

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[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.)"

Messrs. Gurney and Myers contribute to the October number of the *Nineteenth Century*, an elaborate article on mesmerism, which they propose to follow by another on the higher and rarer phenomena of clairvoyance, phrenomesmerism, and mesmeric healing. The present article deals chiefly with the known and, indeed, familiar phenomena which, as the writers justly remark, though eminently impressive in themselves, and impressively stated in such publications as the *Zoist*, and by such writers as Dr. Elliotson, have left little or no mark on the scientific thought of the age. It is indeed marvellous to any one fresh from a study of the works of Gregory, Elliotson, and other writers of unquestioned repute, that such facts so put forth should have fallen almost absolutely out of the public mind. The seed fell on a rock and found no chance of germination. It would seem that there must be a condition of preparedness in the public mind before ideas can fructify. There was no such condition then. Is there better hope now? The existence of the Society for Psychical Research, and the exhaustive series of experiments that it has conducted in Mesmerism as well as in other kindred fields of research, are a sufficient answer.

The theory of Hypnotism, started by Braid and elaborated by Heidenhain—which is, roughly, that the abnormal state is self-induced, and is not attributable to any external cause such as an effluence from any particular operator—is rejected by the writers as insufficient to cover the whole ground. The fact that some persons can operate successfully, and others cannot, has never been met. If there be no effluence from the operator how comes it that a given person can influence a given "subject" with unvarying certainty, even through a wall or curtain, and when the sensitive is quite unaware that the effort is to be made? How comes it that a "subject" so influenced can be released only by the particular person who controlled him, and by no one else? How are the singular effects of cross-mesmerism to be explained? If the phenomena are covered by the idea of "suggestion," as the scientists would have us to believe, how are we to account for such an experiment as this? A boy is mesmerised, and told he may have a sovereign if he can pick it up. He tries with all his might; the sweat pours down his face; his countenance shews the action of violent passions, but he is powerless.

The sovereign remains on the floor, in spite of his most energetic attempts. It needs something more than a mere theory of "suggestion" to cover such cases.

The elaborate series of experiments by which the Committee of the Society for Psychical Research disproved the hypnotic theory as applicable universally, are familiar to the readers of "LIGHT." They were absolutely complete, and shewed conclusively that a given finger, for instance, that had been surreptitiously mesmerised (if I may so say), was perfectly insensible to pain. A lighted match applied to the sensitive region surrounding the finger-nail, and a sharp carving-fork driven into the finger, alike failed to elicit the faintest cry, or to produce any perceptible effect. But it is impossible to do any justice in a necessarily brief and rapid summary to the condensed arguments of Messrs. Gurney and Myers, by which they demonstrate the reality of the mesmeric force, or, in other words, the reality of the specific facts of mesmerism, as distinct from those of Hypnotism. These latter, by the way, are fully admitted. It is against the universal applicability of the theory that the writers contend.

One of the most interesting portions of a very interesting paper is that in which the writers point out that many of the more startling phenomena produced by mesmerism occur spontaneously in certain cases of abnormal nervous affection. "It is not mesmerism which is responsible for them, but Nature; i.e., mesmerism offers a special way of producing phenomena which have been spontaneously produced in ways wholly unknown to us before Mesmer was born." Spontaneous sleep-wakers shew certain modifications of waking consciousness, extending irregularly over one or more of five regions. (1) Sensibility to pain, (2) sensory and supersensuous perception, (3) the current of consciousness, (4) memory, and (5) character or emotional disposition—shew certain marked changes. In each of these particulars science is "familiar with changes induced by states of nutrition, by expectant attention, by narcotics, by disease." "But in each case the spontaneous sleep-waking state will be found to carry us on by an unbroken series from changes which are familiar, and in a certain sense explicable, to changes which are altogether baffling and apparently at conflict with recognised law." How this thesis is elaborated and illustrated I must leave my readers to find from a perusal of the article to which I am now drawing their attention. It is eminently worth careful attention, as one of (I trust) many attempts to set before the public facts of vast importance, and, in the words of the writers, to "drive a new roadway of direct experiment into the jungle of those obscure phenomena which Science neglects, because they cannot be accurately tested, and Ignorance distorts because they cannot be authoritatively explained."

