

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 131.—Vol. III.

SATURDAY, JULY 7, 1883.

PRICE TWOPENCE.

CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	305	CORRESPONDENCE:	
A "Green Lady".....	306	Phenomena after Dissolution.....	312
A Problem in Physiology.....	307	Thought-Transference.....	312
CORRESPONDENCE:		Catholicism and Spiritualism.....	313
Buddhism and Christianity.....	308	Freedom in Mediumship.....	313
Esoteric Buddhism.....	309	The Warning Voice.....	310
Mr. Bishop at St. James's Hall.....	312	Second Sight.....	314
Some Results of Curative Mesmerism.....	312	Spiritualism in London and the Provinces.....	314

[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.]

NOTES BY THE WAY.

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

It was De Morgan who defined metaphysics as "the science to which ignorance goes to learn its knowledge, and knowledge to learn its ignorance: on which all men agree that it is the key, but no two upon the way in which it is to be put into the lock." Mr. Haweis, in the course of the striking sermon reported in the last number of "LIGHT," came near the "things too subtle to preach in a pulpit," as he said, but he dealt with abstruse matters that are too commonly neglected by our public teachers. In elaborating the conception of an inter-relation between mind and unseen matter, he drew out that which is among the most luminous truths that are now being learned by Spiritualists. Man is engaged ceaselessly by the acts and habits of his daily life in building up a soul—a spiritual nature, rudimentary now and imperfect, but indestructible and susceptible of infinite development in the future. This is the real man, the immortal being: and it is on himself that the responsibility rests—primarily and principally—of his future state. He is the arbiter of his own destiny, the architect of his own future, the final judge of his own life. This is a truth heard too little from the pulpit; and yet how far-reaching is its import, how necessary the knowledge of it for us all, how all-pervading, how stringent its effect, when realised, on the whole domain of morals and of religion!

"Imperator" put it long ago to me in words that have never passed from my mind: "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation." The greatest incentive that, to a life of holiness and purity; the greatest deterrent from vice and sin and sluggish idleness, if a man once believes that he sins against himself, and paralyses his chance of future happiness. It is a sign of the times that a doctrine so wholesome and so sweetly reasonable can find a place in the teaching of the Church of England without being supplemented and negatived by that other doctrine which usually attends any admission of man's part in working out his own salvation. There is no doctrine more unanimously insisted on by spirit-teachers of all grades of development than this. If Mr. Haweis will refer to my "Higher Aspects of Spiritualism," he will find the idea elaborated in its relation to various social, moral, and religious questions that press now on public attention.

Mr. Haweis inquires whether "Modern Spiritualism

can offer any evidence that mind actually has been allied with forms of unseen matter." "If Modern Spiritualism can shew one single instance of mind, of intelligence, actually unconnected with the brain and nervous system, then you see Modern Spiritualism will supply the link between facts and faith which will give us a sure standing ground in the unseen universe. It does not so much matter what these creatures at séances are, if they are. . . . The point is whether they are there." In so saying, Mr. Haweis, with his usual intuition, has put his finger on a most crucial point. If Modern Spiritualism could not answer that most pertinent question with an unhesitating affirmative, I for one should cease to trouble myself about its pretensions. In Section 7 of my "Higher Aspects of Spiritualism"* I have drawn out the relation between Religion and Science as affected by Spiritualism, and have shewn how in its light faith yields to knowledge. And a very long time ago I formulated a definition from which I have never since felt any desire to recede. Believing that it is as real an error to claim too much for our facts, as it is to yield too much to the opponents of our faith, I insisted that Modern Spiritualism demonstrates the action of a force that open science does not recognise, and further that that force is governed, in certain demonstrable cases, by an intelligence apart from a human brain.

I take it that this position is what Mr. Haweis wants proved. He must have it proved for himself if he is to attain that measure of conviction which some of us have got; nothing will compensate for the absence of personal proof. But short of that the records of Spiritualism teem with evidence which should impress any mind not wilfully shut against it by prejudice, or warped by the dominance of a crotchet. I clear away a possible objection at starting by premising that I am not now dealing with the question whether in all cases, or even in any case, the communicating spirit is the individual that he pretends to be. I could say a good deal about that, and indeed have said a good deal about it in various places and connections. But that is not the point now. For the purposes of my argument it matters not if the personating spirit who pretends to be Shakespeare is palpably illiterate, or if in carrying out his impersonation he is so inconsistent and inconsequent as not to deceive an average child.

Is there any mind at work, "of sprite, or devil, or fool, or idiot," as Mr. Haweis forcibly puts it, that is provably not that of any person present, that is, in fact, apart from a brain and nervous system? The records of my own experience during the past decade are full of cases which are thoroughly applicable to this inquiry. I make bold to say that there are few Spiritualists so unfortunate as not to have in their own proper experience one case at least which will stand cross-examination, and which will prove so much as is now asked for. I am writing without means of furnishing references to the great mass of books which form the literature of Spiritualism. The *Spiritual Magazine*, the *Spiritualist Newspaper*, and *Human Nature*, to say nothing of numerous volumes such as Dale Owen's, Epes Sargent's, A. R. Wallace's, and many others, are dotted up and down through all their pages, with cases that demonstrate intelligence apart from a human brain.

* The Psychological Press Association, 38, Great Russell-street, W.C.

I may be permitted to refer more particularly to my own books. In "Spirit Identity"* will be found an elaborate disquisition on a very perplexing question which will furnish all that is needed for the consideration of that wider and much simpler question that now concerns us. My own personal experiences are summarised at pp. 49-67. As appendices to the arguments therein set forth, I have printed three cases where the evidence is, I think, unimpeachable of the conveying to my mind of information previously unknown to me, by an intelligence apart from a human brain or nervous system. (See App. iii., p. 103.) I especially direct attention to the second case there narrated, that of Abraham Florentine. In a later appendix (vi., p. 139) I have further recorded the communication to me of some precise facts which were quite outside of my own studies, and which assuredly were not latent in my mind. Once more, in "LIGHT" (vol. iii., No. 121, p. 198) I have narrated a recent experience to which I may direct the attention of my readers. This will suffice to prove the elementary proposition that intelligence exists apart from a human brain. It is well that attention should be concentrated on that point, for it is of great import, and it is, fortunately, not complicated by those considerations of extreme nicety, and, indeed, of perplexing difficulty which cluster round the question of the identity of communicating spirits. The proof to a candid mind is overwhelming. What are the conclusions to be drawn from the position so established? I have answered that question in my paper on "The Intelligent Operator at the other end of the line." (*Spirit Identity*, p. 59, *et seq.*) Mr. Haweis will have no difficulty in answering it for himself.

Outside of my own experiences I may refer to the scientific information contributed by a perfectly uneducated woman to Mr. Barkas, of Newcastle. He detailed in a recent lecture and he has published an account of the way in which technical answers of minute accuracy were written by the hand of this ignorant woman in response to questions of the most abstruse nature in various sciences, half-a-dozen or more, with which few highly educated persons have any such exact acquaintance. The medium was the wife of an ordinary working man, and by no conceivable method could have acquired the knowledge she so copiously displayed. I could multiply such cases *ad nauseam*, but Mr. Barkas's is a very remarkable case and abundantly demonstrates what I am now seeking to prove.

M.A. (OXON.)

MAGNETISM, AND THE LAW IN FRANCE.

The *Rappel* (Paris) reports legal proceedings taken against M. le Moine, at Pontois, for unlawfully curing disease. The accused pleaded that many physicians had published the fact that diseases are curable by an invisible fluid passing off from the hands of some individuals, if not from all, more or less strongly, which fluid they call animal magnetism; that his practice is the application of this fluid, which includes the administration of magnetised water, that is, water over which he had held his hands a little while. Several witnesses gave, and more were ready to give, evidence as to the good effects of this treatment, for which they paid him very moderately. M. Charles Lachaud, of the Paris bar, appeared as M. le Moine's advocate. He explained the subject to the court, and cited a case where Drs. Mottet and Mesnet were allowed to magnetise a young man before a full bench of the Paris court, the defendant in which case was acquitted. The charge against M. Le Moine was dismissed.

La Lumière (Paris) comments thus upon the report:—"Not many years ago a hairdresser was fined and imprisoned for treating diseases by means of magnetic passes and magnetised water. It was held to be illegally practising as a physician and as a pharmacist. For our own part, we think magnetised water better than all the compounds of the pharmacopœia. Our law courts are at length, and not too soon, enlightened so far as to recognise the new science, and to hold harmless those who utilise it for the good of their fellow creatures."

A "GREEN LADY."

In the "Rambles of a Geologist," by Hugh Miller, author of "The Old Red Sandstone," &c., published after his death, together with "The Cruise of the *Detsey*," by Constable and Co., Edinburgh, and Hamilton Adams and Co., London, 1858, at p. 249, the celebrated geologist records the following extraordinary narrative:—

"One of the last objects which I saw as I turned to take a farewell look of the Bay of Gamrie," says Hugh Miller, "was the magnificent promontory of Troup Head, outlined in black, on a ground of deep grey, with its two terminal stacks standing apart in the sea, and straightway through one of those tricks of association, so powerful in raising, as if from the dead, buried memories of things . . . there started up in recollection the details of an ancient ghost story, of which I had not thought before for perhaps a quarter of a century. It had been touched, I suppose, in its obscure, unnoted corner by the apparition of the insulated stacks of Troup, seen dimly in the thickening twilight. For it so chances that one of the main incidents of the story bears reference to an insulated sea-stack; and it is connected altogether, though I cannot fix its special locality, with this part of the coast. The story had long been in my mother's family, into which it had been brought by a great grandfather of the writer's, who quitted some of the seaport villages of Banffshire for the northern side of the Moray Frith, about the year 1718.

