

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Some of my correspondents are anxious to know what I make of Bishop and the £5 note. Not very much. As the *Daily News* said of the Psychological Society's thought-transference, "We cannot accuse the thought-readers of collusion, we cannot suggest additional precautions to avoid guess-work or cheating; we can only say that we remain unconvinced," so in a measure say I. I am quite unconvinced, and it would require a much more carefully conducted experiment than that most disorderly one at St. James's Hall to convince me. Accounts vary very much, and it is hard to get a clear notion of what did occur. But it seems that Lieut.-Colonel Statham held a note which Colonel le Poer Trench got from his bankers a week previously, and *the number of which he did not know*. There would seem, then, to be no check on any attempt to change the note; and in the disorder that reigned it is conceivable that such an attempt might be successful.

It may, perhaps, seem that this is hypercritical. But Mr. Bishop inspires criticism, and all experience hitherto is dead against the possibility of performing such a feat as Mr. Bishop claims to have done under such conditions as those in which he is alleged to have performed it. When Mr. Bishop first came to England his pretensions were of a much more modest nature (if the use of such a word, in such a connection, may be pardoned), and this writing "with great rapidity" on the first trial, and with no conceivable clue from the subject, 66,894, is, to the last degree, suspicious. Moreover, Mr. Russell's bank-note was rejected, and Mr. Bishop fenced about "amid groans of weariness and disgust" until he apparently got what he wanted. If he could write off the five figures without a pause when Colonel Trench's note was in Colonel Statham's hands, it is not a little curious that he should have risked disgusting his audience, alienating the gentlemen who were on the platform—Mr. Haweis and another gentleman seem to have left in disgust—and converting sympathetic friends into angry foes by his equivocation and wrangling. Mr. Bishop is too astute to do that without some strong cause. And the natural suggestion is that he knew that he could not get the number of Mr. Russell's note, but that he could get "with great rapidity the numerals 66,894."

However this may be, it is necessary that the experiment be repeated under more sensible conditions before the claim made can be admitted. Nothing is impossible; and it is not impossible that Mr. Bishop may be able to do "what no human being has ever done since the commencement of the world," as Mr. Labouchere rashly says. But having regard to what we do know, it will require excellent and unimpeachable proof to add that as a fact to our stock of knowledge. Spiritualists, instead of being the credulous

race the world imagines them to be, are used to sifting evidence, and they want something better than the disorderly scene on the platform at St. James's Hall. Mr. Labouchere's letter of June 13th, to the *Times*, renews his challenge in terms to which no fair objection can be taken. It is not surprising to read that Mr. Bishop will have none of it, for the preposterous reason given in this paragraph—"Mr. Irving Bishop will not accept Mr. Labouchere's second proposal to test his powers of thought-reading until the member for Northampton has paid the wager which, in Mr. Bishop's view, he lost in the early part of the week. Mr. Labouchere does not acknowledge that the wager was lost, and has, of course, no intention of paying the money."

In a rejoinder of inordinate length to Mr. Labouchere, Mr. Bishop avails himself to the full of the opportunity to advertise himself. He does not, however, in the least, explain why he declines to avail himself of the chance of transferring £1,000 from Mr. Labouchere's pocket to his own. The amusing part of his very 'cute letter is his account of his reasons for declining to operate on his "friend," Professor Lankester. Nothing more amusing has been read for a long time than the narrative of the Professor's demand for two guinea stalls for the entertainment on the sacred name of friendship, and of Bishop's consequent high-minded refusal to deal with him, lest it should be imagined there was collusion between these two searchers after truth. It is not uncharitable, I hope, to suggest that Mr. Lankester would have been not unwilling to be selected as a "subject," especially as his "friend" did not exact the guinea for his entry. He might then experiment in his own way on the "elusive wild beast;" think (for instance) of the wrong number, or of none at all; and so the failure would have been all the more signal. It was very pretty, and Bishop's counter-move was very shrewd. Of course Professor Lankester does not believe in Bishop's pretensions, and would catch him with glee. He says in effect, in his letter to the *Times* (June 20th), that he is a mere conjurer. Probably; but the correspondence is not yet ended.

It was inevitable that some attempt should be made to supply the vacant place caused by the cessation of the *Psychological Review*. This has been done by the publication this month of the first number of the *Spiritual Record*. The aim is somewhat different from that of other magazines. A large amount of space—"at least two-thirds"—is to be devoted to the record of facts "gathered from the old range of scientific observation—the old and the new." This is the "first and most important work—to set forth the phenomena." Accordingly we have in No. 1 some facts about Slade; some narratives from the proceedings of the Psychological Society; some evidence from Mr. S. C. Hall, Mr. T. P. Barkas, and Dr. Nichols; and the photographing of Katie King, besides other matter. The area from which facts can be drawn is now very great; the facts themselves are very numerous, though whether or not most of them are recorded with precise accuracy is a very different matter. There can be no doubt that the recording in accessible form of any facts is good work. But, unless I am mistaken, it is the collation of those facts and the framing of a philosophy that shall explain and interpret

them that the age now needs. They are being verified with most scrupulous care by the Society for Psychical Research. What is needed now is the mind to group and collate them, to distinguish their causes, and to give us a philosophy that shall interpret them. The tendency of thought is all in this direction: and that, to my mind, is one of the hopeful omens for the future. That work is one of vast magnitude, and it will be aided, in no slight degree, by the careful collection of evidence such as is proposed in the *Spiritual Record*.

Mr. Haweis' sermon was a bold and outspoken utterance even for him. He has accustomed his congregation, which includes a larger number of advanced thinkers than any other in London, to a free use of Reason in all things. It is not till a man habitually brings everything to that test, and uses the faculty which God has given him on all questions that concern him, that he can be fitly said to think. Many men who pass for intellectual giants never think at all about what demands clearest and best thought. Many a scientist never thinks or argues outside of his own subject, and though profound and widely informed in respect of it, talks mere nonsense on such a subject as that handled last Sunday week by Mr. Haweis. If in any church receptive minds may be looked for, it is among Mr. Haweis' congregation, and it is a subject for thankfulness that he was moved to provide them with the food he then gave them. It is hard to believe that good will not come of such a candid and lucid exposition of truth.

It is, indeed, very cheering to find efforts at the promulgation of truth from the world of spirit so frequent now. It leads to the conviction that the unseen Teachers are finding vehicles for their messages in the most unlikely and divergent quarters. Through no one medium can the whole message be transmitted. To no one mind is it given to grasp the many-sided truth. He will get most who lends a listening ear to most that comes through these various channels. He will learn least who thinks that he knows most already. Broken lights of the Sun of Truth are flashing all around us, and it seems as if the discord and chaos of the past years were about at length to yield to harmony and order. The time is ripe for a philosophy of our complex subject: and efforts are being made in nearly all lands to supply it from all points of view. And that we may not lose our hold on what the world calls objective facts, the Psychical Society is verifying them anew and pinning down our attention to the very foundations of faith. So that from all points of view that impact on our intellectual lives, on our moral code, and on our religious aspirations, which a "sickly faith" has well nigh ceased to exercise, seems to be in process of realisation.

In his review of Mr. Sinnett's new book, "C.C.M." puts the case with profound truth in a passage of singular beauty, which I may be pardoned for extracting from a review of a book which may not command universal interest:—

"The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the 'organised hypocrisy' of our churches will be as crying a scandal to human intelligence as monasticism had become to human morality three and a-half centuries ago. And when it comes it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly re-act with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to 'the bloodless and innocent record of Buddhism' will be added this claim upon human gratitude and love?"

It is because I believe that the Religion of the future will be founded on the Science which is now being demonstrated by Occultists and Spiritualists, and that so Science and Religion will meet together and walk hand in hand, that I am hopeful and trustful as to the future.

M.A. (OXON.)

REVIEW.

ESOTERIC BUDDHISM. By A. P. Sinnett. Trübner, 1883. Price 7s. 6d. Or may be obtained from the Office of "LIGHT."

SECOND NOTICE.

"The esoteric doctrine finds itself under no obligation to keep its science and religion in separate water-tight compartments. Its theory of physics and its theory of spirituality are not only reconcilable with each other—they are intimately blended together, and interdependent."