To the names of eminent scientific thinkers—Zöllner, Clifford, Spottiswoode—who have speculated as to the existence of other dimensions of space, must now be added that of Professor Cayley, President of the British Association for the Advancement of Science. Though he frankly confessed his inability to demonstrate the existence of a fourth dimension of space, he was not afraid to speculate on the existence of any number of dimensions. The only difficulty, he rather naïvely admitted, was in taking the

first step in the demonstration. He got round his difficulty by arguing from a two-dimensional space, which he could conceive, to a four-dimensional space inconceivable to one who is only a three-dimensional being. The probability to which Professor Cayley leaned that space is of infinite dimensions, and that we are, by the laws of our present being, limited to a miserable three of them, is one that thoughtful students of Psychical phenomena will not quarrel with. The experiments of Zöllner, and the deductions that he drew from his observations make entirely in the direction of the acceptance of that hypothesis.

The possibilities of a two-dimensional existence are amusingly put in a paper in the current number of *The Spectator* called "Space Fancies."

"Watch," the writer says, "the shadows thrown on the ground by the sun, how they slide and change, continually varying in shape and size, and constant in nothing but in this—that they never leave some surface or other. Endow your shadow with life, according to the fancy of the old story. Make him independent of yourself and of the sun, and imagine the existence he would spend, gliding over the surface of the world, never lifting his head into the air, not feeling fettered, because not able to conceive the motion of which he is incapable. Give him a quasi-substance, so that other shadows may be as impenetrable by him as ordinary matter by our own bodies. Fix and define his shape, if you like; or if you prefer it, imagine a state of existence in which no shapes are fixed or permanent. Imagine a world in which existence is shut in on the right hand and the left by illimitable walls of nothingness, where the only way of passing a man in the street would be to jump over his head, where books could only have one line in each page, and where the Morse Alphabet would be the only admissible form of writing, for even to cross a *t* would make a projection from the page like that of a book printed in raised type. Imagine a universe with suns, and stars, and worlds of its own, which could be rolled up like a scroll, and put away in a corner, without its inhabitants perceiving a change! Or again, suppose the shadow to have rigidity as well as substance, so as not to be unaffected by changes of curvature in the surface in which he moved. He would no longer be able to glide indifferently over surfaces of every shape. If he came to a sudden bend or a sharp crease in the surface to which he was confined, he would be brought to a stand. It is curious to speculate what his sensations would be. It might be that he would find himself mysteriously, and without perceptible cause, unable to move forward. It might be that the crease would have the effect to him of a solid wall of matter, perceptible by his senses as is what we call matter by ours. A small isolated wrinkle in the surface might appear to him a detached piece of matter. Nay, he might himself be merely a moving wrinkle, a wave, in the surface which is his space. Hence the bold suggestion of Clifford that in our own world also the difference between space where matter is and space where matter is not may be only a difference of curvature. Thus it would follow that men themselves are just wrinkles of a similar description, and that we differ from nothingness only by jutting out indefinitely little into the Fourth Dimension of Space."

The Rev. S. Houghton, M.D., F.R.S., a mathematician of eminence, preached before the members of the British Association at their recent meeting at Southport. He dealt speculatively with the evidences for a God as drawn from an observation of Nature. He discussed the question "as a matter of pure logic and reasoning, without any reference to revelation," and drew his arguments from sources which are commending themselves to the class of mind which he was addressing. The Bishop of Carlisle, preaching on the same day, set himself to harmonise the truth of religion and of science. He shewed how increasing knowledge led men to see a close union between what, on a superficial view, seemed very dissimilar things, e.g., heat, light, electricity; and he argued that a perfect knowledge and an unclouded view could shew us that the knowledge of God and the knowledge of Nature were one and the same. It is surely a striking sign of the times that such views should be set forth by two such eminent

men on an occasion which would so emphasise and give prominence to them.

An enthusiastic admirer of Gerald Massey's has been acting with some of the indiscretion that proverbially belongs at times to ill-regulated zeal. He proposed the formation of a fund to support Mr. Massey in his lecturing tour through America and elsewhere. But this by no means pleases the unwilling object of an unwelcome attention. Mr. Massey protests that "an enemy" might have done this. He has no sort of idea of fleecing his supporters, nor of accepting at their hands any subscriptions whatever. Though he deals largely with the symbolism of ecclesiastical functions, he does not add to them the commonest function of all—the "taking up of a collection." Mr. Massey is certainly entitled to protest against being made ridiculous by this "hearty admirer," whose notions of what is fitting are as strange as his way of phrasing his opinions. "Is this fragile man," he asks in a fine burst of feeling, "to take his tongue in his hand and march around the world with it as his stock-in-trade?" Mr. Massey declines to put his tongue to that remarkable service. He will not only not carry that very active member of which he makes such good use, in his hand, but he will carry nothing else with him, except, as he says, a brave heart. I do not suppose that all this can in any way hurt Gerald Massey, but he is entitled to have it known by all whom it concerns that it is extremely distasteful to him.

