

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

I should be, of course, very sorry to misstate "Trident's" position in respect of "J. P. T.'s" "Uncertainties of Spirit Identity." I did not cite from his letter any words which might be quoted as conveying his meaning. I merely gave the impression left on my mind by reading it, and that interpretation I have no wish to fasten on the writer, who disavows it. But it seems to me that any such suggestion as that the Spirit of "J. P. T.'s" living son may conceivably have carried out this lying imposture does not in any way meet the case. There are many ardent Spiritualists who deal with the difficulties of Spiritualism in a way that seems to me utterly unwise and illogical, if not immoral. I am sure that "Trident" has no sympathy with the application to Spirits of a moral standard other than that which we employ in our daily life. Yet there are many who refuse to recognise the existence of evil in Spirits altogether. What seems evil, they say, is not really so, only "undeveloped good." What to plain people are deliberate falsehoods and frauds they regard as errors, mistakes, economy of force, and so forth; what looks like a cruel trifling with the tenderest feelings is but a trial of faith. Now, if there be a devil, and if he be (as our orthodox friends tell us he is) at the head and foot of this latter-day apostacy; if he be setting himself to deceive us and draw us away from the truth, by lowering our moral standard and familiarising us with specious forms of evil; I can conceive him using some such arguments as these. Nor can I at all understand how the symbolical use of language which Spirits do unquestionably employ can affect this case of "J. P. T.'s." It was no venial error, no mutual misunderstanding, no playing at cross purposes. It was essentially a calculated and cruel falsehood of a most elaborate nature.

As such it seemed to me necessary to meet it, and to apply to it a straightforward method of criticism such as we should apply to such a course of conduct in human beings. We all know what epithets and expressions would be applicable to such a detected conspiracy in daily life. It seems to me that the same fitly characterise a fraud which is indeed more cruel in proportion to the trust reposed, and more difficult of detection inasmuch as the invisible conspirators are harder to get at. There is, it has always seemed to me, this great difficulty in dealing with the phenomena and still more with the agencies which we call spiritual. There is too often a flaw in the evidence even in the case of phenomena that seem most clearly demonstrated. Up to a certain point the proof is all that can be desired: then the evidence becomes elusive, and that perfect proof which science craves evades the investigator. Or the evidence given on one occasion cannot be had again, though apparently the same conditions are secured. Or, worse still, when all has gone well, and the demonstration seems complete, of a sudden an attempt at deception is patent, often so clumsy, so fatuous, that no child in his senses would venture on what is so sure to be detected. I have seen this repeatedly; and I think most experienced investigators will agree with me that the presence of this element of uncertainty, even though it crop out but rarely, is a significant feature that we cannot afford to pass by. I wish to guard myself against being supposed to say that this deceptive or elusive element is usually or even frequently present. I say

that experience detects it in the most unexpected places, and that, being of spiritual origin (as I do not doubt it is), it is very difficult to gauge.

When we come to the agencies at work we are met with a similar difficulty. Those of us who have devoted attention to the question of Spirit-identity have felt that it is an extremely difficult thing to establish proof of it. One keenly analytical mind devoted for years to the analysis of evidence bearing on this point has, I know, arrived at a conclusion different from that expressed in my book, and has found no cause to accept the various cases adduced there as fully proven. My reply always has been that the evidence is good in kind, and that the presumption in favour of identity is strong. I have seen and acknowledged that the volunteered evidence, which is frequently all that we can get, is not of the value that evidence elicited under cross-examination would be. And though I have found such evidence myself, and have repeatedly elicited evidence by questioning which left on my mind a conviction of honesty and integrity of purpose, and of perfect straightforwardness of statement, I am compelled to admit that such experience is exceptional. It is too frequently the case that when volunteered evidence is exhausted, the period of contradiction and prevarication sets in, and no satisfaction is to be had. This, again, is by no means universal; but most careful investigators who have really tested the pretensions of Spirits beyond their own volunteered evidence will have come across this difficulty.

It seems to me that these facts should be frankly admitted, and treated by precisely the same methods as we should apply to them in our own daily lives. If anything, we should be a little more careful in dealing with them, inasmuch as the unseen realm is one possibly of illusion and delusion, and certainly is peopled by beings with whom we are but slenderly acquainted, and who vouchsafe to us but little information respecting the conditions of their life or their powers and methods of action. It is here that the significance of "J.P.T.'s" narrative is the greatest. In dealing with cases of identity I have been used to think and say that we get a fair amount of evidence, that the presumption is on the side of identity, and that it rests with the incredulous critic to shew that these people are not what they pretend to be. If they are of another order of being, what is that order? And why do they always pretend to be human? If some do manifestly deviate from truth, the falsehood is soon detected; and most Spirits, communicating under good conditions, give no indication of falsehood, frivolity, or inclination to deprave the high standard of moral consciousness that we look for in teachers and guides. "J.P.T.'s" narrative furnishes material for much thought in its bearing here. His experience is, I hope and believe, rare and exceptional. The affinity of like for like is a great law which is not often so flagrantly violated. But his narrative does undoubtedly point to the serious difficulty that we must experience in certainly affirming that things in the world of Spirit are always what they seem, and that explanations that would be applicable to problems of daily life are equally surely applicable to those of the unseen and unknown.

What then? Are we to abandon all communion with Spirit, and, once satisfied of its existence and power to reach us, are we to withdraw altogether and seek refuge, as from an evil, in prayer to the Holy Spirit, attaining "as a consequence to the co-operation of His retinue of angels"? Then Spiritualism would soon be extinct, and we should but have demonstrated a great truth to cast it from us as a great evil. No doubt there are some in whom the religious instincts are very strong, and faith very powerful; who, deeming their theology sufficient and their religious life such as their aspirations aim at, refuse to risk the unsettlement of faith and possible vexation and questioning of spirit, and keep aloof. I would not for one moment say that such are in the wrong. I by no means regard Spiritualism as a general panacea for humanity, nor even as a general



plaything for the curious. Its practice is beset with some difficulties and set with some pitfalls. To the simple faith of some its teachings are unneeded. To the minds of many it presents no attraction; they do not care for its problems, they are not curious about its facts. This has always been so at first with new truths. If I may say so with all reverence, I presume that the educated opinion of Judæa looked with incredulous scorn on the miracles and pretensions of the Christ as those of a hair-brained fanatic. There are, no doubt, many who do not need Spiritualism and are repelled from it. But there is an increasing number of minds—and those the most active and strenuous, and not the worst equipped—who deem its problems worthy of all attention, and who regard it as a leavening influence on the religious thought of the age.

These are not likely to ignore the warning that "J.P.T.'s" narrative gives; but they are as little likely to be deterred from looking into this perplexing subject by any fear of seeing a devil, or of being seduced from the paths of honour and integrity by the debasing influence of a lying Spirit. Such persons will take care of themselves. It is well, however, that the enthusiastic Spiritualist, who talks glibly of angels and proofs of immortality, should be compelled to recognise the fact that there are sometimes other agencies than angels at work, and that proofs of immortality, and even of much more demonstrable things, are very hard to get. Still more necessary is it that suggestions of evil, incipient traces of deception, and the beginnings of anything that rigid truth and purity do not sanction, should be repressed at once, and that the conditions under which we invite "an hour's communion with the dead," or give opportunity to some playful or malign Spirit to trifle with our feelings and play upon our credulity, should be as carefully guarded as possible. Yet once more, though this does not apply to "J.P.T.'s" case, the time has surely fully come when the dangers and difficulties of Spirit-communion should be acknowledged, and the conditions which are in any way adapted to fraud, or even to perplexity and incompleteness in observation, should be absolutely discountenanced. In the interests of truth and progress in knowledge, for the avoidance of error, for the protection of the mediums exposed to risks that we cannot gauge, let darkness be done away with, and in our public circles "let there be light."

M.A. (OXON.)

#### MISS LOTTIE FOWLER.

To the Editor of "LIGHT."

SIR,—Being on a visit here from Torquay for a short time I felt a desire to have a sitting with Miss Lottie Fowler, the clairvoyante and test medium, and I was favoured on Sunday evening last with the opportunity of joining a party (all strangers to myself) in that lady's rooms. From the expressions of satisfaction given by each sitter I have thought it but just to Miss Fowler to add my testimony to her clairvoyant powers, each one readily acknowledging the very suitable replies to questions of which others present, with myself, could know nothing. I am sure any Spiritualist will be more than gratified with the gift which this lady possesses.—I am, Sir, yours respectfully,

W. T. ROSSITER.

16, George-street, Euston-square.

If proof of the occurrence of certain facts be legitimate, any assumed nature of the facts cannot be accepted as a reason for refusing to acknowledge them as facts. Evidence, if otherwise trustworthy, is not invalidated by the unlikelihood of that which it attests. Proved facts should not be put out of court by any assumptions.—R. BELL.

MRS. HARDINGE BRITTEN'S INDISPOSITION.—I am sorry to be obliged to announce that in consequence of severe attacks of quinsy sore throat, Mrs. Hardinge Britten has been unable to fulfil her engagements in Manchester for the past two Sundays, and that her lectures here and elsewhere must be discontinued till further notice.—WILLIAM BRITTEN, The Limes, Humphrey-street, Cheetham-hill, Manchester; May 27th, 1882.

A NEW MEDIUM.—The *Medium and Daybreak* says:—"To the general body of Spiritualists, it is not known that Mrs. Wright is about the best test medium and clairvoyant in this country. She has given several sittings here. Mr. G. H. Adshead says, that her clairvoyance is the best he has ever, in his wide experience, met. The crystal-seeing is simply wonderful. Mrs. Wright returned to Liverpool on Wednesday. Possibly she may be in London on the occasion of Mr. Wright's next visit. Mrs. Wright's mediumship belongs to the quiet home circle, where the most harmonious conditions exist, and where all selfishness is exiled."