"The opening of the story, though it existed long ere the times of Sir Walter Scott or the *Waverley Novels*, bears some resemblance to the opening in the 'Monastery' of the story of 'The White Lady of Avenel.' The wife of a Banffshire proprietor of the minor class had been about six months dead, when one of her husband's ploughmen, returning on horseback from the smithy, in the twilight of an autumn evening, was accosted, on the banks of a stream, by a stranger lady, tall and slim, and wholly attired in green, with her face wrapped up in the hood of her mantle, who requested to be taken up behind him on the horse, and carried across. There was something in the tones of her voice that seemed to thrill through his very bones, and to insinuate itself in the form of a chill fluid between his skull and the scalp. The request, too, appeared a strange one; for the river was small and low, and could present no serious bar to the progress of the most timid traveller. But the man, unwilling ungallantly to offend a lady, turned his horse to the bank, and she sprang up lightly behind him. She was a personage, however, that could be better seen than felt. She came in contact with the ploughman's back, he said, as if she had been an ill-filled sack of wool; and when, on reaching the opposite side of the streamlet, she leaped down as lightly as she had mounted, and he turned fearfully round to catch a second glimpse of her, it was in the conviction that she was a creature considerably less earthy in texture than himself. She had opened, with two pale, thin arms, the enveloping hood, exhibiting a face equally pale and thin, which seemed marked, however, by the roguish, half-humorous expression of one who has just succeeded in playing off a good joke. 'My dead mistress!' exclaimed the ploughman. 'Yes, John, *your mistress*,' replied the ghost. 'But ride home, my bonny man, for it is growing late; you and I will be better acquainted ere long.' John accordingly rode home, and told his story.

"Next evening, about the same hour, as two of the laird's servant-maids were engaged in washing in an out-house, there came a light tap to the door. 'Come in,' said one of the maids; and the lady entered, dressed, as on the previous night, in green. She swept past them to the inner part of the washing-room; and, seating herself on a low bench, from which, ere her death, she used occasionally to superintend their employment, she began to question them, as if still in the body, about the progress of their work. The girls, however, were greatly too much frightened to make any reply. She then visited an old woman who had nursed the laird, and to whom she had been used to shew greatly more kindness than her husband. She now seemed as much interested in her welfare as ever. She inquired whether the laird was kind to her; and looking round her little smoky cottage regretted she should be so indifferently lodged, and that her cupboard, which was rather of the emptiest at the time, should not be more amply furnished. For nearly a twelvemonth, scarce a day passed in which she was not seen by some of the domestics; never, however, except on one occasion, after the sun had risen, or before it had set. The maids could

* The Psychological Press Association, 33, Great Russell-street, W.C.

see her in the grey of the morning, flitting like a shadow round their beds, or peering in upon them at night through the dark window-panes, or half-open doors. In the evening she would glide into the kitchen, or some of the out-houses—one of the most familiar and least dignified of her class that ever held intercourse with mankind,—and inquire of the girls how they had been employed during the day; often, however, without obtaining an answer, though from a cause different from that which had first tied their tongues. For they had become so regardless of her presence, viewing her simply as a troublesome mistress, who had no longer any claim to be heeded, that when she entered, and they had dropped their conversation, under the impression that their visitor was a creature of flesh and blood, like themselves, they would again resume it, remarking that the entrant was only 'the Green Lady.' Though always cadaverously pale and miserable-looking, she affected a joyous disposition, and was frequently heard to laugh, even when invisible. At one time, when provoked by the studied silence of a servant-girl, she flung a pillow at her head, which the girl caught up and returned; at another, she presented her first acquaintance, the ploughman, with what seemed to be a handful of silver coin, which he transferred to his pocket, but which, on hearing her laugh, he drew out, and found to be merely a handful of slate shivers. On yet another occasion, the man, when passing on horseback through a clump of wood, was repeatedly struck from behind the trees by little pellets of turf; and on riding into the thicket, he found that his assailant was the Green Lady. To her husband she never appeared, but he frequently heard the tones of her voice echoing from the lower apartments, and the faint peal of her cold, unnatural laugh.

"One day at noon, a year after her first appearance, the old nurse was surprised to see her enter the cottage; as all her previous visits had been made early in the morning, or late in the evening; whereas now—though the day was dark and lowering, and a storm of wind and rain had just broken out—still it was day.

"'Mammie,' she said, 'I cannot open the heart of the laird, and I have nothing of my own to give you; but I think I can do something for you now. Go straight to the White House,' (that of a neighbouring proprietor), 'and tell the folk there to set out with all speed of man and horse for the black rock in the sea, at the foot of the crags, or they'll rue it dearly to their dying day. Their bairns—foolish things!—have gone out to the rock, and the tide has flowed round them; and if no help reach them soon, they'll be scattered like sea-ware on the shore ere the fall of the sea. But, if you go and tell your story at the White House, Mammie, the bairns will be safe for an hour to come, and there will be something done by their mother to better you for the news.'

"The woman went, as directed, and told her story; and the father of the children set out on horseback in hot haste for the rock, a low, insulated skerry, which lying on a solitary part of the beach, far below the line of flood, was shut out from the view of the inhabited country by a wall of precipices, and covered every tide by several feet of water. On reaching the edge of the cliffs, he saw the black rock, as the woman had described, surrounded by the sea, and the children clinging to its higher crags. The waves were fast rising, and his attempts to ride out through the surf to the poor little things were frustrated by their cries, which so frightened his horse as to render it unmanageable, and he had to gallop on to the nearest fishing village for a boat. So much time was unavoidably lost in consequence, that nearly the whole beach was covered by the sea, and the surf had begun to lash the feet of the precipices behind; but until the boat arrived, not a single wave dashed over the black rock; and though immediately after the last of the children had been rescued, an immense wreath of foam rose twice a man's height over its topmost pinnacle.

"The old nurse, on her return to the cottage, found the Green Lady sitting beside the fire. 'Mammie,' she said, 'you have made friends to yourself to-day who will be kinder to you than your foster-son. I must now leave you. My time is out, and you will be left to yourselves; but I'll have no rest for many a twelvemonth to come. Ten years ago, a travelling pedlar broke into our garden, in the fruit season, and I sent our old ploughman, who is now in Ireland, to drive him away. It was on a Sunday and everybody else was in church. These men struggled and fought, and the pedlar was killed. But though I at first thought of bringing the case before the laird, when I saw the dead man's pack with its silks and its velvets, and this un-

happy piece of green satin' (shaking her dress), 'my foolish heart beguiled me, and I bade the ploughman bury the pedlar's body under our ash-tree, in the corner of our garden, and we divided his goods and money between us. You must bid the laird raise his bones and carry them to the churchyard; and the gold, which you will find in a little bowl under the tapestry in my room, must be sent to a poor old widow, the pedlar's mother, who lives on the shores of Leith. I must now away to Ireland, to the ploughman; and I'll be e'en less welcome to him, Mammie, than at the laird's; but the hungry blood cries loud against us both—him and me—and we must suffer together. Take care you look not after me till I have passed the knowe.'

"She glided away, as she spoke, in a gleam of light; and when the old woman had withdrawn her hand from her eyes, dazzled by the sudden brightness, she saw only a large black greyhound crossing the moor. The Green Lady was never afterwards seen in Scotland. The little hoard of gold pieces, however, stored in a concealed recess of her former apartment, and the mouldering remains of the pedlar under the ash-tree, gave evidence to the truth of her narrative."

A PROBLEM IN PHYSIOLOGY.

Under this heading Dr. Chazarain, of Paris, contributes an article to *Le Spiritisme*, from which the following is extracted:—

A Magnetiser, who, be it remembered, is an embodied spirit, can induce in his subjects effects such as sleep, insensibility, catalepsy, activity of various functions, &c. Those who believe in the survival of the spirit will be prepared to admit the possibility of a spirit being also able in at least an equal degree, to induce like effects in mediums. This possibility has been demonstrated to me as a fact.

There are difficulties in citing some cases, presenting themselves in private families. That I am in a position to cite the one I am about to do is due to my position as a friend as well as physician.

Last November I was at a séance at the house of Madame G., with others of her friends, all interested in spiritual investigation. In the course of the séance I was addressed by the communicating spirit, thus: "Doctor, what think you of this fact? a woman who has never had a child gives, at the advice of her spirit guides, the breast to another in a decline who had a cough with spitting of blood and constant sickness; milk from her breasts supports her for months and saves her?"

I expressed my astonishment. A lady in the circle, Madame X., said, "I will explain the communication by-and-by." The séance over, and the younger people having retired, Madame X. informed me that she was the nurse spoken of by the spirit and the patient was her dear friend, Madame S., sitting then by her side. They are both mediums. The latter told me that she had hardly had any nourishment for months except that yielded by her friend, Madame X.'s breasts. Both assured me that no milk appeared to be in the breasts of Madame X., either before or after such suckling, and that no one but Madame S., the patient, could draw milk from them. This was confirmed by Madame A., also present. In the interests of science I asked to be allowed to verify these particulars myself. This being kindly accorded, I made strict professional examination of the breasts and there was not a single sign of milk in them. I then witnessed the operation of suckling from them. There was such a flow of milk that it exuded from the angles of the patient's mouth. At the cessation of this operation I again examined, and again there was no sign of milk in the breasts obtainable by actual manipulation.

Madame X., who is well taught and intelligent, said that having read of milk being secreted under the stimulation of frequent suckling, she asked her guides whether such might not be the case with her, and that their reply was, "No more milk will flow from your breasts until you ask for it." Then, although her sick friend took the breast as usual, none came for her. After two days of this, she said she felt satisfied and asked accordingly; then the milk came as before, and she is assured that it will continue to come for the full restoration of her dear friend to bodily health.

SPIRIT TELEPHONE.—This is the title of a new Spiritual Journal published at Baltimore, and edited by Mr. T. L. Henly, a name at one time well known in Spiritualistic circles on this side of the Atlantic. The *Spirit Telephone* is neatly got up, and we wish the new comer a successful career.

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.]

Buddhism and Christianity.
To the Editor of "LIGHT."