That is a statement which every reader of this book should keep in view, for on its verification depends the value of the doctrine expounded for Western thought. Does the conscious life of man take up and carry on the process of Nature, fulfilling her purpose in its own development? In other words, is there a point in evolution at which Nature becomes humanity; at which the unconscious impulse no longer suffices, but finds the possibility of further realisation in the very fact of self-knowledge? In that case we should expect to see the biological process which carried Nature up to man resumed in consciousness. The universal will which heretofore worked as forces of nature would henceforth appear as the voluntary striving of the individual; the manifestation of the higher principles belonging to the ideal life. The natural philosopher would thus be compelled to recognise the moral and spiritual law as a continuation of that with which he has been conversant in his own department. By a comprehensive extension of the domain of science, the so-called supernatural would be understood as the negation, not of law, but of finality; and the belief in it as the conscious presentiment, indeed the very working, of further evolution. That is to say, the idea of evolution, maintained in its integrity, and carrying with it the law of its operation as recognised by the previous observations of science, is transferred to the soul. What the unscientific believer in soul had hitherto regarded as the unknown subject of his temporal and habitual consciousness, is now seen to be a well-spring of principles. The discovery of these principles becomes, from the very nature of the case, their realisation also; and this, which constitutes the religious life of man, is also the consummation of science. Thus, also, the mystic aphorism that "to know is to be," is justified and explained. Science, which supposed that its province was purely intellectual, will find with astonishment that in order to advance it must become "religious"—not, indeed, devout and ceremonial, but aware of the spiritual principles whose exposition is conscious development. That, in future, is the field of scientific observation, and observation and experience are then identical.

Every mystic, that is, every one in whom religion has become vital, or in whom the next principle—the sixth in Mr. Sinnett's classification—has commenced its conscious evolution, has had a necessary perception of this truth. Hence many phrases in the higher religious literature which seem merely figurative when not absolutely unintelligible to ordinary minds, and yet are expressive of this advanced experience, such as "Regeneration," "Christ in us," the "New Man," &c. Here the esoteric and felt truth blends with, and invests itself in, the forms derived from traditional teaching. For this experience rarely results in intellectual negation, though it has frequently ensued thereon. In the first case you have the orthodox mystic, who, because he has found a language in which he can symbolically clothe his perceptions, will contend that this spiritual meaning is the true, inner, and *a priori* intention of the language. That was the case with Swedenborg, who read his doctrine of degrees into the Bible, and deduced a theory of verbal inspiration,* the latter being the continent of a spiritual, and that of a celestial meaning. It does not signify what the religion or sect of the mystic is. He will identify his sixth principle with the personal and historical representative of his exoteric creed, whoever that may have been. Certainly, the mystic comes very near to the conception of evolution as expounded in this book, when he asserts that a divine germ is ingenerated in all mankind from the beginning; just as we also find the doctrine of the "Fall" corresponding with the account here given of the gradual materialisation of life on the downward arc of the grand cycle of our world chain. But the unscientific form of religious experience cannot represent the process in consciousness, the energy of a deeper Will, otherwise than as the convertive influence, fructifying if not actually creative, of a distinct personality. And that is because the religious mind has the ordinary conception of indi-

* It is, of course, not meant that the idea of verbal inspiration originated with Swedenborg.

viduality as already complete, of the soul as a finished entity, *terres atque rotundus*. The view to which this book introduces us, while testifying to the same facts of real religious experience, is a wholly new one as regards human individuality. That man has grown out of nature is an idea which the speculations of the last twenty years have made familiar enough. That this has taken place within the largest period which science can assign to organic life on our globe has always been a difficulty with Darwinian evolutionists. And they will be slow to accept the conditions on which the theory is here shewn to be truly maintainable. We are more immediately concerned now with the fact that this psychology represents our conscious life as manifesting one only of the principles of universal Nature, and therefore also of its own. The individual microcosmic unit germinally or latently includes from its first appearance on the scene of evolution all the principles, seven in number, whose successive manifestation is necessary to its perfection. Thus individuality is coeval with cosmic nature itself; but for its manifestation in consciousness, its self-recognition and life as an Ego, the process must be completed, and until this happens the personality of any given stage is not coincident with it. The personal Ego belongs to whatever principle it expresses; it cannot say, I am the imperishable individual; it has to *become* that, or to follow the fate of its principle when the world period has arrived, for this to be superseded by the manifestation of the next higher (or deeper) degree of life. The personality of a principle—in humanity at our stage the fifth—must, as we understand the doctrine, be regarded as covering all the incarnations which, so far as memory is concerned, will appear as themselves distinct personal existences. The plunge into matter at each incarnation obliterates the personal memory which is conserved in the long intervening periods of rest, or Devachan; but the Ego remains the same, and inherits its past Karma, or merit, with all the consequences for its new earthly life. Yet that Ego is *not* the individual, any more than a part is the whole. The Ego of the fifth principle cannot represent the sixth or seventh. The sixth principle, when ready for evolution, will suppress or assume the fifth. But evolution having arrived with humanity at the conscious stage, can only be carried on in the consciousness of that principle which the higher, or evolving, principle thus raises to itself. That enables us to see that the fifth principle Ego must, by willing admission and realisation of the sixth, “work out its own salvation.” But it cannot, so to speak, keep the universe waiting for it to do this. There comes a critical time in the vast history of human development when the sixth principle must take possession of the world stage—of the seven planets which form the theatre of our evolution. It may be asked—How can that time be fixed if the process is voluntary on the part of all the Egos concerned? And why, in that case, have they it *not* in their power “to keep the universe waiting”? We suppose the answer might be somewhat like that which a statistician or actuary would give if asked for the data on which uniformity of results is anticipated from the actions of human caprice, or the accidents of human life. Individual cases vary, but averages are certain. The laggard Egos would then find themselves in the presence of a race becoming more and more superior to themselves, and that would happen to them which happens to savage tribes when confronted with a higher civilisation. The Ego of the fifth principle would find it increasingly difficult to obtain re-incarnations in a world gradually getting to be composed of sixth principle entities. The consciousness in Devachan being exhausted, they must, therefore, lapse into lethargy, and at last into complete oblivion until the return of the universal life impulse to their appropriate stage in the next manvantara. Then they wako up and try again.

It will thus be seen that the doctrine of “conditional immortality” in the Adept teachings refers to the self-conscious life of forms, or ideal entities, which are themselves imperishable. It follows with strict necessity upon the fact, that evolution from a certain point must be carried on in the conscious and voluntary life of humanity. But the personal Ego of the fifth principle not being sunk in, or identified with, any one of its many objective existences, does not lose consciousness—or from an Ego lapse into a mere potential form; in the rare case of such an existence being blotted out from the grand memorial life the Ego would recover in union with the sixth principle. “That complete remembrance,” says Mr. Sinnett, “is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is retained far later on in the progress of the vast cycles of evolu-

tion. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure, even though many such pages will then seem to him most likely very dull reading, and will not be frequently referred to.” And in this “book of the resurrection,” we are told, “there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally, during its passage through this world, been linked with personalities [*objective Egos*] so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex, that spiritual individuality in such cases will have attained in its own affinities no trace or taint of them. These pages will, as it were, have been clearly torn out of the book.” Far more important is it whether the fifth principle Ego itself can “tide over” the great crisis of its destiny—the middle of the fifth round, when the turn of the sixth principle has arrived for conscious evolution. As long as the fifth principle is the superjacent deposit in the stratification of life, its Egos are safe. “If it seems to any one horrible,” observes the author of this book, “that an ‘immortal soul’ should perish, under any circumstances, that impression can only be due to the pernicious habit of regarding everything as eternity, which is not this microscopic life. There is room in the subjective spheres, and time in the catenary manvantara, before we even approach the Dhyan Chohan or God-like period, for more than the ordinary brain has ever yet conceived of immortality. Every good deed and elevated impulse that every man or woman ever did or felt, must reverberate through realms of spiritual existence, whether the human entity concerned proves able or not to expand into the sublime and stupendous development of the seventh round. And it is out of the causes generated in one of our brief lives on earth that exoteric speculation conceives itself capable of constructing eternal results!”

