BY THE WAY.

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

In the newly published volume of selections from Hinton's MSS.\* are some extremely suggestive thoughts. Not the least suggestive is the glimpse we get of his mental methods. He was accustomed to think out a subject as far as he could, to jot down his idea wherever he might be, and then to write out his thoughts more fully at night. In this way a great mass of MSS. accumulated, containing the earliest thoughts which were afterwards worked up in his volumes. These grew and altered, and were at times abandoned or varied, but they have the same interest for thinkers that the first sketches of a painter have for artists. They are full of suggestion, and though they must not be accepted too literally, their philosophical value is very high. Here are some specimens. "The Mystics are the *dynamical* men: men who ask *why*. This is their character. The mere laying out of phenomena in order does not satisfy them: they insist on the knowledge of causes. Hence they discover physical causes; and hence too they see the physical as efflux and effect from the actual." "Sense alone gives the phenomenal: Intellect alone the abstract: Conscience alone the moral: Sense and Intellect alone the scientific: Sense, Intellect, and Conscience together, the true, real, actual, or Spiritual *which alone truly is*." This latter seems to me to be one of the profound truths that Spiritualism, rightly understood, teaches: and if it teach not this to a man, then is it to him no spiritual teaching of truth, but only a hardly modified Materialism, an illusion, a mere will-o'-the-wisp, beguiling him into morasses of error.

But it is impossible to open the book without finding something provocative of thought. "Surely the desire of personal immortality is not truly a noble or worthy attitude of humanity. At least it is not the highest. Granted it was an advance in humanity to attain to it, but may it not be a greater to give it up? Man rose to it from less, from indifference; he should give it up for more, for self-sacrifice. We should lose this feeling of good and evil to *ourselves* apart from that of others." This is, in another way, a statement of truth that is familiar to me in Spirit teaching. We shall keep our self-hood *so long as it is dear to us*; we shall be individualised till the dross is purged away. And then? The States of Probation past, there remains the Heaven of Contemplation, respecting which it may be truly said that "Eye hath not seen it, nor ear heard of it, neither hath it entered or can enter into the heart of man to conceive of it." Only we know that then self is lost, so far as selfishness is concerned, and that in some sort we shall be nearer to God. "Is not this," asks Hinton, "an excellent definition of the self—the way we feel the absence of God?"

Here again: "Things are forms: forms of what? They say, of matter or force. I say, by no means: forms of spiritual action. . . . This is the thing I insist upon. What we 'perceive' in this world is not mere matter and motion, but more, infinitely more. They are *things*, the forms or images of the spiritual. It is the Materialists who deny it. They are things: 'forms' replete with divine energy and meaning. How vain, then, to seek for true conceptions from that which is only

the image of the true! How can we be otherwise than deluded if we seek to learn spiritual things by material methods? We may indeed study spiritual things allegorically when they are *materialised*, but we shall miss truth if we dwell on these phantasmal presentations, and regard them as facts true in themselves. They are but 'the shadows of the true.' They who labour to demonstrate the reality, objective and actual, of the phenomena called Spiritual, do well for others but hardly for themselves. There is a whole realm into which they have not penetrated, and in which their methods both of investigation and demonstration are quite inapplicable and inappropriate.

Hinton grasped this fundamental truth very firmly. After a course of reflection extremely suggestive, in which he had, as it were, fastened on external Nature and endeavoured to drag out the inner secret of her being, he continues: "This suggests how we may be acting with a true reference to spiritual things, influenced by them and responding to them, and taking our place among them, while utterly unconscious and unthinking of them. While engaged with our own sensations alone (which material things are, when regarded as physical only), we yet are truly acting among and in relation to spiritual facts—though we are heedless of them utterly, and do not perceive them at all." . . . "Now I perceive, these forms (that pass away) are the *things*—the physical—they are the images of the spiritual: they constitute the physical. We know it: we say *things* cease to be; they become other things; the *thing* is the *form*. Neither the unchanging matter nor the force is the thing. The universe is *real*, i.e., it consists of *forms* which become and cease, i.e., are not, are but images. It is the things or the forms that are images of, or correspond to, the spiritual." Hinton should have been a good Spiritualist, and, if he had ever been brought in contact with its more esoteric phases—its phenomenalism, with its materialistic methods, and illusory conclusions, would have been to him infinitely repulsive—he would have illuminated it vastly.

The method of thought to which I have adverted has always attracted me. In dealing with the problems of Spiritualism it has been, and is, my habit to take nothing for granted, to tear facts to pieces, and search for the underlying principles, to regard no conclusion as final, and to revise again and again the deductions that I have been led to make. In this way all that I have published comes, in some mood of my mind, under reconstruction. But it is not fair or permissible to take such moods as permanent, and to infer from the questioning of a particular class of evidence that I reject the conclusion founded upon it. This is what is done by a writer in *Psychic Notes* (February 10th), in an article headed "The Great Doubt of Modern Spiritualism." The contention of the writer is that Spiritualists who have penetrated below the surface are becoming discontented with the cheap and easy explanations which suffice for the average credulous enthusiast. The Occultist assures them that they are "playing, so to speak, with imps and goblins, and reverentially regarding them as the souls of great and good men." And then after instancing various writers who are "shewing how, in ancient philosophies and religions, the uniform thread of occult philosophy can be detected," he devotes to me a concluding paragraph. "We may add that to the present writer's personal knowledge the gifted and highly cultured author of 'Spirit Identity,' 'M. A. (Oxon.),' according to his familiar *nom de plume*, has seen reason since the publication of that book to distrust some of the inferences on which the argument rests."

Well, this is vague, and I can hardly meet it with a direct negative. Since my book was published I have frequently revised in my mind the evidence for the return of the departed, and have uniformly arrived at the conclusion that that great fact is proved. I have never pretended to believe that the ordinary

\* "Philosophy and Religion." Selections from the MSS. of the late James Hinton. Kegan, Paul and Co.



dark circle phenomena are the work of our departed friends. There is in the very notion something infinitely repulsive. I have never said or thought that the mere giving of some cut and dried information was any proof of identity. I have produced such evidence for what it is worth, rather as demonstration of the existence of an unembodied intelligence than as bearing very materially on the identity question. But if it is meant in the paragraph quoted that I am in any way inclined to think that the imp and goblin theory is to be preferred, the pages of this journal will furnish a decisive refutation of that notion. If it is meant that I do not believe in the identity of many *revenants* whom I have conversed with, or that I in any way give up the ground I have consistently occupied as a Spiritualist now for ten years, that idea is utterly unfounded. I am profoundly impressed with the truth of Spiritualism proper; and, though eagerly desirous to probe and try the pretensions of any other collateral system, I have found none that invalidates my conclusions as to what Spiritualism proves. And this is quite compatible with abundant questioning and searching of heart as to its many perplexing problems.

I am glad to see that a movement is in progress to give Mr. Hudson some testimonial in his present trouble, and to do something towards utilising his powers in the future. I have already said strongly what I found to be the case in my investigations with him. I should be very glad to have opportunity of resuming them. One of the most curious things connected with the whole subject of Spiritualism was the way in which opportunity of further investigation was lost, just when the wealth of facts accumulated was so great. I do not know whether Mr. Hudson's power is weakened by long disuse, but that it is not gone I gather from the cheering fact that he has recently taken a successful Spirit-picture which seems to carry on its face evidence of its genuineness.

I hope that various correspondents will pardon me if I do not go into the Re-Incarnation controversy. *Jam satis*. Enough and more than enough has found its way into these pages, and I will not add to the rather turbid flood of words. If, as Mrs. Nichols (whom I beg to thank for her varied information) tells me, I have been worked up over and over again, I can't say I have not, any more than she, I take it, can say that I have, with any show of reasonable proof. If, as Mr. Damiani tells me, the progression of the Spirit through "other spheres" means Re-Incarnation, I can only say that that is not what I mean by the word. I should have thought it obvious that in *some sort of body* the Spirit exists, wherever it is. But my object in this note is to correct what appears to be a misapprehension in Mr. Damiani's mind. He seems to think that my Re-Incarnation views (which I fancy he hardly fully knows) were gathered from communications made in circle, and so are presumably coloured by the opinions of those present. He "reminds" me of the fact that obvious errors do so creep in. I am fully alive to the fact, and have never lost sight of it. But my information was psychographically given when I was alone, with a colourless mind, and with no particular opinion as to the question of Re-Incarnation. If anything, I was at first sight inclined to agree that it explained a good deal. I think it was the fact that it was from the very first repudiated by my instructors, coupled with the fact that it was (as I seemed to gather from further reading) a too easy explanation, and too far-reaching, that led me to put it aside. But, whatever my opinion may be, and I propound none, it was got *ab extra*, and is not tinged by any preconceived idea of my own. Indeed, that notion of information being clouded with my own ideas, is not applicable to my case. I was always very careful to seek for information under the most carefully guarded conditions. I even occupied my mind so as to prevent its interposition, when writing was being given. And in the only case where I *did* entertain a strongly pronounced and very decided opinion, it was utterly and absolutely demolished after months of close logical argument. That hardly makes for Mr. Damiani's contention.

M. A. (Oxon.)

**PHILOSOPHIC RESERVE.**—The most cautious philosopher has no right to reject well attested facts because he cannot see their explanation; and certainly he has no right to charge witnesses with deceit or imposture, before he has himself fully and carefully inquired into them. If he will not, or cannot, inquire, it is only proper that he should be silent; to do otherwise is as unjust as it is irrational.—DR. GREGORY.

## A PHILOSOPHY OF IMMORTALITY.\*

By the HON. RODEN NOEL, Author of "*The House of Ravensburg*," "*A Little Child's Monument*," &c.

Mr. Roden Noel is one of the small band of educated thinkers whose acceptance of Spiritualism is no embarrassed concession to evidence, but is readily connected with their speculative position. His present volume is what it professes to be—a philosophy of immortality, as distinguished from a mere science of survival. An idealist *pur sang*, that which he opposes to spirit is not "matter," as commonly understood, but all phenomenal manifestation or embodiment. He starts off with an argument which we remember him to have used with good effect in the *Nineteenth Century*. It is, indeed the strangest and most perverse inconsistency that men not wholly ignorant of metaphysical analysis should seek the substance of consciousness in matter, when all we know or can know of matter is resolvable into sensations which cannot exist out of consciousness itself. "Can these ideas and feelings of ours," he asks, "implying, as we have seen, the one self-identical Spirit or person, be the basis or substance of the person or Spirit who is needed to conceive and constitute them what they are, the organised perception or conception of a Spirit?"

But Mr. Noel is here aiming this argument at a covert and unconscious Materialism of Spiritualists themselves. He apprehends that they need to be cautioned against mistaking the "Spirit body" for the substance of our identity, or as more than another mode of its phenomenal manifestation. "It is playing into the hands of Materialists to speak so very respectfully of this subtle form of matter, as if it were a kind of spirit, or next door to it, probably capable of transformation into it, *perhaps* the very thing itself—the permanent substance under the perishableness of our gross bodies."† Yet, as Mr. Noel agrees "that it is absurd to separate ourselves from all that belongs to us—from our thought and body—as if we could exist alone without these," he appears to assent to the very ancient teaching that no individual soul is without body of some sort, to serve as its vehicle and organ. "The soul is never quite naked of all body," says Porphyry,‡ "but hath always some body or other joined with it, suitable to its present disposition, either a purer or impurer one." So Böhm: "Every Spirit without a body is empty and knoweth not itself, and therefore every Spirit desireth a body for its good and for habitation."

But Mr. Noel will allow no superiority to the subtle or ethereal body, as such, or otherwise than as it is the self-woven garment of the spirit, manifesting its powers and virtues. His conclusions on this head may be given in a single sentence. "No merely *external* change can radically alter our own free spirits, but a radical change from within may completely alter the external phenomenon or body." We would qualify or supplement this statement by the suggestion that with the cessation of each phenomenal mode there may be a liberation of spiritual activity, just as we find that an important change in our external circumstances often develops a new phase of character, or awakens a latent force of will. Indeed, we must suppose at the close of every bodily existence there is a bodily or phenomenal regeneration; and this is probably the truth of Re-Incarnation, but by no means implying re-birth into this particular world. "After the cessation of any particular mode of 'life,'" says the author, "there still remains the living Spirit, the Spirit that alone can produce and conceive the phenomenon, and must necessarily produce and conceive another manner of it. And there you have it at once the 'Spirit body.'" From the idealist point of view, body can be nothing but the objective expression of spiritual state. The present inclination of scientific physicists is to the dynamical theory, which finds the ultimate fact of matter in force.§ This is also Mr. Noel's view, but with him of course all force is spiritual, and supposes a conscious agent. The various phenomena which constitute every possible world or organic condition result from the interaction of these agents on one another.

It is interesting to trace the growth of this thought. According to Berkeley, the universe exists only in the conscious-

\* London: W. H. Harrison, 38, Museum-street, 1882.

† In an article in *The Theosophist*, December, 1879 ("Ancient Opinions upon Psychic Bodies"), the present writer said, "It would not be necessary to premise, but for the frequency with which the phrase occurs, that 'the Spiritual body' is a contradiction in terms. The office of body is to relate spirit to an objective world," &c.

‡ Translated by Cudworth, Intel. System.