STR,—In the remarks which your honoured correspondent, "W. F. B.," has made on my article in "LIGHT" of June 16th, I recognise the necessity for some explanation on my part. Most assuredly I did not wish "to disparage the teaching and the life of Jesus of Nazareth." Who with any sense of what is beautiful and divine could do so? Nor do I at all doubt the power of the Christian ideal to respond to the spiritual principle in man, and to give it form and substance. Your correspondent knows that I have been too highly favoured by intercourse with living exemplars of this truth to doubt it. The religion of these persons is altogether more deep and real and effective than anything to which a speculative, questioning, and but half understanding Buddhist like myself can pretend. But it is not the religion of the Christian world at this or any other date. Nor would it be reasonable to expect that it should be. Spiritual truths can only be spiritually discerned, that is to say, the most interior signification of doctrine can only be known to those who have already recognised it in their own consciousness. But not only can I not credit anything *exclusively* to Christianity in this higher aspect, but I contend that it does not stand to the popular doctrine in the relation of interior to exterior; that it has to be reached, if at all, *in spite of* the authorised teaching, and not through that. There never has been a form of spiritual Christianity which has not been persecuted as heresy as long as persecution was possible. And that persecution is no longer possible is due in no way to the influence of Christianity, but to the influence of Rationalism.

To trace the conventional morality of any people to its causes, and to ascertain how much of this is due to their religion, and how much to other influences, is an extremely difficult inquiry. But we can speak with some confidence *a priori* of what *must be* the tendency of certain doctrines approved by the teachers of the people, and thoroughly adopted by the latter. And so I venture to say that the comfortable assurance of the nominal Christian that he must be saved, if at all, by the merits of his Redeemer—by certain historical events—is about the most dangerous and demoralising narcotic that has ever been administered to the conscience of mankind. I by no means say that you cannot get the doctrine of Christ *in us* out of the doctrine of Christ *for us*, as you can extract healing virtue from a deadly poison. But until that subtle chemistry has been effected by the spiritual consciousness, the poison remains fermenting in the system, and it is that which the world in general understands by its Christianity. Nor need it be explained at length how this conception is necessitated by the Christian notion that a fixed and eternal condition ensues upon this life. Such a fearful belief is only tolerable on the supposition that we have been saved by an arbitrary act of Divine benevolence, the condition being made as easy as possible—simple belief that it is so. And, therefore, "I trust in the merits of my Redeemer," is the formula which sends the worldly "humble" Christian straight off to Heaven. Now, as I said that the doctrine of redemption by vicarious sacrifice *must* have a demoralising tendency, so I say that we require no evidence of the fact to be sure that the Buddhist doctrine of Karma must be eminently conducive—not to saintship or the regenerate life—but to observance of the moral law. Not that we are without the evidence that it is so in fact, for we have the testimony of Dr. Rhys Davids,* as well as the admissions, sometimes grudging and reluctant, sometimes generous and free, of Christian missionaries.

But in the statement to which "W. F. B." takes exception, I referred not so much to the conventional morality of Buddhists as to the public history of Buddhism, compared with that of Christianity. If to have possessed at times absolute sway, and never once to have raised the sword of persecution, and, on the other hand, to have endured that when the turn came, with exemplary fortitude and resignation; if to have had, throughout its whole public

course, the "bloodless and innocent record" of which Mr. Sinnett speaks, are practical proofs, on the largest scale, of that "self-conquest and universal charity," which Dr. Rhys Davids tells us "are the foundation thoughts, the web and the woof of Buddhism;" then, surely, Buddhism was truly said by me to have made its ideal effective. Dr. Rhys Davids makes no exception in favour of our own Christian rule in India, when he says: "The principles of the new creed were quite inconsistent with oppression and wrong of every kind; and the government of Asoka, the Buddhist Emperor of India, was probably the most enlightened, and certainly the most philanthropic, which the natives of India have had."*

I am not in the habit of quoting Colonel Ingersoll, but in the following vigorous passage there is truth as well as eloquent indignation:—

"This frightful declaration, *He that believeth and is baptised shall be saved, but he that believeth not shall be damned*, has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood through centuries of agony and crime. That passage made the horizon of a thousand years lurid with the fagot's flames. That passage contradicts the Sermon on the Mount; travesties the Lord's Prayer; turns the splendid religion of deed and duty into a superstition of creed and cruelty. I deny it. It is infamous! *Christ never said it.*"

That was the "broad contrast" to which I referred. Such were the respective fruits by which I said popular religions must and will be judged.

But then there are those Mongolians. The Mongolian Buddhists are 2,000,000 out of a nominal Buddhist total of 500,000,000.† But never mind that. It is possible that any reader of the Rev. James Gilmour's book may receive the impression of the author's "calm and impartial attitude;" but certainly I should not infer it from "W. F. B.'s" quotations. For not content with saying of Buddhism (what I, indeed, say of Christianity) that it is a practical failure, Mr. Gilmour actually *attributes to it* the moral degradation which he denounces! "*Its practical effect is to delude its votaries as to moral guilt; to sear their consciences as with a red-hot iron; to call the morbid righteous, and to send men down to the grave with a lie in their right hand.*" And this, after admitting its many excellent doctrines, that it "holds out the greatest inducements to virtue, and the highest penalties to vice," and that the Mongolians themselves declare their moral state now, bad as it still is, to be far better than before the introduction of Buddhism. Now, if a Buddhist missionary in this country, and at this day, were to write a book about us with such a passage in it as that above quoted, it would be at least intelligible. For the natural, probable, and, to some extent, actual effects of the doctrine of redemption by a vicarious sacrifice could not be better described than in those very words. There is no doctrine in Buddhism to which they can have any sensible application.

I have often been told by enlightened Christian clergymen and others, that the notion, orthodox as I believe it is, popular as I know it to be, that Christ made satisfaction for our sins by His death upon the Cross, is not what they mean or understand by Christianity. They have even gone further, and have admitted that that doctrine, carried to its logical conclusion in the minds of believers, would have a deplorable tendency. But what I never have been able to get from them is a definition of the efficacy, other than that of teaching and example, which they ascribe to the incarnation, life, and death, of the historical Jesus upon this earth. They know perfectly well that nine-tenths of their congregations believe, or profess, in some unthinking fashion, the doctrine which they, in esoteric conclave, deny or put aside. They do not preach the doctrine. No. But they do not publicly controvert it, denounce it, warn against it. Yet if it is not Christianity, if it is error, if it is prevalent error, and dangerous error, why not? Above all, if it stands in the light of a purer, truer, higher, and more spiritual conception, why not?

I have only to add, as the article referred to was a review of Mr. Sinnett's book, that I am alone responsible for the comparison between Buddhism and Christianity, and for any offence it may have given. Mr. Sinnett himself has altogether abstained from the topics which seemed to me apposite in an introductory notice of his work.

C. C. M.

* Speaking of the doctrine of Karma, he says it "has had the greatest practical effect on the lives of its believers."—"Buddhism," p. 102.

* "Encyclopedia Britannica," Article, "Buddhism."
† According to Dr. Rhys David's computation.

Esoteric Buddhism.

To the Editor of "LIGHT."

SIR.—"C. C. M." asks: "Can it be that to the bloodless and innocent record of Buddhism will be added this claim upon human gratitude and love?" (the re-construction of religious faith upon a permanent basis.) I should like to give a few reasons for thinking this most unlikely, if I can, at the same time, avoid any semblance of the presumption of attempting to deal with the comparative merits of Buddhism and Christianity in the abstract. That is very far beyond my grasp. But though I sympathise much with this writer as a fellow witness of the "dismal spectacle of sickly faiths drooping and perishing in a hostile environment," I hope little as to faith or religion from Esoteric Buddhism. To begin with what almost ends his interesting paper; "all religion," he says, "recognises our connection with superior powers, and the so-called Atheism of Buddhism is not inconsistent with adoration, prayer, and worship." No: but by religion surely something must be understood that *ties or binds*? A recognised connection with superior powers is a very feeble holdfast to supreme good, and the first impulse of passion can break it; while we are undeniably inferiors, *obedience* seems to me essential to any religious faith; and adoration, prayer, and worship, that is more optional than obligatory, becomes about as common and fervent as it is among merely *nominal* Christians at the present time.

But probably the answer would be that hitherto received notions of God it has become impossible for thoughtful minds to accept—that with growing illumination the faith of our forefathers is seen to be manifestly a disguise, if not a travesty, of truth—that if we *must* believe what has been proved by science and history, we *cannot* believe what is taught in the churches of Christendom. I also am convinced that those who deeply ponder what is taught ecclesiastically *cannot* accept it fully, if at all, *as it is taught*. And what surprises me in the reasoning of people who thus justify disbelief in, or scorn of, the Christian's Gospel, is their identification of a faith with its corruptions, with the folly of successive ages in dropping such parts of the Divine message as ill-suited human convenience, and mistranslating with hard and narrow dogmatism what its interpreters were far too little spiritualised to understand. Here, for instance, is an able thinker, to whom the attainment of truth in its highest aspects is a foremost ambition, pointing out the ridiculous misconceptions of those who judge Buddhism by its exoteric data, and at the same time complaining of Christianity as a failure because its fruits are and have been so confessedly disappointing,—as regards practice, what the bulk of life in Christian countries exhibits,—and as to spiritual knowledge, what permits of the amazingly confident absurdities which may be found in popular religious literature, without long search. He forgets, apparently, that he is judging from the results of exoteric Christianity only; and that these are all that generally come into view is no consequence of Christ's teaching. Just the contrary. Nearly nineteen centuries ago He emphatically declared that what He taught was not the all of truth, but all that His followers could then bear; and He promised a guide who would lead to all. A guide as to doctrine vehemently discredited by Christian authorities ever since! The testimony of everyone spirit-taught in contradistinction to priest-taught has uniformly been silenced as much as possible; it has been condemned as dangerous, and, of course, it is dangerous to *all* the moulds of unprogressive spiritual life. Add to which that even to the intellect it is troublesome, it strains, it sometimes baffles thought, and misunderstood, misleads.