M.A. (OXON.)

SYMBOLISM THE LANGUAGE OF GOD.

"Some from tongue or speech
Banish all figure, comprehend it not.
Others read wisdom, through similitudes,
Through medium of external sign and form;
Their speech by nature rich with images.
And this, if I with reverence so may speak,
Is God's own language; yea, that Eastern tongue
In which He chose to converse with mankind,
Is formed by symbols. Is not all His world,
And all His Word, one speaking parable,
Speaking to some of things invisible?
All things with Him are double; each event
Doth throw its shadow forward; all His Word
Is a full store of countless images:
Who knows them best is most Divinely wise."

From "The Baptistry," an anonymous poem, of great beauty, published by Messrs. Parker and Co., Oxford, twenty years ago.

"THE BANNER OF LIGHT."—With the current issue this excellent American spiritual journal enters upon its fifty-fourth volume, and upon the last half of its twenty-seventh year of existence.

The diary of Baroness Ad-Ima Von Vay's days of childhood, "*Tagebuch eines Kleinen Mädchens*," has been translated into English by Miss Caroline Corner. It was originally published in aid of the funds of the hospital of which the Baroness is a zealous patron, and it is expected that five hundred dollars will be added thereto from its sale. The Baroness is a fine trance-medium.

SPIRITUALISM IN SPAIN.—Spain, rather than any other country, should receive distinction amid the higher records of our faith; for the people of this country have more to contend with than any other where Spiritualism has made conspicuous progress. Every one knows how difficult it is to throw off the impressions of childhood, the thralldom of early education; think then what the Spaniards have had to do in taking even one step along the path Spiritualism points out. The anathema of the whole Catholic Church is hurled at them; the frowns of the priesthood they encounter at every corner; and they have been taught to dread the former as the direst calamity of their lives, and the latter as heralding downfall in any business they may undertake. It is wonderful, then, to witness the sterling strength which inheres, manifestly, in that body of our co-religionists who, thanks to a wisely liberal Government, can proclaim their sentiments in public assemblies and publish them to the world in the form of papers, magazines, and books; and, in respect of the two former, Spain has hardly a rival.—G. L. Ditsen, in "*Banner of Light*."

REMARKABLE SEANCES.

No. III.

I wish to relate three or four cases of "identity," in proof that the spirits who communicate *are* the spirits of those whose names they bear; *are*, in reality, what they represent themselves to be.

I know that very often there are wicked influences at work to deceive: sometimes for evil purposes; at other times deluding in a sort of "tricky" humour, followed, no doubt, by a laugh, (we may imagine, although we cannot hear it) at the credulity of the listener.

Happily I have not had much experience in that way; but I have heard of many of those who were great men and women on earth, appearing at sittings of men and women yet in the flesh, and telling them—nothing worth a doit. It is no unusual thing for persons to receive messages from kings and queens, statesmen, warriors, authors, artists, whose names

"In fame's eternal volume live for aye."

—and who were, for any evidence they adduce, cobblers and stone breakers—or worse—when they were earth-dwellers.*

Deceptions of the kind, I repeat, have rarely happened to me; very recently, however, I received a message from the ———, to convey to the ———. I did nothing of the kind: for it was accompanied by no communication I could recognise and adduce as a test.

The subject is far too large to be treated here; but I will relate three or four instances of such communications, where there could be no doubt that the spirits communicating with me, when on earth were the persons they represented themselves to have been.

I received—the medium being Daniel Home, who I am sure was rarely deluded, and never a wilful deluder—a message that purported to be from a daughter of Robert Chambers, concerning a family matter of much delicacy; when requested to communicate it to my honoured friend, I declined to do so unless I obtained some test that might convince him it was actually his daughter's spirit that had been with me. The spirit said, "Tell him, pa love." I asked Robert Chambers if he knew what that meant. He said they were the last words his dying child had uttered on earth, as he raised her head above the pillow. I then considered myself free to deliver to him the message intrusted to me to deliver.

At a sitting at our house, The Ferns, Upper Norwood, on the 23rd November, 1865 (I believe that to be the year, but am not quite sure), there were present Kate Fox, the medium (it was before her marriage to Mr. Jencken), Miss Ogden, an American lady, the artist James Orrock and his wife, Mr. Benjamin Coleman, and Mr. and Mrs. S. C. Hall.

There came to us a spirit, an utter stranger to all of us, who gave us the following message. In printing these details I give merely the initials of the names; but I think there is no reason why the right initials should not be given; although some may thus recognise the persons.