#### MARRIAGE OF MISS EVERITT.

On Friday morning, May 26th, Miss Rosa Lydia Everitt, eldest daughter of Mr. and Mrs. Thomas Everitt, of Lilian Villa, Holder's Hill, was married at the Baptist Chapel, Hendon, to Mr. Gustav Kreuger. The ceremony was performed by the Rev. G. D. Hooper, in the presence of a large company of spectators. Miss Alice Rogers, Miss Alice Everitt, Miss Winifred Everitt, and Miss Minnie Pearce acted as bridesmaids; and Mr. Frank Everitt attended the bridegroom as best man. At the conclusion of the ceremony the party returned to the residence of the parents of the bride, where the bride and bridegroom were received with warm congratulations by a large number of guests who had been invited to join them at the wedding breakfast, the party including—in addition to many members and relations of the family—Mr. S. C. Hall, F.S.A. (the founder, and for many years the editor, of the *Art Journal*), Mr. Gregoire Home (of St. Petersburg, son of Mr. D. D. Home), Mr. E. Dawson Rogers and Mrs. Rogers, Mr. Richard Pearce and Mrs. Pearce, Miss Lodge, Mr. T. Vernon, Rev. G. D. Hooper, and many others. Mr. S. C. Hall—who, although in his eighty-third year, had driven over from his residence at Kensington to Holder's Hill as a special mark of respect to his old friends, the parents of the bride—gave to the newly-married couple a hearty address of congratulation and counsel, and soon after breakfast the bride and bridegroom left the house *en route* for the Continent, amidst assurances of the best wishes of the assembled friends. Amongst the bridal presents were the following:—

Handsome marble dining-room clock with elegant side ornaments; biscuit box in Doulton ware, mounted in silver; tea, table, dessert, and other spoons—the joint gifts of a few friends; déjeuner china set, very charmingly painted and mounted, Mr. S. C. Hall; Spanish lace dolman, Mr. Yates, Nottingham; breakfast service in blue and gold, Mrs. Parrick; silver tea and coffee service, Mr. Overweg; silver card tray, Mr. Plentz, Germany; silver teapot and glass epergne, Mr. and Mrs. Rosoman; silver butter dish, Mrs. West; silver toast rack, Miss West; silver fruit spoons, with monogram, Miss Courthope; dinner cruet, and silver plated clock, Mr. and Mrs. Fred. Everitt, Bishop Auckland; elegant portemonnaie, Mr. T. Bunt; glass sardine box, mounted in silver, Mr. Alfred Everitt, Portsmouth; pickle frame in glass and silver, Mr. Frank Everitt; handsome glass epergne, Mr. and Mrs. R. Pearce; Venetian glass fruit dish, Mrs. Dawson Rogers; toilet set, Mrs. A. Smart; silver mounted marmalade stand and jar, Mrs. Vernon; pair of salts in the form of lilies, Miss Harding; travelling rug, Mrs. Gibson; breakfast cruet, Miss A. Gibson; hand-painted scented sachet, Miss M. Lodge; hand-quilted counterpane and pair of wool antimacassars, Mrs. Markham, Seaham Harbour; bridal bouquet, Mr. Oliver; and numerous other presents from members of the family and other friends.

The dining-room clock and side ornaments, Doulton ware biscuit box, and spoons, mentioned above as the joint gifts of a few friends, were purchased with the subscriptions forwarded to "LIGHT," as tokens of respect to Mr. and Mrs. Everitt, and in recognition of their valuable and disinterested services to Spiritualism. The contributors were:—Mr. and Mrs. J. F. H., £2 2s.; Mr. F. H., £2 2s.; Signor Damiani, £1 1s.; Mr. F. W. H. Meyers, £1 1s.; Mr. E. Bird, £1 1s.; Mr. M. Theobald, £1 1s.; Mr. W. P. Adshead, £1 1s.; Mr. J. Lamont, £1 1s.; Mr. F. Griffin, £1 1s.; Mr. G. R. Tapp, £1 1s.; Mr. E. D. R., £1 1s., Messrs. D. and Co., £1 1s.; Mr. S. C. Hall, £1; Mr. W. Vernon, 10s. 6d.; Rev. W. Miall, 10s. 6d.; Mr. J. P. Turner, 10s.; Mrs. A., 10s.; Mr. D. G. FitzGerald, 5s.; Mr. J. J. Morse, 5s.; Mrs. Barnes, 5s.; "A Jersey Christian Spiritualist," 5s. To all these friends Mr. and Mrs. Everitt desire us to express the grateful acknowledgment and full appreciation of their kindness.

MR. JOSEPH SKIPSEY, the miner poet of Northumberland, and Mr. T. M. Brown, the well-known test medium of county Durham, with his family, are intending to emigrate to Australia in August next. The two gentlemen are both excellent test mediums, and Mr. Brown has for many years travelled the country in that capacity. No doubt our Australian brethren will fully appreciate their services, and give them the substantial reward they merit. It is a curious comment upon the liberal professions of the Spiritualists in this country, that mediums and speakers are so poorly rewarded that they have to seek a more generous treatment abroad.



## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

## No. XXIII.

*Do the conditions improve with you? They are bad enough here. I see there is another exposure of fraud. The whole air is thick.*

May the Great Father in His mercy bless and preserve you. We do not find any improvement on our side, nor are we able to give you encouragement that any is likely at present. The Adversaries are arrayed in force, and the effects of their plots must be manifest in your world; for they arise in the world of causes, and must of necessity reach you. It is for this reason that we warn you that you are a mark for adverse influence, and that you had best withdraw as much as possible from all open communion with our world except under well-guarded conditions. We can make such preparations as will enable our circle to meet with safety, if we know; and we have so prepared to protect from harm those of you who are going to join the circle with X. We perceive that it is in your mind to withdraw from that proposed meeting, but we do not urge that. Nor go with fear, for verily that is the worst possible frame of mind. Fear establishes the best condition for obsession by the Adversaries. We would have you to recognise the possibility of danger from the undeveloped Spirits who now have great power over your earth. If you grasp that as a real truth, and under our guidance so regulate your conduct with reference to our world as to act with care and circumspection, you will not get hurt though you may get annoyance. If you refuse to do this, we cannot protect you; for attacks will surely be made on those who are on the side of the good. Though in the past you have frequently questioned some of our statements as regards their bearing, you have not, so far as we can see your mind, refused belief to our claims to be on the side of God and Truth. You have questioned rather on matters of detail than of essential fact. If this be so, then we urge you with all earnestness to lay aside, at least now, all minor matters of doubt, and clinging to the substantial truth which we rest our claims upon, give heed to the warning we give you. The times are times of distress, and demand from you a mind evenly balanced, calm, prayerful, and above all spiritual. This is not the time for the lower phases of communion, for seeking intercourse with the lower Spirits who throng around your earth. Nor is it a time for pushing on experimental research at the risk of bringing material agencies around. It is no time for encouraging active discussion and heated argument: rather is it a season for calm retrospect, meditation, and prayer. Withdraw yourself, then, from any argument or doubt; do not encourage their presence in the mind. They will bring with them congenial Spirits. And cease to desire objective communion. It is not safe even in a circle so carefully protected as our own. Under good conditions we desire to meet our friends, if it be wise: but even as aforetime we urged you to cease sitting altogether for a time (though for another cause), so now, if we meet, it must be under conditions of perfect harmony and where the minds are attuned to the highest spiritual aspirations attainable. The objective phenomenal part of our work must be altogether at an end for the time. We trust that you will see the wisdom of this: but in any case so it must be: for we dare not allow it to be continued in the present state of trouble. We shall, so far as may be, place around our friends protectors of a more spiritual and less material nature, withdrawing those who are accustomed to manifest their presence by material means. And this we earnestly say we do out of highest regard for the welfare of our friends, and as necessary for their protection. We know that they will see, in due time, the wisdom of what we do, even as they have seen it in the past.

*Yes: I do not doubt it: but I am very sorry to find you think it wise to take such extreme measures: for what you propose is*

*equivalent to breaking up the circle. We should not be able to keep a harmonious circle, all objective manifestations being withdrawn. And, of course, we must not run risks. It is very hard for us to understand why those risks (which I do not undervalue) cannot be guarded against: but I certainly believe you would not speak as you do unless it were as you say. I have never questioned your knowledge or your truth. My questions have been solely to elicit evidence and proof in matters of detail. We should be glad to know that our friends were about us: but we should not like to risk the overthrow of the knowledge and teaching we have gained, by the introduction of frivolity or falsehood. So we must do as you say. Can you tell how long this will last? You were very sanguine a while ago.*

We are not less so now, for we foresee the final triumph of good and truth: and we see also that the fraud and folly which the lower Spirits have been able to infuse into your spiritual circles can be cleared off in no other way. It is distinctly the work of Spirits, as are indeed most of those things which occur in your world; either the direct operation or the indirect prompting of Spirits. The account given by clairvoyant mediums, and by well informed writers like Crowell, of a spiritual world, with Spirits in sections or groups operating upon your world, moving the cords that act on you, is true. We began our work with you by telling you of it. Disturbances in that world react on you, and the more your sensitiveness is developed the more amenable you become to it. It is not, as you think, a curse to be so developed; but a blessing, a high and valuable gift; and none such comes to you without its attendant curse or drawback. We use your terms: though you should know by this that good and evil are inseparable. We are not less sanguine than we were, for we foresee the final triumph of truth after conflict. We see prolonged strife and through it victory. We see the armies of the Adversaries, but we know, in the words of your sacred book, that greater is God who is on our side than all they that be against us. We do not fear, though we look to the future with apprehension. We doubt our power to persuade men to rise above the material; and, so long as that is not done, pure spiritual truth will make but little way. Ever and anon these disturbances will take place; for they are caused by the Spirits whom that tone of mind gathers round. We are glad that the evil elements which man's ignorance and folly has brought to thwart us, are now being dispersed. Though we do not like the process more than you do, it is necessary and must be submitted to. We cannot prophesy to you of the duration of the conflict; but we foresee much distress and difficulty in the year on which you enter.