§ An eminent philosopher and man of science once did the writer the honour of personally remonstrating with him on his use of his term "Materialist," in a letter to the *Times*. "Those whom you call Materialists," he said, "know nothing of matter except as force."



ness of God, as ideas in the Divine mind, whence they are impressed upon our own. Then Kant, as Mr. Noel points out, made possible a further advance in this conception by his doctrine of the Categories, and of the Schematism of sense and reason. Berkeley simply grafted upon idealism Locke's notion that the mind is like a blank sheet of paper, passively receiving impressions just as these existed in and for the objective agent. Kant shewed that whatever enters our consciousness, whatever becomes "object" for us, is so by taking on the conceptional forms of the recipient, the latter thus reacting on the material presented, modifying and transforming it, so that the resulting phenomenon—the only possible "object" for us—is quite different from the "thing in itself." This "thing in itself," the real or noumenal nature, was conceived by Hinton as living spirit, whose apparent deadness is not its own, but ours. It is because we are so little spiritual that the spirit-nature's communications to us which make our world are transmuted into lifeless phenomena. Accepting from Hinton the suggestion that nature is a living, conscious force, and of course from Kant the modification by percipient forms, Mr. Noel, more philosophically, we think, than the former, prefers to consider every phenomenal world as constituted by the intercommunion of more or less similar Spirits. Immediate communication between intelligences of a very different order, with a consequent total depravation or obscurity by the lower, is an unnecessarily violent hypothesis. In the pre-Kantian speculation of Berkeley, to whom, as has been truly observed by Mr. St. George Stock, God was the "Divine Mesmerist," the world as we know it is the world as God knows it, being just His ideas imparted directly to us. Hinton interposed the modifying form of our perception. Swedenborg's doctrine of Correspondences and Degrees enables us to fill the interval with a descending scale of ideal worlds, each higher one casually connected with, but specifically different from, the next lower. Mr. Noel has regard rather to what may be called lateral correspondences of Spirits on the same plane. If we have rightly understood him, the immediate agents on your consciousness and mine in the production of mere objective perception,\* are similarly finite Spirits, constituting the life of our nature, which is not, therefore, as Hinton taught, intrinsically superior to the form in which we perceive it. Its apparent deadness would thus not be wholly due to us, the recipients, but would also denote a defective consciousness of its own. Yet Mr. Noel makes good use also of discrete, or altitudinal degrees. Every genuine thinker on these subjects has to be Swedenborgian, whether he knows it or not. And so we have in this book a most suggestive reflection, upon those lines, on the phenomenon of materialisation. The author adopts the idea, which it seems was propounded by Isaac Taylor, that the "Spirit body" is comparatively simpler than our own. According to this view, it is only on the so-called material plane that diversity of function is associated with complexity of structure. Thus Proclus† says: "Whilst we remain above, we have no need of these divided organs, which now we have descending into generation, but the uniform lucid or splendid vehicle (*σῶμα ἀνυοείδες*) is sufficient, this having all senses united together in it." And Plato "... of whom, whether I be in jest or earnest, I constantly affirm that when dying he shall yield to fate, he shall no longer have this variety of senses which now we have, but one uniform body."—(*Epinomia*.) Mr. Noel finds confirmation in the fact that "with increase of light and heat there is increased dissociation of compounds." The organic body, he suggests, is the material correspondence of this simpler form, which, by taking on the conditions of the former, becomes *ipso facto* "materialised." Dr. Henry More attributed apparitions to condensation of the aerial body. Now if every higher form contains potentially the conditions of its representation on a lower plane, a withdrawal of heat from the subtle body would result in its organic crystallisation into that which is seen and felt in materialisations.

Consistently with his principle that all force is spiritual, and that all phenomena result from conscious activity, Mr. Noel adopts the hypothesis that all organic processes have a sub-con-

sciousness, being brought about by living agencies in subordination to the general organic purpose, of which, however, we need not suppose them to be conscious. So we, again, the human units, may be mere cells, as it were, in a universal organism. Throughout it is *sic vos non robis*. But the key-note of this book is the tenacity with which the author exhibits the idea of individual human identity. That he should call this identity personality is in our view unfortunate. Mr. Noel's own system of thought makes provision for successive phenomenal modes of consciousness, which must mean that the secondary categories, constituting the *differentia* of personality, that which distinguishes one "person" from another in regard to modes of feeling, thought, and action, give place to others in the total phenomenal experience of the self-same subject or individual. It is really a question of what we mean by the words we use. The modality of the transcendental Ego in any given phenomenal existence we should call the *persona*, the *mask* of temporary consciousness, which interposes before the true, noumenal self-consciousness. The celebrated injunction, *γνώθι σεαυτόν*, had reference to the attainment of this self-consciousness by transcending the personality. Undoubtedly this supposes the noumenon to be more than mere abstraction, as regards content, more, therefore, also than mere "function of Unity" in phenomenal consciousness. But in Mr. Noel's view the noumenal self can have no other content than the totality of its successive phenomenal experiences, raised above the form of time. That it is in each and all of these must of course be granted, if we are to retain the conception of identity at all. But surely it is unphilosophical to make it so *coincident* with any one of them—say the present—as that Being and Personality are convertible terms. Nevertheless, we have to thank Mr. Noel for a conception, or at least for the clearest statement of it we have seen, which is of the highest importance. He shews how the essential, eternal, noumenal self explains the possibility of even phenomenal consciousness, and how utterly paradoxical is the latter without reference to the former. The true Ego, if it is not as divisible as time itself, must be exempt from the form of time, and must overlook and comprise, *uno intuitu*, all its phenomenal experiences, past, present, and future. Prevision thus offers no more difficulty than common memory, if only we suppose, what the facts prove, that the time, or phenomenal consciousness, can receive occasional presentations from the true, or eternal Ego. This is indeed a "Philosophy of Immortality," because it shews us immortality as far other than a mere endless stream of phenomenal life. That it appears also to make of the latter an absolutely predetermined sequence is a consideration not adverted to by Mr. Noel. His original application of it to the phenomenon of memory, and some other topics discussed in this very comprehensive volume, must be reserved for consideration in a future article. In the meanwhile, we hope that many readers of this paper will have read the book for themselves.

(To be continued.)

#### MR. HUDSON'S BENEFIT.

To the Editor of "LIGHT."

SIR,—In your report of the meeting for promoting Mr. Hudson's benefit, I find a resolution to the effect that subscribers of one guinea are to be entitled to a photographic sitting. Will you allow me to state, on Mr. Hudson's behalf, that this resolution was passed without his knowledge and that he cannot under any circumstances be a party to it? Those who know his experiences will appreciate the force of his objection to any such promise.

A. VACHER.

March 10th.

At the Fortnightly Discussion Meeting of the B.N.A.S., on Monday evening next, Mr. Frank Podmore will read a paper on "Miracles and Prophecy."

A MEDIUM OF OLDEN TIME.—Dr. Locander writes that he has read in Kinblad's "History of Sweden," published at Stockholm, 1826, that King Odin, in the two hundredth year of the Christian era, pointed out at Sigtuna where minerals could be found; he discovered where valuables were concealed; he could stay the progress of flames by his strong word, and allay the tumult of the waves; that often during a deep sleep (magnetic?) his inner self went forth from his body and visited other parts of the earth, his mouth speaking of what he saw but of which he had no memory on waking.—*Revue Spirite*.

MRS. HARDINGE BRITTON has promised to lecture as follows:—Sundays of March and April, Manchester.—Apply; The Limes, Humphrey-street, Cheetham Hill, Manchester.—[Adv.]

\*It is scarcely necessary to observe that Mr. Noel does not hereby exclude the direct influence of higher Spirits upon us in spiritual intuitions, though these too would be of course subject to our own formal constitution, and not come to us quite pure, as in their source.

† Cited by Cudworth. He quotes also Galen, for a very beautiful idea, which we do not remember to have seen elsewhere put forward. This is that the several organs of perception correspond to, and derive from, distinct interior bodies, or rather bodies discretely related as interior and exterior. Thus "the organ of sight is the luciferous or ethereal body, that of hearing the aerial, of smelling the vaporous, of taste the moist or watery, and of touch the earthy, like being perceived by like."



## MRS. HARDINGE'S SHADOW.

One of the very Strangest of Strange Stories.

The following was published—under the above heading—some time ago in the *Banner of Light*. We re-produce it now, not only because of its intrinsic interest, but because it may possibly assist in illustrating to some degree the discussion which has recently been going on in these pages on the subject of the action of the human “double”:

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles, dated from Boston, and signed “John G—,” the name being given in full. The writer addressed Mrs. Hardinge in terms of enthusiastic admiration, and referred to numerous interviews which he purported to have had with her. So full of detail were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, while the letters had, by mistake, been forwarded to herself. But allusions to her lectures, dresses, and even scenes of private life, known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. Hardinge began to scrutinize the communications more closely, and soon found, to her amazement, that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles was refined, and occasionally eloquent, the constant allusions to interviews and conversations which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. Hardinge consulted several of her friends, among them the late venerable and respected magistrate, Mr. Fletcher of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power, to discover and punish her persecutor. The same answer and advice were also tendered by Mr. Newall A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives.

## A MYSTERIOUS VISITATION.

Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. Hardinge did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence of a night, and always inspire the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appealed rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be was a profound mystery. Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was “an evil or undeveloped spirit,” over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognise the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amid the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the

feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. Hardinge began at last to realise that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. Hardinge felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. Hardinge at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives, dated from Boston, containing these remarkable words:—

“How beautiful my angel looked, arrayed in that blue veil which she so kindly threw over her head last Friday night, as if in token of welcome when I entered her chamber.”

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

## A PHANTOM TORMENTOR.

Mrs. Hardinge was returning from a lecture at a distance from town, and was travelling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. Hardinge sat still in the carriage while the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for any one to have done so without observation. Yet in an instant she knew that some one was there, and the consciousness of the mysterious companion's proximity was so startling and alarming that Mrs. Hardinge was on the point of shrieking aloud, when this deathly chilliness which accompanied her phantom tormentor informed her of his presence.

Almost paralysed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hood from her head she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed that ere she arrived home Mrs. Hardinge had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination.

On reaching her place of destination several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape-jasmine fell from the envelope, and these words caught her eye:

“To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next a sprig of cape-jasmine, or any white flower you can procure.”

The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely.

It would be needless to pursue the details of this painful case more closely; we hasten therefore to relate its consummation. The time of this occurrence was the month of January, 1861, and Mrs. Hardinge was delivering a course of lectures in Georgia.

## ADVICE FROM SPIRIT FRIENDS.

The day after the receipt of the missive noticed above, Mrs. Hardinge enclosed it with three others from the same source in a letter from herself to the Chief of Police in Boston, in which, omitting the spiritual visitations connected with these letters (which she deemed would not be understood or susceptible of proof), she detailed the other circumstances of their reception, and called upon the Chief, in his official capacity, to use his utmost efforts to discover the writer, with a view to immediate prosecution.

When her package was ready for mailing, and before she could summon a messenger to despatch it, a spirit friend



addressed Mrs. Hardinge, speaking to her in the usual analytical method adopted by her invisible guides, as follows :

What are you going to do with your letters ?

Mrs. H.—You know very well what they are, and why I send them hence.

Spirit—Your fire is low ; the air is chill ! Will you oblige your spirit friends by mending the fire with those papers ?

Mrs. H.—I will not—positively not. You would not aid me to solve the mystery of my tormentor's presence, and now you want me to burn his letters. I refuse *you*, as you have refused *me* the help I sought.

Spirit—Spirit friends are not God, and cannot control events nor yet other spirits than those associated with them in the Divine plan. Will you not save yourself from the commission of a great wrong, and give your package to the flames ? See, now ; they are fading for lack of fuel.

Mrs. H.—Prove to me that I should commit any wrong by sending them where they are directed, and then, but not till then, I will withhold them.

Spirit—We cannot now give you the proof you seek, but in six weeks hence you will obtain it yourself—in sorrow and remorse if you send your package forth ; in perfect satisfaction if you will stay your hand for that period only.

Mrs. H.—I agree to do so, then, *for that period only*. If at the end of six weeks I am not satisfied, I will deliver that package as I design it, and renounce the protection you now assume to exercise over me.

Spirit—We clasp hands on your compact.

#### THE PERSECUTOR FOUND.

Six weeks from that time did not elapse ere Mrs. Hardinge was in Boston, Mass., to fulfil a lecturing engagement.

The day after her arrival she was waited on by a lady who earnestly solicited a private interview. The request granted, a highly interesting and refined widow lady stated in words broken by deep emotion and fast falling tears that herself and her mother (also a widow) had been dependent upon her only brother, who had held a most responsible situation, and up to some sixteen months previous had fulfilled all his public and private duties in the most exemplary manner. The lady (Mrs. C.) added that this dear relative had been to both mother and daughter "the stay of their household, the light of their eyes, the joy of their hearts, beloved and respected by all who knew him." The whole family were Spiritualists, and some sixteen months ago for the first time had attended a course of lectures delivered by Mrs. Hardinge in Boston.

About this time one of those pernicious theorists who attempt to cover the promptings of licentiousness by the gloss of philosophy, teaching the practice of sensuality, under the pretence of seeking "true affinities," (?) informed Mr. G. (as a spiritual communication of high authority) that Mrs. Hardinge, the lecturer, was his spiritual affinity, and that henceforth he must dedicate his life to her. Without presuming to seek an interview with the subject of this baseless revelation, not even daring to inform her of it in the ordinary way of correspondence, the deluded man cherished his fantasy for some time in private, until he worked himself into the belief of its correctness. Then, fearing that he should be spurned with indignation if he openly urged his fancied claim, he proceeded to consult certain magnetizers, and through their promptings, used the really strong powers of clairvoyance which he possessed for the purpose of establishing a spiritual communion with his supposed affinity.