I know it will provoke a smile if I say that Jacob Böhme revealed, as a medium, *esoteric* truths, which entirely retranslate and harmonise dogmas which, as "C. C. M." well says, "common sense repudiates as shocking or preposterous;" and this with teachings that "seem almost framed in response to the demands of modern intelligence." Yet it is strictly true, as everyone finds who studies his writings with earnest and unprejudiced attention. This, however, is what, with very rare exceptions, our intellectual aristocracy will not do: it takes too much time, claims too much suspense of *own* reason; and is an old-fashioned mental hunting ground—"to pastures new!" is the natural and determinate desire. Therefore to continue to run a tilt at Christian faith in its popularised outlines, is not for them as disingenuous as it seems; any more than their favourite habit of citing parts of the book of Genesis as proof of the childishness of Christian belief: they might know if they *wished* to do it justice how widely different is the literal translation of a

learned modern scholar. I refer to the "*Cosmogonie de Moïse*," by *Fabre d'Olivet*, which once to read is to be for ever silent as to the *ignorance* of the writer of Genesis.

There are many reasons for the absence of any wish to do justice to Christian teaching, which need no notice here. Alienation from it has been to a degree inevitable; it has not expanded to meet new inquiry, and eager minds have gone elsewhere for food: perhaps no disappointment is more bitter, or more deeply resented than that of having a stone given, so to speak, in place of bread, when the soul hungers for food: but the description *Jesus Christ* gave of a "scribe, instructed unto the kingdom of heaven" is "like unto a householder which bringeth forth out of his treasure things new and old." (Matt. xii. v. 52.) We have been restricted to the old! *not by the Head of our brotherhood*.

A further question remains; even were Christian faith esoterically taught, and its mysteries placed—not within reach of reason, for that cannot be—but out of all contradiction to modern science, and in range of ever growing light, would its excellence be justified by the creed or the conduct of the majority of its professors? Is not the one apt to be moulded to their wishes, and others debased by their practice? And can the right standard of wisdom and goodness be tested by the lives of those who fall short of its requirements?

When I hear people censure modes of belief because little or bad fruit seems to result from them, I think of the common impatience of chronic invalids: either the doctor was mistaken or his medicines unsuitable; some other adviser, some fresh nostrum is to give ease. Perhaps even the plain unphilosophical man (still less the philosopher) has not yet attained such conceptions of himself as even Christian teachers make *very* clear; and cannot perceive that his nature, previous to rebirth of the will, is so totally corrupt that whatever his faith may be, his perversions of it from the blindness of self-love are certain. And I cannot see how Esoteric Buddhism is to remedy that core of evil and folly, human pride, particularly if it recognises in man such as he now is, any just claim for having the *moral order of the universe vindicated to him!* With all that is confused and dark in a Christian's creed, this at least remains, a quiet trust in the promise of his Master, "What I do thou knowest not now, but thou shalt know hereafter." (John xiii. v. 7.)

The Buddhists most deeply learned in occult truths have not, we are told, by searching found out God. Christians believe this discovery to be impossible unless God reveals Himself to man; as Nature never can reveal Him. And further they believe (if past the mere tract-reading period of evolution) that such revealing can only be made according to the law of like to like; (N.B. Not equal to equal) which makes knowledge necessarily conditional on being. And as in this present stage of existence, mental darkness and spiritual impotency has made humility, patience and love the only Godlike powers which man can exercise; we Christians believe that God veiled Himself in material flesh, in order to manifest His love to mankind with uttermost humility. And so believing, we adore the Divine wisdom which thus put conjunction with God (to use Swedenborg's phrase as less time-worn) within reach of the poorest intellect, and weakest nature. With the pride or the intellectual power of the creature, God can have nothing in common, but in meekness and love He evidently can, for this God, so far from being only "in external relation to us and the world" (as I grant *popular* theology might lead us to suppose) is the *all* of creature life at long removes of out-flown and now discordant natures. And we know what man makes of it, outraging even the laws of Nature as He wills. Because God is "*the greatest meekness, so far as He is in Himself, without or distinct from His manifestation or revelation.*" *

Of all the priceless additions to occult knowledge now offered to us by Esoteric Buddhists, none I think could be more *immediately* valuable than the distinct affirmation that "man's self is not yet man." "The fifth principle or human soul in the majority of mankind," says Mr. Sinnett, "is not even yet fully developed." †

There the East and the West agree. Mr. T. Lake Harris has many years been teaching the same doctrine; and this much I venture to claim from the students of Buddhism in Mr. Sinnett's school, that if they can accept the fact that hitherto the human soul, and much more frequently the spiritual soul, has been, and is, wanting in thousands of man-shaped beings, they ought in common fairness to allow for the same slow growth of

(Continued on page 312.)

* J. Böhme's *Divine Vision*.
† *Esoteric Buddhism*, p. 26.

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

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sésances. The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

SUBSCRIPTION RATES.

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, 21. Whole Column, £2 2s. Page, £1. 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." Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

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 R. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, JULY 7TH, 1883.

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.

SPIRIT TEACHINGS.*

We have just received from the publishers a copy of this book, consisting of teachings given through automatic writing to our esteemed correspondent and co-worker, "M.A. (Oxon.)." We purpose reviewing it very fully in an early issue of this journal. Meanwhile our readers will be able to obtain some idea of the scope of the book from the syllabus, which appears in our advertisement columns. The publishers ask us to announce that subscribers' copies are being sent out in order, and also that everyone should have received their parcels by the end of the forthcoming week.

CENTRAL ASSOCIATION OF SPIRITUALISTS READING ROOM
AND LIBRARY, 38, GREAT RUSSELL STREET, W.C.

(Entrance in Woburn Street.)

We are requested to announce for the information of members and friends that these rooms will, until further notice, be open during the day, attendance being given from 10 a.m. to 5 p.m.

NOTICES TO CORRESPONDENTS.

To ensure insertion in the current issues of "LIGHT," letters should reach us not later than Tuesday morning.

Letters have been received, but are again crowded out, from C. C. M., Rev. G. Ousley, and others.

BOOKS RECEIVED.

"Startling Facts in Modern Spiritualism," by N. B. WOLFE, M.D. New and revised edition, &c., &c.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—A meeting of the Council of the C. A. S. will be held on Tuesday next at 6.30 p.m.

* The Psychological Press Association, 38, Great Russell-street, W.C.
10s. 6d.

THE WARNING VOICE.*

A True Story.

39, Royal-terrace, 18th April, 1878.

I have been requested to authenticate the facts related in this tract. This I willingly do, leaving the reader to draw his own conclusions from them. How I became acquainted with the circumstances appears in the tract itself; and my recollection of that Sunday afternoon is so clear and fresh that I am able, without hesitation, to certify the perfect correctness of the narrative.

WM. ROBERTSON,
Minister of New Greyfriars,
Edinburgh.

Many years have elapsed since the occurrence of the circumstances related below, and I probably should never have thought of laying it before the public but for the suggestion of a friend, in whose judgment I have great confidence. We had been conversing on the subject of providential escapes and supernatural interposition. This led to my relating to her the story of "The Warning Voice," occurring in my own experience, when the life of my daughter (who was present with us at the time) was preserved by what appeared to me as remarkable an interposition of Divine Providence as any I had ever heard of. My friend was so impressed with what I told her that she entreated me to publish it, expressing a hope that it was calculated to do much good in these days of scepticism, when the over-ruling Providence of God is so frequently questioned. To this I accordingly agreed, as the circumstances of the case can be amply verified, all the parties concerned being still alive. By many, such occurrences will doubtless be attributed to accidental coincidence, but there are others who believe that there is no such thing as accident, in the ordinary acceptation of the word, and who, with the poet, interpret chance to mean "direction which thou canst not see." There are few thoughtful minds, indeed, who are in the habit of looking back on the past, reflecting on the various occurrences of their lives, and considering the way by which they have been led, who could not produce from the stores of their own memory instances of Providential care if not so striking or remarkable as that which I am about to relate, yet of such a character that they cannot be easily accounted for on what are termed natural principles. There have been incidents, perhaps, in all men's lives, most certainly in the lives of many, which bear the stamp of supernaturalism so visibly, that to attribute them to blind chance or accident would certainly argue as great credulity as to acknowledge them to be the result of Providential arrangement. To those who have faith in an over-ruling Providence I commend what follows as an encouraging example of a gracious Father's care, while I leave to others to account for such things as they may think fit, if they should consider them worthy of thought at all.

In July, 1860, I went to reside for a short time at Trinity, accompanied by my little daughter (who, for the present, I will call Annie) and a servant. On Sunday, 15th of that month, the Rev. Dr. Robertson, of New Greyfriars, Edinburgh, late in the afternoon, walked down to see me, and, on his way, heard that a terrible railway accident had just occurred on the line between Edinburgh and Granton; that an engine and tender, with five men, had run off the rail, and that three of them had been killed on the spot. On arriving at Trinity he told me what had happened, and asked if I had heard any particulars. I replied that I had not heard of the accident at all, not having seen anyone that afternoon. After a little further conversation on the subject, I said, "I have had a strange nervous feeling this afternoon about Annie, for which I am unable to account; I wonder if it could have had any relation to this accident?" He asked what I meant, and I replied as follows;—"Between three and four o'clock I told Annie to go out and take a short walk, and as she was quite alone I advised her to go into the railway garden (a name she gave to a narrow strip of ground between the sea-wall and the railway embankment, which was closed by a gate at either end). A few minutes after her departure I distinctly heard a voice, as it were, within me say, 'Send for her back, or something dreadful will happen to her.' I thought it was a strange suggestion. I reasoned with myself, what could happen to her on so lovely a day, with hardly a ripple

This narrative, though published as long since as 1878, will, we believe, be new to our readers. We are informed that Mr. Robertson, who was one of the most popular of Scotch divines, frequently referred to this incident. It was ultimately printed in pamphlet form, but is now out of print. The copy forwarded by our correspondent was given him by Mr. Robertson's widow.—
Ed. of "LIGHT."