*Yes; I see that another fiasco has been distressing the friends at ——. Now can you say at all whether such a plain piece of cheating is on our side or yours?*

We note what you refer to. We have said that undeveloped Spirits who are concerned in the lower class of physical manifestations do frequently cause such from mere spite or mischief. They are responsible, not the medium: save in the case of a pretended medium who is not objectively used at all, but only acts fraudulently at the suggestion of low Spirits, though he knows it not. It is not by any such means that any truth can be had. And until such circles are extinguished among you, perpetual scandals will occur, and the truth will be hindered. It is the attempt to bring spirit down to the plane of matter that we deplore. If you will do that, the Spirit you bring will be a curse to you. Rather should you endeavour to rise to the plane of spirit, and then you will gain both proof and truth. Again and again we reiterate that no good end can be served by gathering round you the foolish, the depraved, the false in act and word, the deceptive, the base, merely because they are disembodied and can do some curious tricks. You would not consort with them in the body, but would shrink back in loathing and abhorrence. Yet they could in that state do better what they now do for your instruction or amusement. They can do nothing for you, save hurt: for the mind must be strangely framed which can gather from such antics any hope of its own immortality. Such exhibitions should be avoided by all who desire truth and progress. We would even go further and urge you to cast away, so soon as you can, every material means of communion. Even this [*i.e.*, automatic writing] is poor compared with the voice of Spirit speaking to Spirit, which, but for doubt and materiality of mind, might have been yours long since. This is useful, because it is permanent; but when curious questionings arise from it, as to how far we produce it, how far the mind of the medium is used, how far we could write with such and such tests applied, you do what we so stigmatise in the circles of which we have spoken. Instead of giving us the



best conditions and valuing what we say for its own intrinsic merit, you tie us up with tests and curious problems and value what is done for the difficulty we have had in producing it. Let us say, once and for all time, that some of the highest and best efforts that we have carried out with you have been when we have taken the material which your mental industry had collected, and by stimulating and guiding the processes of your mind have led you to use them aright. This is true Spirit action, nobler, grander in its effects than that merely curious action of Spirit on the material plane which alone is dignified by the name among the phenomena hunters of your earth. This is Inspiration from on high. The other is but the performance of tricks under conditions where no real development of knowledge is possible. Genius, talent, inspiration, seek to develop these; and you will rise from the plane where error lives and truth cannot breathe to the heights which fraud cannot climb, but which are the home and the abiding place of the true. If we can raise men more, and do them more good, and show them more truth by using the best possible that man can give us, by starting from his highest point and leading him on to grander elevations of knowledge; why are we to be tied up with conditions, to be placed in such ways that we may not use our instrument, to be degraded to the level of an earthly juggler, or condemned, like the Israel of old, to make bricks without straw? We can and we do: but, good friend, the quality is poor and the labour unsatisfying. Consecrate rather your highest powers of body, spirit, soul, to our work. Be fellow-workers, indeed, with us; and allow us to co-operate with you in the use of the highest faculties of your triune nature. Condemn us not to the weary, weary round of material work. Rise to the full dignity of the mission we have in charge: and think more of the truth and less of man's conception of it. A few more of your years will roll on and what will it signify whether he of whom you dispute so learnedly, as to his acceptance or not of spiritual truth, have believed or disbelieved what he then will know? Less than the lightest air will be the vapory figments of the brain, which he will then know to be false. Less than the lightest air to you will be the more or less erroneous views of the scientists of earth. But of incalculable import, yea, of imperial moment to your future progress will be the amount of use you have made of the opportunities of progress vouchsafed to your soul. You have said this to thousands; say it now to yourself. We are sent to you to raise and purify your soul: and to lead you on to higher planes of truth. Secondly, we are charged to promulgate such views of truth as man can accept. If he refuse, all the first part of our work remains still: and if he refuse now, the time will assuredly come when he will gather up and value what we teach. It may be that you will view that time from the plane of spirit. What of that? Will your interest be less, think you, in your fellows, your intellect less piercing, your power feebler than when you were trammelled in a body, and clouded with earth's fogs and vapours? Be patient: and cease to vex yourself with curious questionings or to anticipate the time when this truth can bless men. It comes now as a message of truth and peace to far more than you know. Educate yourself and allow us to lead you up to the heights of knowledge: and do not longer dwell in the caves and dark places of the earth, where the danks of ignorance becloud, and the fetters of Materialism confine.

+ IMPERATOR.

OBSESSIONS.—Mr. W. E. Coleman, speaking at Ixora Hall, San Francisco, on the subject of "Obsessions," said:—"It is believed by many, and is taught by some mediums, that evil spirits are at liberty to come to earth and influence men and women to commit deeds of vice and crime—to commit murder, suicide, arson; to get drunk, use tobacco, indulge in licentious practices, etc.—and, most absurd of all, render people insane through mere malice. How often we hear it stated that most of our insanity is caused by evil spirits obsessing men and women. Is there any truth in the foregoing? As for myself I am convinced, beyond all doubt, that the whole is false, that nothing of the sort ever did or can happen. Every spirit, without exception, is under the direct supervision of other spirits higher in mental and moral development than himself or herself, and from the beginning efforts are made by those guardians to improve the *status* of their wards. The exercise of their evil passions is kept in check; they are not allowed to prey upon their neighbors in spirit life, or upon those in the body. The power and influence of the higher circles and spheres in spirit-life are constantly exerted over the officious denizens of the lower circles, to restrain them from gratifying their evil desires, and it is an impossibility for a single undeveloped spirit ever to escape the watchful guardianship of the more progressed spirits."

## LYING SPIRITS.

On Monday evening, May 22nd, at No. 11, Towerlands-street, Liverpool, Mr. John Lamont delivered an address on the subject of "Lying Spirits." Mr. Lamont dealt at some length with the causes of the misleading communications so frequently received at circles. Alluding to the fact that meetings composed of honest, truthful and sincere inquirers were as liable to be infested with this class of Spiritual beings as circles composed of people of indifferent character, the speaker went on to show that in this world the good and honest are the victims of criminals of every class, from the vilest Thug, who hesitates not to wreck a train with its living freight in order to secure his booty, to the highly respectable shipowner who sends his ships to sea under circumstances which would render it almost certain that he would secure the amount for which they had been insured. In short, in all departments of life there were rogues, cheats, and liars endeavouring to overreach their fellows. As man is essentially a spiritual being, he passes unchanged, morally, into what is called the invisible world. The psychological state of man, rather than his physiological, determined to a great extent his character, the spiritually-minded advancing in goodness and understanding, while the man who is of the earth earthy cleaves to that in which he found pleasure in the earth-life, controlling others who are still amongst us and urging them on to evil. The unbeliever in God and immortality is still the same in the next state of being, and is as desirous of establishing his position as he was before. So also the theologically-bound man is the same in his opinions; and hopes, prays, and labours that he may escape hell, or that he may secure pardon and Heaven, just as he did here, not realising the fact that every human being is ensphered in his or her own selfhood, but always amenable to influences from without. The speaker pointed out that a high standard of moral excellence, combined with a firm resolution to attain the highest possible degrees of knowledge and understanding of the laws of life, would place the seeker after truth in such a position in relation to lying Spirits that fear on the one hand, or disgust on the other, would give place to a perfect confidence in his own rectitude, and in the presence and goodness of the Divine power in which he is enshrined, seeking to become a teacher and a minister of mercy unto the miserable spiritual pariahs who are of our kith and kin still, just as they were and are here.

After a few appropriate observations by Mr. Davis and Mr. Ainsworth, Dr. Hitchman criticised Spiritualism from a scientific and philosophical point of view. He deemed communion of non-molecular intelligent forces with beings of less noble ingredients as a legitimate hypothesis, since, as a progressive form of Natural Evolution in more ethereal conditions, such a theory fairly satisfied the five essentials of Logic, Science, and Reason; (1) that the cause assigned is a *vera causa*; (2) that it is verifiable; (3) that all the facts, objectively witnessed, do not admit of being accounted for by other causes; (4) that it cannot be seen to lead to other consequences just as well as the *actual* phenomena; and it tends (5) to further our knowledge of the evolution of nature by a demonstration experimentally scientific and capable of reiteration. If a combination of chemical elements produced the rudimentary intellect of Medusa and Polyp, and, as he had demonstrated at the German Congress of Natural Philosophers, and the British Association for the Advancement of Science many years since, primitive zoophytes, or mere stomach-animals, and other primary organisms consisting of but a single cell, had proved their possession of motion, sensibility, perception, and will, the facts of Spiritualism enabled anyone in his rational senses to draw the crowning inference that the resources of the universe, whether termed material or spiritual, are really endless. Principles of indestructible adaptation, and morphological inheritance, furnished adequate conceptions of the *continuity* of worlds unseen, as well as a gradual ascent of being, by intricate combinations and qualitative changes, due to unlike materials, forces, forms, and functions of more complex elements. He did not, himself, consider the future clothing of a soul—now made of carbon, with a slight admixture of phosphor, and a delicate flavouring of oxygen,—by an ethereal enswathement, or spiritual envelope, as a single whit more wonderful than those animated bodies which are evolved from the slime of the sea, and the microzymes of spontaneous generation, or the living from the non-living, as he thought he had demonstrated. As to "lying Spirits," there was now an important discussion in "LIGHT,"—but what of it? He did not believe that the results in question ought to shake our assurance in Spiritualism, the fact being that



good and evil meet us at every step, alike in the wondrous world of Matter as in the greater world of Spirit, and it is only by unswerving analysis and the warfare of stalwart warriors that we shall win the contest of truth with error, or enjoy the balm of wisdom and virtue. Spirits were acknowledged to *lie* by the most eminent of ancient philosophers, as well as by Jews and Christians hundreds of years later, and he thought from his own experience that there was a different agency in operation, not the same, when results were glaringly contradictory. The Doctor further embodied his views in an original poem, which he recited, on "Spiritual Evolution."

#### SPIRITUALISM IN AMERICA.

To the Editor of "LIGHT."

SIR,—On page 194 of your issue for April 22nd, 1882, you quote with apparent approval the following sentence from an editorial in the *Religio-Philosophical Journal* of Chicago:—"No apartment cabinet can be made, whether it be of wood or metal, or the two combined, that cannot be tampered with if left in the hands of the operator or medium." Taken in connection with the context the readers of "LIGHT" might be very naturally led to believe that framed cabinets are a necessary appendage of "Form Materialisation" manifestations in the United States of America. This is far from being true. So far as my experience extends (and it is probably as varied and extensive as any other person's) cabinets form the *exception* rather than the *rule*. I have attended eight sésances all told in the presence of the late "exposed" medium (as the term goes), Mrs. Crindle Reynolds. Five of these were held in her own rooms in New York after her exposure at Clyde, the cabinet so-called being made by simply drawing a loose hanging curtain across one corner of the room where the sitters were convened. A sixth sésance was held in a private house in New York city, the cabinet being made by drawing a loose curtain across a doorway between two rooms. The seventh in a private residence in Philadelphia, when a scanty curtain was drawn across the corner of a room. The eighth in the same place and under the like condition as the former. At all these sésances the medium sat on a plain naked chair, and at each and all of them the manifestations were vivid and satisfactory except at the last named, where, probably owing to the fatigue of the medium (who had arrived in Philadelphia from New York but a short time before the commencement of the sésance) and one or more discordant minds in the circle, a slight interruption to the harmony of the circle intervened, but was quickly quelled or surmounted by the guides of the medium, but not until after the intruding Spirit had succeeded in tearing away with violence a fold of the curtain.