Of the conditions of conscious evolution, we learn much that is new, and entirely consistent with the general tenor of this philosophy. Up to a certain point, everything is done for us, or, which is the same thing, Nature has not yet become self-conscious in humanity. If we ask what responsibility means in this system, we find it in the relation of the developed fifth to the undeveloped sixth principle. The latter for us now is the spirit. The distinction between intellect and spirituality is, perhaps, less clearly explained than would be desirable. But by intellect, Mr. Sinnett means the discursive or ratiocinative faculty—the *dianoia* of the Greeks—as distinguished from the higher ideality or *nous*. The knowledge of the latter is intuitive. But the objects of these two faculties are also different. “There is one thing which intellectual processes do not help mankind to realise, and that is the naturo and supreme excellence of spiritual existence.” We may perhaps illustrate the relative functions of the two faculties by the operations of genius. A great idea does not *result* from any amount of reasoning. It is the intuition of the sixth principle, but it can only enter our consciousness by taking on an intellectual form and getting worked out by an intellectual process. The intuitions of a sixth principle consciousness, on the other hand, would entirely supersede all such work. But more than that; it would grasp at once the multitudinous ideal relations which distinguish whole truths from the half or partial ones attained by intellect at its best. It would be exempt from the danger of “a little knowledge.” We can thus understand also the Satanic nature of the sixth principle will, which not having the excuse of ignorance, to be wicked must consciously say, “Evil, be thou my good.” For that too is possible, according to this startling doctrine. Spirituality, while it is the condition of survival into the spiritual, or sixth principle period, is not identical with goodness. That position is stated by Mr. Sinnett with his usual uncompromising clearness. “It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality, as compared with physicality. The point is not so much, *shall* a man live, is he good enough to be permitted to live any longer? as *can* the man live any longer in the higher levels of existence into which humanity must at last evolve? Has he qualified himself to live by the cultivation of the durable portion of his nature? If not, he has got to the end of his tether.”

But upon this an important observation presents itself, for which we are also indebted to Mr. Sinnett. Although virtue has its direct and appropriate *reward* in the long, though temporary states

of post-mortem rest, or Devachan, as also in the improved conditions of future earth lives in the present period of humanity, it also gives the *Ego* an immense advantage in the struggle for existence which is to ensue at the critical transition period. For while the evil will of the fifth principle very rarely develops the spirituality of the sixth, the good moral consciousness is eminently conducive to it. We may safely assume that of the *Egos* which tide over the crisis, a great majority will be potential demi-gods, and comparatively few will be potential devils.

But the possibility of the latter accounts for the difficulty of obtaining initiation into practical Occultism. For not only would the possession of its powers by a will not *seven times* purified from every taint of selfishness be dangerous to surrounding humanity; but these powers belonging to another principle, the latter must be developed for their full attainment. Practical initiation, with its premature forcing processes and training, might just as easily, as will be seen from Mr. Sinnett's explanation of spirituality, develop a devil as a demi-god. Now the Adept, Arhat, or Mahatma (for we learn that they are all the same) is more than an accomplished Psychical Researcher in our sense; he is one who has in himself forced or antedated the regular progress of evolution. So, at least, we are told. We further learn that his great object in the service of humanity is to swell the number of successful *Egos* at the great transition. But there is no hurry; and in view of the danger aforesaid, he prefers to wait for a later race—which will consist, be it remembered, of just the same *Egos*—better prepared by nature for the attempt. In the meantime, however, it is thought by some of the fraternity that the time is ripe for imparting a speculative knowledge, of which mankind may make a great and fruitful use. Hence this book.

The British Lodge of the Theosophical Society reposes a *provisional* faith in these statements. Its attitude is not one of blind credulity, or of reason surrendered to authority. But many of its members believe that there have already been given the outlines of a great philosophy. They have entered the school within which they expect those outlines to be filled up and completed. And, like rational scholars, they do not begin by questioning the knowledge of their masters. That must be tested by ability to solve the doubts which arise, and to remove the difficulties suggested by instructed criticism. The above article has touched but one of the subjects—though all are intimately connected—comprised in this book. It will be impossible to refer to all of them on the same scale. The book itself—there are only 215 pages—must be read and re-read by anyone who would be qualified to form an opinion upon the questions it deals with. But next week, with the permission of the editor, I will refer to some metaphysical questions which have been purposely reserved from the foregoing review.

C. C. M.

Mr. T. P. Barkas, F.G.S., writing to the *Newcastle Daily Chronicle* with reference to thought-reading and thought-transference, asks, if any of the readers of that paper have mesmeric sensitives under their control, to be allowed to try some crucial experiments in thought-reading and clairvoyance. Perhaps some of the readers of "LIGHT" can help Mr. Barkas.

THE VALLEY OF DEATH.—The Valley of Death in the island of Java, where "the deadly Upas tree" exerted its baleful influence over all forms of life, turns out to be a huge imposture. The scientific curiosity of Dr. Otto Kuntze, the celebrated German explorer, impelled him to visit Pakamaram for himself and to investigate its potent death-sleeping effects. His guides and servants would not countenance such temerity, and one of them tried to hold him back from certain death by sheer force. But he pushed on, and found instead of myriad skeletons of beasts, serpents, and birds, that such a thing as even a dead fly was not to be discovered, after a long and careful search, and that the valley was quite as healthy as any other part of the island.

THE BIBLE MIRACLES EXPOSED.—Dr. Lynn, who is now at the Crystal Palace, announces an *exposé* of "the handwriting on the wall as practised by the Medes and Persians." We do not remember any other historical instance of this beyond that which occurred at the feast given by Belshazzar to the Babylonian nobles, and certainly the minds of nine people out of every ten will revert to this story as told in Daniel v. when they read the advertisement. Probably the "patronisers" of these "exposers" of Spiritualism—the clergy and other so-called pillars of the Church and State—will be exceedingly gratified! However, the position is a logical one. Refuse to credit modern miracles, and you are quite justified in ruling the ancient ones out of court also. We see no escape from that standpoint.

A BURNING KISS.

About the year 1869 or 1870, I went with a friend named B. F. on a visit to an old house in Scotland. I had heard nothing of any rumour of the house being haunted, but the first night I arrived our host said, "You and B. are going to have the two large rooms in the tower; you won't mind?" I said, "Oh no, it will be jolly, and I am glad that B. will be in the next room." He said, "I am sorry to put you there, but the house is quite full." When I saw my room I was delighted with it, for it had one window to the North and another to the South, with lovely views over the park and hills. I was glad to tumble into bed, for I was very tired, but before doing so I fastened my door and also tried another door which looked as if it went into B.'s room, but it appeared to be screwed up and had not any keyhole. I asked B. through the door if it opened into his room. He said there was a similar door in his room, but it was fastened up. (I went the next day and found it secured as tightly as my own.) I then shouted good-night, and was soon asleep.

I was wakened in the night by what seemed to me a burning kiss. It appeared to scorch the flesh through to the cheek bone. I jumped up in bed and distinctly saw the half body of a lady pass from the side of the bed, go down the room and through the door that was closed up, as if going into B.'s room. I jumped out of bed and went at once to the door and tried it, but it was as firm as a rock. Both my windows had the curtains undrawn, and the moon was shining into the room almost as light as day. I then struck a light and went to the glass, expecting to see my cheek blistered, but there was no mark, though it ached as if burnt. I then went down the stairs and tried if my lamp outside could in any way produce such a spectre, but it did not. I then turned into bed again, feeling cold and uncomfortable. In the morning, directly I heard B. moving, I went to his door and said, "Oh, I have had a most horrible thing occur." He said, "Stop, don't say another word. I have also; you tell some one and I will tell our host." We did so, and our accounts exactly agreed, the figure in his case also disappearing into the closet between our two rooms. It was a beautiful face, but there was a gloomy, hard look of misery; B.'s term was, "a look of despair." I was nearly telling it at breakfast, but a look from our hostess stopped me, for she was afraid it would alarm the other guests. A lady who was staying there before I came had alarmed the whole house by saying that some lady had been lying with her head on the pillow by her side, and when she tried to touch her there was nothing to touch, but she could see her distinctly.