on the sea, all the world gone to church, and in so quiet a walk, where she would probably meet no one but a nursemaid and some children—so I refused to send for her. But a little afterwards the same thing occurred again; the same words were repeated in the same manner as before, but, as appeared to me, with greater emphasis. Again I resisted the thought that she could be exposed to any danger, and taxed my imagination to divine what could happen. The only thing that suggested itself was the possibility of her encountering a mad dog; but this was so very unlikely that I dismissed it entirely from my mind, and I persuaded myself that it would be absurd to bring her back on account of such a fancy, and, though beginning to feel uneasy, I still resolved to do nothing, and endeavoured to throw off the oppressive feeling by occupying my mind with other things. For a time I succeeded. But soon the voice renewed the warning, in nearly the same words as before, 'Send for her back, or something terrible will happen to her.' At the same moment I was seized with a violent trembling, and a feeling of great terror took possession of me. I rose hastily, rang the bell, and ordered the servant to go immediately, and bring Miss Annie home, repeating at the same time the words of the warning, 'or something dreadful will happen to her.' The servant, in order to quiet my agitation, said, 'Nothing can possibly happen to her, ma'am, she can be in no danger. The weather is very fine; everything is so quiet; everybody is at church. I never saw you nervous before, and yet Miss Annie has been often out alone, and you were never anxious about her.' 'Quite true,' I replied, 'but go directly; there is no time to be lost; go at once.' On leaving the room she told Miss Orrock, the landlady, what had occurred, and the reason of her going out, which she thought very unnecessary.*

"During her absence, the terror which so unaccountably possessed me seemed to increase, and I feared that I should never see my child again alive. In about a quarter of an hour the servant returned with her safe and well. Disappointed at having her walk so suddenly interrupted, Annie asked if she must remain in the house the whole afternoon. I told her there was no occasion for this, but she must give me her promise that she would not go to the place she intended when I sent for her; she might go anywhere else; she might go to her uncle, Major S—, and remain with his grandchildren in his garden. She will be safe, I thought, between the four stone walls; for though she had returned safe, I distinctly felt that there was still danger in the place from which I had recalled her, whatever that danger might be, and my object was to prevent her returning there. No sooner had she quitted the house, than all my anxiety on her account passed away. I thought no more about it, nor reflected on what might have been a foolish panic; it vanished from my mind like a dream, and if you had not mentioned this terrible accident, I daresay I should never have told you about it or thought about it myself any more."

Shortly after Annie came into the room, and Dr. Robertson asked her where she was going when the servant overtook her and brought her back. She said she was going through the railway garden to sit on the great stones by the seaside, to hear the trains pass by. "I was two hours there with my brother last Sunday, and we heard the trains go up and down; they made such a noise as they passed over the arch!" Now it was on that very spot the engine and tender fell when they ran off the line, breaking through the protecting wall, and crashing down on those very stones where she was accustomed to sit, and killing three men out of five that were on them.† Shortly afterwards Annie, accompanied by her brother (aged thirteen), visited the scene of the accident, and, making their way through a little crowd gathered round it, they saw the shattered engine lying on the spot to which she had been going, and where she had spent some time with him the Sunday before.

Afterwards, on reviewing all the circumstances, I thought I could perceive very distinctly the reason why I had been compelled to act with such urgent haste, which did not appear on first thoughts to have been necessary, as the accident did not occur for some time later; for if even a little delay had taken place, the child would have passed out of the walk, and would have gained her favourite seat by the sea, where she would have been completely hidden from anyone looking for her in the walk itself, and the servant would have returned

* The servant's name was Ellen; if she sees this tract I shall be glad to have a letter from her, to say what she remembers of the occurrence.

† A few days after the above incident I wrote a little account of it to a lady, and before sending this to the press, I forwarded it to her to know if it corresponded to my first statement. In reply, she said that the only difference there was between the two accounts was that in the former I did not mention where Annie went after she returned from the railway garden. The name of the lady could be given if required.

without her. Again, if I had not so strictly prohibited her from returning to the same place, she certainly would have done so (as she herself acknowledged), for it possessed much greater attractions for her than any other, and she consequently would have been on the stones when the train passed from Granton.

Now it may very naturally be asked, supposing Annie's safety to have been effected by a supernatural warning, why was such a remarkable method adopted? Providence usually accomplishes His purposes by merely natural causes and without any such sensible interposition. Some trifling matter might have detained her at home, some young companion might have met her and led her another way, or she might unconsciously have been induced to select some other walk, and the same purpose would have been served, so far, at least, as her safety was concerned, without exciting the slightest observation. Why was it otherwise here? Who can interpret all His purposes? One of these, at least, was manifest, and that was to make an indelible impression on the minds of all those immediately concerned, so that in after years, they might never forget their loving Father's care, who compasseth their path and their lying down, and is acquainted with all their ways. Perhaps, too, this little record of God's mercy to my family may one day meet the wants of those who, having imbibed something of the "free thought," as it is most erroneously called,—the infidel or atheistic opinions of the present day,—feel themselves adrift on an ocean of uncertainty, and long for some token, some clear evidence of a supernatural agency in the world, some proof that there is One who rules the universe, and yet "humbleth Himself to behold," not only the things that are in Heaven, but the things that are on earth also.

The "Warning Voice" may also prove a blessing to some anxious mother, by alleviating the anxiety she sometimes feels at the protracted absence of a child from home, by reminding her that although she cannot see her loved one, or even tell where he is, there is One who does, and who, speaking of children or young converts, says: "Their angels do always behold the face of my Father in Heaven," standing there in constant readiness to fulfil His pleasure, to fly to the uttermost part of His dominions to ward off unseen dangers, foil temptations, or suggest thoughts, words or actions which may lead to results of the highest importance. "For are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?"

The object of this little narrative will be abundantly accomplished if the perusal of it should lead any to trust more implicitly in God, and in Him who said, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Fear not ye therefore, ye are of more value than many sparrows."

25, India-street, March 26th, 1878.

MADAM,

In answer to your inquiries, I beg to say I remember your being with me twice, when I lived at Trinity,—once was in July, 1860. I perfectly remember your sending your servant to bring Miss — home from her walk on Sunday, July 15th, because you were very nervous about her. The servant did not wish to be sent out then, but went, and brought Miss — home. When I heard about the accident that happened on the railway, I had told Miss — she had had a providential escape, for she certainly would have been killed, if she had been sitting on the big stones she had intended to; and I advised her not to go near the railway again.

Yours respectfully,

(Signed) B. H. ORROCK.

A new Spiritualist review, the *Reformator, Organ Evolucionista*, has made its appearance at Rio de Janeiro, we learn. The editor in his introductory says: "It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion."

A book has recently appeared, written by an obscure individual, titled "The Bottom Facts Concerning the Science of Spiritualism," by one John W. Truesdell. It is said to be a narrative of the author's experiences while investigating the mysteries of Spiritualism during a period of nearly twenty years. The *Boston Evening Transcript* (a high-toned secular paper of this city) says of the work in question that "his [the author's] investigations were mainly made with people whom the Spiritualists themselves denounce as impostors, and can hardly, therefore, be considered as having much weight as an argument against the existence of certain phenomena."—*Banner of Light*.

CORRESPONDENCE.—(Continued from page 309.)

evolution as to spiritual life in Christians. To a creature worthy of the name of man or of Christian, successive layers, so to speak, of improving habits have been essential to after perfection; and had a philosopher examined either, at any earlier stage of ascent and formed his estimate of man or Christian in rudimentary life, he would infallibly have misjudged.

If I at all understand Mr. Sinnett, he has received full confirmation of the old belief in transmigration of souls from the lowest to the highest rungs of creative evolution; and I think he would not deny that we all must have had our mineral and vegetable stages before we began to climb up to animal existence. Why, then, judge of Christianity any more than of humanity by what we *now* see of it? The cute American who has "got religion" and trades on it; the demure church-goer, highly respected for orthodoxy, hard as a flint to the needy; the fine lady combining all attainable self-indulgence with strict liturgical régime; even the poor drunkard who groans and whimpers at a prayer meeting, are no more samples of what Christ's followers will be, after full and gradual development, than ape or tiger, cat and pig are samples of what man will be when he has his human and spiritual soul, together with all that laid the foundation for them. Yet, I think our Divine Master was at least as wise and as merciful as the head of the Himalayan Brotherhood in not letting poor, half-formed creatures know this, in holding back so long a secret which would tempt many to give up the struggle with the lower principle, and maintain the character of animal-man till fate gave them a lift.

A. J. PENNY.

June 21st.

Mr. Bishop at St. James's Hall.

To the Editor of "LIGHT."

SIR,—I am surprised to see in your issue of last week that "M. A. (Oxon.," asserts that "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." One instance strongly in favour of such a possibility is given in the *Times*, in which Sir John Lubbock (no favourable witness) testifies to four figures out of five in the number of a note having been correctly read by Bishop, the erroneous figure being read as three instead of five. In the other instance Bishop gave the number of a note held by Mr. Waddy correctly. But it is no new feat. It was repeatedly done by Alexis Didier, forty years ago. It was one of the first experiments that he tried with Captain James, who first received him into his house when he came to England. He desired him to write some word and inclose it in an envelope. Captain James wrote "Virginie," and handed the envelope to Alexis, who charged him to fix his thoughts upon the written word. "Pensez-y bien," he would say, when engaged in such an experiment. In the present instance he said he saw that Captain James was a good man because he had written the name of a woman and he at once wrote "Virginie" on the back of the envelope.

"M. A.'s" suggestion of the possibility of Colonel Trench's note having been changed is certainly, as "M. A." himself seems to feel, hypercritical. There was nothing whatever like scuffling on the platform, and nothing short of bad faith on the part of Mr. Waddy or Colonel Statham could have made it possible to change the note. Moreover, there could have been no preparation for anything of the kind, as the offer of the note was an entire impromptu on the part of Colonel Trench.

No doubt Bishop's flagrant charlatanerie strongly indisposes his hearers to believe in his profession of any abnormal powers. Nothing could be more ridiculous than his pretence of shewing how the wonders exhibited in the presence of physical mediums are performed. But our belief in the dishonesty of the man ought not to blind us as to what is actually accomplished before our eyes. And he would not be the first example of a person possessed of abnormal powers who endeavoured to turn them to profit by pretending to expose the tricks of physical mediums. An American of the name of Everett, who came over a few years ago, began with the profession of an exposure of Spiritualism, and he, like Bishop, freed himself from the best handcuffs that the police could fix upon him; but when he found that his profession of exposing did not pay, he freely admitted the possession of abnormal powers that he himself did not understand.