"Will you let me intrude my presence, first, and breathe a message to my father, who is inconsolable. I died very suddenly at Christ College. Tell my father to come and talk with me. I can comfort him. My name is H—B—W—. I died on the 17th November. My father's name is T—C—W—. I died at Christ College, Cambridge. Direct to Christ College, Cambridge, T—C—W—. I was twenty-one, and have one brother. I wish to tell my father the meaning. All this is true as there is a God in Heaven. Farewell."

Next day, the 24th November, I wrote to the father,

Abund communications I have, from time to time, been sent to me, purporting to be autograph poems from renowned poets who were, when living, personally known to me, asking me to verify them. They were in nearly all cases utter trash, though "written" by Thomas Moore, T. E. L., Felicia Hemans, Coleridge, Charles Lamb, and others of equal earth-glory!

merely stating that if he had lately lost a son at Cambridge, I wished to make a communication to him. To that letter I received no reply: the subject, of which he probably had an "inkling," was no doubt distasteful to him: at all events, he did not answer my letter.

Guess my astonishment when, on the 27th November, I read this announcement in the "Deaths" column of the *Times*:—

"On the 17th Nov., at Christ College, Cambridge, deeply lamented, H—B—W—, second son of T—C—W—, Esq., of C—Hall, Yorkshire."

I offer no comments on this impressive evidence of identity. I find the record written partly in Mrs. Hall's handwriting and partly in mine, with the printed passage cut from the *Times* newspaper of the 27th November.

A more remarkable evidence of identity I have to relate. In 1862 (I think it was) I was invited to a sitting by the artist, Mr. Hannah, at his house at Queen's Elm, Brompton, to meet the medium, Mr. Colchester (an American, since dead). Anticipating the evening, I wrote a name in pencil on a very small piece of paper, and enclosed the paper in seven envelopes of different sizes, "criss crossing" the envelopes, so as to render it next to impossible to open them undetected. When I entered Mr. Hannah's house, Colchester was there; he had never before seen me, and did not know my name. I placed the envelope enclosures in his hand and said, "Mr. Colchester, I desire, if it be possible, to receive a communication from one whose name I have written in that paper." He pressed it between his hands, and threw it into the grate, retiring into the next room—a lighted and not a dark room. I took it up, put it into the fire, saw it burnt, and followed him. Soon after we were seated, he pointed to me (whose name, I repeat, he did not know) and said: "Sir, there is a spirit by your side who desires to communicate with you." I said, "Let the spirit tell me his earthly name." He repeated the alphabet, and the letters spelt out "HAMILTON HALL." "Yes," I said, "that was the name I had written; now if you are the spirit of my brother Hamilton, tell me what I mean by this!" slapping my hand upon my thigh. The alphabet was again used, and the answer spelt out by raps at the several letters was this: "*I did it with a knife.*"

When we were children about eight or ten years old I was the elder, I was teasing him one day. Suddenly he took up the carving knife and threw it at me. It struck me in the thigh, and the mark it made is visible there to this day.*

I have one other incident to recall: In 1860, sitting with Daniel Home (some persons of distinction being present) the spirit of my father came to us. When the name "Robert Hall" was announced, I asked if he were my father or my brother, my sailor brother was so-called; the answer being "Your father, Colonel Hall." I requested some test to make me sure. The answer given was this. It excited laughter among the party by whom it was not understood, but I knew that a more conclusive and convincing test could not have been given to me: "*The last time we met in Cork, you pulled my tail.*" Like all military officers of his time, he wore the queue; he wore it indeed up to his death, and was buried with it. Few persons living can remember the queue: the hair behind was suffered to grow long, sometimes as long as two feet; it was tied with black ribbon up to nearly the end; an idea may be had of

I had another brother, a naval officer, who was the best swimmer in the service. He had left the navy, and was chief mate of an East India ship. A hundred miles off the Cape of Good Hope, one night he was missed; and was never heard of afterwards. The ship had been hoisted to blue lights were burnt, and the boats lowered. It was a remarkably calm night: there was little wind; yet the captain and crew heard nothing and saw nothing of him—their much loved officer. In 1865 or thereabouts, I was at a sitting with Daniel Home (Lords Dunraven and Lindsay being present). Daniel was in a trance, when I chanced to say, "I have often wished to know how my brother Robert was drowned, a perfect swimmer, on a tranquil night." Daniel rose from his seat in apparent terror and agony, and exclaimed—"Shark! Shark! Shark!" I have not the least doubt that my brother accidentally fell overboard (a very trifling accident under ordinary circumstances, it would have been to him) and was seized by a shark before he could give alarm to the watch on deck; that his voice was stifled as he was drawn under the water.

its character from old portraits, or indeed from pictures of Chinese mandarins. We always call it the "tail;" its less respectable title was "pig-tail." Consequently, when my father's spirit gave me that test, he could have given me none, I repeat, so conclusive and convincing, for none of the other persons present could have guessed what was meant. I have no doubt that when we did last "meet in Cork" (where in 1826 he resided) I did pull his tail, to remind him of an old playful practice of his children.