As to Mrs. Mary A. Hall, the last "exposed" medium in New York, I have been present at her sésances without number (so to speak) within the last five or six years, at one and all of which, with the exception of an occasional transfiguration (induced probably by some discordant condition) the manifestations have been not only entirely satisfactory, but in most instances convincing and beautiful beyond compare. With a very few exceptions the framed cabinet has always been dispensed with and a simple dark loose curtain substituted. This is generally drawn across some corner of the room, sometimes at her own residence, but far more generally at some other house, or across a doorway separating the rooms in which she and the sitters of the circle sit separately. For convenience sake Mrs. Hall frequently used in Boston a little square frame, made of four sticks about an inch in diameter and three by four feet in dimensions, to the sides of which a dark cambrie curtain some two yards in length was sewn. This (as I have witnessed) was taken by her husband under his arm to any house at which they might chance to be called to give a sésance, and attached by a small cord to a picture ring or staple that might be designated by the host or hostess. From the little curtain cabinet so formed I have seen some twelve or fifteen Spirits walk out, fully materialised, of an evening, of both sexes and many sizes and ages, and all nicely dressed in appropriate apparel, from the finest silk and cambrie to full dark suits of male attire. For some three years or more Mrs. Hall has favoured me with an annual summer visit of a few weeks at my place of residence, called "Vaucluse," near Newport, Rhode Island. At all the sésances, given there no others but her husband, my brother, and self have ever been present. At all the sésances she has ever sat in a small naked chair behind a curtain drawn across a door that separates a small dressing-room from the chamber in which the three present sit, or behind a narrow curtain drawn across one corner of a summer-

house, situated some twenty rods in front of the house. With these scanty accommodations provided for the medium we have probably had at Vaucluse as striking and beautiful manifestations of Spirit-power as have been witnessed on earth in this century—wherein different members of my family have materialised, these Spirit forms, with fleshly attributes as natural as when in life, walking with us all about the old familiar apartments of the house, going up and down stairs, and when the medium sits at the summer-house, taking long walks in bright moonlight with us, arm in arm or otherwise, along the avenues and about the grounds they loved so well whilst in earth-life. For some time past, on account of the feeble health of the medium, some of Mrs. Hall's friends have been in the practice of furnishing a sofa on which she reclines during her sésances. I have never, however, to my remembrance, personally known this appendage (of the sofa) to have been supplied except at the houses of Miss Bigelow and Mrs. Hunting, of Boston; Mr. Asa L. Hatch, at Astoria; and at Mrs. Hall's temporary rooms the past winter in Brooklyn, New York. Doubtless a sofa was used at the place of Mrs. Hall's recent "exposure" in New York. I could adduce the names of many other mediums for "full materialisation," who have to my personal knowledge dispensed with the use of framed cabinets, but probably what I have related will suffice.—Yours truly,

THOMAS R. HAZARD.

South Portsmouth, Rhode Island, America.

May 11th, 1882.

#### THE DOCTRINE OF FINAL REPROBATION.

To the Editor of "LIGHT."

SIR,—I had been much struck with the articles in the *Spectator* alluded to in "Notes by the Way" in your number of May 27th, and turned with interest to the comments on them by so acute a critic as "M. A. (Oxon.)." With most of them I feel inclined to agree, but there is one (in the final paragraph) against which I feel called upon to enter a strong protest. It is that in which he endorses the arguments advanced by the writer of the second paper for believing that those who have yielded to temptation in this world will probably continue the same downward course in the next, until finally lost. This is nothing more nor less than the old Calvinistic doctrine of reprobation and the final persistence of evil—a doctrine which I had flattered myself met nowadays with very few adherents. Least of all did I expect to find it advocated by one usually professing such liberal and rational sentiments as "M. A. (Oxon.)."

In common with the vast majority of Theists, and a daily increasing proportion of Christians, whether Liberal or Orthodox, I entirely and utterly repudiate this doctrine. It seems to me irrational, illogical, and contrary to what we know of the character and attributes of God. It is also absolutely contrary to the great majority of utterances by the Spirits who visit us, who, so far as I know, have uniformly testified to the disciplinary and reformatory nature of the future life, and to the final triumph of good over evil. There does not appear to me the slightest reason for concluding that those who have yielded to temptation in this world should continue to do so in the next, where the motives and incentives to evil are in a great measure removed by the loss of the physical organisation, to say nothing of the difficulties arising from a consideration of the enormous differences in *this original organisation*. I am myself a phrenologist, and have little difficulty in accounting for the evil lives led by many of those around us, whose brains are defective, and who in many cases inherit the deficiencies of long generations of ancestors, and who ought not, and most certainly will not, be estimated by the just and merciful Judge of all according to the same standard as those more happily constituted. It would lead me too far were I to enter further into this far-reaching and most important subject. I hold these opinions which I have protested against to be at the bottom of the, alas! too-prevalent scepticism and infidelity. It is easier for most men who reason at all to reject altogether the idea of God, than to believe in one who brings into existence creatures who, He foresees, will, from whatever cause, finally persevere in evil, and be banished from His presence for ever.—I am, Sir, yours truly,

Edinburgh, May 27th, 1882.

R. B.

A room is the large outer garment of a person, it betrays the habits, and somewhat of the character remains impressed on it. It is for this reason that the chambers of famed or loved individuals are so much visited—one seems to look into their minds.



## 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 sésances.

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.

## SUBSCRIPTION RATES.

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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.

## AN APPARITION.

The following account of an apparition soon after death will be interesting as well from the peculiar circumstances of the case as from the weight of the writer, from whom I had it direct. He now holds a living in a different part of England.

H. WEDGWOOD.

"The truth of my ghost-story is as follows. There was a girl of nineteen or twenty in my Sunday-school in Lancashire, a regular communicant, and of excellent behaviour in every respect. She became consumptive, and Mrs. H. and I did what we could to strengthen her. Among other experiments we invited her to the vicarage, where she remained some little time, making the nursery her sitting-room. She became worse, but was never bedridden.

"One day her father came to me in great distress and told me of her sudden death through the rupture of some vessel in the lungs. But he told me the story in such a clumsy way that a suspicion of immorality came into my mind which I tried in vain to expel. This was utterly unfounded.

"I went to see her on the day of her death and kissed her forehead as she lay in her coffin. That night, when I went into the bedroom, I found my wife in a state of perplexity about her night-dress. It was lost. The housemaid had folded it up and laid it on the pillow as usual. At last it was found under the bed, unfolded, and at full length. In the middle of the night I awoke, feeling a series of smart blows on my shoulder. I turned round, and in the full light of the moon, between me and the window, which I think I could see through it, there was a thin unsubstantial figure in an attitude of devotion, the hands joined as if in prayer, kneeling, as it seemed, upon the sleeping form of my wife. I looked at it for some time. The head was covered by a sort of white hood, and the form by white drapery. Then it turned the head towards me, and I saw the face of the dead girl very much as it had looked in the coffin, with a distinct look of unhappiness on the features. In a tone of surprise I called her by her name, both Christian and surname, when the figure seemed to start, and began to glide rapidly over the foot of the bed and was lost in the dark part of the room. I immediately roused my wife, but before she understood the cause of my disturbing her, we both heard the nursery window (the figure had disappeared in the direction of the nursery) shut with a peculiar thud. It was a casement opening on hinges. My wife said, 'There is somebody in the nursery,' or some such words, and at once ran down the passage to ascertain the safety of the children. She found nurse and children asleep and the window closed and fastened.

"That is all I know about the matter. My own supposition was that the night-dress was removed as a sign that the apparition was real, and the nursery window violently closed for a similar reason, or to shew that the ghost had departed. The girl was much attached to Mrs. H."

THE JENCKEN FUND.—We have to acknowledge the receipt of £1 1s. from Mr. J. P. Turner. The subscriptions previously received have, at Mrs. Jencken's wish, been paid over to Mr. S. C. Hall, who has opened a banking account on her behalf.

It is said that, according to the recent census, there are no fewer than 2,250 persons in Paris who are professional clairvoyants, and that their incomes from that source vary from 5,000 to 60,000 francs a year.

## THEOSOPHY, CHRISTIANITY, AND BUDDHISM.

In the *Theosophist* for May there occur some passages which I think it necessary to comment on, as it might otherwise be supposed by some readers that the Theosophy taught in Bombay is identical with that taught in Europe. To a great extent it is quite otherwise, the so-called Theosophy of Bombay being based on Agnostic Buddhism while the Theosophy of the West is chiefly founded on esoteric Christianity.

In the *Theosophist*, p. 210, we read:—"Esoteric Buddhism is a stern, uncompromising system of reason and logic; Christianity a scheme of thought which throws reason and logic altogether overboard and rests its claims entirely on sentimentality. It is a religion, in fact, for women and not for men."

To my mind, as an esoteric Christian and Christian Theosophist, this quotation seems to contain as much untruth as it is almost possible to convey in the same number of words.

Doubtless it must be all but impossible for the man of the West who has not associated with Buddhists of all sects to arrive at a true idea of what Buddhism really teaches; just as it must be impossible for a Buddhist who has not conversed with broad and theosophic Christians to comprehend what Christianity is. But if we accept Buddhism as propounded in Colonel Olcott's Catechism, and endorsed by the Buddhist High Priest of Ceylon, and as accepted by the Bombay Theosophists, then I must confess I find no "hard reason and logic," but merely the assertion, altogether incapable of proof, that by successive Re-Incarnations man ultimately arrives at the loss of personality by absorption in Nirvana.

If, however, this philosophy is acceptable to certain minds I do not desire to interfere with those who are thus satisfied, but when it is added, "Christianity throws reason overboard and rests its claims on sentimentality," then I must protest that the writer speaks in entire ignorance, for did he understand what esoteric Christianity is he would know that it signifies the doctrine of *The Spirit*, and thus by a philosophic necessity possesses that unity which alone constitutes absolute reason and perfect knowledge.

When the writer further adds, "Christianity is a religion for women and not for men," he reveals the Oriental mind, which for thousands of years has despised, enslaved, and degraded woman.

But how little does the writer comprehend the truth of his own words, "Christianity is the religion for women." It is indeed so, for it is thus the religion for the purest and noblest creation of God on the earth, and it is the only religion in the world which has manumitted, ennobled, and glorified the woman and thus created an order of purity, beauty, and holiness nearly altogether unknown outside that religion.

But true Christianity is not only pre-eminently the religion for women, but it is a religion from which has arisen, out of those believing in Divine Inspiration, ninety-nine per cent. of all the men of genius and greatness who have adorned humanity during the last eighteen hundred years of the world's history. Moreover, the higher the genius of these men the greater always has been found their admiration of the nature and personality of Jesus Christ as supremely THE MAN, THE Son of God. Thus Christianity as the religion of the Man is pre-eminently the true religion for all men.

To pass to another subject, I find the editor, p. 6 of the supplement of the above *Theosophist*, has these sentences:—

"Theosophy regards the very idea of there being anything supernatural, above, below, or outside nature, in this infinite universe, as a stupendous fallacy."

"Buddha never claimed to have received Divine Inspiration. He rejects the very idea of a God personal or impersonal."