One night, a week or ten days afterwards, I was sitting up late, writing letters home. All had gone to bed, when the door of the room I was in suddenly opened wide. It was a heavy oak door studded with iron nails, and very heavy to open. It seemed as if an iceberg had come into the room, but I saw nothing; yet the same kind of uncomfortable feeling passed over me. I put away my papers and marched off to bed. Going down the corridor I saw the same face again looking through a window. I turned my light full upon it, and had time to notice it distinctly; but I did not see it again, though I should have liked to do so; and yet there was such a very strange feeling both times. They told me that the lower half of a female had been seen many times walking in an old graveyard that there was in the park, and sitting on the gravestones there.

From what I could gather, one of the old Lairds was jealous of his young wife, and after giving it out that they were leaving home for some time he murdered his wife in the tower, cut her body through, and put it in a chest in the closet in the wall between the two rooms. He disappeared for some time, then came back intending to bury the body, making up a story that she had been drowned.

He had taken half the body to the graveyard and buried it, intending to bury the other half another time, but he was found dead at the entrance to the tower, supposed to have been killed. That was one version, but there were others also, fairly agreeing as to the murder having been committed and the body divided. But this is all hearsay. I can only vouch for what occurred to me. I am not in the least superstitious. If I had been so, the old place and the gloomy staircase up to the tower might have made me fanciful, but I went to bed charmed with my room and with the novelty of the whole place, and I had not a thought of a ghost on my brain.

E. J. S.

The foregoing letter was not originally addressed to me; but, having obtained a copy of it, I submitted the MS., in its present form, to the writer (a gentleman well-known to some of my friends) for his authentication. He further referred it to his companion on the visit, and to the gentleman who was their host on that occasion. They all three accept it as an accurate account of the occurrence.

In a letter from a common friend of the parties, communicated to me by the lady addressed, he says that he took the occasion of a visit from the host of the haunted house to question him about the story, when he told him that there was not the slightest doubt of it, and that the apparition had been seen by three other people, none of whom knew anything about it beforehand, making five in all who saw it. Only the face was described by the other witnesses as being extremely repulsive. The very unpleasant kiss was only inflicted on the writer of the present narrative.

31, Queen Anne's-street.

H. WEDGWOOD.

CLAIRVOYANT DREAMS.

I am allowed by Mr. John Mackenzie, 1, Greig-street, Inverness, an Associate of the Society for Psychological Research, to send to "LIGHT" for publication the following cases within his own experience:—

"In the month of December last, my eldest son, about twenty-three years of age, was on his way to the West Indies. On or about the morning of the 14th of that month, my wife, who, like myself, has a strong propensity for dreaming, said, 'I dreamt last night that Davie was shipwrecked.' In less than a week after I was startled by seeing a paragraph in a newspaper to the effect that the ship he sailed in struck on a reef of rocks, four miles from Barbadoes, on the 13th December, 1882, and that all hands were rescued by boats from the shore on the following morning.

"Now, with the exception of the exact date of the dream, I am prepared to give satisfactory proof for the above in every particular. First: That my wife informed myself and the members of my family of the dream several days before we heard the news. Second: That my son, who at present fills an office in Barbadoes, was in that ship when wrecked, and was one of the last two men rescued from her. And lastly, I attach a paragraph quoted from military authorities as to the actual occurrence of the wreck and the narrow escape they had."

The paragraph enclosed by Mr. Mackenzie is a cutting from a newspaper, the material part being as follows:—

"Royal Artillery. The Field-Marshal Commanding-in-Chief has expressed in general orders his high appreciation of the conduct of Lieutenant-Colonel W. H. Wardle, R. A., and the officers, non-commissioned officers, and rank-and-file under his command, on transport *Bolicar*, when it was wrecked off Barbadoes, on the 13th December last."

"About eighteen months ago, I dreamt of seeing my only sister, who resides about a hundred miles from me, in a most pitiful plight, lying in bed, and her face the very emblem of suffering pain. In the course of a few days after, I receive tidings of her having accidentally broken her ankle bone, from the effects of which it took her several months to recover."

C. C. M.

Special attention is directed to the notice of removal on page 290 of this issue of "LIGHT."

PROPHETIC DREAMS OF THE DERBY.

In the spring of 1871, the year that Favonius won the Derby, Mr. Ramsay, of Croughton House, Brockley, was intending to back the horse called King of the Forest. But in a dream one night, about two months before the event, he saw the race run, and being below the stand he saw that King of the Forest came in second, and a horse that he did not know, first. On looking at the numbers on the board over the Judge's box he saw Nos. 5, 7, and 23 for the first, second, and third places.

At the same time he understood that No. 23 would only be third if one of the Dawsons ran a horse, and, as it turned out, there was none from their stables that year. When Mr. Ramsay came to Epsom he told all his friends of the dream, and on the numbers coming out on Wednesday, he backed Favonius (No. 5) to win, and King of the Forest (No. 7) for a place among the three first. He had distinctly seen him come in second in his dream, and observed his colours, yellow and black cap. Only seventeen horses ran, so that there was no No. 23 on the list.

Among those to whom Mr. Ramsay told his dream was Mr. Severne, of Wallop, M.P. for South Shropshire, who, with Mrs. Severne, was one of a large party at a house near Epsom for the race week. Mr. Severne related the dream he had from his friend at dinner on Tuesday evening, and he and some others determined to back the horse which should be indicated by No. 5, an intention which he carried out next day when it proved to be Favonius.

At the actual running Favonius came in first, while Albert Victor (No. 6) and King of the Forest (No. 7) ran a dead heat for the second place. Digby Grand (No. 17) got the third place. The dream, it will be seen, two months before the event, was true as far as it went, though it was incomplete. It shewed the position occupied by King of the Forest, the important point to Mr. Ramsay, but it took no notice of the other horse that came in even with him. At the same time the conjuncture is too complicated to be reasonably regarded as a case of accidental coincidence. The facts foreshewn were, first, the success of No. 5; second, the occupation of the second place by King of the Forest; and third, the designation of the latter horse by No. 7. If we take it as an even chance that King of the Forest was one of the three first, and again an even chance whether of those three places he was first, second, or third, his chance of being second would be 1-6th, while the chances of each of the other predictions coming true would be 1-17th. Thus the chance of all three coming true would be $\frac{1}{17 \times 6} = \frac{1}{102}$, or 1733 to 1 against the conjuncture foreseen.

I had the account of the original dream from Mr. Ramsay himself, while the fact of the communication to Mr. Severne and his announcement at the Tuesday's dinner was told me by Mr. Severne in the presence of his wife, who was one of the party. I took the result of the running together with the numbers of the horses from the account of the race in the *Daily Telegraph* of May 25th, 1871; so that the evidence of the case is as complete as it is possible to be.

By an odd coincidence a friend to whom I had written on the Tuesday after the last Derby, asking him to look at the Racing Calendar for 1871, in his reply says: "General B., who dined with me on Tuesday, told me that a lady friend of his dreamt just before the last Derby that she saw a chestnut colt win the race, ridden by Wood, the jockey, but the name of the horse she did not learn in the dream. Down went B. to Epsom on the Derby day, took 5 to 1 on Wood's mount, when he saw him on St. Blaise, and brought home £25."

H. WEDGWOOD.

June 14th, 1883.

Letters for insertion in the current issues of "LIGHT" should reach our office not later than Tuesday morning.

TEMPORARY OFFICES OF "LIGHT,"
38, GREAT RUSSELL STREET,
BLOOMSBURY, W.C.
(Entrance in Woburn Street.)

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

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 seances.

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.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, 2l. Whole Column, 22s. Page, 2l. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to "The Manager." All other communications should be sent to "The Editor."

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Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, JUNE 23RD, 1883.

IMPORTANT NOTICE.

REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

THE REV. H. R. HAWEIS' SERMON ON SPIRITUALISM.

Notwithstanding our having printed an extra quantity of the number of "LIGHT" containing this address, the supply was speedily exhausted, and, as an alternative plan, several of our readers have expressed a strong desire that this report (which we may mention is the only *verbatim* one) should be issued in the form of a pamphlet for general distribution. We shall be pleased to accept the suggestion if a pretty general desire is expressed to this effect. If friends and intending subscribers will kindly notify their wishes to us, not later than Tuesday morning next, we shall, in the event of a sufficient demand arising, be pleased to put the work in hand. The intention is to issue it in somewhat the same form as the Church Congress Pamphlet at Id. each, and we feel sure that the widest distribution would result in much good being done in an effective way. We leave the matter now for the decision of our readers. Communications should be made to the Editor of "LIGHT," 38, Great Russell-street, W.C.