No doubt I might add other cases of "identity" as strong as those I have given. But your columns will not bear treatment of the subject at greater length. Moreover, I think there must be some of your readers who can and will supply you with facts more effective than I can—as evidence that the spirits who communicate with us, though sometimes fraudulent cheats, are often entirely reliable witnesses to the truth of the doctrine in which so many of us thoroughly believe: acting continually, if not invariably, in accordance with the advice of the apostle, "Try the spirits!" None know better than Spiritualists, the truth of the poet's lines:—

"The devil can cite Scripture for his purpose,
An evil soul producing holy witness
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart."

S. C. HALL.

VISION OF JOSEPH HOAG.

The following is a leaflet printed by T. Lingard, printer, "Chronicle" Office, Burnley, but bearing no date. It is, however, not of recent date, since it has been for years in the possession of the sender.

Joseph Hoag's parents were Presbyterians, who endeavoured to educate their children in accordance with their tenets; but he early became a member of the religious Society of Friends, and, in process of time, an acknowledged minister, in which capacity he travelled extensively. He and his wife Huldah (who was also a minister) were the parents of a large family, all of whom became ministers. Joseph was born in the year 1762, and resided in early life in the wilderness part of New York, where he experienced many hardships. He afterwards removed to Vermont, and there died in 1846. Though the following vision was not known till recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.

"In the year 1803 (he said) in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear—but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, 'What can all this mean? I do not recollect ever before to have been sensible of such feelings.' And I heard a voice from Heaven saying, 'This which thou seest is a sign of the present coming time. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed and fed them, and they became a numerous people. But they have now become proud, and have forgotten me who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thy eyes and behold!' And I saw them dividing in great heat. The division began in the churches on points of doctrine—it commenced in

the Presbyterian society, and went through the various religious denominations; and in its progress and close, its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments, appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had noticed or before discovered; and as before, they who separated went off with lofty looks and taunting, censoring language. Those who kept their ancient principles retired by themselves. It next appeared in the lodges of the Freemasons—it broke out in appearance like a volcano; inasmuch, as it set the country in an uproar for a time. Then it entered politics throughout the United States, and did not stop until it produced a civil war; an abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a Monarchical power sprang up—took the government of the States—established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends: I was amazed at beholding all this, and I heard a voice proclaiming—'This power shall not always stand, but with it I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land, for their iniquities and the blood of Africa—the remembrance of which is to come up before me.' This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden, that for my own relief I have written it."

A. M. H. W.

THE ANGEL OF DEATH.—"A correspondence on "Death" has recently taken place in the columns of the *Detroit Free Press*, and in bright contrast to the general gloomy tone of the writers, is a short letter from C. Gordon Pulsford, of Cardiff. It would almost seem as if the light of knowledge had tinged his thoughts, gilding his life with a consolation to be obtained in no other way. "I too have lost by the visit of the pitiful, not pitiless, angel, Death. I have seen him in his sterner aspect. I have seen two dearly loved children, brother and sister, pass away in the agonies of suffocation; the little forms writhing with the struggle for breath; and I have seen him come softly to the help of an aged soul, who, after patient years of toil and sorrow, had grown so young, so like her Father that she was ready to go to Him to the home prepared for her among the many mansions. I have seen the angel, Death, in many aspects, but always as an angel of God, telling the message afresh that 'it is better on before.' We live our lives here, we work and work, often for what seems but a miserable pittance, and miserable indeed it would be were it not that the earthly recompense we obtain is not all. We are able to look forward to death as a recompense, so full, so complete, so perfect, so lovely that we can have but a faint conception of it now. The images of earth are neither perfect enough in form nor colours to enable us to imagine the splendour of what we call death. For, what is it? It is the lifting of this curtain of flesh that now hinders our vision of the beauty of holiness. It is the passing from the outer to the inner courts of the tabernacle. It is admission into the holy of holies."