To promote the most favourable conditions for these exercises the infatuated man devoted all his time to magnetic experiments, neglected his business, put himself upon the most abstemious regimen, and distracted his sorrowing relatives by practices corresponding to those of ancient "magicians" or modern "fakirs."

Whether he succeeded in establishing his spiritual freedom by the use of drugs, magical or magnetic practices, the narrator could not say, but she alleged that he now began constantly to declare to his family that he could visit the beloved object of his insane purpose, however distant, whenever or wherever he pleased.

He frequently described to his afflicted relatives the dresses which the lady wore on the occasion of his terrible visits ; also, the persons by whom she was surrounded, and the details of her situation.

Mrs. C. (the sister) had preserved notes of these statements, and when she submitted them to Mrs. Hardinge, the latter could no longer doubt the identity of the brother with the Mr.

G. who had so long tormented her. Not only was the name similar, but the statements themselves proved, in all their details, to be so invariably correct, that no doubt remained of the truth of the man's allegations.

#### THE RESULTS OF THE INFORMATION.

Many convincing evidences were afforded to the family of his remarkable clairvoyant faculty, his unquestionable ability to send his spirit forth from his body, and, under favorable conditions, to exert that power at will. The effects of such practices, however, upon his physical and mental system were disastrous to the last extent. He had grown so weak and debilitated that he could no longer pursue his usual avocations, added to which his mind was fast becoming more and more unbalanced, so that confirmed lunacy might be expected to supervene as the final result.

In this calamitous strait the unhappy mother and sister determined to apply to the innocent and unconscious cause of their misfortune, to solicit aid and counsel in their difficulty ; and then it was that Mrs. Hardinge perceived the disgrace she would have entailed on the respectable family of her infatuated tormentor had she exposed him by putting his letters in the hands of the police ; also how much cause she had to rejoice that she had been withheld from heaping the additional misery of a public prosecution on the heads of the unfortunate women, who were already sufficiently overwhelmed by the existing facts. Every effort was made that could be brought to bear, under the circumstances, to alleviate the distress of the family, and restore the unhappy man to reason ; the results do not belong to history, but the details narrated above are commended to the attention of the reader for the following reasons :

#### THE SIGNIFICANCE OF THE CASE.

First, they form an instructive example of the abuse of occult powers, and prove that the same elements that could be exerted for good, use, and enlightenment, may, when exercised in excess or employed for unholy purposes, be perverted to the disadvantage of others and the injury of their possessor. It can scarcely be supposed that any reasonable minds would deery the power or use of magnetism simply because it was liable to abuse in unprincipled hands, any more than they would forbid the use of steel implements in domestic life because the murderer might employ them to destroy that life.

The second feature of interest to be derived from this case is the ability which it displays for an individual, by an act of volition, to cause the manifestation of the "Double," or, in other words, so to project the spirit from the body that it can travel at will, and make sensible demonstrations of its presence in distant places without damaging the integrity of its connection with the body. In most instances the manifestations of the so-called "Double" appear to be involuntary, and derived from occult causes unknown either to the seers or the individuals seen. But in the case of Mr. G. the power was evoked and controlled by will, proving that where the force exists in the organism it can be used, under suitable conditions, at the pleasure of the operator.

Truly we may conclude this paper with the words of the inspired author of "The Lyric of the Golden Age :"

There is no need of death  
To ope the inner world ;  
The spirit form unfolds  
Unnumbered faculties.  
The dream-life folded lies  
Upon the confines dim  
Of that mysterious realm  
Beyond the earth and grave.

At the second special election of members of the Athenæum Club on Tuesday last (7th inst.), the choice of the Committee fell upon Mr. W. Crookes, F.R.S., the inventor of the radiometer, and well-known for his investigations into the phenomena of Spiritualism.

THE "EVERITT" TESTIMONIAL.—We have the pleasure of acknowledging the receipt of the following contributions :—

	£	s.	d.
F. W. H. Myers ... ..	1	1	0
Earl Bird ... ..	1	1	0
W. F. Adshad ... ..	1	1	0
E. Dawson Rogers ... ..	1	1	0
Morell Theobald ... ..	1	1	0
John Lamont ... ..	1	1	0
Frederick Griffin ... ..	1	1	0
S. C. Hall ... ..	1	0	0
J. P. Turner ... ..	0	10	0

MR. HUDSON'S BENEFIT.—Received £1 from Mr. S. C. Hall.



## OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return Postage.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

Subscriptions for 1882 are now due, and should be forwarded to our Office without delay.

## CLAIRVOYANCE.

It seems very strange to me that many of my friends never see faces or forms in the dark, and yet there was a time when I only saw the faces and forms of those whom I had seen and known. After this I saw the faces and forms of living persons who in a few hours, days, or weeks came into my life, and made my acquaintance. At a time when I only saw those whom I knew, or had known, I thought that I was labouring under hallucination. This idea was met and dispelled in this way.

One day a gentleman called at our office on Broadway, New York, for a physician. No one was within but myself, and I went with him. On the way he said, "I lost a child last week, of measles, and I fear I shall lose the baby, who has the disorder." I found the baby apparently nigh unto death with suppressed measles. I put the sufferer into a wet pack, enveloping the little form in wet calico, and then rolling blankets round it. I held the child on my lap for an hour, and it slept sweetly, though for days and nights it had not slept. At the end of an hour I took it out of the wet pack, and sponged it with cold water; and the measles, which had not before appeared, were out as thick as the flakes in a snow squall. I put a fresh, dry night-gown on the child, directed the mother about the putting on of wet compresses and sponging with cold water, and I said, "If you need me, send to-morrow at midday, and I will come." I left the child, as I thought, quite safe.

The next day at 11 a.m., I was sitting in a large room with four windows. The sun was shining brightly, and I was doing a piece of fine cambric needlework, when there rose before me a little girl, who, though small, gave me the impression of being thirteen years old. She was mature in face, and her dark hair was done in plain bands, like a woman's. Her eyes were black, but the noticeable thing about her was a mole the size of my fingernail. She spoke to me, saying, "I am Mr. Sanford's little girl, up in Thirty-first-street. I died last week. I want you to look at me, and tell my papa that you have seen me, and if he knows that I am his little girl I want to send a message to him. Tell him I say he has a daguerreotype of me, and say I had a little baby brother who died when he was very young."

I looked at the child as earnestly as she could have wished, and from that day to this her features and complexion and the mole on her cheek have been indelibly impressed on my memory. After some minutes she faded from my sight and the bell rang to admit her father, who had come for me. When I was in the carriage I said, "What was the age of the child you lost last week?"

"Thirteen," he said; "though she was small of her age."

"Had she dark hair and eyes, and did she dress her hair in plain bands, like a woman's?"

"Yes."

"Had she a very noticeable dark mole on her cheek, at the top of the cheek bone?"

"Certainly; that mole was most noticeable."

"Had she a baby brother who died in infancy?"

"Yes, before she was two years old."

"Have you a daguerreotype of her?"

He said "Yes," but he added, "Why do you ask all these questions?"

I replied, "One of the mediums has seen your child." I would not have been known as that medium for any price. "If you recognise your child by the description, she wishes to send a message to you."

"I do recognise her, and I want the message."

We had now reached his house. I found the little patient doing as well as possible.

The gentleman said to his wife, "One of the mediums has seen Sarah, and described the mole on her face exactly."

"Every one who saw the child saw the mole first," the wife replied, and then she seemed to freeze over. The husband had said in the carriage that his wife was opposed to Spiritualism, and from that day to this I have never seen or heard from any member of this family. The incident made a powerful impression on my mind. I saw that I was not crazed, or hallucinated, but that clairvoyance was a fact. Whether I or anyone could explain this fact was quite another consideration.

I soon found that facts, information, and instruction were all communicated by visions—what may be included under the general term clairvoyance. The forms and faces of friends, and forms and faces I have never seen, appear before me. Sometimes I may see numbers of persons whom I have never known. I make an acquaintance among these, and gain a friend, an instructor, or a useful helper, exactly as I do with people *in propria persona*. Last summer a lady came into my study dressed in white; and though very translucent, she was by no means transparent. She was so perfectly formed and dressed, that when I afterwards saw her picture I knew it to be the portrait of the person who came to me. She said, "I am one of Mrs. ———'s guides." She then told me facts of much importance relating to my cherished friend. Soon afterwards I visited Mrs. ———. I asked her if she knew that her guide had visited me and I learned that she had told her of the visit, and also what she had said to me. After this she came frequently, and I often knew what happened to my friend as well as if I had been with her.

Information has been given me a great many times by clairvoyance, a Spirit shewing the state or condition of persons in the body, or out of it, by the dress or countenance of the Spirit. Many Spirits do not like to use words. I have had my want of faith rebuked daily, for a long time, by the shabby garments of a Spirit who appeared, and who was a most trustworthy guide. During my opposition to Spiritualism, more than thirty years since, this Spirit constantly appeared with his mouth drawn on one side as if in paralysis, and dressed in shabby, rusty, black garments. After I had seen the girl who belonged "up in Thirty-first-street," and had got faith so that my opposition had ceased, he appeared dressed in white linen with many diamonds. He was radiantly beautiful. Linen was bound upon his breast as a cross, and then it fell in flowing drapery all about him, and I heard these words, "Wear the garment of duty, and it shall fall about you a robe of beauty." It was shewn to me very clearly that he had meant to represent my state to me when he appeared in shabby garments and with his beautiful mouth disfigured as by palsy.

Years since a Spirit used to appear to me constantly, and indicate the state of a patient at a distance. This was done by sad expression, by tears, or by bright and cheerful expression. We do not always remember what an arbitrary and imperfect mode of communication are the words of a spoken or written language. The seer learns by vision, by pictures and gestures, by texture of fabrics, and by colours, much more readily and fully than by words.

Prevision, or prophecy of future events, may be given by clairvoyance. The first seven years of my life as a public teacher of sanitary science were shewn to me in a vision. I saw, as if emblazoned on a sheet that was let down before me, the pulpits that I afterwards occupied, the large audiences that I attracted, and I saw myself in Unitarian pulpits. As I was then an orthodox Quaker, this seemed terribly strange to me; and yet afterwards, I received the thanks of Theodore Parker as one of those who supplied his pulpit when he was in Europe.

On the subject of prevision I have much to say, which I will defer to another opportunity. The connection of prevision and clairvoyance in my case has been intimate, and I know that some Spirits can surely foretell future events.

M. S. G. NICHOLS.



## THE CLAIMS OF SPIRITUALISM TO THE SERIOUS CONSIDERATION OF CHRISTIANS.

The following paper (with the exception of a few passages which were omitted for want of time) was read by Mr. William Theobald, on Monday evening last, in the Lecture Hall of Park Chapel, Crouch End, before the members and friends of the Hornsey Young Men's Society. About 200 persons were present. The paper was followed by an animated debate, which was, at a late hour, adjourned to Monday evening next.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—The subject of Spiritualism in itself is inexhaustible, and when your secretaries suggested my writing about it, it appeared to me like asking a man to write a paper on science, on religion, on universal history, or on things in general; for a very slight knowledge of the subject reveals such innumerable phases that we may well compare it to Jacob's ladder, the first rungs of which being planted on earth, yet in its altitude is lost in the heavens; even so the first steps or manifestations of Spiritualism, although material, lead step by step to the highest spheres of angel life. These few words will at once shew you that to me this is a subject of the deepest import. I also feel that the facts of Spiritualism are now so far established that it behoves those who cannot believe at any rate to suspend their judgment. The form the question takes for discussion this evening is thus stated:—

THAT SPIRITUALISM HAS ESTABLISHED ITS CLAIM UPON CHRISTIANS FOR SERIOUS AND IMPARTIAL CONSIDERATION.

I have purposely put the question in this form to enable many who are not believers to accept my conclusions so far as to be able to vote with me.

It is sometimes asked, Is Spiritualism a religion? To this I unhesitatingly reply, Certainly not; and any attempt to create out of Spiritualism what might become another sect is in my opinion not only ill-advised, but impossible, because the variety of beliefs among Spiritualists is as great as that which exists among any other large body of Christians. But I think all Christians should hail this new opening into the sphere of the supernatural; for I am convinced that a Christian ought to be, and is, stronger and more unassailable in his convictions if he be also a Spiritualist. One of the greatest uses of Spiritualism lies in its power of reconciling religion with science, affording as it does the only *positive* proof we possess of a future life; for all other proofs imply some personal receptivity in those who accept them, and can only be held in connection with conditions affecting the intellectual, moral, or spiritual character; whereas *this* proof is one of positive fact, which can be dealt with like all other facts, and only asks *perception* of its believers. It says, in the words of William Denton, "Come hither, ye sceptics; hear, see, feel, and know that your departed friends *still live*, and because they live receive the assurance that ye shall live also."

With most people their only knowledge or impression of Spiritualism is derived from the newspapers, where even innocent facts are often so stated as to appear ridiculous, if not repulsive. The best phases of Spiritualism are little known outside the family circles in which they exist, but the extent of the interest felt may be estimated by the fact that one scientific man, known to be a believer, has in his possession upwards of 7,000 letters upon the subject, which he has received, and answered, from all parts of the United Kingdom. Belief in the subject, therefore, brings both work and responsibility.