A facility of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can befall humanity. A person so constituted is obliged to endure a thousand affronts; and, if by any means, he is roused to resentment, he is called irritable—for no other reason, but because he is uniformly expected to be submissive.

SPIRITUALISM AS AN AID TO THE CHRISTIAN CHURCH.

A short time since we referred to the indications of renewed interest in Spiritualism which were springing up on every side, and we think those who have watched the announcements made in this journal week after week since that time, will have recognised the justice of our remarks. Obviously we cannot make public all that comes to our knowledge. Could we do so, many people would be surprised at the rapid strides which are just now being made. A regular wave of interest in Spiritualism seems to be passing over society, and one hears every day of fresh developments in widely different directions. As someone well competent to express an opinion said to us the other day—"You can almost see it grow."

The most pleasing feature about this, however, and the one for which we are most thankful, is the absence of the noisy, blatant element which unfortunately characterised the old Spiritualism. That is a thing of the past. The old Spiritualism gradually died—the process of dying probably culminating in the times of spiritual conflict, unrest, and apathy through which we have recently passed. In Spiritualism, as in all else, "the old order changeth, giving place to new."

And what of the new? What are the signs of its coming? It is being ushered in by many a ripple on the waters of social and professional life. In art, literature, music, the drama, and in the Church, you see these indications everywhere abounding. Not the least notable of these ripples was the sermon preached by the Rev. Mr. Haweis, and reported in last week's "LIGHT"; and scarcely less important as one of the floating indicative straws was the attack made by the *Baptist Magazine* on Spiritualism, and which we noticed in "LIGHT" for June 9th. We had not then seen the book which served as a peg for the discourse in question, but since then have ascertained its name and received a copy. It is entitled "The Good Shepherd," and is written by a Mr. J. B. Allan.* There is very much in it of interest, and we think we cannot give the book a better notice, and at the same time more efficiently commend it to attention, than by quoting rather copiously from the last few pages.

The Scriptural Evidence for the Conscious Existence of the Soul Beyond the Grave.

Were the spirits of two persons once living upon the earth to make their appearance, and to identify themselves to the perfect satisfaction of several witnesses of the most trustworthy character, there would in such a case be no longer any doubt of the soul's conscious existence beyond the grave. In the affairs of this life any judge or jury in court would consider such evidence as conclusive. All legal uncertainty would be removed. But there is on record evidence of a similar kind as regards the conscious existence of the soul beyond the grave. The evidence that the soul of man survives the ruins of the earthly tabernacle is as follows:—

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. Whilst He yet spake, behold a bright cloud overshadowed them, and behold, a voice out of the cloud which said, This is my beloved Son in whom I am well pleased: hear ye Him. And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man until the Son of Man be risen from the dead. And His disciples asked Him, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of

* Elliot Stock, 3s. 6d., or may be obtained from the office of "LIGHT."

them. Then the disciples understood that He spake unto them of John the Baptist."

In this passage there is recorded the conscious existence of Moses and Elias after they had left this earthly scene. The proof of this fact rests on the testimony of three witnesses of unquestionable integrity.

The Gospel Proof Falls to Convince the Sceptical Mind.

But the proof which the Gospel historians have recorded as to the reappearance of the dead, fails to convince the sceptical mind. Persons of this class have no faith in the leading doctrines of the Bible, and, therefore, set aside its authority. They want evidence of a stronger and more direct kind. Though they believe in profane, they are not disposed to believe in Gospel history. As to the reappearance of the dead, the unbeliever wants facts, demonstrable facts, as a proof of such reappearance. Can such evidence be given? Is it within the range of human experiment and testimony? Is there to be found in our times faithful and trustworthy witnesses of the return of the departed? To meet the demands of the sceptic, of him who believes in no hereafter, of no existence beyond this life, the Christian reader will not, we trust, be offended should we take the liberty of culling a leaf from the pages of modern Spiritualism, for any evidence which can confirm so grand a truth as the immortality of the soul must meet the acceptance of every one who wishes well to his fellow men. If this blessed doctrine be rejected, religion will be bereft of its power to support and comfort the soul in the trials of life. Remove from the mind of the Christian pilgrim the hope of enjoying the heavenly home, and what is left? Nothing but a solitary ruin of God's love, comprising a few pleasures mingled with many cares and troubles and closing with sickness and death. It is, therefore, a matter of the greatest importance to have this article of our faith well grounded, as its denial forms the foundation of almost, if not all of our infidelity.

Present-Day Evidence of Continued Existence.

The literature of Spiritualism, comprising hundreds of volumes, silently testifies that the dead reappear. For more than a quarter of a century streams of periodicals have flowed from the Press, confirmatory of the great truth of man's immortality. These, like a great cloud of witnesses, have gone forth into all the world, and told the blessed news in almost every clime, causing the sceptic to lay aside his dark faith, and to walk in the light of a hopeful immortality.

But Jesus and His Apostles did not only teach, but also exemplified the doctrine of immortality. The remarkable fact recorded by Matthew took place on "a high mountain apart," and was seen by Peter, James and John. Moses and Elias, the honoured and devoted servants of God during their eventful lives on earth, reappeared, and were acknowledged by the three Apostles. This return of these two distinguished personages had, no doubt, an important object to fulfil. Such an appearance of the departed dead was an ocular demonstration to the apostolic mind of the blessed truth that man has a conscious existence beyond the grave. Jesus knew that evidence of this kind was necessary to overcome the various forms of scepticism of the age in which He lived, and doubtless foresaw the opposition which, in the course of time, would arise to so grand a doctrine. This séance on the mountain was, most probably, preceded by prayer, and, as many suppose, took place during the night.

The Present Age Requires this Demonstration.

If such a demonstration of immortality was required to overcome the infidelity of that age, and to remove every shadow of doubt which might linger in the minds of the three Apostles, does not the age in which we live also require such a demonstration of this great foundation of all religion? Does the preaching of the pulpit overcome the scepticism of the age? Does not infidelity increase? To thousands and tens of thousands is not the Bible a dead letter? . . . If, then, in the most civilised parts of the world religion and morality are languishing, and infidelity and sin are increasing, do we not require such demonstration of immortality as that demonstration which took place on the mountain in the presence of Peter, James, and John. If there be anything more powerful than another to overcome the wave of scepticism and vice, it is the evidence of the senses as to the return of the dead. In most, if not in all cases, infidelity has its chief foundations in the disbelief of the soul's conscious existence beyond the grave.

The Religious Influence of Spiritualism.

When the sceptic has this basis of his unbelief removed by the

testimony of his senses, and knows as a certainty that the dead do return, he is not far from the Kingdom of God and its righteousness. By such testimony many have laid aside their scepticism, believed in the Gospel, and become followers of the lowly Nazarine. Multitudes of professing Christians who have been disturbed, even tortured with doubts and fears with respect to the soul's conscious existence after death, have had them totally removed by the reappearance of departed friends. The mother who has wept and mourned for the loss of a dear girl or boy has had her sorrows soothed, her heart comforted and cheered by once more beholding the object of her undying love. On the border line which separates the two worlds, the widow has met her husband, and been consoled; the orphans have beheld their dear father, and have enjoyed his affectionate embraces, and both widow and orphans have thanked God for so great a blessing. Many, too, over whose minds the prospect of death shed a melancholy gloom have had the darkness dispersed by sensible and certain proofs of immortality. They know and are assured that the principle within them, which thinks, judges, and reasons, which loves, wills, and rejoices—yea, that principle within them which feared death—does not die, but begins a new life that knows no end. Following "the way, the truth, and the life," embodying the excellencies of the *Prince of Peace* in their daily walk and conversation, they "know that if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens." Such facts, such knowledge, such certain prospects of a blessed immortality sweeten the path of earthly life, inspire the mind with joy, and shed a bright and heavenly light over "the valley of the shadow of death," and enable the dying pilgrim to say, "O death, where is thy sting? O grave, where is thy victory?"