MR. BISHOP AND HIS BANK NOTES.—The following paragraph has gone the round of the Press, and we cannot help asking whether this is not another of Mr. Bishop's plans for obtaining a gratuitous advertisement at a very cheap rate. It would appear so, and we should not be surprised if Mr. Bishop professed to find the stolen notes. "Those who hide can find" would be very applicable in this case, at any rate:—"A robbery of an extraordinary character has been reported to the head constable of Liverpool, the person robbed being Mr. Irving Bishop, and the theft being, strange to say, of bank notes, whose numbers he claims to be able to read in the dark. It seems that Mr. Bishop, who was staying at the Grand Hotel, went from his room for the purpose of proceeding down to the bar of the hotel to settle his bill. He left on the table of his room four bank notes for a considerable amount, and it is reported to the police that on his return the notes were gone. A search was made everywhere for them, but they could not be found and the conclusion came to was that some person in the hotel must have stolen them. The police were sent for, and four detectives searched for the thought-reader's missing notes, but were equally unsuccessful in finding them. The detective police, by the instructions of the head-constable, are still investigating this extraordinary robbery; and it is somewhat cruelly suggested that a person so clever as Mr. Bishop in divining the identity of bank notes ought really to have little difficulty in discovering where his own are to be found."

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.]

Christian Symbolism.

To the Editor of "LIGHT."

SIR,—In addition to my last on the Trinity, which, I presume, will appear along with this, and be my last utterance, I see nothing to say to the letter of "S. C." but that he simply re-asserts all which I had shewn to be erroneous, and so cannot have fully digested the explanations in my letters; nor can I agree with "K.," that my expositions are only for the few and the learned, since their *absolute simplicity* and clearness, it seems to me, will commend themselves to all minds *that think*, while for the rest, the usual instruction "by parables" will suffice. One word more suggested by a contemporary. Has it ever occurred to the thoughtful that, at least the ecclesiastical and literal use of the words, Christian and christening can only apply to members of the Catholic Church (Roman or Greek), since they *alone* use *oil* or *Chrism* in the rite of initiation? Christ is anointed, Christian-anointed, and christen, to anoint; how, then, can these terms be correctly used of those outside the Catholic Church, who have consequently *never been anointed or christened*?—Yours,

A CATHOLIC PRIEST

(but not of the Roman fold alone).

Causation.

"Truth is the body of God, Light is his Shadow."—*P. lato.*

SIR,—May I say a word on the great mistake in the attempt to fathom the nature of "the great First Cause least understood," itself without a cause—what must to us be occult and unintelligible, the incomprehensible of the Christian, the noumenon of Kant, "the unknowable absolute" of Herbert Spencer, the unfathomable of all—so that all speculation in respect to it must be mere fancy and untrue in a misuse of the human understanding resting on particulars observed in daylight experience—a mind in nature, or a being outside nature. All equally shew the mistake as to the nature of reason and human capacities. "God is hidden under all that shines" but the light itself hides its origin or efficient cause or reason.

HENRY G. ATKINSON.

Zschokke on Proofs of Immortality.

SIR,—Dr. Wyld's idea of the proof of an independent soul from the effects occurring under the influence of anaesthetics reminds me of a passage in the life of that remarkable man Zschokke, philosopher, statesman, philanthropist, Spiritualist, and clairvoyant. The passage is this: "It was at this time I wrote the 'Yearning after the Invisible,' which expressed the joyful state of my feelings. I often smiled at the strange proofs of the immortality of the soul, which philosophers had discovered, and thought that pure, disinterested virtue would be an impossibility to us, if we possessed any absolutely irrefragable and indubitable certainty on this point," &c., which seems to me to be highly spiritual and sound sense.

I have made experiments and have had the experience myself, as described in my letters to Miss Martineau, p. 152, that "when etherised myself, I felt all nature dissolved away, leaving only mind," because the senses being deadened the mind consisted in itself, and Bacon says under divination "the mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of pre-notion, which appeareth most in sleep, in ecstasies and near death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself." That is confined to its special organ of consciousness the cerebrum, which is the fact, the whole case and all that it proves.

The late Serjeant Cox as President of the Psychological Society thought that the constant exchange of the particles of the whole body whilst memory remained with the sense of possibility and sameness was proof of an independent soul, forgetting the animal magnetic transfer of the existing qualities and characteristics. Memory and the sense of self evidently include the fresh particle, or you must equally demand a permanent soul for your dog and cat, nay, for the mouse and rat and the little fleas that bite them. But what we wish to believe is powerful argument, for the feelings precede logic, and idealism that denies the existence of an external world has a rare time of

it with Davy's case to prove it, but who when he came to himself would make a nice fuss if you trod upon his corn.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

Errata in "Light" for September 1st.