"Ordinary people say Theosophy means the Wisdom of God (implying a personal God), but Theosophy with us, as with Plato, means Divine Wisdom, or rather a knowledge of that which is yet a mystery to the ordinary run of mankind."

Now I freely confess that I am one of those "ordinary people" who believe that the term Theosophy is derived from the Greek, and means *the Wisdom of God*; and, if so, it is surely self-evident that if "Buddhists believe neither in a personal or impersonal God," or in the possibility of a supernatural, that is, a spiritual revelation, they cannot logically christen themselves Theosophists.

They may be philosophers and moralists, and men of science, and as such might call themselves Psycho-Physicists, but Theosophists they cannot possibly be in the highest sense of that term.



Further, they have no right to implicate Plato in their so-called Theosophy, seeing that, of all non-Hebraic men living before Jesus, Plato was entitled to be called the Divine, because the whole essence of his teaching was that man could supernaturally, in spirit, rise to the Gods, and that the Gods and God could by supernatural Spirit inspire men so that these men became Sons of God.

Gautama Buddha was, with one exception, the highest teacher of morals which the world has seen; but if he believed neither in God nor in Inspiration he could not possibly have known, or taught, spiritual or *Divine* truth, and if so his system is destined to become extinct.

GEORGE WYLD, M.D.

## SOCIETY FOR PSYCHICAL RESEARCH.

### Report on Thought-Reading.

Professor W. F. Barrett, Mr. Frederic W. H. Myers, and Mr. E. Gurney, who had been appointed by the Society for Psychical Research as a committee on Thought-Reading, have presented a report of their investigations to the Council of that Society. They have also communicated a summary of the results of their researches to the *Nineteenth Century*, from the current number of which we make such extracts as we think will be of more especial interest to our readers.

Commencing with a description of the modern drawing-room pastime known as the *willing game*, in which success is believed to be due to the subject's sensibility to slight muscular impressions, the writers cite a remarkable case of this tactile sensibility which had come under their notice.

"A young lady could write words, or even rudely copy sketches, which had been shown to her mother and not to herself, the mother sitting behind her and placing a finger on the girl's bare arm, even above the flexed elbow. Careful experiment by all three of us convinced us that in this case the probably unconscious and certainly indiscernible movements of the touching finger served to convey a sufficient guidance to the girl's delicate skin and quick intelligence. To persons familiar with cases of this kind, the protestations of the drawing-room—'You can see that I did not push!' 'The idea flashed into my mind without my feeling the least pushing!' and so forth—will naturally sound anything but convincing. There is another thing which, though of little positive importance, does as much perhaps to predispose scientific persons against such experiments as even the facilities they offer for unconscious self-deception; namely, the obviously unbalanced and chaotic state of mind in which the subject is sure to be approached in any casual social gathering, and the ludicrous jargon of scientific terms with which it gets involved. The courage of ignorance is nowhere more strikingly displayed. The ease and suddenness with which the female mind especially will leap from the surmise that it is 'cheating' to the certainty that it is 'electricity' is surprising, till one remembers that the fair leaper is probably guiltless of any sort of personal acquaintance with either form of energy. Similarly, 'It is magnetism,' seems a perfectly sufficient explanation of the matter to many who for a thousand pounds could not write down a single true sentence on the ascertained laws of magnetic attraction. If one ventures euphemistically to suggest this, they usually take refuge in 'animal magnetism'—a phrase so obviously ordained by Providence as a secure retreat that it would be brutal to drive them to bay on it."

To any person who may be disposed to ask whether there is even a *prima facie* case, in performances of the sort described, for any obscurer cause than mere muscular susceptibility, the Committee venture an opinion that scattered instances, pointing to an affirmative answer, will be encountered from time to time by those interested in the search:—

"Thus, on one occasion a young Peruvian lady, sitting with a large pile of ivory letters before her, selected from among them, with great rapidity, the letters which formed certain words chosen by one of us, and known to no-one else, he standing behind her with his fingers lightly touching her shoulders. He certainly could not by any *intentional* effort in such a position have succeeded in guiding the girl's fingers in their rapid fumbling motion among the chaos of letters heaped confusedly together. On another occasion one of us witnessed the successful performance by a lady—the daughter of an eminent *savant*—of extremely varied and complicated operations silently fixed upon by him in her absence. For instance, he decided that she should pick up a little agate ornament standing amid some twenty other small objects on a shelf, should put it inside a certain covered jar in another part of the room, re-open the jar, remove the ornament, and hand it to a certain friend who was present. This was done not only correctly to the smallest detail, but so rapidly that the hypothesis of unconscious muscular action on the part of the 'willer,' who lightly touched the lady's shoulders, seemed, to say the least, a violent one. Still more was this the case when selected notes on the piano were four times in succession correctly struck, and particular books, fixed upon at random, were taken from a full bookcase on six

consecutive trials. Finally the hands, though placed near, were not allowed to touch the person of the guesser: the effect of this was to render the performance slower and more hesitating, but nevertheless even now the number of the successes exceeded that of the failures; while of course the odds against success remained on each occasion enormous."

Even apart from the doubts incident to physical contact, the Committee suggest that many other sources of conscious or unconscious delusion remain to be guarded against. Indications may be given, not only by a preconceived code, but by the most transitory direction of the glance, or the slightest shade of facial expression. An equally obvious danger lies in low whispering, or even soundless movement of the lips; and the faintest accent of approval or disapproval in question or comment may give a hint as to whether the effort is tending in the right direction, and thus guide to the mark by successive approximations. Any exhibition of the kind before a promiscuous company is nearly sure to be vitiated by one or other of these sources of error. It is obvious, in fact, that precision can only be attained by repeated experimentation in a limited circle of persons known to each other, and amenable to scientific control. By a fortunate accident one of the Committee heard of a family in which the attempt to obtain phenomena of the kind in question had been attended with singular success.

"Our informant was Mr. C——, a clergyman of unblemished character, and whose integrity indeed has, it so happens, been exceptionally tested. He has six children, five girls and one boy, ranging now between the ages of ten and seventeen, all thoroughly healthy, as free as possible from morbid or hysterical symptoms, and in manner perfectly simple and childlike. The father stated that any one of these children (except the youngest), as well as a young servant-girl who had lived with the family for two years, was frequently able to designate correctly, without contact or sign, a card or other object fixed on in the child's absence. During the year which has elapsed since we first heard of this family, seven visits, mostly of several days' duration, have been paid to the town where they live, by ourselves and several scientific friends, and on these occasions daily experiments have been made.

"The inquiry has taken place partly in Mr. C——'s house, and partly in lodgings or in a private room of an hotel, occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a card from a pack, or write on paper a number or a name which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance, (in their own house at the further end of a passage) though this was usually a superfluity of caution, as our habit was to avoid all utterance of what was chosen. Before leaving the room the child had been informed of the general nature of the test we intended to select, as 'this will be a card,' or 'this will be a name.' On re-entering she stood—sometimes turned by us with her face to the wall, oftener with her eyes directed towards the ground, and usually close to us and remote from her family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card, or whatever it might be. If this was incorrect, we usually allowed a second trial, and occasionally a third."

At intervals different tests were applied. As an example, the following results were obtained on the evening of April 12th, in the presence of two of the Committee and the family:—

"The first attempt of one of the children was to state (without searching) the hiding-place of some small object, the place having been chosen by ourselves, with the full range of the house, and then communicated to the other members of the family. This was effected in one case only out of four. The next attempt was to give the name of some familiar object agreed on in the child's absence, as 'sponge,' 'pepper-caster,' &c. This was successful on a first trial in six cases out of fourteen. We then chose a card from a full pack in the child's absence, and called upon her to name it on her return. This was successful at once in six cases out of thirteen. We then tried holding small objects in the hand, as a 'latch-key,' a 'half-sovereign,' a 'green ball'—which were at once rightly named in five cases out of six. A harder trial was now introduced. The maid-servant having left the room, one of us wrote down the name 'Michael Davitt,' showed it round, and then put the paper in his pocket. The door was now opened and the girl recalled from the end of the passage. She stood close to the door amid absolute silence, and with her eyes on the ground—all of us meanwhile fixing our attention on the appointed name—and gave after a few seconds the name 'Michael,' and then almost immediately 'Davitt.' To avoid any association of ideas, we then chose imaginary names, made up by ourselves at the moment, as 'Samuel Morris,' 'John Thomas Parker,' 'Phoebe Wilson.' The names were given correctly *in toto* at the first trial in five cases out of ten. Three cases were complete failures, and in two the names given bore a



strong resemblance to those selected by us, 'Jacob Williams' being given as 'Jacob Wild,' and 'Emily Walker' as 'Henry Walker.'

On the 13th of April experiments were tried, no member of the family being aware of the selected object. On that day two ladies from a distance, absolute strangers to the family, visited the house along with two of the Committee. Eleven times running a card was chosen at random, and on six of these occasions one of the children named the selected card (giving both suit and pips, or fully designating the court card) correctly at the first trial; twice the card was named correctly on the second trial; and three cases were failures. On none of these occasions was it even remotely possible for the child to obtain by any ordinary means a knowledge of the card selected. An outline of results during one investigation extending over six days stood as follows:—

"Altogether 382 trials were made. In the case of letters of the alphabet, of cards, and of numbers of two figures, the chances against success on a first trial would naturally be 25 to 1, 51 to 1, and 89 to 1, respectively; in the case of surnames they would of course be indefinitely greater. Cards were far most frequently employed, and the odds in their case may be taken as a fair medium sample; according to which, out of the whole series of 382 trials, the average number of successes at the first attempt by an ordinary guesser would be  $7\frac{1}{2}$ . Of our trials, 127 were successes on the first attempt, 56 on the second, 19 on the third, making 202 in all. On most of the occasions of failure, 180 in number, second trials were made; but in some cases the guesser professed inability, and declined to make more than one, and in others we allowed three; no trial beyond the third was ever allowed. During the last day or two of trial, after it had occurred to us to notice the point, we found that, of the failures to guess a card at the first trial, those wrong both in suit and number were a small minority. Our most striking piece of success, when the thing selected was divulged to none of the family, was five cards running named correctly on a first trial; the odds against this happening once in our series were considerably over a million to 1. We had altogether a good many similar batches, the two longest runs being 8 consecutive successes, once with cards and once with names; where the adverse odds in the former case were over 142 millions to 1, and in the latter something incalculably greater. If we add to these results others obtained on previous visits, it seems not too much to say that the hypothesis of mere *coincidence* is practically excluded."