If such, then, have been the blessed effects of Spiritualism on the character of sceptics and many professing Christians, would it be unscriptural or unadvisable for Christian communities to adopt this agency, in order to stem the torrent of infidelity and vice, which threaten to overwhelm in their gloomy depths the sacred ark of heavenly truth? From what has already been said, it might be considered advisable on the part of the Church to employ this spiritual agency in order to oppose the onward march of an enemy so destructive to Christian truth. Whatever has its basis in truth, whatever is found to advance the substantial comfort, the moral interests, or the permanent well-being of man, ought, when properly considered and understood, to be received with feelings of gratitude by every follower of the humble Nazarene.

An Argument for Progress in Religious Truth.

All men, indeed, act upon this principle. The Christian, how strict and stringent soever he may be in adhering to the dogmas of his sect, feels no difficulty in adopting any honest improvement which is made in the course of his business. If any of his workmen is deficient in morals or skill, he finds no difficulty in replacing him by others better fitted to accomplish his designs; should any new or useful invention commend itself to his intelligence and appear suitable to his department of trade, and to widen the sphere of his interests and speculations, he has no hesitation, if the means are at hand, of taking it into his service. The mechanic, the artist, the merchant, the statesman and the philosopher will, if circumstances allow, endeavour to carry out this principle. But should Christian communities pursue a different course of action? Do they neglect the means which would strengthen and extend their religious views? Are there ignorance, drunkenness, and infidelity in the village or town? To overcome these enemies of truth, tracts are circulated, Sabbath schools are formed, lectures are given and missionaries are employed. From what has already been said in favour of Spiritualism and its blessed effects, would it not then be advisable for all Christian communities to employ this mysterious agency in order to stop the onward march of enemies which neither the pulpit, nor Bible, nor the religious issues of the Press are able to subdue? Do not reason and morality and religion unite their voices, and say that it is advisable to employ this supermundane power—a power which demonstrates immortality, destroys one of the great strongholds of infidelity, which comforts the mourner, dissipates the fear of death, and has for its object the love of God and the best interests of the human family? Would not such an auxiliary be in perfect harmony with the general principle acted upon by all Evangelical bodies? Would such an alliance despoil the tree of life of any of its life-giving fruits? If rightly used and not abused, as many of the blessed truths of Jesus have been, it will neither adulterate nor

destroy any of the teachings of the loving and lowly Nazarene. The adoption of Spiritualism by Christians does not therefore appear unadvisable.

The Adoption of Spiritualism not Unscriptural.

But would the adoption of Spiritualism by professing Christians be scriptural? Is there any direct and positive passage in the New Testament which can prove the affirmative of this question? Could such a passage be found, it would settle, or ought to settle, the question between the Spiritualist and the Divine; but should such a direct and positive scripture not be found, would Spiritualism, prayerfully used and not abused, as many of God's blessings have been, be at variance with the teachings of Christ and His Apostles? No, the absence of such a scripture would be no proof that it was in opposition to the blessed truths for which the Redeemer lived and died. Is there any direct and positive passage from the New Testament, as proof for the formation of Sabbath schools, for the institution of Bible societies, for the holding of bazaars, and for many other schemes? Yet these are considered to be in harmony with Evangelical truth, though no direct passage from the New Testament can be adduced in favour of their adoption. It does not therefore follow, though there were no verses either from the Gospels, or the Epistles, directly in support of Spiritualism, that it would be at variance with Evangelical truth. An instrumentality which demonstrates immortality, dissipates the fear of death, comforts the mourner, destroys the great stronghold of infidelity and vice, and teaches man to follow the footsteps of the meek and lowly Jesus, has claims upon the Christian professor surely as great as Sabbath schools, Bible societies and showy bazaars. If the one class of objects is in accordance with the spirit of the Gospel, is the other class of objects less in accordance with the spirit of the Gospel?

Scriptural Authority for the Practice of Spiritualism.

But is there any passage in God's Word which would give authority, or serve as an example, for the practice of Spiritualism? If the affirmative of this question can be shown, professors of every religious denomination ought to lay aside their opposition and identify themselves with such a practice. In the brief narrative of the Transfiguration as recorded by Matthew, Mark, and Luke, there appear the leading features characteristic of modern séances. At the close of day, when the shadows of Egypt fell over Galilee, Jesus with His three beloved disciples—Peter, James, and John—climbed the mountain side to hold communion with God. Such was the usual custom of our Lord when he had finished the labours of the day. After the great Medium had poured out His deep and strong desires to His Almighty Father, a strange and extraordinary spectacle appeared. The face of Jesus glowed like the sun, His apparel became white as the snow, a bright cloud overshadowed Him, and stranger than all, the dead reappeared. Moses, who had led the hosts of Israel to the border of the promised land, and John the Baptist, who suffered martyrdom for reproving the royal adulterer, stood in the midst of this little band of Spiritualists. They beheld, with astonishment, both the great Lawgiver of the Jews, and the hardy forerunner of the Messianic reign. During the course of this séance, the three disciples also heard a mysterious conversation between the two materialised spirits and their beloved Master Jesus. Finally, a voice came from the luminous cloud which overshadowed them, saying, "This is my beloved Son, in whom I am well pleased; hear ye Him."

Bible Facts Paralleled by Modern Experience.

In this brief account of the Evangelists the chief elements of the modern séance appear. There is the Medium Jesus; there are the sitters; there is the going apart, there is the quietude of the mountain, there are the materialised spirits of the dead; there are heard the voices of these holy ones; and here is also the wonderful change which took place in the appearance of the great Medium. To these the leading features of the modern séance bear a striking resemblance. There is the medium, there are the sitters, there is the quietude of the house or hall; there are the materialised spirits of the dead; there are heard the voices of the departed; and there is sometimes also a wonderful change in the appearance of the medium. Darkness is another feature in which the two séances are like each other, as the one on the mountain top is generally considered to have been a night séance. And in addition, as the one was preceded by prayer, so the other is often preceded by prayer. The correspondence existing between them is certainly very remarkable. Had there been anything in these manifestations on

the mountain, in opposition to the purity of Divine truth, or at variance with the spirit of holiness, Jesus and His three disciples would never have set such an example before the world. He who was the purest, the wisest, and the most excellent of men, who could look into the distant future and read the pages of the world's history, and finally gave up His spotless life to benefit and bless His fellow-men, was not likely to give an example of anything which would prove injurious to those whom He came to save. It is quite the contrary. Every act of the great Master has been a blessing to man. He has, indeed, ever been esteemed by His followers as the perfect pattern of a holy life and of a self-sacrificing death. Can it, then, be either unrighteous or unscriptural to follow the example of one so distinguished for wisdom, goodness, and piety? Can the Christian err in doing that which Jesus, and Peter, and James, and John, did at the top of the mountain? If converse with the materialised spirits of the dead was in accordance with the spirit of Jesus, it cannot be wrong in any of His followers to follow His blessed example: yea, to follow His example is not only right but is the duty, the happiness, and the joy of every believer in the Saviour. To hold communion with the spirits of the departed is scriptural, having the authority both of Jesus and His three elect Apostles.

Spiritualism the Ally of the Christian Church.

If then, infidelity and consequent vice are making progress so rapidly and extensively in these kingdoms would it not be both advisable and scriptural to employ an agency which is calculated to destroy the great stronghold of so dangerous an enemy, which neither the pulpit, the Church nor the Press can successfully oppose? If ever there was a time in which some powerful instrumentality should be called into exercise in order to combat the evils which menace the Christian faith, it certainly is the time in which we now live. Hear what Sir John Holker, M.P., the late Attorney-General, speaking at Preston, says: "There is one characteristic of this seething, throbbing age of excitement which is very alarming." (He alluded to the advance of scepticism upon religious subjects, and to the rapid advance of positive infidelity.) "It is an appalling feature, and if infidelity advanced with anything like the rapid strides which it had made up to the present time it must result in the destruction of the Church, which was so dear to them, and the undoing and breaking up of all bonds by which society was held together." In such a state of things would it be unwise on the part of Christian professors to adopt some measure by which they might be able to uphold their sinking cause? If the respectable and pious merchant be convinced that his speculations in trade are likely to terminate in bankruptcy, he will gladly avail himself of any just and legal measure by which he can prevent so undesirable an event. Should the follower of Jesus be less prudent in the management of the heavenly treasure with which he has been entrusted? Should he allow himself to become bankrupt when the means of continuing solvent are at hand? When Spiritualism, rightly interpreted and prayerfully used, teaches man to love God supremely, to love his neighbour as himself, to advance the temporal and eternal well-being of his fellow creatures and follow the footsteps of the loving Saviour, can the Christian have any objection to identify himself with such a blessed ally? Already throughout the different parts of the world, Spiritualists can be counted by the thousand, yea, by the million, and amongst its advocates and sympathisers are found not only working men, but the doctor, the lawyer, the minister, the philosopher, the statesman, and many of the aristocracy. So rapid and extraordinary has been the progress of this wonderful agency as to awaken the prejudices and stir up the hostility of the pulpit and the religious Press, perhaps ignorantly concluding that their craft was in danger. The pure and beautiful truths taught by the blessed Saviour, and founded as they are on eternal truth, will continue to shed their heavenly light through all future ages of the world. True it may be, that, in the course of time, the traditions, the dogmas, and inventions of the priesthood may be swept away; but the pure and genuine truths taught by Jesus shall remain.