To the Editor of "LIGHT."

SIR,—I was pleased, on my return to England, to find my letter inserted in "LIGHT" for September 1st, but I very soon discovered that not only was the Editor out of town, but the printer was very obviously "abroad." This is so rare an event that I venture to ask a few lines for "correction of the press," especially as one of the misprints is almost as funny as "M.A.'s" "cucumbers." The corrections are as follows—

PAGE.	COLUMN.	LINE.	ERROR.	CORRECTION.	
393	1	2 from foot	compounding	confounding.	
"	2	17	top	this is	there is.
"	2	39	"	althought	although.
"	2	48	"	my perfection	my perception.
"	2	20	foot	omit "and" before	"remembering."
"	2	4	"	plane	planet.
394	1	1	top	began	begun.
"	1	8	"	simple	sinful.
"	1	14	"	cometh	come.
"	1	25	"	gifts unto	good things to.

Please let me take this opportunity to thank "A Jersey Christian Spiritualist" for his or her sympathetic letter. It is always a pleasure to meet such confirmation of one's thought—I remain, Sir, faithfully yours,

A. E. MAJOR.

Kensington, September 22nd, 1883.

[We insert this letter in justice to Mr. Major, and were it not for a lively remembrance that *Qui s'excuse s'accuse* we should almost feel tempted to write a word of explanation, especially as from the oft repeated announcement, "the Editor of 'LIGHT' is out of town," our friends might be apt to think we had been "on pleasure bent," and had neglected their interests. This is not so. The Editor has not been holiday making, but has been, if anything, more pressed with his business duties than ever, and on an average these last from ten to twelve hours a-day all the year round. Then come in the claims of "LIGHT" for attention; and when we explain that added to the almost insuperable difficulty of editing a weekly paper seventy miles from London, the Editor had been obliged to take up his quarters seven miles from the nearest post town, we hope for a little consideration. This, however, is no reason for bad work,—and it was bad,—but we are glad to think that the many errors of the issue for September 1st are exceptional. "The Editor of 'LIGHT' will soon be free to return to town," and we do not think correspondents will have cause to complain again.—Ed. of "LIGHT."]

Mr. W. Eglinton is paying a short visit to Paris, and letters to reach him may be directed to 29, Boulevard Haussman.

JOHN RUSKIN ON CURIOSITY.—There is a mean curiosity, as of a child opening a forbidden door, or a servant prying into her master's business; and a noble curiosity, questioning, in the front of danger, the source of the great river beyond the sand, the place of the great continent beyond the sea; a nobler curiosity still, which questions of the source of the River of Life and of the space of the continent of Heaven, things which "the angels desire to look into."

THOUGHT-READING.—The following letter appears in Part 106 of *Cassell's Family Magazine*:—"Sir,—When I read your article on 'Thought-Reading' in the February number of your Magazine, I determined to get all my friends to try the experiments described therein. It may be interesting to your readers to know that I have met with singular success. I have found two or three young ladies who possess the faculty, when blind-folded, of being able to describe objects placed behind them upon which the attention of persons present is wholly concentrated, and I may add that this is accomplished without any contact whatever. Imagined objects are also described, historical scenes or pictures are rendered, and familiar quotations agreed to be thought of are sometimes successfully named. With contact, real or imaginary pains on the part of the thinker are felt by the subject. The experiments were commenced with contact, but are found to be more successful without. The 'willing' experiments are also performed without contact. No doubt there will be great individual variations, and a series of carefully recorded observations is being made of the experiments with the above subjects for scientific purposes, and if any of your correspondents will kindly communicate to me the results of their studies, or send them to Professor Barrett, Royal School of Science, Dublin, they will confer a real favour upon those who are endeavouring to elucidate the subject.—I am, yours faithfully, MALCOLM GUTHRIE, 2, Parkfield-road, Liverpool."

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TO CONTRIBUTORS.

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

SUBSCRIPTION RATES.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, 21s. Whole Column, 22s. Page, 21s. A reduction made for a series of insertions.

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NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, OCTOBER 6TH, 1883.

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

"AN INCIDENT" IN THE LIFE OF MR. HOME.