Admitting that common-sense demands that every known mode of explanation should be exhausted before the possibility of an unknown mode is considered, the Committee proceed to inquire whether any recognised cause will sufficiently account for the results. Collusion, they say, was completely guarded against by the exclusion of all members of the family either from the room or from participation in the requisite knowledge. Nor could the Committee discover any indication of exalted sensibility of the ordinary sense organs in any of its known forms, and they were at the same time cautious to give no sort of indication whatever. Moreover, on the occasion of one of their visits the child called the required name through the shut door or from an adjoining room, having thus been completely isolated from the very beginning to the very end of the experiment.

The Committee endeavoured, in the course of their investigations, to gather such indications as they could of the way in which the impression flashed on the minds of the children, especially as to the respective parts of the phenomena played by mental *eye* and mental *ear*, and they record a number of cases which seem somewhat in favour of mental *eye*. But at the same time they mention instances in which they successfully obtained from the maid-servant a German word of which she could have formed no visual image. They also suggest as points for further observation the various conditions under which success seems most readily attainable, and express a hope that "the present instalment" may serve in some degree to stimulate further inquiries in the same direction. But they urge that "the primary aim in all cases must be to get the results *without physical contact* or anything approaching it, a stage to which some practice with contact may be a necessary preliminary; in no other way can the hypothesis of "muscle-reading" be with certainty eliminated; while, *en revanche*, the phenomena without contact, if once established, will afford solid ground for questioning the sufficiency of that hypothesis to account for all cases in which contact occurs. In conclusion the writers add:—

"The phenomena here described are so unlike any which have been brought within the sphere of recognised science, as to subject the mind to two opposite dangers. Wild hypotheses as to how they happen are confronted with equally wild assertions that they cannot happen at all. Of the two, the assumption

of *à priori* impossibility is, perhaps, in the present state of our knowledge of Nature, the most to be deprecated; though it cannot be considered in any way surprising. . . . At the same time it may serve to disarm purely *à priori* criticism if we point out that the word, 'thought-reading' is merely used as a popular and provisional description, and is in no way intended to exclude an explanation resting on a physical basis. It is quite open to surmise some sort of analogy to the familiar phenomena of the transmission and reception of vibratory energy. A swinging pendulum suspended from a solid support will throw into synchronous vibration another pendulum attached to the same support if the period of oscillation of the two be the same; the medium of transmission here being the solid material of the support. One tuning-fork or string in unison with another will communicate its impulses through the medium of the air. Glowing particles of a gas, acting through the medium of the luminiferous ether, can throw into sympathetic vibration cool molecules of the same substance at a distance. A permanent magnet brought into a room will throw any surrounding iron into a condition similar to its own; and here the medium of communication is unknown, though the fact is undisputed. Similarly, we may conceive, if we please, that the vibration of molecules of brain-stuff may be communicated to an intervening medium, and so pass under certain circumstances from one brain to another, with a corresponding simultaneity of impressions. No more than in the case of the magnetic phenomena is any investigator bound to determine the *medium* before inquiring into the *fact* of transit. On the other hand, the possibility must not be overlooked that further advances along the lines of research here indicated may necessitate a modification of that general view of the relation of mind to matter to which modern science has long been gravitating."

#### THE SYSTEMATISATION AND APPLICATION OF PSYCHIC TRUTH.

By Mrs. A. Kingsford, M.D.

The following paper was read before the members of the British National Association of Spiritualists on Monday evening, May 22nd, Dr. George Wyld in the chair.

It is proposed in this paper to offer some remarks which may serve as a contribution towards the utilisation of modern spiritualistic experiences, by shewing the relation borne by them to the two great needs of human life—a System of Thought and a Rule of Life. It is proposed to indicate in what manner the facts and phenomena with which the last thirty years have made us personally acquainted, and which are usually, but erroneously, regarded as constituting Spiritualism, may be made to serve as a basis for the construction of a Philosophy which shall be at once a Science, a Morality, and a Religion. Now, a Rule of Life is obviously impossible without a System of Thought; and, equally obviously, a System of Thought includes and involves a Rule of Life. For as it is the function of a Rule of Life to enable us by its observance to make of our existence the most and best that we have it in us to be; so it is the function of a System of Thought to supply such explanation of the nature of existence as will make such result possible. Only when we have learnt how and of what we are constituted, can we at all hope to realise the potentialities of our nature. And knowledge, if it be real, involves being and doing.

Of no Knowledge which the world holds are these axioms so predicable as of that which demonstrates the spiritual nature of Life and in particular of Man, its highest manifestation on this planet. For this is a Knowledge, not of accidents, but of essentials; and it bears relation, therefore, to our conduct in all departments of activity. A Spiritualist in this sense of the term—the only true sense—is not merely one who accepts a certain hypothesis, as affording the most probably correct solution of certain special isolated phenomena, and in respect of all other subjects and departments of Knowledge, is left free and unaffected by his hypothesis; but he is one, who, knowing the nature of Self, and consequently of the Kosmos, occupies a comprehensive and unassailable standpoint, from which all human sciences and practices must be judged. Having such conception of the high purpose and use of the knowledge he holds, the true Spiritualist is emphatically a Philosopher, a religious man; being, after the Latin root of the word, of a piece throughout, bound together, a whole, harmonious, consistent personality, at one in himself, and therefore at one with all existence; and like the Sun in the solar system, ranging round himself as centre, all that appertains to his own system. And precisely in so far as a man fails thus to systematise knowledge and truth, he fails in being a true Spiritualist. For this noble and dignified name belongs of right only to the man who understands that Spirit is the Real, and Matter the Appearance, and that while the second exists in Time, the first is eternally. Just as he is a Materialist who, unable to penetrate beyond the Phenomenal, contents himself with the study of causes and effects which can never be other or more than secondary, and therefore inexplicable in themselves, so he is a Spiritualist whose thought transcending the Material, reaches and finds room for God, and relegates all other secondary knowledges dealing with Matter, to the domination and direction of spiritual knowledge. But the title of Spiritualist is



no fitting designation for the mere habitué of the séance-room, who, having satisfied himself of the genuine character of the various manifestations of which he has been witness for a more or less lengthened period, and added to his collection of acquired facts the certainty that there are such things as ghosts, and that the current hypothesis of modern schoolmen is inadequate to classify the phenomena of talking tables, trance-mediums and "materialisations;" regards such knowledge as technical merely, and differing from other specific knowledges only as geology, for instance, may differ from botany or from physiology. Such, nevertheless, is the meaning which, unhappily, has become attached to the name of "Spiritualist," and with which meaning both scoffers and believers appear, for the moment, content. Hence it is that even the adherents of the movement frequently exhibit an inclination to treat of Spiritualism as of a special branch of study, comparable to any other at present recognised by the world; accidental, or at best, complementary in its character, and strictly limited in its range and its subject-matter. Thus, Spiritualists are exhorted, not by outsiders, but by those professing to be of their own number,—to confine themselves to their ghosts, and to leave all such questions as vivisection, vaccination, vegetarianism, marriage laws, women's rights, and other matters, characterised as "extraneous," to "experts" who can discuss them from a standpoint of knowledge appropriate to each. I wish to say, very strongly and earnestly indeed, that I entirely dissociate myself from any such conception of Spiritualism or of Psychology as is implied by such advice as this, recently set forth in an organ professedly dedicated to the interests of spiritual teaching; and that, for my part, I distinctly refuse to accept such a view of the "whole duty of Spiritualists." Were Spiritualists really no more in their science than the geographer, anatomist, or the astronomer in his, then the gamut of the whole subject would be soon enough learnt and exhausted. The utmost the science could do for a man would be to convince him that in some undefined way, existence is prolonged beyond the period of life in the body,—whether for eternity or for a limited time only, however, no ghost would be able to tell him,—for inaccuracies, opinions, and prejudices abound with the "dead" as with the living,—and that man may become possessed by study and cultivation of certain powers, vulgarly regarded as miraculous. With such a poor and mean view of the scope and destiny of Spiritualism, however, no earnest mind will for a moment rest content. Spiritualism really represents, not a new branch of experimental science, but a *new platform* from which to view and to examine all other sciences. It is quite reasonable to require the geologist to stick to his minerals and not to meddle with the department of the botanist or of the architect, for all these are representatives of physical sciences, and all alike occupied with analysis or synthesis on the material plane. But the Spiritualist is on this plane no longer, he has passed through and above it, and for him the whole face of human history and human motive is changed. As one viewing a landscape from mountain altitudes, sees far otherwise and far more widely and comprehensively than one surveying the same tract of country from the level ground, so the Spiritualist from the philosophical standpoint to which he has attained must needs conceive of Life in its entirety a very different idea from that entertained by the mere physicist. It is therefore in the last degree unreasonable to exhort a man whose whole being is "lightened and lifted higher," to refrain from concerning himself with subjects, which, if he be a true Spiritualist, he must find it impossible to expunge from the range of his illuminated vision. Why, indeed, it may be asked, is he a Spiritualist at all, if it be not to obtain the right and the power to judge the comparative values of things, and to discern what is truly worth the labour and the devotion of the human mind? Why should the traveller give himself the trouble and fatigue of ascending mountain-passes, and of encountering the difficulties and inconveniences of the journey, if not for the vantage-ground he will thus attain, from whence to survey the surrounding valleys and reaches which from lower ground would be beyond his horizon? Precisely then as we reasonably claim that the psychic man should rule and control the physical man; in other words, that the spirit or mind should direct and legislate for the body, so it is reasonable that we should claim the right of the Spiritualist to direct and order the courses of mere physical research. For, since the knowledge which constitutes the Spiritualist is, as already stated, a knowledge not of accidentals capable of isolation and separate treatment, but of fundamentals and universals, it follows that no subject possessing a practical application, can rightly be regarded as out-lying the cognition of the Spiritualist, or belonging to a department into which his entrance would be an intrusion. Indeed, the very nature of his science is such that he cannot, if he would, refrain from bringing it to bear upon all the relations and aims of Life. The possession of a universal truth imposes an obligation of a royal nature, and makes its initiate at once an overseer and an arbiter. It is to set forth in succinct terms the nature both of this truth and of the obligations it imposes that this paper has been prepared. In other words, it is desired to supply, as clearly and concisely as may be, a "schema" on which to construct a System of Thought and Rule of Life based on the facts collectively known as Spiritualistic. It will be seen, in the unfoldment of

this schema, why the writer regards Spiritualism not merely as a new knowledge, but as a new Criterion of knowledges; the Rod in the hand of the Angel, wherewith to measure and gauge the value and soundness of all human toils and structures.