Spirit communications may or may not convey moral or theological teaching, but if they do so they almost invariably teach the absolute loving Fatherhood of God and the restitution of all things: a doctrine which is also taught from many pulpits at the present time, and which teaching, of necessity, implies progress in Spirit-life and the fulfilment or completion, in an after state, of Christ's work begun on earth—the redemption and salvation of every human soul.

I will here give a few facts. Mr. Alfred R. Wallace, the eminent naturalist, in a letter to the *Times* in January, 1873, relates a remarkable proof of Spirit intelligence.

"A lady who had seen nothing of the phenomena asked me and my sister to accompany her to a well-known public medium. We went and had a sitting alone in the bright light of summer's day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelt out. On receiv-

ing an answer in the affirmative the lady pointed successively to the letters of the printed alphabet, while I wrote down those at which the affirmative raps occurred. Neither I nor my sister knew the name wished for, nor even the names of any of her deceased relatives; her own name had not been mentioned; and she had never been near the medium before. The following is exactly what happened, except that I alter the surname (which was a very usual one), having no authority to publish it. The letters I wrote down were of the following kind: Y R N E H N O S P M O H T. After the first three, Y R N, had been taken my friend said: 'This is nonsense; we had better begin again.' Just then her pencil was at E and raps came, when a thought struck me (having read of, but never having witnessed a similar occurrence), and I said, 'Please go on; I think I see what is meant.' When the spelling was finished I handed the paper to her, but she could see no meaning in it until I divided it at the first H, and asked her to read each portion backwards, when to her intense astonishment the name Henry Thompson came out, that of a deceased son, of whom she had wished to hear, correct in every letter. This experience was, and is to my mind," Mr. Wallace writes, "a complete disproof of every explanation yet given of the means by which the names of deceased persons are rapped out." And, Mr. Chairman, I should think that even Dr. Carpenter's "dominant idea" theory can hardly be made to apply to his case.

Another eminent and accomplished man—a man of whom I have heard it stated that he was competent to take any professor's chair in the University of London, to which he belonged—I refer to Professor De Morgan, the great mathematician—saw much of the manifestations soon after they began in England. Mrs. De Morgan was, and is an earnest believer, and an upholder of the healthful influence of Spiritualism. In 1863 she published a book which is well worth reading, entitled "From Matter to Spirit: The Result of Ten Years' Experience in Spirit Manifestations." The professor, although a more cautious inquirer, wrote in the preface to the book: "I am satisfied, by my own senses, of some of the facts; of others I have evidence as good as testimony can give. 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." At page 41 he relates some experiences at his own house. He writes: "On one occasion, after some table rapping experiments extending over about three hours, the company were taking refreshments when a child suddenly called out, 'Will the Spirits who have been here this evening rap together?' The words were no sooner uttered than a perfect hailstorm of raps was heard, crowded into certainly less than two seconds." The professor also relates how his own thoughts were read and spelt out upon the table.

About the year 1865 I myself had a similar experience to that related by Mr. Wallace. Accompanied by a friend, I went to a well-known public medium. Messages were rapped out in the usual manner. After some of them, purporting to be for me, had been given, I asked if I might know from whom they came, when, to my great astonishment, the name of my grandfather was correctly spelt out—Stephen Morell—a Nonconformist minister whose name is probably known to some of our friends here. Messages subsequently came for my friend, and a name was given to him as that of the Spirit communicating: not only so, but his own name was spelt out correctly, viz., George Conrad Cooke. On our way home, I inquired if he knew the name that had been given. He replied very earnestly and very seriously, being evidently deeply impressed, "Yes, Theobald; and I do not believe there is a person in England who knows of my connection with the name." It turned out to be that of a lady to whom he had been engaged to be married, but who was then dead.

My sister, who is well-known among Spiritualists as a writing medium—many of her communications having been published under the *nom de plume* of F. J. T.,—has supplied me with one of her own very remarkable experiences. In 1869, when in Paris, she writes: "I was one Sunday suddenly impelled to write, when I received a message for Mrs. De Morgan which was sent to that lady in England, the letter arriving on Tuesday. On the Monday, it appears, Mrs. De Morgan had had a vision of her



deceased children during which she held a long and most interesting conversation with them upon various Spiritual topics. At the close she said: 'How can I be sure that all this has not been a dream? can you give me some test or proof that I have really and truly been conversing with you?' They replied, 'We will; by to-morrow's post you will receive a letter from F. J. T., in which is a message we wrote for you, through her hand, on Sunday, in Paris.' On the Tuesday, as I have already stated, my sister's letter arrived.

I give another case of my sister's experience. One evening in 1865 she was reading alone when she became aware of the presence of a young Spirit friend, who told her by the Spirit voice to write directly to her (the Spirit's) mother to tell her that her sons were nearing home, that "the young men were quite well, and would very soon be with her." My sister, looking upon this as utterly false, believing the young men referred to were in the West Indies, and, moreover, that one of them was in a hopeless consumption, resisted the Spirit voice, and refused to receive the message by writing. The Spirit, however, persisted so strongly for many hours that my sister at length took her pencil and received a long and beautiful message, repeating all the Spirit voice had told her, but in different language. The message was then sent to the lady referred to, my sister explaining what had happened and stating that of course it could not be true. By return of post the lady replied: "On Wednesday evening between seven and eight" (exactly the time the Spirit came to my sister), "I was thinking much of my boys, and said to my Spirit child, 'Do if you can go and see how your brothers are, then go and tell F——, so that I may have a message.'" On the following Saturday, three days later, the young men unexpectedly arrived home, both quite restored to health. The lady above referred to is well-known in the literary world, and many such cases are daily occurring among Spiritualists.

Amongst the earliest public mediums were the Davenport Brothers, whose performances are so well-known that I need make no detailed reference to them. I will only remind you of the so-called exposure (!) of their tricks. On one occasion a rude rush was made upon them and their cabinet was broken to pieces. The papers next morning spoke of the exposure of the Davenport Brothers, but omitted to state that none of the expected machinery was discovered, and wherein the *exposure* consisted I never could see. That, Mr. Chairman, is a fair sample of many other "exposures" of Spiritualism. In this place two years ago a so-called exposure was made by a gentleman I believe to be now present. The lecturer seemed to think because he performed, after elaborate preparation and with plentiful machinery and apparatus, conjuring tricks and feats similar to those done by Spirits through mediums, that he had proved the imposture of the latter manifestations. Clearly all so-called exposures which depend upon machinery are in reality confirmations of Spiritual causation, if the same phenomena are produced without machinery. In the *Daily News* and other papers a few months ago there appeared an advertisement wherein is a challenge by Mr. John Fowler, of Sefton Park, Liverpool, to Mr. Stuart Cumberland, a gentleman who professes to expose Spiritualism in a similar way to that in which our friend did here: and the offer is equally open to our friend. It is an offer to give £500 each to two charities—and he has now added to his offer a further sum of £1,000, to be paid to Mr. Stuart Cumberland himself—if that gentleman, or our friend, produces in the light, before a committee to be agreed upon, and under the same conditions, the same phenomena which are produced in the light by the aid of Spirit mediums. It is hardly necessary to say this challenge has not been accepted.

Sir David Brewster was one of the by no means friendly inquirers into Spiritualism through the mediumship of Mr. Home. Sir David's own report of what he saw was a matter of dispute during his lifetime, as he denied the version given by the gentleman to whom it was stated the admissions were made. After Sir David's death, however, Mrs. Gordon, his daughter, in the biography which she wrote, makes the following extract from her father's diary for June, 1865. He wrote: "The most unaccountable rappings were produced in various parts of the table, and the table actually rose from the ground when no hand was upon it. A larger table was produced, and exhibited similar movements."

Again he wrote: "A small hand bell was laid down with its mouth upon the carpet, and after lying for some time it actually rung when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over

to me and placed itself in my hand. It did the same to Lord Brougham."

I will now refer to the Spiritualism of the Bible. Anti-Spiritualists have no difficulty in remembering and quoting some references which warn us against the evils of Spiritualism. They overlook, however, the many cases where mediumship is spoken of as a blessing and a thing to be desired. In giving a few of what I consider to be references to Spiritualism in the Bible, let me say that I cannot ask *you* to assent to my interpretation in all cases. All I contend for is, first, that these passages are not inconsistent with Spiritualism; second, that the meaning and application becomes larger and clearer, *more literal*, if they are read in the light of Modern Spiritualism; third, that if Spiritualism is denied a certain amount of obscurity or vagueness and inconsequence rests upon some of them; fourth, that while I find Spiritualism in these passages I do not therefore deny the truth of that which other Christians find. Therefore, without wishing to raise controversial points, let me be permitted to bring forward what I regard as scriptural evidence bearing on my subject.

Joel says: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

You will remember that the child Samuel's mediumship, as we should term it, was hailed with delight by the good Eli, for it is stated that there had been "no open vision" of late.

Solomon says: "Where there is no vision the people perish."

We find Ezekiel was lifted up by Spirit power in the same way as mediums are now elevated.

Before and after the Resurrection we read that Christ bestowed upon His disciples different "spiritual gifts." This surely is a convincing proof that it is desirable to possess them, and He says: "These signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

And again—a very remarkable passage.—Jesus says: "Verily I say unto you, he that believeth *on me* the works that I do he shall do also, and greater works than these shall he do."

Paul's Epistles have many direct references to spiritual gifts and warnings against evil Spirits. To the Romans he says: "I long to see you, that I may impart unto you some *spiritual gift*."

To the Corinthians he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." And again: "Now there are diversities of gifts but the same Spirit." There can be no doubt in this case, at any rate, what is meant by gifts, for he enumerates some of them, and they are the same as are now experienced by many Spiritualists of the present day—such as "the gift of healing," "the working of miracles," "prophecy," "discerning of Spirits," "divers tongues."

The whole of the 12th chapter of the 1st Corinthians is a very remarkable one, as also is the 14th, and they have new freshness and meaning in the light of present experiences; but perhaps the most striking reference to Spiritualism is where John says, "Believe not every Spirit, but, prove the Spirits whether they are of God," which certainly implies that all Spirits are not bad and that some *are* of God.

These few illustrations from Scripture I have gathered from a great many more given in a little pamphlet written by my sister, entitled—"Spiritualism in the Bible compared with Modern Spiritualism." I recommend it to inquirers.

In the light of Modern Spiritualism, old superstitions which caused shuddering or terror in many persons, especially in children and ignorant people, are so explained that dread and horror vanish, and the facts remain without the emotion which was attached to them. That which was before awful and unnatural becomes an ordinary experience in daily life, and instead of depressing tends to elevate the character by the knowledge thus revealed of the constant intercommunion between the two worlds. Hauntings and apparitions are understood, and can be dealt with intelligently, by Spiritualists, and by few if any other people; for as all knowledge is power, so this knowledge shews its power by banishing the evil dreams and nervous agitation which possess those who are ignorant or only half instructed. Some people shew their belief *only* by their alarms; their terror testifies to a faith which, as it "believes and trembles," we have a right to say is not angelic but diabolic.



If terror ceases while faith remains there is *some* presumption that the mental and moral attitude is changed, and that the belief which no longer trembles comes, not from devils, but from God and His angels.

If the truth be established that Spirits can communicate, it must be admitted, at any rate as probable, that they will tell us much relative to their own condition. This, we Spiritualists affirm, they have done in thousands of cases, and with such general agreement in their accounts as to establish the greatest probability of the truth of their reports. And here—happily—we come in direct conflict with some of the old theological teachings of the Churches. But as Mr. Farmer says in his invaluable little book, entitled, "A New Basis of Belief in Immortality," "There is no need for alarm—whatever of truth there is in popular theology *will stand*. It is not the good and true we, as Spiritualists, wish to eliminate, but the untrue and the false which the Church has incorporated as part and parcel of its charter." We Spiritualists are taught that Spirit-life is progressive; that man's fate at death is *not* fixed eternally; that the body, being but the clothing of the spirit, its removal at death in no way alters the Spirit, which is still trained, but under better conditions than on earth, much of the falsity, feebleness, and imperfections inseparable from earth-life being removed. Did time permit, I should be glad to read to you some of the beautiful descriptions of Spirit-life given by the writing mediumship of my sister. As I have already stated, mediums in all parts of the world, notwithstanding that they may have been brought up under very various influences, receive corresponding teachings upon this subject, and so far corroborate each other's communications. The unnatural and unattractive heaven of our childhood's teaching, as a perpetual sabbath of psalm singing, and the repulsive, earth-grown phantom of a material hell, where the fire is not that of discipline and purification, as every Divinely-kindled flame must be, but of penal sufferings and torment—actual torment!—this grim phantom is exorcised. Hell is not denied: it is explained and interpreted; and not only reconciled with the infinite love of our heavenly Father, but it is displayed as an essential manifestation of that love, and as a necessary process in the restoration of a fallen Spirit. Spiritualism teaches us that all nature and all life are symbolic; that the fire which purifies represents, though very feebly, the spiritual force which the Apostle Paul says, "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." For it is written, "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death."