I maintain that what took place when Bishop was in the Davenport cabinet conclusively proved, either that he was

possessed of some abnormal powers, or that he was aided by some invisible agency capable of wielding a banjo or a hammer. It is certain that he was firmly tied with strips of calico round his wrists, ankles, and neck, with his hands behind him, in such a way that it was physically impossible for him to stir an inch with any member of his body. He was, moreover, during some part of the time, held in his arms by a blind-folded member of the committee. Yet the curtain was no sooner down than the banjo was swayed about and the curtain thrown into violent agitation, the hammer was heard busily at work, and two pieces of board which had been put in separate, were thrown out firmly nailed together.

H. WEDGWOOD.

Some Results of Curative Mesmerism.

To the Editor of "LIGHT."

DEAR SIR,—Many think that the results of mesmerism should be more generally known; may I make, on this occasion, the following little contribution:—

I was lately called into Cheshire to mesmerise a lady who had been for some time under medical treatment for neuralgia of the eyes, with such flinching from light that she had to wear a mask as a shade. She had also long suffered from such irritability of the stomach as to compel her to take only beef tea in small quantities, with a little maccaroni. After the first few mesmerisations she left off her large shade. I mesmerised her in all thirty times, with the effect of causing the neuralgia to disappear and the digestive organs to regain their tone.

A lady suffering from sciatica recovered in ten mesmerisations. In this case, as in most others of this kind, of a chronic character, I found electro-magnetism co-operate with the mesmerism.

Another lady suffering with so-called liver complaint, aggravated by the late trying weather, was also cured in ten mesmerisations.

A gentleman under great cerebral excitement from no assignable cause except a chill was restored to equilibrium in a few sittings.

A lady suffering from great mental disturbance approaching insanity, was brought into such composure by mesmerism that her family regard it as a gift from God, and express sorrow that it is not more recognised.

A. DIDIER.

10, Berkeley-gardens.

P.S.—While the pen is in my hand, allow me to relate the following, bearing upon a topic often introduced to your readers, as

Phenomena after Dissolution.

A short time ago I was attending a patient mesmerically at a country residence of the Marchioness of ——. A mesmerist being considered singular, she imparted to me what she called a singular phenomenon. She had had a French cook who had apartments in the house. He was taken ill of bronchitis, and his illness proved rapidly fatal. After his burial his apartments were entirely renovated. After a few weeks, having many visitors, these apartments were allotted to one of them. The morning after first sleeping there the guest inquired whether anyone was ill in any adjoining room. He said that he had heard coughing nearly all night and even fancied that he saw the person from whom the coughing came. Upon being asked, he described the person as having a black beard and a very pallid countenance. The Marchioness told him that his description corresponded with that of her late cook, who had died of bronchitis in the room in which he had slept. Others, she said, had since occupied the room but had not been disturbed by any sight or sound. It may be supposed that the gentleman spoken of was a medium of a certain description. A.D.

June, 1883.

Thought-Transference.

To the Editor of "LIGHT."

SIR,—Permit me to correct an expression used by the *Standard's* correspondent, "H. K.," respecting M. Marcillet, who was for many years the mesmeriser of my brother, Alexis. To call a gentleman who has passed away, a noted charlatan, is, at least, out of place. M. Marcillet was not a professional mesmerist, simply a gentleman who delighted in mesmerising my brother. Thought-reading in connection with mesmerism has always existed. When a clairvoyant gave signs of failing before many persons, often the success of a séance was caused by an "incrédule sincère," who would mentally think of what he had written;

then Alexis, or I, would at once spell the words thought. In such case it was not vision, but thought-reading.

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington.

Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—The letter of your correspondent, Mary S. G. Nicholls, suggests to my mind some very important questions. The first is: Is the doctrine of the Roman Catholic Church true according to the declaration of the spirits as they have returned to tell us? Do we believe the spirits can return and hold communion with us? Shall we believe them or the doctrines which affect our after life, or shall we believe the traditions of a Church whose motto is SEMPER EADEM, i.e., once ignorant always ignorant, the same applying to all the causes of the deaths of the martyrs and the persecutions of those who dared to think for themselves and to express that which they thought? Personally, I have no doubt on any of these questions and I decline, as a Spiritualist, any compromise whatever between the Romish Church and the teachings of the spirits, through whom it has been my privilege to be taught.

If I understand Spiritualism it consists of something more than mere clairvoyance or any other special gift of an individual. Doctrines are embodied in it which, when placed in juxtaposition with those of the Churches, are very different indeed. Take, for instance, that of individual responsibility. This alone strikes at the root of Christian orthodoxy, viz., vicarious atonement, and does away entirely with confession except to the one we have wronged, whether he be in the body or out of the body. If we wrong ourselves we know there needs no forgiveness, we must pay the inevitable penalty.

Spiritualism, if understood as I understand it, sets all men free; it teaches that sin obligations are self-created and must be self-discharged; hence there is no necessity for priests who enslave men's minds and trade upon ignorance.

If your correspondent should think I have been too harsh I must ask her this time to make a little allowance for me, for I believe I was born hating a priest, and since that important event, taking them as a body, they have never excited my admiration.—Yours truly,

PETER LEE.

38, Church Stile, Rochdale,
June 22nd, 1883.

Freedom in Mediumship.

To the Editor of "LIGHT."

SIR,—The principles and facts referred to in No. XXXIX. of "Spirit Teachings" by "M.A. (Oxon.)," are, I have no doubt, correct. The evils incident to public circles have been fully and painfully illustrated both in England and in this country; and it is our duty to use every judicious safeguard to prevent their recurrence. While, however, they are the evils of excessive freedom, they are those for which there is, as Macaulay said, no better remedy than freedom; and, I think, any attempt to restrict by violent means the exercise of public mediumship would result in worse ills than those which it may be designed to cure. The lessons of experience are, it is true, costly, but usually they are well learned. And, moreover, is it not to public mediumship that Spiritualism owes its present progress, in great part, as well as some of the reproach which has been heaped upon it, but generally by those who judge superficially, and not "righteous judgment"?

The very truths referred to in this excellent lesson of "Imperator" could never have been understood or appreciated, even if they could have been stated, had not experience sadly taught us their genuineness and value. No student has yet reached a plane of enlightenment so lofty that he can afford to say to the instrumentalities of God's providence in this world, "I need no more of such lessons; teach me only by what will soothe my spirit into quietude and calmness; give me only glimpses of the angel spheres, and keep from my sight these objects of spiritual degradation and shame." This would not only be short-sightedness but selfishness; for have we not learned to appreciate, and sympathise with, the unfortunate condition of the unprogressed in spirit life by the very manifestations against which we are disposed to murmur? And while we have come to realise the wickedness, ignorance, and spiritual darkness of the dwellers in the lower spheres, have we not also been brought to see their susceptibility to improvement,

and to be convinced of their ultimate salvation? Are not the blessings of spirit communion for them as well as for ourselves? For does not the Supreme Father look upon them, too, as His children, loving them, perhaps, like an earthly parent, the more for their very waywardness and consequent misery, and giving to us, His other children, the sacred privilege of lifting them up?

Even the *dark side* of Spiritualism has had its uses—its blessedness for us; and how much more for the other side of life! Spirit intercourse is a boon not for humanity alone; it has proved a blessing far greater and more extensive for the spirit sphere adjoining, so to say, the mortal sphere; and I think it is admitted that these two spheres can advance spiritually only *pari passu*.

What "Imperator" says about "earth-bound spirits" has been illustrated in my own experience; and the perils incident to mediums and circles from their wiles and influence have been *clearly* shewn; but we must overcome them by charity and fraternal feeling, not *stigmatis* them as "devils"—although they are, probably, the only devils that exist. What I mean is, that Spiritualism is not to be shunned because, through it, the presence of these lower spirits is made known to us; for, Spiritualism or no Spiritualism, we are exposed to their psychologic influence, and it is, most certainly, a blessing for us to learn, as we do by spirit intercourse, how to guard ourselves against that influence. The *love-spirit* will subdue it all, for it is as omnipotent as God, since "God is love." To be possessed by a "vampire-spirit" would, indeed, be a great trial; but to reform the vampire, as has been done, would be a greater glory.

I do not like to have the "Judaea of Modern Spiritualism" held up as *par excellence* the land of corrupt spirit influences; and I presume neither medium nor spirit meant to say what the language implies. The spirit circles in this country have been held with great freedom, and there is much that is calculated to excite regret at times; but ordinarily harmony, quietude, and the *love-spirit* prevail in American public circles; only interrupted when the demons of suspicion and wilful scepticism prevail.

"For when the heart is full of din,
And doubt beside the portal waits,
They [the angels] can but listen at the gates,
And hear the household jar within."

As Mr. Ware says, in the same number of "LIGHT," these lower influences are often attracted by persons who profess to be religious, educated, and refined, and do not affinitise with that other class whose minds, though they may not piously or reverentially be lifted up to the higher spheres of spiritual being, are yet permeated with the deepest love of their departed friends, and most sincerely desire to greet them. Their *disposition* is good; their minds are believing, not filled with bigoted arrogance and misbelief; and to that extent they are spiritual; and they get spiritual blessings, on the same principle as did she to whom the Man of Nazareth said: "O woman, great is thy faith; be it with thee even as thou wilt." It is when the *malice* of fraud-explorers fills the circle, that the saddest of all catastrophes have occurred.

Such statements in regard to the evil influences that may, at times, come to all circles, are calculated to do harm to the cause, if not carefully explained as to their proper relation to it. The Churches brand it all as "devil-worship" or "dealing with the devil;" and Jesuit writers are now quoting the unguarded admissions of Spiritualists as proof of their hostile and untruthful allegations. Let us not bolster up their fabric of falsehood by partial statements, which tend to give a wrong impression to the thoughtless or uninformed. What with the vagaries of occultism, "elementaries," "shells," "devils," *et id omne genus*, Spiritualism has now a rough and thorny road to travel; but its principles are being more clearly established—even by the follies incident to the movement; and the sun of truth is shining out from behind the clouds of error and grievance more brightly every day. The columns of "LIGHT" afford a sufficient demonstration of this fact.