Utility is a word which conveys two different meanings to two different classes of men. To the Materialist, the highest conception of utility bears, necessarily, relation only to material objects and to secondary conditions; the Spiritualist, equally necessarily, connects such idea with spiritual ends and applies it to primary causes. Now it is a fundamental truth, recognised by Spiritualists from pre-historic times, that the apparent interests of the physical or *sense-man*, are often in diametrical opposition to those of the psychic or *spirit-man*. Necessarily, therefore, the Spiritualist will apply to the examination of human sciences and customs, a test altogether different in kind from any that can be framed by the Materialist. And the nature of the test thus applied is, in itself, a criterion of the standpoint occupied by the critic. It is impossible for the Spiritualist, occupying the loftier platform, to lower his point of view to that of the Materialist, and to compare notes with him upon the respective values to physical humanity of certain practices, the nature of which renders them wholly unlawful and unacceptable to the *spirit-man*. Such practices may indeed have their "experts," just as may robbery, brigandage, fraud, false coining, assassination, seduction, sorcery, poisoning, and the like, but they are, in their primary out-birth, Satanic, and with their secondary utilities the Spiritualist can have no concern. All the evil sciences just named have secondary utilities which bring bread to the hungry, relief and pleasure to the miserable, wealth to the poor, vengeance to the outcast. No Materialist can, by any possibility, be a just judge in such issues. His noblest standard of right is formulated in the words: "*The greatest good of the greatest number.*" And by "*greatest good*" he always means either physical or intellectual good applicable to temporary ends. Both these belong to the *sense* and *time-man*, the first kind to the body merely, the second to the mundane mind. But the measure of right formulated by the Spiritualist is expressed in the Italian axiom:—"Farvi migliori; questo ha da essere lo scopo della vostra vita." And to do the best, in disregard of, or even in the teeth of all the interests of secondary utilities will, in the long run, prove the only true and real service. It is bound to prove so, by the very constitution of the Kosmos, and by the Nature Itself of God. "*He,*" says Christ, "*who will save his life shall lose it, and he who shall lose his life for my sake, the same shall find it.*" Here we have a succinct statement of the paradox ever confronting Man; the conflict between the apparent interests of the illusory, and the real interests of the permanent. To see only the apparent and illusory is to be in the position of a man following a marsh-light circling hither and thither without goal or definite intent. At one time, one course may appear to him safest and best, at another, conclusions may seem to him to lie in a quite different direction. Yet, all the time, he may be, according to his knowledge, honest and earnest. Of all classes of mankind, the Spiritualist alone is able to systematise knowledge, and to trace for his feet a rule of life. He may be likened rather to the Wise Men in sacred story, who guided, not by an earth-light, but by a heavenly Star, followed its steadfast leading to the abode of the Christ.

These prefatory remarks will suffice to suggest what manner of counsel it is I desire to press on my hearers. I would earnestly recommend to them to be constructive and consecutive. Not to be content with having acquired, here and there, a few isolated and scattered facts of a more or less occult nature, but, having once assured themselves that these facts are trustworthy, and essential in their nature, and therefore part of the Divine order, to seek out for themselves their sequences, and not to rest until by reason, study, comparison and thought, they have arrived at a comprehension of the three Unities of the Kosmic Drama—(action, time and place)—and, consequently, at the formulation of a System. The lines upon which such systematisation should be attempted are indicated by the terms of the basic doctrine of Spinozic and Swedenborgian philosophy—borrowed from the old Hermetic teaching,—that everything existing in Time and Space has a subsisting correspondence of eternal and infinite nature. That therefore nothing material and ephemeral is without a substantial Idea, preceding, interpreting and surviving it, and that no *merely* physical or transient entity is conceivably possible in a *real* Kosmos. Hence, to know the character, value and place of any object or action, it must be transferred in thought to the spiritual or noumenal plane, and judged, not according to that which it *seems*, but that which it *is*. We have thus to deal with a world within a world; and the study of the Spiritualist should be so to regulate his conduct as to be in immediate relation, not with the outer and phenomenal, but with the inner and true. Forms interpret and reveal Ideas, and only Ideas are related to the Spirit of Man. Therefore, while for the Materialist, forms may represent the absolute, and he may model his behaviour to suit the secondary utilities related to these; for the Spiritualist, Ideas alone are absolute, and the course of his action must be related wholly to them; realising thus the Pauline axiom:—"Our conversation IS in Heaven."

It is not then permitted to the Spiritualist, as it is to the Materialist, to be without a system. It is not permitted to the Spiritualist to be in any sense a specialist, or to "run with the hare and hold with the hounds." It is not permitted to him, for



instance, to believe in the undying quality of the human soul, and in the righteousness of God, and yet to have vague and dubious notions about the definition of Divine Justice, the ordering of the Kosmos, and man's moral duties, differing in no wise from the notions of his materialistic neighbours. It is not permitted him to hold that God is just, as he conceives justice, to himself and to his kind, and unjust, as he conceives injustice, to other creatures not yet man. If he find himself content to let such things rest in doubt, to conceive it possible that some of God's ways may be evil, and that man therefore may be God-like in pursuing and abetting injustice; that it is right certain knowledges or apparent benefits should be suffered to increase by means which he would not willingly see employed by a divine personage; if he is able to quiet his conscience with the reflection that it is enough for him to have ascertained the immortal nature of himself and of his friends, and to believe that reform, in virtue of that knowledge, is no business of his,—then such a man, whatever else he may be, is certainly no Spiritualist. To be a Spiritualist is to hold, first, the basic Principle of Existence to be pure Being, the "Substance" of Spinoza, the Brahman of the Hindus. Secondly, it is to hold that this Principle is Good, and that consequently that which is called evil is not essential but accidental, not real but illusory. Thirdly, that as the constant and unvarying aim of the Spiritualist is to struggle back through Matter, through Accident and Illusion into Spirit, this aim compels him to conflict with the opposing wave which meets him in one continual outflow from Spirit to Matter, from Good to Evil. These fundamental knowledges will lead him to catalogue as good, all actions and thoughts (which are internal actions) the basic principle of which is pure, and applicable to true essentials and to the human Ego stripped of its externals. Such actions only are calculated to hasten the return to Spirit, and the coming of the "Kingdom of God." On the other hand, he will be led to catalogue as evil, all actions and thoughts the basic principle of which is impure, and by its character inapplicable to essential and heavenly states. Such actions are calculated to perpetuate Maya, or Illusion.

Thus, judgment is, for him, at once pronounced on such practices as Vivisection, Flesh-eating, Inoculation of Disease, and every class of gross, luxurious and impure living. Cleanliness and Justice are the two factors of the Godly Life. The direction of the good or Spiritual impulse is towards the *Volatilisation of the Fixed*, that of the evil or Material impulse is towards the *Fixation of the Volatile*. Thus are posited the two hypothetical modes of force—Centripetal and Centrifugal; of which the first has the Sun, or God for its point of attraction; and the second has the orbit of Saturn. (He that hath ears to hear, let him hear.) Thus also, is posited an illustration of the two modes of personality belonging respectively to heavenly and to mundane men;—the Divine, and the Satanic. The Divine personality, (a better word is needed, for the signification to be conveyed is that of being, not of seeming,) consists in the perfection of the interior or essential consciousness; the Satanic personality is the strengthening and fixation of the exterior or material consciousness. The first of these personalities is by nature Eternal, the second, Temporary. An action is good in proportion as it leads inwards towards the development and manifestation of the Son of God, or spiritual Ego in man; an action is bad in proportion as it leads outwards towards the development and creation of the devil in man. The good action has therefore a tendency towards a focus, towards permanence and light; the bad action has a tendency towards void, dissipation and darkness.

As on the physical plane the law of progress has been from the impersonal to the personal, and from unorganised to elaborate, so the order of spiritual evolution is from the void and chaotic to the formulated; from vague good—which we call evil—to distinct and perfected good. Spiritual or heavenly personality becomes stronger with every good thought and action, as it is weakened by every evil action. In proportion as an action is distinctly human, that is, distinctly of the spiritual character, inasmuch it tends away from rudiments towards perfection. In ethics, the "survival of the fittest" means the "survival of the best," because the tide of tendency in spiritual evolution is towards Righteousness, and this in invariable, and in the main, consistent inflow, ever centralising and personalising. I say "in the main" because, from point to point, there is a back tide, a retrogressive stream towards Negation and Loss, and this it is which represents Evil. The inflowing stream represents Order and the Obedient Will; the reflux, Disorder and Sin. To flow inwards and upwards is to tend towards Spirit and Essential Being; to flow outwards is to tend towards Matter and Illusive Existence. Thus man, in the first act of sin, depicted in Genesis, is not to be regarded as choosing a positive (evil) in preference to a positive (good), for there cannot be two positives:—but as preferring Substance under its aspect of Maya (Matter) to Substance under its essential aspect. For, as all is God, evil in the popular sense is an absurdity. Evil is then, simply circumferential or remote good, and as such its characteristic is impersonality, or absence of organisation. It is unreasonable, blind, insane; and philosophers in all ages, have identified wickedness with madness and disease.

One of the fundamental principles of the spiritual Evolutionist necessarily is that Man is the outcome and therefore the purposeful result of Genesis; and therefore, that *there is in the*

*whole Kosmos, nothing but Man*, either in the making or the marring. The making is represented by the in and up-flowing main-stream; the marring by the back-flow. This proposition is a self-evident corollary of physical evolution, keeping pace with the latter, and underlying its manifold transmigrations and vicissitudes. Like a distinct silver clue unwinding and revealing itself in ever-increasing strength and brightness, the gradual evolution of Personality leads the soul onward through a labyrinth filled with monstrous and ghastly shapes, chaotic gloom and vistas of bewildering mirage,—onward by means of suffering,—which is but another name for experience,—until she reaches the daylight of Humanity. The recognition of this law of spiritual progress entails upon Man the obligation of considering all creatures as his rudimentary selves, with unblossomed potentialities of humanity lying latent in their inner being. Such knowledge gives him new views of his relations towards them, and of their claims on his regard and brother-love. Moreover, the recognition of the higher spiritual evolution flowing side by side with that of the physical, and being itself the propelling cause of the latter, must influence all considerations of mere physical relations and benefits in a manner impossible to the conception of the Materialist. Such recognition must inevitably tend to lower the value of secondary or physical knowledges relating to the exterior existence, while bringing into prominence spiritual knowledges, and to enhance the value of these last so greatly as to render them all-sufficient to human needs.

And such, assuredly, they will prove in the end, because essentials involve derivatives, and the greater includes the lesser. All knowledges on whatever plane are attainable by Divine methods. The only condition for such attainment is that the Divine method should first be diligently sought and mastered. The Kingdom must first be established, then shall come the power and the glory of it. As it is written: "*Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.*"

For Love is the universal Solvent; and Love's method is in all its unfoldings, consistent with its object and intent.