The shocking and God-dishonouring dogmas of perpetual sin and absolute despair, in the midst of eternal torments inflicted through countless ages, and witnessed by a passionless, unrelenting, unforgiving God, because of a mistaken creed held upon this earth through a life of perhaps a score years or less,—I say such doctrines as these have undoubtedly been the groundwork of, and reason—I had almost said justification—for that scepticism which Spiritualism is now destined to uproot, and replace with childlike belief in God's goodness and mercy—a belief far deeper than words, and contradicted by no creed. Christ's religion has been so long encrusted and overgrown with this hideous and false theology that the beautiful, pure teaching of Jesus in His life, death, and resurrection has become scarcely recognisable. Adopting the words of Mr. Lynch, in his "Songs Controversial," we say:—

"Ecclesiastics, spider-like,  
On Jesus Christ, the Door,  
Have spun their cobwebs fine until  
They've darkly closed Him o'er:  
They catch the souls that come to Him,  
They seize them for a prey;  
O blessed hour, O happy man,  
That sweeps their webs away.  
And webs that any man may break  
May many men repel,  
And why should Heaven's door look as dark  
As if it led to Hell?  
Perhaps this new Theology  
Has come to do no more  
Than sweep the cobwebs all away  
From Jesus Christ, the Door."

My friends, the value of Spiritualism as an answer to Materialism cannot be overrated. Perhaps there may be no one

here present who ever experienced a doubt as to the fact of there being a future state, but there are nevertheless many—far more than is generally believed—who find it difficult to feel that certainty which you and I may have always felt. Spiritualism is the missing link which such men need. It is *the one* scientific proof of a future life that has been given to us, and possesses the only power which can reach the innumerable class of serious and earnest thinkers who are altogether outside the religious world so-called and who give no response to its arguments as now presented. I will here give a few examples of the value of Spiritualism in influencing Materialists, and in this I shall feel that I am doing much to establish the thesis which I ask you to affirm this evening and to shew the inestimable value of Spiritualism as an aid to Christianity.

The case of Dr. Elliotson is well-known. He was a confirmed sceptic, and in 1854 wrote in the *Zoist* respecting Spiritualism, "Anything approaching to this imposture in impious audacity we have never witnessed. We have felt it an imperative duty boldly to raise our voice in condemnation of this vile imposture." In 1864—ten years later—he having in the meantime investigated the subject—I believe at the house of Mrs. Milner Gibson,—in order to expose its fallacy, a friend thus testifies to the change in Dr. Elliotson's opinions. Calling one day, this friend inquired if Dr. Elliotson had read some book just then published. Raising his arm from a large Bible upon which it had rested, he replied, "No! I have no time to read any book but this. I have lost too much time already. A proper understanding of this sacred volume will be more than I can accomplish in the few years yet remaining to me." On taking leave of this friend he said: "You may tell the world that I deeply regret my folly in so long resisting the truth. When I leave this earth I shall die a Christian, and you may say that I owe my conversion to Spiritualism." These facts were published to the world by the friend referred to before Dr. Elliotson's death.

Another case is that of Mr. S. C. Hall, who stated publicly—and he has now published the fact—that until he was a Spiritualist he was not a Christian: that he did not admit, even to his own wife, the doubts he had because of the pain it would have occasioned her. He could not accept the Bible as a true revelation, chiefly on account of the miracles. And this is the case with many. Spiritualism entirely removed this difficulty for him, and he said, "Now I never go to bed or rise in the morning without praying to God and reading my Bible."

In the next case I cannot give the name of the person referred to, but for the truth of the narrative I can myself vouch. A lady, having read the celebrated *Cornhill* article written by Robert Bell, from sheer curiosity took a pencil to try for the so-called Spirit-writing, upon which her hand at once moved and wrote involuntarily a message purporting to be from a deceased uncle. Up to this time she had no belief whatever in a future state, but from that time her mediumship developed, and through the teachings thus received she became an earnest Christian woman.

Again, a lady calling upon my sister casually, took up a pamphlet from the table which brought up the subject of Spiritualism, when she unhesitatingly avowed her utter disbelief in a future state. This led to much talk, followed by many visits (although up to that time they had been strangers). At one of these visits my sister received, through her writing mediumship, a communication which the lady at once accepted as from her deceased father. She became greatly interested in the subject and is now herself, and has been for many years, a wonderful medium. This I consider a great advance upon her former state, and full of hope for the future. This lady is well-known in the literary world: I cannot give her name, however, as I have no permission to do so.

In a paper which is intended to establish the claim of Spiritualism for investigation it may not be out of place to say a few words as to the manner in which investigation should be made. Upon this subject my first word would be one of caution; for like religion itself the good and the evil are so closely intertwined that they are not always distinguishable and one may easily be led astray. I would say first, Do not be in a hurry to see something until you have read much, and thus become familiar with the subject. There is a little book, to which I have already referred, entitled "A New Basis of Belief in Immortality," by Mr. Farmer, and Canon Wilberforce, at the recent Church Congress, without endorsing all its contents, recommended it for perusal. I think so highly of it that I have procured a supply and shall be glad to give a copy to any friend present this evening who desires further information upon this



important question of Spiritualism. Anyone wishing to be well informed upon the subject should take in the weekly paper called "LIGHT." It is conducted in a Christian spirit by thoroughly reliable men. Then the British National Association of Spiritualists is open to visitors and inquirers, and has a most valuable library to which it is easy to obtain access.

If you obtain admission to a séance, go as an inquirer, and do not dictate what tests should be given. The very test you want may be impossible in your case. If the séance turns out a failure do not be discouraged or even surprised. Conjurers do not fail; true mediums often do. It is quite useless, however, commencing the investigation of either this or any other subject in the frame of mind Dr. Carpenter was in when he said, "What will only take place in a dark séance, or when hidden under a table, we do not feel called upon to treat as anything else than a piece either of jugglery or of self-deception." Men in that frame of mind would never have discovered photography. He who would ascertain truth must do so unshackled by any arbitrary conditions whatever, and then only will he find it. It is not, however, the so-called physical manifestations I care for, but, as Mr. Wallace has said, "I prefer to rest the claims of Spiritualism on its moral uses. I would point to the thousands it has convinced of the reality of another world; to the many it has led to devote their lives to works of philanthropy; to the eloquence of the poetry it has given us; and to the grand doctrine of an eternal progressive future state which it teaches."

If numbers are to be considered, Spiritualism already numbers its believers by tens and hundreds of thousands, including many whose opinions are worthy of the greatest respect, a remark which certainly applies to Mr. Crookes, Lord Rayleigh, and Mr. Varley, each of whom are Fellows of the Royal Society; Professor Barrett, Anthony Trollope, Nassau Senior, the late Lords Lytton and Lyndhurst, Archbishop Whately, Dr. Chambers, Presidents Lincoln and Thiers, the late Emperors of Russia and France. Such names as these should certainly be sufficient to protect the subject from the ridicule it has even recently received here amongst ourselves, and against which I enter an earnest protest.

I will conclude, my friends, with the words of Mr. Farmer: "Much that I have written will be new and strange to many. To such I would say: Judge not hastily or harshly, nor jump to rash conclusions, but read carefully and weigh well. If this counsel or work be of men it will come to nought; but if it be of God, ye cannot overthrow it."

#### LINKS WITH HEAVEN.

Our God in Heaven, from that holy place  
To each of us an angel guide has given;  
But mothers of dead children have more grace,  
For they give angels to their God and Heaven!  
How can a mother's heart feel cold or weary,  
Knowing her dearer self safe, happy, warm?  
How can she feel her road too dark and dreary,  
Who knows her treasure sheltered from the storm?  
How can she sin? Our hearts may be unheeding,  
Our God forgot, our holy Saints defied—  
How can a mother hear her dead child pleading  
And thrust those little helpless hands aside?—  
Those little hands stretched down to draw her ever  
Nearer to God by mother's love! We all  
Are blind and weak; yet surely she can never  
With such a stake in Heaven fail or fall.  
She knows that when the mighty angels raise  
Chorus in Heaven, one little silver tone  
Is hers for ever—that one little praise,  
One little happy voice, is all her own.  
We may not see her sacred crown of honour;  
But all the angels, flitting to and fro,  
Pause, smiling as they pass; they look upon her  
As mother of an angel whom they know;  
One whom they left nestled at Mary's feet—  
The children's place in Heaven—who softly sings  
A little chant to please them, slow and sweet,  
And smiling strokes their little folded wings;  
Or gives them her white lilies or her heads  
To play with; yet in spite of flower or song  
They often lift a wistful look that pleads,  
To ask her why their mother stays so long?  
Then our dear Queen makes answer, "They may call  
Her very soon." Meanwhile they are beguiled  
To wait and listen while she tells them all  
A story of her Jesus as a child.  
All Saints in Heaven may pray with earnest prayer,  
And pity for their weak and erring brothers,  
Yet there is prayer in Heaven more mighty still—  
The little children pleading for their mothers!

ADELAIDE PROCTOR.

#### ADVICE TO INQUIRERS.

##### The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.



## THE CONSTITUTION OF MAN.

There is, generally, so much misapprehension as to the *modus operandi* of the soul's progress, and consequently, so much warm contention between two sections of Spiritualists on the question, that I am moved, contrary to my custom, to write for public reading a brief recapitulation of the ancient and true doctrine on this important subject.

This doctrine I first received, not from any extraneous or obsessing "spirit" or "control," but from the divine and interior Spirit, concerning whom something will be said in this paper. Subsequently, I discovered that the revelation thus made to me was not new, but was contained and formulated in the Hebrew Kabbala, in Hindu philosophy, and not less clearly in the mysteries of Egypt and of Greece.

Man is a two-fold being, comprising in himself a celestial and terrestrial personality. The inner person—the celestial—is dual, and this duality is composed of Soul and Spirit. The outer personality is also dual, and is terrestrial and evanescent. Its component parts are Body and astral Shade. In the Kabbala the three first of these constituent elements of man are named, from within outwards—Jechidah (or Chochmah), Neschamah, and Ruach—the *anima bruta*—of which last, the outer portion, or shade, is termed Nephesh.

The four constituent elements of human nature reappear under many symbols throughout all sacred scriptures. In Genesis, they are first allegorised as Four Rivers, whose names, to an initiate, are sufficiently significative, and in Ezechiel and the Apocalypse they are figured as the Four Faces of the Living Creature; of which faces that of the eagle represents the Spirit (Jechidah); that of the angel or woman, the soul (Neschamah); that of the lion, the astral or mundane spirit (Ruach and Nephesh); and that of the ox, the body.

In the Egyptian and Greek Mysteries, these four characters were the Personæ or Masks of the Sacred Drama represented in the cavern temples where the rites of initiation were performed. This sacred drama, it need hardly be said, formed the pattern and prototype of the mystery play of early Christian times, which, so late as the seventeenth century, was still continued in Catholic countries. These sacred plays whether "pagan" or Christian were represented in pantomime, that is, by gesture only, and they took place at the festival of the Sun's Birth, whether as Mithras, Bacchus, or Christ. They are still continued in our day, vulgarised as Christmas pantomime, but preserving, nevertheless, with marvellous exactness, every detail and every accessory of their sacred original.

Their four characters are familiar to us as Harlequin (the Spirit); Columbine (the soul)—these two representing the celestial duality; Clown (the mundane spirit); and Pantaloon (the body)—these two last representing the outer or terrestrial dualism.

Harlequin, like his ancient prototype, is always masked, and supposed therefore to be invisible and nameless. He wears a glittering dress of many hues, typical of the heavenly Bow, or seven Divine Spirits and their several Tinctures. He carries a bâton or rod, the well-known Jod of sacred Myths, the symbol of Divine will and power. With this rod he accomplishes any transformation he desires. By striking objects with it he converts their appearances, and removes or displaces them. The wills of persons with whom he comes in contact are amenable to its control, and at the desire of its owner they acquire new perceptions or lose their senses. Harlequin's spouse, Columba—the dove, or human soul—is his inseparable companion. She is beautiful, ærial, and obedient to all his directions, but, unless with the rod of her spouse, she can herself work no wonders. He is the shining One, the all-pervading, the all-powerful; she is his faithful and lovely counterpart, Divine only in being his.

The astral or mundane spirit is represented by the Clown, whose characteristics are, unlike those of the celestial pair, of a wholly material order. He is adroit, cunning, worldly-wise, and humorous. There is nothing spiritual or Divine about him; he has no power of transmutation, and all his machinations are adapted to low or gross objects. In short, he is the faithful presentation of the earthly mind. His proper colour is red, as is that of the lion, whose part he fills. This personage controls and directs his inseparable companion, the Pantaloon or body, who is always appropriately represented as a decrepid, foolish, weak creature, with no power or foresight of any kind. The body is, in fact, a mere slave, the sport of the earthly mind, or intellect, and an object of contempt to the two celestial characters. The body, under the mask of Pantaloon, is shewn to be but a feeble

entity, supported by a stick, infirm, despicable, and continually buffeted. He is the fool of the play; as Clown, or the mundane spirit, its jester and trickster.

The pantomime, of which these four characters are the personæ, opens with some mystic prologue or allegory, of which Harlequin and Columbine, the Divine Spirit and soul, are hero and heroine. Usually, they are presented as prince and princess, whose faithful and mutual love excites the rage and jealousy of the infernal deities, or "bad fairies." Their ordeals—which are none other than the Trials of the Mysteries—form the action of the drama, and their final union and eternal happiness, which are consummated in the "transformation scene," set forth the supreme object of all religious discipline and doctrine, the Marriage of the Spirit and the Bride, which constitutes the final act of the mystery-play known as the Apocalypse of the Diviner.