HENRY KIDDLE.

New York, June 19th, 1883.

THE "SPIRITUAL RECORD".—The number for July fully sustains the high tone and apt method of dealing with psychic facts which characterised the first part. The usefulness of the present issue is further increased by illustrations of direct writing, drawings, &c. We trust all our readers will support the publishers in their spirited action.

SECOND SIGHT.

The following account of his own abnormal experience was related to me by Dr. Macdowie, a gentleman of large practice in the Staffordshire Potteries, whom I have known for some years. H. WEDGWOOD.

"One night, in the summer of 1882, I was reposing, after a call to a patient, at about one a.m. My brain was in a somewhat excited state in consequence of having been called up for several successive nights, and when I lay down in bed I fell into a kind of lethargy, without losing consciousness of all around me, and in a way quite distinct from dreaming, I saw myself following a woman with a candle through several low-roofed, dark-panelled rooms in a house that I did not know. The vision seemed barely finished, when my night-bell rang, and I was called up to attend the patient of another medical man, at an old public-house in Stoke, where I had never been. I was received at the door by a woman with a candle, and was led through several rooms, corresponding in their general features to those I had seen in my vision, to the patient's chamber.

"About a month after the foregoing, precisely the same state of things occurred again. I had been harassed in like manner by repeated nightly calls, and was resting after returning from one, when I had a vision of myself running along the line, accompanied by several railway porters. Immediately afterwards my bell rang, and I was called to attend a man crushed by a train about a quarter of a mile from Stoke station, and had to walk along the side of the line accompanied by several railway officials.

"The experience of a prescient faculty which I had in these two instances enabled me to realise the possible truth of a tradition with which I had been familiar from childhood, having repeatedly heard it from my mother.

"My grandmother lived at Aberdeen, and her brother was assistant in a jeweller's shop in London. One night he dreamt that an ill-looking man came into the shop when he was alone there and asked to look at some rings. He saw that the man managed to secrete one of the rings, and when he was going away without purchasing, the assistant charged him with the theft and made him restore the ring.

"The following day at dinner time the assistant was left in charge of the shop, when a customer came in, whom, to his astonishment, he recognised as the man he had seen in his dream. He in consequence watched him closely, saw him secrete the ring, and succeeded in getting him to restore it exactly as things had happened in the dream. He wrote an account of the occurrence to his family at Aberdeen, where the story made a deep impression and was handed down to us of the second generation."

SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM.

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

On Sunday last this Society brought the public work of its second term of three months to a close, and the controls of Mr. Morse appropriately devoted the evening to the exposition of the "Laws and Lessons of Spirit Communion."

The subject was considered in a sufficiently comprehensive and instructive, and—so to speak—compact and charming manner, to interest alike the Spiritualist and the scientist, the indifferent explorer and the acutely conscientious soul, every fibre of whose being is influenced by the religious sentiment. The idea of communion between the two worlds involves the active exercise of an interchange of powers and of effort, and the possibility of intercourse results simply from the natural qualities and resources of being in both states. Laws govern the conditions—not miracles. Here and now we advance from the grosser to the finer properties of life; here and now the material is gradually subdued, and the spiritual evolved; and it needs only a perfectly rational development of the elements of growth, already perceptible to us, to realise mentally and by anticipation, the approach of the period and of conditions when matter shall yield absolutely to force.

It is obvious to us all now that man is distinguished by functional peculiarities, in a sense apart from, although associated with, his physical structure. Something is to be said for the possibility of thought-reading, or mind-reading; and if an assimilation, by bodily contact or otherwise, of brain waves shall permit, as it may permit, the transfer of the product of the mental exercise of one organisation to the area or grasp of another, so may there be muscle and nerve waves—waves of physical force.

Such processes, moreover, ordinarily exhibited with feeble results in a perfectly normal and matter-of-course way, are intensified in character and application by concentrated will-power.

It really needs, then—we will suggest—little more than a due appreciation of the possibilities whose germs are apparent in your present lives, to realise or to perceive the explanation of spiritual forces. At the point where the physical eludes you, or is no longer operative to your senses, you may take it that the spirit-world finds its initiative.

Here lies the primal law; a subtle element which belongs to humanity at large, whereby a thought-atmosphere is created which permits of individual appropriation of a common inter-related product. Then, however, it is promptly needful to consider the effect upon the possibility of communion, of sympathy, and of antipathy. With you, as with us, and with you and us, like attracts like, power is intensified by affinity.

What is the spirit-circle? A local application of this universal principle. A company of persons, with a certain range of ideas, a distinct and earnest purpose, meet to investigate some of the unseen possibilities and facts of life.

Associated upon the model of the home, where ties of love, and blood, and soul, unite the members and constrain to mutual duty—and any other basis will certainly retard success—the profoundest emotions of human life are evoked, and the problems of death, the grave, and futurity, are diligently examined as of individual concern. The law of sympathy, then, is of paramount importance, and so delicate are the conditions generally of spirit communion, that the privilege can be applied for the highest and purest of purposes only when that law is unfailingly respected. The controls illustrated this position by a large variety of argument and of example.

Proceeding, then, to a consideration of the lessons probably and usually resulting from the laws and methods, suggestive reference was made to the wonderful adaptations of nature, from the lowest forms up to the heavenly heights, and to the perfect and sublime harmony of the whole—into the details of which reference it was not then possible to enter—as promising continual progress, and our ultimate God-like perfection of being. That was the first lesson. Then that religion, which does not consist in the enunciation of dogma, but in the utilisation of opportunities, is a thoroughly practical matter, which can be duly appreciated only by those who are informed upon the laws of spirit-life. With this practical appreciation comes the knowledge that our individual experience will be happy or miserable in proportion to our regard for law, and that only by present righteousness can we be said to live, as we should live, for eternity, labouring for its evolution while here. We were reminded that it would be easy to shew, if time and circumstance permitted, how the whole of the moral, social, and political, and even the commercial conditions of life, are truly involved in an adequate appreciation of the fact of spirit existence and communion; and finally, urged to cling to the evidence it afforded of a life beyond the grave, where we shall again meet our loved and lost ones, whose state, like ours, is fixed by conduct.

This address should have been reported verbatim; it is impossible to summarise its sustained beauty and comprehensive argument.

On Sunday, the 8th July, the controls are to deliver a discourse upon a subject to be chosen by the audience. The process of discovering the subject will correspond to that pursued on ballot nights for question and answer. In the meantime the congregation have been invited to prepare suggestions and to hand them in, under cover, and signed, on the date named at 7 o'clock p.m.

S. B.

NEWCASTLE-ON-TYNE.

The North is quite alive at the present time with Spiritualism. On Sunday, the 24th June, three large meetings were held at Hetton-le-Hole, at which upwards of 2,000 persons were present, and at which several energetic and able discourses were given by a number of the well-known local talent of the district, Messrs. Grey, Stevenson, Patterson, Pickering, Robinson, and Mrs. Wilson. The chair was filled during the day by Mr. H. Burton, of Newcastle.

At Newcastle, on Sunday evening last, Mr. Rowe, of North Shields, discoursed most admirably upon the merits of modern Spiritualism, in reply to an article lately published by the free-thought poet, Mr. Waller. We are sorry to record the fact that the committee of the Newcastle Society have been compelled to expel from their society Mr. W. Armstrong, and the late president, Mr. John Mould, because of their slanderous remarks towards members, and wilful obstruction to the business of the Society. Every opportunity was given previous to their expulsion to substantiate or retract their vile accusations, but, failing to do so, no alternative but dismissal was left to the committee.

At North Shields, Mr. H. Burton lectured to a goodly company concerning Spiritualism, and elicited a large amount of attention and appreciation from his hearers. Mr. Appleby occupied the chair. Mr. Morse, we are glad to say, will visit this Society during his stay at Newcastle and Gateshead.

NORTHUMBRIA.

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 Medalist 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 Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. 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 Guldenstube, &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 enthrone 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 organised 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 Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. 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 10 a.m. to 5 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. Information is cheerfully afforded to inquirers on all questions affecting Spiritualism. 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. Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

TERMS OF MEMBERSHIP.

Table with 2 columns: Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London; and Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library. Includes rates per annum in £ s. d.

COUNCIL.

- Adshoad, W. P., Derby House, Belper, Derbyshire. Allan, G. P., 184, St. George's-street, E. Arundale, Miss F. 77, Elgin-crescent, Notting Hill, W. Barrett, F., Hawthornden, Leacroft, Staines. Bennett, E. T. 8, The Green, Richmond. Bowman, J., 85, Jamaica-street, Glasgow. Britton, Sandys (of Metropolitan Spiritual Lyceum), 73, St. Paul's-road, Highbury, N. Burton, Henry (of Gateshead Society), 3, Clifford-street, Byker, Newcastle-on-Tyne. Coffin, Walter H., F.L.S., F.C.S., Junior Athenæum Club, Piccadilly. Damiani, Signor G. 39, Colville-road, Notting Hill, W. Dunn, James (of the South Durham District Association), 68, Simpson-street, New Shildon. Edmonds, T. H., care of Rev. H. F. Limpus, The Vicarage, Twickenham. Farmer, John S., 4, New Bridge-st., Ludgate-circus, E.C. Fitzgerald, Mrs., 19, Cambridge-street, Hyde Park-square, W. Fitzgerald, Desmond G., M.S.Tel. E., 6, Akerman-road, Brixton, S.W. Fitzgerald, Mrs. Desmond G., 6, Akerman-road, Brixton, S.W. Green, G. F., 16, Vicarage Park, Plumstead, Kent. Greenwell, J. N. (of Dalston Association), 53, Sigdon-road, Dalston, E. Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W. Isham, Sir Charles, Bart., Lamport Hall, Northampton. Lamont, J. 45, Prescott-street, Liverpool. Larrad, E. (of the Leicester Society), 10, Edwyn-street, Leicester. Meungens, J. G., The Manor House, Penge, S.E., and 3, Church-lane, Calcutta. Miles, J. G. (of Cardiff Society), Preston House, Wyndham-crescent, Cardiff. Morse, J. J., 53, Sigdon-road, Dalston, E. Newton, W., 11, Mitre-court Chambers, Temple, E.C. Pearce, R., Lanarth House, Holder's Hill, London, N.W. Pearson, Cornelius, 15, Harpur-st., Bloomsbury, W.C. Pickersgill, W.C. 3, Blandford-square, N.W. Potts, G. H., 55, Cavendish-road, N.W. Robertson, James (of Glasgow Association), 36, Gerturk-street, Govanhill, Glasgow. Rogers, E., Dawson, Rose Villa, Church End, Finchley, N. Rudi, Signor Enrico, 22, Montagu-place, Russell-square, W.C. Sloman, J. Bowring, Plympton, Devon. Theobald, Morell, F.C.A., 62, Granville Park, Blackheath, S.E. Williams, Mrs. Mary L.S., 57, Highbury New-park, N. Withall, H., 5, Angell Park-gardens, Brixton, S.W. Wortley, Hd. (of Central London Spiritual Evidence Society), Summerland Villa, Barking-road, Plinistow, E.