Such as these, faintly and inadequately traced, are the lines of the Royal Way by which the Spiritualist passes from Earth to Heaven. Co-worker with God, he heads the stream rolling ever inward towards the "Sea of crystal mingled with Fire." With this inward-flowing stream, the new tendencies of modern scientific methods constitute in many respects a directly colliding element, a retrograde movement in diametrical violation of the advancing and spiritualising impetus of the Kosmic force. Thus it becomes the immediate business of the Spiritualist, against whose breast this backward wave first breaks, to warn those behind him of the coming danger, and so prevent them from being carried away by it, or at least, to take care that it does not implicate him, and sweep him out of his steadfast course.

The name of "Spiritualist" should therefore before and above all things signify "Anti-Materialist," if Materialism be understood to imply a method of thinking which, attributing to accident and to fortuitous arrangement of merely phenomenal and automatic atoms, the genesis of Life, is necessarily incapable of assigning to the religious sense any real value or meaning. Regarding Man as sprung from and returning to Negation, at once the product and the heir of the Void, the Materialist must necessarily view all moral sentiment as merely utilitarian in character, and therefore he naturally enough expects such sentiment to yield with a good grace to arguments based on temporary expediency. He is a "dead man," in the Apostolic sense of the phrase, because for him all Nature is but a corpse in whose arteries no Divine pulse-beats thrill.

But the Spiritualist is, as I have attempted to shew, essentially a *living* man. Seeing in Matter but the vehicle and manifestation of Spirit, and in the primary Divine Being the source and centre of all the manifold expressions of existence, it is his prerogative,—nay—his obligation, to test all beliefs and customs, social and secular, by reference to essential principles, and to translate every action and rule of conduct to the spiritual plane. Hence he becomes a universalist, and everything his immediate and proper concern. It is impossible for him to have "opinions"; he alone of all men has a right to certainty, and is bound by virtue of his system to decide with certainty the issues of all controversies. And the test by which he thus decides is Principle.

Now of Principle in its true and primary sense, the Materialist can obviously know nothing. Living in time, and for secondary utilities, his only guide and standard of action must needs be Expediency, and in regard to Expediency there may, of course, be many and widely differing opinions. For Expediency is kaleidoscopic, and every new shake may give a new pattern, but Principle is one and indefeasible. Expediency is of this world, and all its relations are ephemeral; Principle is prophetic and absolute. It is the universal "Thus saith the Lord" of the old Hebrew "man of God." On the lines of such conception of the comprehensive character and application of Spiritualism, was based the Theocracy of Moses. No subject was too secular or too remote to be brought within the reach of the "Lord's" immediate instruction. The "Lord," of course, stands for the Divine in Man; and though such records as we possess of the ancient Hebrew legislation do not, obviously, represent the original Mosaic system, yet the formula still remains as evidence



of the universal and all-including application of the Divine Word. But the Material tendencies of the day in which we now live have changed all this. We are told not to mix up secular science and mundane interests with things sacred and spiritual; and to keep distinct places in our minds for week-day opinions on one hand, and for Sunday certainties on the other. Thus it naturally comes about that with the old universalism we have lost the old unanimity. Spiritual knowledges have ceased to interpret for us intellectual problems, and we allow men occupying a totally different plane from ours to be our umpires and autocrats in matters which ought to be decided by the Divine Oracle.

Now of Principles,—which though spoken of in the plural number, are, it must be remembered, as integrally one as the spectrum rays are one light,—the first and foremost, and that which constitutes the stability of the Universe is JUSTICE. And forasmuch as of Justice the root is Wisdom,—for none can be just unless he first understand,—Wisdom is one with Love, and God is Love. So is Justice one with God and is God. And man is God-like, precisely according to the degree in which he loves and practises Justice. Therefore, whether in the domain of science, morals, politics or sociology, the nearer we get to Principles, the nearer we get to Essentials, and, consequently, to the Divine. And, on the contrary, the more we incline to Expediency, the lower the ground we take, and the less likely it is to prove firm under our feet. Building upon Principle, we build upon the Rock, and neither storm nor flood shall prevail against our house. But Expediency is as the shifting sand, which the ever-varying tides of Time and Custom suck and undermine, and drive hither and thither, and on which no wise man sets his habitation. Principles alone are real and eternal, and a man may know his grade in respect of divine things by the degree of his preference for Principles above persons, things and circumstantial accidents. These essential truths, faithfully followed even in narrow ways and dark places, will at length bring a man safe to the footstep of the Throne. Whereas he may gain a whole world of expediences, and yet lose his own soul.

To become a Spiritualist simply in order to converse with ghosts implies a very poor kind of advantage. But to be a changed man, to take new and illuminated views of Life, to look with the "larger other eyes" of the Gods on Life's problems, duties and ordeals, to hear a Voice behind us saying—"This is the way, walk ye in it; and go not aside to the right hand nor to the left,"—to have exchanged doubt for knowledge, hesitation for decision, strife for peace, expediency for principle;—this is to have systematised and applied Psychic Knowledge, and to have become a true Spiritualist.

And because the percipience and experience necessary to make such theoretical and practical application of his system, come to the Spiritualist only by means of thought, study and heart-searching, it is, I submit, of the strongest urgency that those burning questions with which the lay and scientific worlds are now ablaze, should be examined and argued by Spiritualists from the platform which is peculiarly and exclusively theirs. Of what use to be "the salt of the earth" unless we give forth our savour? Of what good to be the candle of the world if we submit to be put under a bushel instead of giving light to all that are in the house? And of what avail will Spiritualism prove to ourselves or to the age unless it make the world purer, sweeter, more just and more Godly?

Wherefore I at least, as one Spiritualist among many, will be instant in season and out of season, with voice, pen and desire to hasten the advent of the Kingdom of God, and the age of the "new heavens and new earth in which Justice dwelleth."

#### TO CORRESPONDENTS.

L. B.—Thanks for your manuscript, which shall have our early attention.

O. T.—We cannot venture to express any opinion as to the ultimate fate of the periodical to which you refer.

PSYCHIC.—The "Report" to which you refer appears in this month's *Nineteenth Century*, and the greater part of it is given in the present issue of "LIGHT." In all probability we shall have some remarks upon the subject in our next number.

RECEPTION OF DISCOVERIES.—What truth has not come to us through the ordeal of antagonism? Whatever has been beyond the science of the day has always been denounced as false. Thus were denounced the discoveries of the motions of the earth and planets round the sun, the circulation of the blood, &c. Our men of science seem to think there is nothing to be studied out of their own set grooves. Do they wish the world to think that the human mind has reached the ultimate of its exercise? that it has to accept their teachings of to-day as final?—R. BELL.

MR. E. W. WALLIS'S APPOINTMENTS. — BELPER: June 4th and 5th; YORKSHIRE DISTRICT: June 11th to 18. Address, 13, Lake-street, Nottingham.—[Advt.]

## SPIRITUALISM IN LONDON & THE PROVINCES.

### GOSWELL HALL.

Mr. Wilson again attended here on Sunday last, to expound and illustrate his system of Comprehensionism. He made quite a favourable impression on his audience by confining himself within the range of an ordinary understanding. His drawing and colour arrangements are simply wonderful. The difficulty is that so few can comprehend them besides himself. In the evening we had the pleasure of another visit from our friend, Mr. J. J. Morse, who had a remarkably good audience. The subject of his lecture was "Christ, the Creed, the Man, the Principle." While complimenting the Churches for what they had done in preserving the history of Christ, the Guides analysed, and utterly condemned, some of the creeds that had been foisted on the people in His name. The lecture was a really eloquent and effective one.—RES-FACTA.

### QUEBEC HALL.

"The Coming Christian Religion" was the subject of Mr. MacDonnell's discourse on Sunday evening last. This form of Christianity, it was contended, would be distinguished from the sensuous Christianity of barbarous days and from the intellectual Christianity of civilisation, by the spirituality of its character, which had heretofore unfitted it for general acceptance. An interesting debate followed. A very agreeable and profitable evening was spent, and the duty of individual righteousness of life was strongly enforced.

### MIDDLESBOROUGH.

On Sunday, May 21st, Mr. T. M. Brown gave two trance addresses. In the afternoon the subject was "Life after Death," and in the evening "Spiritualism: its Platform, its Teaching, and how best to spread its Truths." The subjects were chosen by the audience. There was a large attendance at each meeting.—CHAS. COATES, Sec.

### NEWCASTLE-ON-TYNE.

NEWCASTLE.—At Newcastle, on Sunday night last, Mr. Dunn, trance speaker, of Shildon, delivered an address upon the "Aspects of Spiritualism." The lecture interested the audience greatly.

GATESHEAD.—On Sunday evening last, Mr. Rowe, of North Shields, lectured to the friends of the G.S.I.S. upon "Pentecostal Showers." Mr. H. A. Kersey officiated as chairman, and spoke with a feeling and intelligence that was much appreciated. Mr. W. C. Robson preceded the lecturer with a reading from "Alpha," which contained highly spiritual and philosophical thought. The address of Mr. Rowe received from the audience a large amount of attention and appreciation, which it well merited, and we hope he will grace our Spiritual platform in the future more even than he has done in the past. Mr. Morse, we see, is announced to speak on Monday evening, June 5th, at the Gateshead Rooms, upon "Political Spiritualism."

NORTHUMBRIA.

## WORK OF THE COMING WEEK.

### LONDON.

Sunday, June 4.—Goswell Hall. 11.30 a.m., Members' Séance. 7 p.m., Lecture, Mr. S. Goss: Subject: "Who, Whence, Whither?"  
 " " West London Society. 11 a.m., 7 p.m., Meetings.  
 " " Christian Spiritualists' Mission. 7 p.m. Séance for Spiritualists only.  
 " " Quebec Hall. 7 p.m., Mr. MacDonnell: "The Church."  
 Tuesday, June 6.—Quebec Hall. 8.30, Lecture by Mr. Wilson: "Social Questions."  
 Friday, June 9.—B.N.A.S. Members' Free Séance, 8 p.m.

### PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c., &c. See our list of Societies on p. 2.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

RECEPTION OF TRUTH.—Every novelty in science, as in literature and art, is exposed to the intrusion of pretenders and exploiters; but the new thing is not answerable for the doings of such. Chemistry and astronomy were once mixed up with the falsities of alchemists and astrologers. It is the duty of men of science to investigate observed phenomena and assign to them their place in the temple of truth.—R. BELL.

MR. J. J. MORSE'S APPOINTMENTS.—GLASGOW: June 4th; GATESHEAD: June 5th; BIRMINGHAM: June 11th; NOTTINGHAM: June 18th; LONDON: June 25th; KEIGHLEY: July 10th; STAMFORD: July 23rd. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]



## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

## 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 it be 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.