Of course, the whole action of the pantomime is, from beginning to end, astronomical, and depicts the course of the sun through the twelve zodiacal houses. Hence it was, and still is, represented only at Christmas-tide, when the solar course begins. Twelve is the solar or male number, as thirteen is that of the lunar or female cycle. In the "Tarot" of Egyptian origin, the sacred number was the latter, as being that of Isis, the goddess of the Egyptian Mysteries. This "Tarot" survives among us in the familiar game of playing-cards, as M. Vaillant and Eliphas Lévi have clearly demonstrated.\* The "Tarot" is composed of four suits, two of which are red, and two black. The two red represent the Celestial dualism; the two black, the Terrestrial. Of these, the Diamond, or stone of the Apocalypse, is the Spirit, or Holy Ghost of the human Microcosm; the essentially pure and shining One. The heart is the soul, the seat of aspiration, love, and desire; the feminine element of the human kingdom. The sword (or spade-head) is the earthly mind, incisive and relentless, like its Kabbalistic symbol, the lion. Hard as iron and sharp as a blade, the human intellect analyses, delves, penetrates and attacks. Lastly, the Club is the body, a figure which, like that of the ox, conveys an idea of physical attributes related to the earth only.

Of these four suits there are three "Court" cards, which, in their proper order, are Queen, King, and Knave. Modern usage has inverted the sequence of the two first. The Queen is Columba, the soul; the King is the Astral Lion, or mind; the Knave is the body. But of all these, the chief, at once Alpha and Omega of the whole series, is the Ace or Unit; the primordial Spirit. This Unit takes all "tricks," and controls alike Queen, King, and Knave. He is the First of numbers, and the Last, whose will is paramount and whose supremacy is absolute.

The series of each suit is twelve, corresponding to the Twelve Zodiacal Signs and the Labours of Hercules, the solar hero. In mystic language these twelve numbers represent the Twelve Degrees of Regeneration, of which the crown and completion is the Thirteenth Act of the Soul, that is, the Marriage of the Son of God. Hence thirteen, represented by the Ace, is the perfect number, and the marriage supper is therefore celebrated by thirteen personages, viz., Christ and the Twelve Apostles.

The Unit or Ace is, in Greek, spoken of as the Nous. This word, as Bryant demonstrates, is identical in meaning with the name Noë or Noah, the architect of the Ark or Microcosm. Noë's three sons, Sem, Japheth, and Cham, are the representatives respectively of soul, mind, and body. Of these three the most blessed and the worthiest is Sem, the soul, the lord of the East and progenitor of the chosen race. Japheth, as the mind, is appropriately the father of the European nations, pre-eminent in intellectual civilisation and inventive art; while to Cham, or the body, is assigned the parentage of the lowest races of humanity. "Cursed is Chanaan," says the oracle, "a servant of servants shall he be." Here we have a repetition of the anathema pronounced on the old Adam, whom, in fact, Cham symbolises. The body, mere perishable dust and earth, is the servant alike of Spirit, soul, and mind. His father and his brothers dominate, control, and subjugate him. The story of the crime by which Cham, or the body, brought this curse upon himself, is another rendering of the Edenic allegory, and refers to the materialisation of the holy mysteries, or in other words, to the sin of idolatry. The secrets of the Divine Spirit, Noah or Nous, are profaned by a materialising and earthly-minded priesthood, and thereby rendered gross and ridiculous,—subjects of criticism and mockery. Spiritual truths are wrested to physical meanings, and that which belongs only to the celestial is idolatrously

\* (Note.) The original "Tarot," according to some authorities, was composed of fifty-six leaves or "cards" the additional four being the cavaliers or horsemen. These horsemen represent the Nephesh, intermediate between the "King" and the "Knave," which element is usually included in the sign of the "King."



represented as pertaining to the body, and to things phenomenal and terrestrial. To this Cham or Chanaan, the Club, or emblem of earthly generation, was in Egyptian symbolism appropriated.

Now, of the two Dualisms of the human kingdom, one is transmigratory, the other is not. The body and astral element of man are renewed at every successive birth, and at every death they pass away, the body into dust, the astral mind, according to its deserts, to the "Summer Land," or to the shades of gloomy Tartarus. The "Summer Land" is known to mystics as the Lower Eden. There, after death, abides the Ruach, or mundane spirit of the good man, retaining all the memories and affections of his one life. Thence he comes to the circle of his still incarnate friends, gives evidence of his identity, embraces and caresses his dear ones, and relates to them the beauties and blessedness of the astral light in which his home is made, and out of which he has created gardens, palaces, flowing streams, and moving forms. This mundane spirit is a personal entity, and, in fact, is the external Ego of the man; the "I" and "Me" of the character whose family name he still bears.

But the essential germ of the Microcosm, the Divine dual particle of soul and Spirit, very rarely returns to earth in such fashion. It is only on solemn occasions and for special purposes, so rare as to be events, that such return is permitted. This celestial pair constitute the transmigratory fire, whose light composes the Hindu "Karma." This celestial duad it is that represents the Spiritual personality of the man, a state or being as opposed to an entity, the sum-total of what the man is, as opposed to what he seems. This essence, immortal and progressive in its nature, because at once Divine and human, passes on and re-animates new forms. The name of this interior Ego is not that of the Ruach, who responds to the "Christian" or family appellatives of earth; its name is known only to God. It passes on from form to form, and from avatar to avatar until it attains Nirvana. The circumstances and conditions of a re-birth represent, therefore, as the Bhagvat-Gita tells us, the Karma of the preceding existence.

Nirvana is the annihilation of the exterior personality, and the apotheosis of the interior personality. Thus it is true that existence is an evil, nay, is the supreme evil, to escape from which is the continual aim and aspiration of the saint, and the extinction of which is found only and finally in the bosom of God.

When, therefore, a man says, as the non Re-Incarnationists are fond of saying, "I do not like the idea of a succession of births," or "I do not wish to return," or "I will not return voluntarily," it is the external self that speaks, the Ego of the Ruach. Let him be content, he will *not* return. He will go to the "Summer Land," to the Elysian Fields—the lower Eden.

But his interior Ego, his Divine particle, if ever it is to attain beatitude, will obey the Divine Will, and continue the course of its existences, whether few or many, until the final Marriage of Spirit and Soul. This act consummated, it becomes thereby purified from existence, and enters upon the condition of absolute being.

In this brief exposition, I have purposely avoided all direct references to holy writings, whether Hebrew, Hindu, or other, in order not to encumber my statement with citations.

ANNA KINGSFORD, M.D.

P.S.—Since the above exposition was read by me in my private circle, a friend has sent me a copy of the *Theosophist* for October, 1881, which I had not previously seen. It contains, under the heading "Fragments of Occult Truth," the substance of the teaching of which I am myself the recipient from a wholly independent and interior source. In the spelling of the Biblical names, I follow the Catholic version of the Scriptures.—A.K.

A CURE BY EARTHQUAKE.—The *Nouveliste*, of Lyons, recently recorded an interesting case in connection with a shock of earthquake felt there. The daughter of an official of the city, Mlle. G. D., who had for a considerable time been semi-paralysed and dumb in consequence of a sudden fright, experienced, on feeling the shock of earthquake, a great agitation of the nervous system, on recovering from which it was found that the use of her limbs and of her vocal organs was restored.—*Journal du Magnetisme*.

MR. J. J. MORSE'S APPOINTMENTS.—NOTTINGHAM, March 19; CARDIFF, March 26; BELPER, April 2; FALMOUTH, April 16 and 17; LONDON, April 23 and 30.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

## OBJECTIONS TO RE-INCARNATION.

Not having been able to attend the recent discussion on Re-Incarnation as reported in "LIGHT," I will ask permission to reply now in the negative, although I consider that Tien-Sien-Tie has already answered wisely.

In "LIGHT," March 26th, 1881, I attempted in a *humorous* vein to refute the doctrine of Re-Incarnation because at that time I could only see the comical side of the question, but a year's further experience of the views held by Re-Incarnationists has convinced me that they are held by a few Britons with intense conviction, and that therefore a reply, if attempted, should be made after looking the question steadily in the face.

The arguments recently urged in favour of Re-Incarnation are as follow:—

1. It is a doctrine in harmony with the Darwinian doctrine of animal evolution.
2. It is a doctrine which has been held in various forms by a few of the greatest minds of antiquity, and has been held by many millions of Buddhists for 2,400 years.
3. Re-Incarnation is essential to full justice to man on earth.
4. The vague reminiscences so many seem to experience of a former existence go to prove the doctrine true.

Let us examine into these propositions in detail.

1. Darwin does not assert that the doctrine of evolution can be proved; he only submits a philosophy on the subject, and he admits that since the appearance of man on this earth there is no evidence that any new species of animal has appeared. He would also admit that no ape during the last ten thousand years has made the slightest step towards manhood. But Darwin shews, as every breeder of animals knows, that by selection and the survival of the fittest, animals can be produced in certain varieties and with increased size, strength, and beauty, by the ordinary laws of generation.

So it is with man. There is no evidence whatever that he is a development from an ape-like animal, for although there is a fearful resemblance between the lowest savage and the highest ape, there yet remains the *missing link* and the fundamental distinction that the cerebrum of the lowest adult idiot is larger than the cerebrum of the largest and most intelligent ape.

So likewise there is not one single fact demonstrating the truth of progression by Re-Incarnation; but there remain many facts to prove that the most brutal savage may, by culture, by intermarriage, and by physical, moral, intellectual, and religious education, rise in successive generations to the highest human type; and it is not asserting too much to add that this highest generally known human type might, by a theosophic training and guidance, rise in the third generation to a demigod. Thus it appears that the doctrine of Re-Incarnation can receive no support from the hypothetical philosophy of evolution, but that it is so far refuted by the facts of the law of development by *natural* generation.

2. It is admitted that some of the greatest minds of antiquity held in various forms the doctrine of Re-Incarnation, and that hundreds of millions of Buddhists have held it for 2,400 years. But these same great minds of antiquity held doctrines now condemned as abominable, such as the justification of slavery, polygamy, the communion of wives, and the exposing to destruction of sickly children.

That millions of Orientalists should for thousands of years hold by any fixed doctrine is only in harmony with the stereotyped nature of the oriental mind, as, for instance, with the Hindu in the terrible misery of caste, and as with the Chinese in the hideous crushing of the female foot.

Further, thousands of millions of educated human beings for thousands of years believed that the sun went round the earth; and if it is replied that this was false reasoning from deceptive premises, I would reply that the doctrine of Re-Incarnation has neither reason nor premises of any kind to stand on.

3. Re-Incarnation is said to be essential to justice; for that one man should be born beautiful, strong, good, and happy, and another should be born, without his consent, ugly, weak, bad, and miserable, is most unjust, and therefore he must be re-incarnated again and again in order that he may obtain amendment and compensation.

But it is evidently impossible to obtain this so called complete justice by any number of re-incarnations, for there must always remain a differentiation. All cannot be re-incarnated as kings, or philosophers, or grand poets, or men of genius, nor could all have the advantages of the first Adam, or of Methuselah, who lived for about one thousand years; and if all cannot be exactly alike in goodness, greatness, and happiness, then there must for ever remain a residuum of incomplete justice.



It is further said that the death of little children is an injustice unless they are re-incarnated and thus acquire a full share of human experience.

But on the other hand, if little children who thus die young pass into the care of angels, as Swedenborg says, and are educated by them, and being untainted by human impurity and sin, are thus developed into the *highest* angels, then if there be any injustice it is not to those who die in infancy, but to those who survive them, for—

“The good die first,  
But they whose hearts are dry as summer dust  
Burn to the socket.”

4. The vague reminiscences so many seem to experience of a former existence are easily explained.

These reminiscences are only the vague remembrance of things, or people, or ideas we meet with in deep sleep, when the soul, passing into the Spirit-world, sees and knows the hidden secrets of the world. This is the explanation which I have always held, and recently I found that it was the explanation given by Swedenborg.

The chief arguments against Re-Incarnation are to my mind as follow :—

1. From the beginning of the world to the present hour, not one single fact has been offered in confirmation. Were it a fact, thousands of proofs would have been given, just as there are thousands of proofs to the contrary, as in the facts of un-re-incarnated Spirits in haunted houses.

2. It is contrary to the teaching of Jesus Christ, whom all admit to have been, whatever else he was, the wisest, and best, and greatest being this world has seen.

3. It is contrary to the teachings of the greatest Christian seer and Theosophist, Jacob Böhme, and to all Christian Theosophy.

4. It is contrary to the teachings of the greatest Christian expositor, and, in Spiritual matters, most experienced of human beings—Emmanuel Swedenborg.

5. No great Christian seer has ever believed in it.

6. It breaks up, mixes, and confounds all personality and individuality.

7. Its tendency is to draw the soul of man from the contemplation of God, and to fix it on this earth, and so far it has an irreligious and uninspiring, a material and an animal tendency.

The only text which the Re-Incarnationists quote with any show of effect is John ix.1, “Did this man or his parents sin that he was born blind?” Now the doctrine of Re-Incarnation, according to Dr. Ginsburg, was held by some Jews living in the age of Christ, and those who put the above question may have been of these; but when it is argued that because Jesus did not rebuke the implied doctrine, he thereby may be said to have sanctioned it, the argument will not hold, for the reply of Jesus, “Neither did this man sin nor his parents, but that the works of God should be made manifest in him,” indirectly refutes the doctrine.