PRESIDENT.

E. Dawson Rogers, Esq.

VICE-PRESIDENTS.

Mrs. Fitzgerald.

Desmond G. Fitzgerald, Esq., M.S.Tel. E.

Morell Theobald, Esq., F.O.A.

AUDITORS.

Rd. Pearce, Esq. Sandys Britton, Esq.

HON. TREASURER.

Morell Theobald, Esq., F.C.A.

SECRETARY, pro tem.

Mr. Thos. Blyton, G. Truro-villas, Station-road, Church End, Finchley, N.

HONORARY OR CORRESPONDING MEMBERS.

- His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia. Ahmed Rassim Pasha, Khan de Rassim Pasha a Bahdjé, Capoussou, Constantinople.

HONORARY OR CORRESPONDING MEMBERS.

Continued.

- The Baron Von Vay, President of the Spiritual Society at Pesth. The Baroness Adolma Von Vay, Gonobitz, bei Potoschach, Styria, via Gratz, Austria. The Baroness Guidenstülbe, 29, Rue de Trevisa, Paris. Colonel Don Santiago Bassols y Folguera, Madrid. El Visconde de Torres-Solano, Madrid. The Hon. Alexander Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg. Signor Sebastiano Fenzi, Fienzo, Italy. Herr Constantin Dolhoz, Wien, Austria. M. Peables, Esq., Hamonton, Atlantic Co., New Jersey, U.S.A. Mrs. Cora L. V. Richmond, Chicago, U.S.A. Miss Anna Blackwell, La Tresorerie, Wimille, Boulogne-sur-Mer. Baboo Peary Chand Mitra, Metcalfe Hall, Calcutta. James Flynn, Esq., Behesa, East Indian Railway, Bengal. Mrs. Emma Hardinge-Britt n, The Limes, Humpbrey-street, Cheetham Hill, Manchester. A. J. Riko, Esq., Noordeinde, 198, The Hague, Holland. Dr. Maximilian Perty, Professor of Natural Science, Bern, Switzerland. Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany. Gregor C. Wittig, Esq., Kornstrasse, 2a, Leipzig, Germany. W. H. Terry, Esq., 84, Russell-street, Melbourne, Victoria, Australia. M. Leymarie, 5, Rue Neuve des Petits Champs, Palais Royal, Paris. H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A. E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New York, U.S.A. G. L. Ditson, Esq., M.D., Malden, Massachusetts, U.S.A. J. Murray Spear, Esq., 2, 210, Mount Vernon-street, Philadelphia. Mrs. J. M. Spear, 2, 210, Mount Vernon-street, Philadelphia. J. H. Gleditsches, Esq., Merignac, Gironde, France. Samuel Chinnery, Esq. Rev. Samuel Watson, Memphis, Tennessee, U.S.A. Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A. M. de Bassompierre, 285, Chaussée St. Pierre, Etterbeck, Brussels. M. A. Antheleme Fritz. Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels. Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York. Comte de Bullet, Hotel de l'Athenée, Rue Scribe, Paris. J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W. Captain R. F. Burton, F.R.G.S., H.M. Consul, Trieste, Austria. A. R. Wallace, Esq., F.R.G.S., Nutwood Cottage, Frith Hill, Godalming. Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A. Mlle. Huet, 173, Rue St. Honoré, Paris. W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A. Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary. J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A. Mrs. Frances V. Hallock, 83, Wood-lane, Shepherd's Bush, W. Signor Damiani, 20, Colville-road, Notting Hill, W. Dr. Puel, 73, Boulevard Beaumarchais, Paris. Herr J. H. Stratil, Modling, 18, Bruhler-strasse, near Vienna. M. Cochet, Rue Tangier, Algiers. Berks T. Hutchinson, Esq., L.D.S., R.O.S.I., 2, New street, Cape Town, South Africa. Miss Lizzie Doten, The Pavillon, Tremont-street, Boston.

HONORARY OR CORRESPONDING MEMBERS.

Continued.

- H. J. Newton, Esq., 128, West 43rd-street, New York Dr. Robert Freise. M. C. de Rappard, 41, Rue de Trevisa, Paris. Charles Blackburn, Esq., Blackburn Park, Didsbury, near Manchester. Thos. Blyton, 6, Truro-villas, Station-road, Church End, Finchley, N.

ALLIED SOCIETIES.

Home.

- Dalston Association of Inquirers into Spiritualism. Hon. Sec. and Representative.—Mr. J. N. Greenwell, 53, Sigdon-road, Dalston, E. Brixton Psychological Society. Hon. Sec.—Mr. H. E. Frances, 22, Cowley-road, Brixton, S.W. Liverpool Psychological Society. Hon. Sec.—Mr. John Ainsworth, 21, Longfellow-street, Lodge-lane, Liverpool. Cardiff Spiritualist Society. Representative.—Mr. J. G. Miles, Preston House, Wyndham-crescent, Cardiff. The Great Yarmouth Association of Investigators into Spiritualism. Hon. Sec.—Mr. R. B. Dale, 3, Water Park-terrace, Southtown-road, Great Yarmouth. Glasgow Association of Spiritualists. Hon. Sec.—Mr. John Mc G. Monroe, 33, Daisy-street, Govanhill Glasgow. Representative.—Mr. J. Robertson. South Durham District Association of Spiritualists. Hon. Sec. and Representative.—Mr. James Dunn, 8, Co-operative-st., Old Shildon, Durham. Gateshead Society for the Investigation of Spiritualism. Hon. Sec.—Mr. T. Dawson, 2, Hut-street, Gateshead. Representative.—Mr. H. Burton. Leicester Spiritualist Society. Hon. Sec.—Mr. R. Wightman, 74, Mostyn-street, Hinckley-road, Leicester. Representative.—Mr. E. Larrad. North Shields, Spiritual Investigation Society. Hon. Sec.—Mr. Thomas N. Miller, 22, Saville-street, North Shields. Central London Spiritual Evidence Society.—Hon. Sec.—Mr. R. W. Lishman, 135, Leighton-rd., Camden Town, N.W. Representative.—Mr. E. Wortley. Plymouth Free Spiritual Society. Hon. Sec.—Mr. R. S. Clarke, 4, Athenæum-terrace, Plymouth. Representative.—Mr. J. Bowring Sloman. Metropolitan Spiritual Lyceum. Hon. Secretary.—Jos. N. Greenwell, 53, Sigdon-road Dalston, E. Representative.—Mr. Sandys Britton.

Foreign.

- The Spiriter-Forscher Society, Buda-Pesth. Sec.—M. Anton Prochaszka, Josefstadt Erzherzog Alexander-gass, 23, Buda-Pesth, Hungary. Sociedad Espirita Española, Cervantes, 34, 28, Madrid. President.—El Visconde de Torres-Solano. Sociedad Espirita Central de la Republica Mexicana. President.—Señor Refugio T. Gonzales, 7, Calle de Almedo, Mexico. Sociedad Espirita de Bogota, Colombia, S.A. President.—Señor Manuel Jose Angarita. L'Union Spirite et Magnétique. Secretary.—M. Charles Fritz, 121, Rue de Louvain, Brussels. South African Spiritual Evidence Society. Hon. Sec.—A. Teague, Esq., 5, Orange-street, Cape Town, South Africa. Société Scientifique d'Etudes Psychologiques, of Paris. Secretary.—M. Leymarie, 5, Rue des Petits-Champs, Paris.

Business for Ensuing Week:—

TUESDAY, JULY 10th.—Finance Committee Meeting at 6 p.m.—Council Meeting at 6.30 p.m.

THURSDAY, JULY 12th.—Members' Subscription Séance. MR. CECIL HUSK, Medium. Commence at 8 p.m. Tickets of admission, 2s. 6d. each.

THOMAS BLYTON, Secretary, pro tem.

MESMERISM.

D. YOUNGER,

CURATIVE MESMERIST & MEDICAL RUBBER

23, LEDBURY ROAD, BAYSWATER.

AT HOME DAILY, from 2 to 5, or attends Patients at their own homes, either for curative purposes or to give his very amusing and instructive Drawing-room Entertainment in Electro-Biology. He has a number of mesmeric sennitives with whom he produces marvellous phenomena. He also teaches the art of putting pupils through several courses of practical experiments guaranteeing proficiency, or gives written instructions. Terms moderate.

Price One Halfpenny.

SPIRITUALISM and MATERIALISM. The convincing and conquering power of Spiritualism as exemplified in the experiences of a Sceptic.—A Discourse by C. J. HUNT. Details in a clear and intelligent manner how a sceptic gained a knowledge of immortality through the phenomena of Spiritualism. Supplied at 3s. 6d. per hundred copies for distribution. Office of "LIGHT," 38, Great Russell-street, W.C. (Entrance in Woburn-street.)

THE HARBINGER OF LIGHT.

A MONTHLY JOURNAL devoted to Zoistic Science, Free Thought, Spiritualism, and the Harmonical Philosophy. Published by W. H. Terry, 84, Russell-street, Melbourne, Australia. Price 7s. per year, Post Free.—To be had at the Office of this Paper.