IS DEATH THE END?—Mr. W. M. J. Savage in his "Belief about Man" has a chapter under this heading, in which he contends within the material body of man there is another body which is ethereal, the inner form occupying the interstices of the outer one; for the molecules of visible and tangible matter never (in the opinion of some scientists) really touch each other, but have spaces between occupied by something akin to the ether that fills up the spaces between the stars. Death, according to this theory, may be only the falling away of the outer body; the inner and more ethereal form retains its life and rises liberated and free.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—There are some things in which Roman Catholics are united, and without which unity the Church could not exist; but Spiritualism is not one of these things. Every Catholic is *de facto* a Spiritualist, but each must judge for himself or herself whether the Spiritualism of others—be they Catholic, or Protestant—is genuine, and also whether it be from good or bad spirits. Few will deny that mischievous manifestations may be as genuine as those that are beneficent. Much is said of the attitude of the Church toward Spiritualism. Catholics and others will tell you that the Church, as represented by the Pope and the Prelacy, has condemned Spiritualism. This is not, and cannot be true, because each individual instance of spirit manifestation must stand or fall on its own merits; and no Pope and no Prelacy can examine all cases. A Pope may express his opinion of a series of manifestations. Any prelate may do the same, and he may try to save his flock from what he considers evil; but this is not speaking from the chair of St. Peter with authority. As I came into the Church, and brought some twenty others with me, from spiritual manifestations, I have a right to speak on this matter. I, as a medium, spoke, as it is termed, *inspirationally* on the seven Sacraments of the Church, when I did not know their number. I saw clearly an early Jesuit who was martyred, and who gave his name. He was afterwards identified in Catholic history, and I heard the sermons he preached, and repeated them to my circle. Catholic priests who knew the faith declared that these sermons contained it. I wrote out a comprehensive account of these teachings, and a learned Jesuit said of it "every item is of Catholic faith," though he was careful to add "I do not know where you got it."

From our coming into the Church there was difference of opinion about us. One said, "The devil has brought them into the Church." To this a bishop replied, "The Lord sent them, if the devil brought them." I have reason to know that on the subject of Spiritualism Catholics are just like other people. They differ. One says, "The manifestations are diabolical." Another says, "That cannot be, for great numbers have been brought into the Church by them." An irritable and irritated Catholic once threw his rosary on a table, around which some persons were seated having a séance. The manifestations ceased instantly. "There," he said, "that proves it is all diabolical." Now I was member of a circle into which one of our members came, in an angry mood. The manifestations ceased after this was communicated: "Cannot sit with us. He has offended by being angry." The one proved diabolism as much as the other. When we had been some four years in the Church, a distinguished Catholic Doctor of Divinity examined through a rapping medium, and also through my mediumship, some of the phenomena. He was greatly interested, but our civil war broke out at the time, and I was induced by another priest of great learning and goodness to give my word that I would not practise Spiritualism—that is, that I would not sit in séances, and would try to hinder myself from being clairvoyant. Under this promise I saw the doctor who had been investigating with me—he rebuked me sharply for putting myself in bonds. He said, "You have submitted to be directed by a man whom you ought to direct." At this juncture we left America and came to London. I soon found myself in very burdensome bondage in trying to keep my promise. I went to my confessor, who was a young man. He said, "I dare not absolve you from your promise. I advise you to go to Cardinal Wiseman." I did so. After telling him my case he set me free, saying, "I could deny my faith as soon as I could deny what comes to Spiritualists." And he told me of a lady who he said was quieted as I was, and he added, "It always comes out all right." More than this, he said he could bring me to know people who would value me none the less because of my being a Spiritualist, and he promised to give me a director who should help, and not hinder. He died soon after this. I obtained what I desired, but whether by his aid or not I do not know. If Cardinal Wiseman had been in the least doubt about my Spiritualism he would not have set me free to practise it. A

priest, to whom I went to confession afterwards, and to whom I mentioned the subject, refused to give me absolution; unless I would promise to give up the whole thing, and place myself where I was before I saw the Cardinal, he would not give me absolution. I said, "Father, you are not my director." He answered very properly, "Go to your director for absolution." As he was not in town I went to the parish priest. I was in error in mentioning the subject to a confessor at all. Confession is simple and according to rule, and does not admit of disputation. If a Spiritualist wishes to convert his or her confessor, he had better make the effort out of the confessional. There, within recognised limits, he is master and arbiter. Conversation is not confession. The zeal of converts to anything gets them into trouble. I remember when I wanted to convert my confessor to Spiritualism. Now I don't care whether he is converted, further than to be a Catholic Spiritualist. I have learned to wait for all things—that green apples may become ripe; that materialists may become spiritually-minded. It is all in growth, and growth has its bitter and incapable periods—witness the bitter fruit, and the helpless babe.—Yours,

MARY S. G. NICHOLS.

Preparation of Inquirers for Spiritual Intercourse.

To the Editor of "LIGHT."

SIR,—Under the heading I have given to this letter, I have the impression that earnest workers in this cause might, as the result of their experience, contribute to your columns many valuable practical suggestions. I eagerly offer my mite to this object, respectfully deferring to your pleasure as to the publication of the same.

The "graduation of phenomena," it seems to me, is a matter entirely for the education of Spiritualists, *i.e.*, those who believe in, and seek to cultivate communion with the spirit-world. So far as the purely uninitiated are concerned, the discussion of that question, it seems to me, can serve no practical purpose whatever.

Your readers will probably be surprised at my rushing upon your columns in this way; it is, however, but natural that those who are prominently and persistently labouring to promote a knowledge of Spiritualism, should desire to make known fully and comprehensively their views and opinions, as taught by much observation and experience. Besides, are we not all "lights," from a farthing rushlight to a flaming torch, and should we not contribute all the *light* we can to the columns of a paper which seeks to be a focus for the concentration of as much "light" as possible upon all spiritual matters?

Concerning the subject under consideration then, sir, I have done my best to make it clear that no "graduation of phenomena" can prepare or qualify inquirers for spiritual intercourse. The preparation required is of a purely *subjective* nature; in the absence of this no *objective* phenomena will produce the required result. Hence I repeat that phenomena presented to unspiritual persons will be entirely thrown away. I would earnestly advise Spiritualists to cease wasting their time and resources on that unprofitable object. I contend that no objective phenomena, independently, can produce a substantial spiritual result. The practical purpose and value of phenomena are *solely* to quicken, strengthen, and give definite form and fashion to existing subjective states. The effect of objective phenomena is to bring to light the subjective states of those who view them. The inference from this is, that the *preparation* required relates exclusively to the subjective condition of the individual.

The real object, then, being defined, in what way shall it be accomplished? In the first place, I hold that the utmost publicity should be given to all the facts of Spiritualism—the *full truth* should be published to the world. This is a very different thing from the "proselytising" referred to by "M. A. (Oxon.)," a few weeks ago. I have never attempted to make a "proselyte," yet I distinctly aim to publish the full truth of Spiritualism to all the world, and to afford every individual every facility for knowing all that is to be known about this subject. I cannot imagine Spiritualists placing any restriction upon individual testimony to, or a public proclamation of, *all* the facts and teachings of Spiritualism. I have heard it said that Spiritualism is not for everybody, but I hold that it is for everybody, although "everybody" is far from being prepared or willing to receive it. But I hold that all that Spiritualism offers is everybody's property, everybody has an interest therein; and it must be made known, not a little of it, but the whole of it, to every human being.