The doctrine is that the human form taken, is in accordance with the life led in the previous incarnation. If so, this man born blind had committed the sin of injuring the eyes of others, or the sin of the evil eye, or the sin of the lust of the eye, or the sin of believing nothing except that which could be seen by the physical eye. But we are expressly told by Jesus that his blindness had no relation to his sins, and therefore that his sin did not account for his blindness, or in other words, the doctrine of Re-Incarnation, so far as this man was concerned, is without any foundation.

With regard to the teachings of Böhme and Swedenborg, it may be said that they were not all-wise, but this we know, that these men were exceedingly good and wise, and had more spiritual experience and deeper spiritual insight and philosophy than probably any other beings since the days of Christ, and, if so, their testimony is of immense importance.

Swedenborg went almost constantly into the Spirit-world, and he there saw and conversed with many departed friends, and many of the ancients, and, if so, these were not at the time undergoing re-incarnation, and if they ever had so suffered, they appear to have been entirely ignorant of the fact.

How gratuitous it is to assert that re-incarnations are necessary for man's education, for if the doctrines of Purgatory, Hell, and Heaven are true they afford an infinite explanation of how the sinners, “purified as by fire, may rise on stepping stones of their dead selves to better things,” and ascending into the heavens of the Spirit, there obtain all wisdom, experience, and knowledge.

When it is asked, If man is only to live here for a few years, and to learn nearly everything in the Spirit-world, what necessity is there for his being here at all? the reply is that man is born here in order that he may “increase and multiply and replenish the earth and subdue it.”

Man is here to multiply the human race, and thus to multiply the number of souls destined to fill the universe, and hence the mysterious holiness and sanctity of marriage.

But if almost all men are re-incarnated, then there is not this multiplication of souls. Marriage is degraded to a mere machine of the flesh, and the grand end of man's existence on earth is abolished. But that Re-Incarnation is not the only method of producing souls in the flesh is demonstrated by the fact of the continual increase of the population of the earth.

If Re-Incarnation is meant for the discipline, amendment, and instruction of the soul, how can this be if that soul has no memory of former life, and no sorrow for past sins, and no desire to live a better life?

If we could be re-incarnated with the knowledge of our past life then we might strive most earnestly to live better, but without remembrance there is no individuality, and there can thus be no moral improvement.

Thus the law of Re-Incarnation is contrary to all the best principles of education, or of rewards and punishments, and how surprising the theory is that only after reaching perfection and Nirvana we can remember our past wickednesses. One would rather have thought that God would then blot out all tears and all remembrance of our iniquities.

Is there any loving mother who could endure the idea of her darling child passing into endless re-incarnations and becoming lost in a hundred different individualities and scattered through the planets instead of passing at death into the bosom of God?

The darling wife or daughter of one's heart on departing says, “Beloved ones, I go to prepare a place for you, that where I am there you may be also,” but the Re-Incarnationist steps in and says, “Friends, this is all a delusion, for your darling must be re-incarnated many times, it may be in China or it may be at the bottom of a coal pit, or it may be in Jupiter, and perhaps after a thousand years you may meet again, after she has become lost in a hundred personalities.”

A lady who is opposed to Re-Incarnation, informed me that being conscious of many sins she earnestly prayed for three days to God that she might be delivered from them, when suddenly she became entranced and beheld all the sins of her past life staring her in the face. She endured the pangs of Hell, but for ever afterwards these special sins had no hold on her.

Here, by one stage of Regeneration was accomplished in an hour that work which it is asserted requires ages of Re-Incarnation to effect.

Another lady informed me that she must be re-incarnated at least once more, because the work she was now engaged on for the good of mankind occupied all her thoughts, so that she had no time to regenerate her soul, but on her next re-incarnation she would become a nun and thus prepare her soul for Heaven.

Now if the works this good lady is engaged on are truly for the good of man, and are carried out with complete unselfishness, why should they not fit her for Heaven? “Forasmuch as ye did it unto the least of these My brethren, ye did it unto Me,” says the Lord Christ. But if these works do not fit the worker for Heaven and are yet persisted in, is the worker's position not the same as that of Felix, who, as Paul reasoned on righteousness and judgment to come, trembled and said, “Go thy way for this time; when I have a more convenient season I will send for thee”?

But one is tempted to exhibit some of the apparently absurd and comical conceits of Re-Incarnationists.

An expert in the science of Re-Incarnation, in reply to my question as to the *modus operandi* of Re-Incarnation, said, “At death my soul will probably go into Paradise, but my spirit will become re-incarnated.” If so, then this lady will be split up into two pieces, each unconscious of the other, and each going its own way, and so on with all her new souls in her repeated re-incarnations.

She also said love at first sight most probably arose from the two individuals having loved in a former incarnation. But what if two men at first sight fall in love with one lady? Is the elective affinity, magnetic attraction, or vibratory unison not a more philosophical explanation of all true love?

The same lady said, “All men must, in their re-incarnation, experience as women the pangs of maternity.” Hitherto it has



been thought that the joy that a man was born into the world more than compensated the woman for all her pangs—but if not, are the tortures the kind husband endures on witnessing his wife's sufferings, not some compensation?

Another dear lady said she met a decayed old gentleman in Gower-street, and she felt much interest in him, and he for her, if she might judge by his turning round to look after her. Immediately after this interesting rencontre a Spirit at a séance told her the reason she took so much interest in the old gentleman was because in a former incarnation they had been intimate friends.

This same lady, who is so gentle she would not hurt a fly, said all experiences were necessary, and therefore in one of her re-incarnations she would probably become a murderer.

But if "he who hateth his brother is a murderer," what necessity for a re-incarnation to attain to this advantage?

An American lady said to me that she was converted to a belief in Re-Incarnation by a Spirit at a séance in New York, and now she so firmly held the doctrine that she could see no two sides to it.

Now it being generally admitted that the souls of good Americans go at death to Paris, perhaps this may explain why so many French mediums teach Re-Incarnation.

An enthusiastic elderly Spiritualist and Re-Incarnationist recently informed a friend of mine that he believed his dear old wife was a re-incarnation of his own mother! Is it presumptuous in the inquiring mind to ask—why not his grandmother?

But, seriously, doubtless there may be a philosophical interpretation of this doctrine, for no extended mental belief can arise without some foundation, and I believe the following is the interpretation:—

Man is the microcosm, and as such contains within himself all personalities, all qualities, and all elements.

As the microcosm he contains within his nature all lower animal life and thus, as is often observed, some men and women resemble oxen, some horses, some lions, some tigers, some apes, some fishes, some birds, and some serpents; and thus these animals are typical of kindred qualities in the soul of man.

Surely this is a more philosophical explanation of the microcosm than can be conceived as possible by an endless series of oblivious confusions in Re-Incarnation.

So also as the microcosm, man contains, by descent, all qualities of all other previous male and female progenitors in degree, and thus he has, according to his moods, all qualities and all forms and incarnations and all experiences.

Gautama Buddha is said to have passed through 500 re-incarnations, and if each lasted fifty years he must have been as a shuttlecock on the earth for 25,000 years. If so, can we wonder that at last he sat down under a tree and declining all further re-incarnations declared all was vanity, and demanded utter oblivion in Nirvana?

An earnest Re-Incarnationist said to me that by love and goodness we could shorten the duration and diminish the number of our re-incarnations. If so, why should it be impossible by entire love to God so to aspire heavenward that re-incarnation became impossible?

"Where your treasure is there will your heart be also," and hence it is that the miser who has buried his gold cannot escape from the haunted house until the treasure is discovered and utilised, and so also of those haunting Spirits who fix themselves in mediums, whose treasure is in earthly vessels.

The Re-Incarnationist would imitate these, and cling to this earth for the sake of minor advantages instead of passing into the world of higher Spirits and living and growing thereby, in the light and love of the sons of God.

The doctrine is entirely antagonistic to the central doctrine of Christian Theosophy—that the mystic Christ or Logos is in every man as the Kingdom of Heaven, and that there is no salvation to the soul by any other power or process.

If any man can discover this hidden Christ he is one with Him, as He is one with God. He is in the Spirit, and has thus attained to all knowledge and cannot but regard the doctrine of Re-Incarnation as a pernicious dream.

The doctrine is indeed old, it is Buddhistic, and it is somewhat pagan, but it is contrary to common-sense, to reason, to experience, and to fact, and it is contrary to the teachings of the apostles and prophets, and saints and seers, and is in deadly opposition to the teachings both of the historic and the esoteric Christ.

GEORGE WYLD, M.D.

[We have received so many communications in reference to Re-Incarnation that we are utterly unable to find room for them. We must therefore beg our friends to hold their hands on this subject for the present. Of the most important of the letters which have already reached us, we hope to publish a brief summary in our next; and then the subject must for a time be allowed to drop.—Ed. "LIGHT."]

## OUR CONTEMPORARIES.

### "The Medium and Daybreak."

The familiar initials of A.T.T.P. are once again to the front in our contemporary, occupying the place of honour on the front page, in connection with an address which A.T.T.P. recently delivered at Goswell Hall. The readers of the *Medium* will, without doubt, be pleased to welcome A.T.T.P. back to his original platform, and we expect now to see the publication of the "Historical Controls," resumed in Mr. Burns's journal, where they first appeared. The remaining contents comprise a memorial sermon upon "The Natural Body and the Spiritual," by the Rev. W. C. Ware, of Plymouth; the usual items of current news, and a long letter upon "Quality and Power," by Mr. James Macdowal, which is either very profound or very imaginative.

### "The Banner of Light."

In its leading article, upon "The Need of Harmony," the writer raises some very pertinent issues for consideration. His main position is that in ignoring the part that the Spirit-world plays in the progress of Spiritualism, we may in the end repel the Spirits almost entirely. The necessity of harmony is as pressing a question in America as in this country, to all appearance.

### "The Herald of Progress."

As a compensation to the readers for the absence of the contributions of A.T.T.P., W. Oxley, and J. C. Wright, the pen of Mr. J. Enmore Jones is actively engaged in the service of our northern contemporary. Mr. Jones contributes a remarkable article, headed, "Budda Antiquity a Myth." Mr. Jones writes in reply to "T.C.E." and he thus proceeds to demolish his opponent:—

"The original declaration of 'T.C.E.' was, as I understood it, 'The Jewish Scriptures were modern compared with the very ancient Scriptures of Budda.' I point blank charged him with historical inaccuracy. I proved, by accepted chronology, that 27 books of the Jewish Scriptures were in constant use, at the yearly national gatherings of the Jews, before Budda was born in Affghan, about 480 B.C. That Budda left no Scriptures. That the writings called Budda's were manufactured sixteen hundred years after his death—by whom? who knows? That date is 762 years after the commencement of the Christian era!! Compare this historical fact with the antiquity of the Old Testament—compare it even with the New Testament. Fifty copies were in manuscript, by order of Emperor Constantine for Constantinople, 430 years before the Budda Scriptures had a manuscript life. Those Scriptures prepared and circulated 335 years after the death of our Christ. Those Scriptures must have been copied from copies of a still earlier date—of this, more hereafter.

The Mahomet Scriptures, so largely sprinkled with quotations from the Jewish and Christian scriptures, were written 250 years after the St. Petersburg copy, and Budda's scriptures 750 years after same copy."

The accuracy of the following quotation is as questionable as its taste:—

"Bishop Colenso is referred to as an authority. When he retires from Miss Burdett Coutts' endowment he now holds, we may attend to his assertions as to Exodus not being written till the days of Samuel the Prophet. Even if it were so, that was 670 years before Budda lived."

### "Light for All."

Mr. Wm. Emmette Coleman having lately experienced the removal of his wife to the higher life, narrates some particulars connected with the manifestation of her presence to him. He has also received several conclusive "tests" of her identity through the mediumship of Mrs. Winchester, a medium well-known in San Francisco. He says:—

"Through Mrs. Winchester I have received a number of excellent tests of identity, both of my wife and other relatives, including names, dates, incidents, personal descriptions, etc., unknown to any one in San Francisco but myself. In the course of a short conversation she gave me a constant succession of 'tests,' indicating a knowledge of me and mine so correct in a multitude of particulars that, with all my careful and skeptical discrimination of psychic phenomena, I am compelled to acknowledge their accuracy and truth.

"Shortly after her death a marked manifestation occurred while I was alone in my room. After retiring and before falling asleep, I heard all at once raps on the headboard of my bed. (Occasionally I hear the raps in my room when alone.) I listened attentively. At first there was given a short succession of raps at intervals; but soon there came one long, continuous shower of raps, lasting five minutes or more. I never heard such a quantity of raps, without break, in my life before, there being at least several hundred in one steady stream, loud, clear, distinct. When this long roll ceased, I requested mentally that if this indicated my wife's presence three raps be given. Three raps were given. I asked several other mental questions, to which answers were received affirmatively or negatively in like manner, and then the rapping ceased. Since then it has not been heard; but during the remarkable séance above adverted to, Mrs. Winchester, knowing nothing of this rapping, informed me that the Spirits present said that they would communicate with me often by raps on my headboard, when my mind became more settled."