For my own part, I embrace every opportunity to give it the widest publicity. The other day an overwhelming impression came upon me to write a letter on "Spiritualism" to the *Daily Telegraph*. I did so; it was not published (of course), but the chance of reaching a quarter of a million readers was worth the experiment. Let every worker establish a sort of "Secular Press Bureau" on his own account. What we have to recognise is, that *everywhere* there are minds *ripe* and *ready* to receive the truth, this *fact* being a constant stimulus to myself—on account thereof, I feel impatient to introduce Spiritualism into every town and village.

In the second place, the utmost care must be observed in the selection of those who are to compose the "circle" where intercourse with the spirit-world is sought. Here there cannot be too severe a restriction. The sitters must be, as I have before said, of a proper disposition, of a *right spirit*. They must be teachable in mind, gentle in temper, moral in character, and spiritually aspiring. If it be asked, what about those who are not of this character, I answer they *must become such* before they can be admitted to spiritual intercourse. Those who hug their beliefs and opinions as the "heathen" do their idols, must cultivate a free and open mind; those who are "inveterate" sceptics must learn to love truth for its own sake; those who indulge in immoral practices and bad habits must cultivate purity and self-sacrifice; and those who are involved in materiality must realise to some extent their spiritual needs. The fact is, the preparation of the people for spiritual intercourse consists mainly in *what they must become* before they are qualified for it. As to genuine "inquirers," they should receive all they are *inquiring* after, for *inquiry* is the desideratum. I think, sir, I have said sufficient for the present on this topic.

Before closing my letter I should like to say how much interested I am in Mr. Havis's discourse. But what will be the fate of that gentleman? When Canon Wilberforce delivered his address at the Church Congress, I wondered whether he would be "suspended" or not! It is very attractive to me to be able to preach Spiritualism and still occupy the pulpit, but I am afraid I shall not soon regain that enviable position. If these good clergymen can still retain their pulpits and their emoluments whilst preaching Spiritualism, I hope they won't forget to throw a *crust* to a poor brother who is not only cast out from the ministerial fold, but therewith completely stripped of all its social and pecuniary advantages, and all this *purely for believing in Spiritualism!*

However, in being compelled to go forth "without purse or scrip," I suppose I am more truly a successor of those who said, "Silver and gold have I none, but such as I have I give thee."—I remain, sir, yours very truly,

CHARLES WAKE.

11, West View-terrace, Exeter,
June 17th, 1883.

PROGRESS ON THE CONTINENT.

The following are translated from the *Revue Spirite* of June:—

SPANISH CLERICALISM.—The *Union Democratique* of Albacete says that the officiating priest of Penas de San Pedro has refused to baptise an infant because its proposed godmother, in whose arms it was brought, was a declared Spiritualist. The civil authorities of Albacete do not approve of this, and have taken some action in the case.

PROGRESS IN RUSSIA.—Prince Adeka writes of Mrs. Kate Fox Jencken's visit to St. Petersburg. Professor Wagner has reported some of her sances in the Press. Boutlerof has arranged to give lectures upon the subject. M. Aksakof has conducted sances at the office of the *Rebus* for scientists and physicians under conditions which protected the medium from the disturbing and negating influences of those who wanted to witness novel phenomena rather than study their causes, and who perhaps did not want to have their existing notions disturbed. Experimental sances, conducted by such scientists as Boutlerof, Wagner, and Aksakof, with such a medium as Mrs. K. Fox Jencken, must be of the highest value, and we look forward for their report with interest. Altogether we think the year 1883 will be a memorable one to the Spiritualists of Russia.

SPIRITUAL FEDERATIONS.—A federation has been formed between the societies of Spiritualists of France and of Belgium. Now those of Spain and Italy propose to join. This has stimulated the Spiritualists of Lyons and its vicinity to confederate. A meeting with this object was held at the Elysée, Lyons, last month, to which M. Leymarie was invited from Paris to assist. Above 1,200 subscribing adherents were present. M. Leymarie, in his address, at the conclusion of the business, dwelt upon the opposition they must expect to meet with, on the one hand from the Materialists, because Spiritualism demonstrates that life does not end here on earth, and on the other, from the clericals of every denomination, because, say they, the devil is at the bottom of it; the truth being that it teaches men their relation to God without clerical intervention.

Incidentally, he called attention to a recent book by M. Simon, on China. M. Simon had lived and travelled in that vast country for twenty years. He informs us that

the Chinese have, for ages, had systems of communicating with the spiritual world; they hold their ancestors in reverence, and seek their approbation and counsel. Through the prevalence of this spiritual belief the Chinese have settled long ago most of the problems which embarrass our law makers and social economists. Believing that there is an after existence in which a happy advancement succeeds to a right life on earth, the charities and mutual good are cultivated, and there is little need for the employment of policemen and clericals.

M. Leymarie expressed his anticipation of a great European federation of Spiritualists; for the knowledge of Spiritualism was extending in every nation. "Spiritual belief and doctrine," he concluded, "advancing hand in hand with the spirit of progress, must modify the religion of the future, make it truly a religion of peace—peace universally, because there will be a universal interest in making it a reality."

SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The controls of Mr. Morse undertook, on Sunday last, to answer the question—"For which: Heaven or Earth?" and to determine, from their standpoint of knowledge of both conditions, whether, as a regulating principle of life here, the concerns of the world as we know it, or of a more or less fabled heaven, should receive preferential regard and really influential consideration.

The unquestionable fact that the prevailing so-called religious tendency would be to urge the immediate transfer of our affections to "things above," not only did not deter these always frank and courageous teachers from affirming the contrary proposition, but gave special occasion for an instructive explanation of their reasons for that contention. Such, however, is the force of prejudice in favour of the regulation methods of working out our own salvation by a concentrated gaze upon the future, that we must hasten, if our mouths are not to be closed before we can utter another word upon the subject, to say that, in electing to recommend a sustained and diligent, if not exclusive, attention to the duties and obligations of earth-life, the controls have in view the unassailable truth of the continuity of individuality, and the sequence of its conditions. The argument and the recommendation are then alike acceptable and convincing. As a concession, one may, indeed, be permitted to say, "Live for Heaven," certainly; but that must mean living *up to* Heaven, and must regard this stage of life, with all its incumbent and relative duties, as already the vestibule of Heaven. This is, surely, most wholesome theory, and justly described as the very essence of the practical teaching of Spiritualism, which in no way involves any anticipatory discredit or contempt for the higher life, but rather its diligent cultivation *here*—in the form of the discharge of present duties—as a necessary precedent condition for its prompt realisation *there*; so true is it that—

"Where our duty's task is wrought
In unison with God's great thought;
The near and future blend in one."

The two worlds, or states, should be understood as united, for there is no Heaven in the future that does not arise out of Heaven here and to-day.

Upon this foundation, which seems, when rightly understood, to conciliate all views, there is fair prospect for the introduction of a common sentiment and combined action. And it must be remembered that whatever there is of value in the world is the result of the associated work of human mind and human muscle—not of religious dogma, nor of blissful expectations. Strip the pursuits of art, of science, of philosophical speculation, and of every form of toil and bubble, of the veneer of pretence, and the pursuit of *happiness* may be advanced as an alternative phrase. But happiness is impossible outside of the recognition of the current conditions of life, of our obligations towards earth and its beauties, and earth and its duties; while the hopes and fears which are commonly directed exclusively to another and frequently fanciful form of being, are potent enemies alike of this and of that. We are thus brought to a comprehensive appreciation of the real needs of the present, as centred in earth; and of the abiding issues of life as developed in Heaven, and can agree with W. J. Fox that—

"Not for self-inflicted pain,
Borne to purchase heavenly gain,
Did God make man;
But for wisdom, happiness,
Blessed life, and life to bless,
Love, the soul of Deity,
And progress through eternity,
Did God make man."

S. B.

On Sunday evening next, the 24th inst., Mr. Morse's Controls will deliver an address upon the subject, "Man—his Place and Purpose."

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. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fricse, 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. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

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

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

Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler of, 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 sances, 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 sance.

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.

CENTRAL ASSOCIATION OF SPIRITUALISTS,

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON, W.C.

(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organized body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library.

Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Sociés, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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