### "The Psychological Review."

The March number is frontispiced by an excellent permanent photograph of Epes Sargent, which many will like to possess, and which may be obtained separately, cabinet, or carte-de-visite size. This month's issue also appropriately contains a review, by "M. A. (Oxon.)," of "Planchette, or the Despair of Science," concluding with the sentences:—"No series of extracts can do more than give samples of the book. It is full of excellent matter from cover to cover, and will long remain as it is now, one of the best hand-books for enquirers."

Besides the "monthly summary," and "notes and comments," the number contains four other original articles forming a good variety as to character. The dialogue form, into which "Anti-Spiritual Christianity" is thrown, seems however to us always unsatisfactory as a vehicle for the conveyance of moral or philosophical argument. A writer can hardly succeed in preventing a reader who sympathises with the weaker side, from feeling that he could have put the matter more forcibly. Mrs. Howitt Watts, in reviewing Miss Houghton's last book, urges the claims of "Spirit-photography," and Mr. Hensleigh Wedgwood contributes a more than usually definite story of a haunted house. The number concludes with three more chapters of "The Great Kingsbury Puzzle."

### "The Religio-Philosophical Journal."

Mr. John A. Hoover relates the following incidents, in the course of a letter upon general events in his experience:—

"Before closing these desultory remarks I want to relate what I think was a spiritual interposition, happening with a neighbouring family. The family consists of man and wife. The husband follows the sea. Four weeks ago, he being away at sea, the wife was going upstairs to attend to some work, when a dark form passed her in the stairway and vanished. Knowing nothing of Spiritualism, she was much alarmed and believed it to be an omen of some impending misfortune. A little over a week ago, she received a letter post-marked New York City, which stated that her husband had arrived there well, and would be home the next day. She had just left the breakfast table on the day her husband was to come home, when she heard a terrible crash, just as if some heavy body had fallen on the table. Search was immediately made for the cause of the racket. Nothing was, however, discovered that gave a clue to the mystery; but in the afternoon, instead of the husband coming home, a stranger entered the house, who presented to her in the softest way possible the sad intelligence that her husband, going into the rigging that morning to do some work, fell and broke his neck. The poor fellow was buried last week, and the nearly heart-broken widow, though somewhat prepared for the shock by Spirit interposition, is nearly crazed over her great loss."

## SPIRITUALISM IN LONDON & THE PROVINCES.

### BRITISH NATIONAL ASSOCIATION.

The usual monthly meeting of the Council was held at 38, Great Russell-street, on Tuesday evening last, when three new members were elected. The Secretary reported that the Dalston Association had chosen Mr. J. N. Greenwell to represent them on the Council of the B.N.A.S. Presentations to the Reading-room and Library were received with thanks from Mrs. Tebb, Mr. J. S. Farmer, Miss Houghton, and the authors of "The Perfect Way." Mr. Morell Theobald gave notice that at the next meeting he would move the following resolution:—

"That this Council, in order to meet the wishes of many friends, recommend to the members assembled in General Meeting in May, that the B.N.A.S. be reconstructed upon a revised constitution, herewith submitted, under the name of the 'Central Association of Spiritualists;' and that the new Association shall, in consideration of receiving the present members of the B.N.A.S. for the current year without further subscription, and of accepting its liabilities, become possessed of the Library and other property of the B.N.A.S."

### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

#### ANNUAL MEETING AND CONVERSAZIONE.

The annual general meeting of the members of the Dalston Association of Inquirers into Spiritualism, was held at their rooms, 53, Sigdon-road, Dalston, E., on Thursday evening, March 2nd, Mr. J. J. Morse, the president, in the chair.

The secretary's report was read, the accounts being presented up to December 31st, 1881. There was then a balance of £14 due to the treasurer. A number of resignations had been received during the past year, but a steady influx of new members was noticeable. The Association had experienced several unexpected and exceptional difficulties during its past year, two especially. The first was a compulsory closing of three months owing to illness in the family of our respected president; and the second arose from the inability of the then secretary to attend, through lack of time for the purpose, to the needs and duties of his office. A very interesting discussion ensued as to promoting and increasing the Association's usefulness; and the recommendations arrived at were remitted to the Council for early consideration. When adopted, the position of this old-established Society will be much improved. The

members then proceeded to the election of council, with the result that those who served during 1881 were re-elected, with the addition of Messrs. Tomlinson and Elphic. The members confirmed the appointment of Mr. J. N. Greenwell as honorary secretary, and also unanimously re-elected Mr. J. J. Morse as president for the ensuing year.

The annual conversazione was held at the above rooms on Thursday evening, March 9th, the proceedings consisting of a pleasantly served early tea, followed by vocal and instrumental music, and closing with a carpet dance.

The visitors assembled for tea at six p.m., Mesdames Morse and Lewis presiding at the tables, which were tastefully decorated with flowers, and liberally supplied with the usual requisites. At 7.30 the concert commenced with a piano duet by the Misses Sparey. The president of the Association then made a few pleasant remarks concerning the work and prospects of the D.A.I.S., after which the following programme was gone through: Song, "Make-believe," Miss Sparey; song, "Once Again," Mr. S. Matthews; song, "A Bird in Hand," Miss A. Sparey; recitation, selection from "As You Like It," Miss Allan; song, "When the thorn is white with blossom," Miss McKellar; song, "I am a Friar of Orders Gray" Mr. Allan; song "The Children's Home," Mrs. Williams; reading, "The Spirit of Contradiction," Mr. J. N. Greenwell; song, "There's time enough for that, says I," Mr. Alex. Brown; song, "The Clang of the Wooden Shoon," Mrs. Williams; song, "Silvery moonbeams," Miss Morse; recitation, "Margaret of France," Mr. Shroobee; song, "The Blue Alsatian Mountains," Mr. S. Matthews, who, being encored, gave "My sweetheart when a boy." The company then entered with spirit into the dancing, and finally separated a little before twelve o'clock with many expressions of surprise that the evening had passed so swiftly. This was one of the most successful conversaciones the Association has ever had. Among those present were Mr. J. N. Greenwell, Mrs. and Miss Erwood, Mrs. Williams, Miss Keeves, Mrs. and Miss Record, Mrs. and the Misses McKellar, Mr. Frank Everitt, Mr., Mrs. and Miss Glendinning, Miss Witte, Mrs. and Miss Rice, Mr. M. Patterson, Mr., Mrs. and Miss Whitby, Mr., Mrs. and Miss Allan, Mr. Alex. Brown (vice-president, C.L.S.E.S.); Mr. J. S. Lishman (hon. secretary, C.L.S.E.S.); Mr. Elphic, Mrs. and Miss Sankey, Mr. and Mrs. Williams, Mr. R. Whortley, Mr. and Mrs. Thompson, Mr. Vernon, Miss Cocker, Mr. Rita, Mdme. Ourry, Mr. Osborne, the Misses Sparey, Mr., Mrs. and Miss Morse, Mrs. Van Dyck, Miss Puck, &c.

### GOSWELL HALL.

On Sunday morning last, Mr. Bowman opened the discussion, on "Are we Creatures of Circumstances?" in the affirmative, which view he most ably defended. A very lively and interesting debate ensued, but the advocates of Free Will were rather weak in their argument. The debate was adjourned until Sunday next. In the evening quite a new departure was taken from the usual Sunday service, and must have caused deep regret to all concerned; however, it will not have been in vain if it convinces all Spiritualists that the idea of holding public sances in the form of the one on the above date, is, to say the least, a great mistake, and ought to be discontinued by those who have control over the proceedings. On this occasion Miss Keeves was the medium, and, I understand, the arrangements were suggested by her guides. After making a few remarks from the platform, the lady came down into the circle, which had been formed in the hall, and after writing several communications, she was controlled by a strange influence and went direct to a gentleman, requesting him to put his hand in hers. This he most positively and definitely refused to do, while professing deep interest in the subject. This led to a general wrangling, which, however, gradually subsided, and the meeting was closed. The duty of the Executive of the C.L.S.E.S. is clear, and that is, to provide such talent for their platform on Sunday evenings that the audiences which were drawn together by the late series of lectures by Mr. Morse will be retained. It is in their hands now to make or mar the usefulness of this Society. I should like to call the special attention of friends to the advertisement of the forthcoming concert and ball, which will be held on the 30th inst., without fail; and I sincerely hope that the unjust and meddlesome attack which has been made on the same by a contemporary will have been received with the same feelings of disapproval which have been registered by the Committee here. Mr. Swindin, or Mr. Greenwell, will be happy to forward tickets on application.—RES-FACTA.

### QUEBEC HALL.

A very interesting lecture was delivered in this hall on Sunday evening, by Mr. J. MacDonnell, on the Miracles of the Gospels, which were viewed in the light thrown upon them by Mesmerism and Spiritualism. An exhortation to Spiritualists to rise above the search for phenomena and to live the life which develops spiritual gifts, closed the discourse. An interesting debate followed for over an hour.—A CONSTANT HEARER.

### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening, March 12th, the platform of the Newcastle Society was graced by the presence of a lady (Mrs. Mould), who lectured to the members and friends upon



"Symbols of Wisdom." In her usual able and clear manner, she endeavoured to illustrate how the wisdom of the Creator was symbolised in the various operations of nature, particularly the wonderful adaptability of the human frame to the requirements of man's condition as evidenced in the revelations of human physiology.

GATESHEAD.—On Sunday last, Mr. J. A. Macolvin discoursed to the friends at Gateshead upon a somewhat dangerous subject for a platform speaker in connection with our cause; his topic being "A Medium's Views upon Mediums and Mediumship." The lecturer discussed the various phases of mediumship, pointing out the difficulties surrounding the expression of those gifts, together with the strong liability to the cause being burdened with a number of persons whose development was not equal to the intelligent sustaining of a cause from a public platform. He recommended at the same time the advisability of mediumistic lecturers, and wished mediums to be fully and properly trained to the work before mounting the rostrum. He strongly decried the manner in which the "muse" from time to time suffered abuse at the hands of inspirational poets in a way which he considered painful to listen to. He also took a firm stand upon the advisability of carefully and persistently testing the phenomena, without which they were not worth a jot. The testing assured investigators against imposition, and was also a protection to the medium himself. We thought the lecture a timely one, although it was considered by some as being to an extent rather severe upon those who might look at the opposite side of the question.

WRECKENTON.—On Sunday afternoon last, Mr. J. G. Grey, lectured to the Spiritualists of this place upon "The Guide's Experience in Spirit-life." The subject was chosen by the audience, and its treatment gave great satisfaction to the audience assembled. In the evening Mrs. Pollard, of Gateshead, addressed the meeting most admirably. This lady is very commendably devoting a good part of her time to the public propaganda of the movement. We hope she will meet with the success and appreciation she merits, for too often occurs that the most meritorious and self-sacrificing are, from jealousy and ill-feeling, abused and rendered less useful than they otherwise would be.

—NORTHUMBRIA.

#### STAMFORD.

On Sunday, March 12th, the Spiritual Investigation Society had the pleasure of a visit from Mr. J. J. Morse, the well-known trance-speaker, of London. The lodge-room of the Odd Fellow's Hall had been secured for the occasion, and in the morning a good company gathered to listen to Mr. Morse's Controls, who discoursed upon the subject, "Spiritualism a Prophecy." The line of thought in the address was that the physical and psychical facts of Spiritualism pointed to the existence of occult forces and powers in nature and man, which, as they were better known, and more fully unfolded, would enable humanity to dispense with many of the cumbersome methods of activity now essential to human intercourse. It was also argued that Spiritualism was a prophecy of greater moral and spiritual excellence in coming time. In the evening the meeting place was packed as full as it could well be by a very respectable and intelligent company. The subject of the evening lecture was "After Death: What?" and during the delivery of the address the audience were held in the closest attention. Mr. Reedman occupied the chair on each occasion, and at night moved a vote of thanks to Mr. Morse for his "generous kindness in coming down here to assist us," which was unanimously endorsed by the company. The visit of our friend was a success in all respects, and we are anticipating the pleasure of seeing him again during the ensuing summer.

#### TO CORRESPONDENTS.

Physical mediums, resident in or near London, who can obtain manifestations with tolerable certainty, will oblige by sending their names and addresses, confidentially, to the Editor of "LIGHT."

CENTENARIANS.—It is estimated that there are about 240,000,000 people in Europe and that out of these there are 3,000 who have attained the age of one hundred. According to returns of census these centenarians attribute their prolonged life, some to sound heredity, others to sobriety and temperance, or regularity of habit, abstinence from strong emotions, wholesome occupations, and others to country air. If our readers can back such conditions as these with a quiet conscience, a contented mind and a cheerful heart, carefully avoiding physicking, they may one and all become centenarians.—*Journal de Magnetisme*.

A NEW WORK BY M. CAMILLE FLAMMARION.—We have before us the first number of the *Revue Mensuelle d'Astronomie Populaire, de Météorologie et de l'Physique* (Gautier-Villars, Paris). M. Flammarion tells his readers that he brings it out in its present form in response to numerous and oft-repeated wishes on all sides. It is intended to keep all friends of science informed of progress realised in the general study of the universe. It is intended not only for the scientific, but for the studious and attentive reader. It is to be published in monthly parts. M. C. Flammarion is an honorary member of the B.N.A.S. One of his views is that a knowledge of astronomy assists in acquiring exact ideas about the human race and its destinies.

#### TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; 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, F.R.S.; \*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. Herbert Mayo, F.R.S., &c., &c.

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

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

#### Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the *medianimic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin. December 6th, 1877.