Some years ago I was at a séance of Mr. D. Home's at the house of the late Elizabeth, Lady Dunsany. There were only four or five persons—all Spiritualists—and the sitting was most harmonious. We had flowers given to us, and loving messages from dear ones "gone before," and alto gether it was a peaceful, charming evening. We all regretted when it came to an end between ten and eleven o'clock by the usual "Good night, God bless you," being given. Just as we were seated round the supper tray, a loud ring sounded from the door bell, and a servant came to say that two gentlemen were in the hall asking for Mr. Home, who immediately stood up and begged Lady Dunsany's permission to go down to them, when she most kindly said, "Pray bring them up; any friends of yours will be welcome," and he quickly returned, introducing Prince Murat and Lord Adare (now Lord Dunraven). They had called hoping to catch Mr. Home at the end of the séance. After some very agreeable chit-chat, Prince Murat asked Mr. Home whether he remembered the first evening he met him at the Tuileries, and how very ill he had behaved, going under the table and laying hold of his feet, and declaring that he would "find out his tricks." "Was I not a saucy little dog?" he said, to which Mr. Home laughingly agreed, and we were all much amused by the Prince's lively tale, which ended by his saying, turning to Mr. Home, "When you left the room the Emperor leant forward with his arms on the table and said, in the most impressive manner, 'Whoever says that Home is a charlatan is a liar.'" This we felt was information from the fountain head!

A. S.

JOHN WESLEY AND SPIRITUALISM.—"Good Angels," a sermon of John Wesley's which has been reprinted many times, has again been issued in pamphlet form, by Mr. W. V. Terry, the editor of the *Harbinger of Light*. It is well adapted for circulation in Methodist circles. In this sermon John Wesley distinctly affirms his belief in the ministry of spirits, good and bad, giving the preponderance in power to the former, whom he assumes to be round about us constantly protecting us from evil and assisting us in all good works, especially in healing.

PEARLS GIVEN THROUGH MRS. A.

More than ten years ago I was staying with Dr. and Mrs. A., and one hot afternoon in July, we were in their large drawing-room, widely apart, Mrs. A. lying on a sofa, and Dr. A. and I in easy chairs. Suddenly I heard a rattling sound on my silk dress, and, at the same moment Mrs. A. called out "Something has fallen down into your lap." As I started up I saw several small pearls drop on the floor. I picked up four. Knocks then sounded for the alphabet on a small table, close to me, and I got the following message: "There were five pearls given to you, and you shall have the other," for which, however, we all searched in vain; but that night, as we all stood together, Dr. A. lighting our bedroom candles, we heard something fall on a small table some way behind us, and on looking found it to be the fifth pearl. All this was done in full light—that of the sun in the afternoon, and of brilliant lamps and candle-light at night. Comment seems needless.

A. S.

ERRATUM.—At page 426, first column, line 16 from the bottom, for "realise" read "criticise."

"A NEW BASIS OF BELIEF."—The new issue of the superior edition of this work contains a fine Woodbury type portrait of the author.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—We are requested to call attention to the meeting of Council, which will be held on Tuesday evening next, at 38, Great Russell-street, and to express the hope that the members will make a point of attending if possible.

WILLIAM DENTON.—This popular lecturer on Spiritualism and cognate subjects has completed his engagements in Australia, and left Thursday Island in July last for New Guinea, en route for America. His sojourn amongst the Victorian Spiritualists has been a most successful and useful one.

Kersey Graves, a well-known American Spiritualist, has passed onward. A calm and abiding faith in the Spiritual philosophy him stood in good stead during his transition. His last words were—"A wave of comfort passes over me. It is all right"—a fit ending to a useful and honourable earthly life.

A NEW "EXPOSER" AT THE ANTIPODES.—A Mr. C. E. Jones is posing as an exposé of Spiritualism, and has been trying hard both at Ballarat and Castlemaine to get up a debate, but the gauntlets he has flung about are not clean enough to be picked up by any respectable Spiritualist. We are advised that at Castlemaine no Spiritualist attended his lecture, but three prominent members of the body distributed a substantial corrective in the shape of a circular containing a list of several hundred eminent scientists, philosophers, statesmen, jurists, nobility, and literary men, who have accepted, after investigation, the facts or philosophy of Spiritualism. It is significant that the three most recent exposers (?) of Spiritualism—Washington Irving Bishop, Thomas Walker, and C. E. Jones, are men whose antecedents will not bear critical investigation.—*Harbinger of Light*.

MR. CHARLES BRIGHT ON SPIRITUALISM.—This gentleman is a popular lecturer amongst our friends at the Antipodes. Speaking in the Gaiety Theatre, Sydney, on "Why I am a Spiritualist," he said:—"To him the fact of continued existence was a scientific fact of the universe, and he conceived that it was well that every now and again he should make it known that he entertained such a belief—nay, more than a belief, he might say absolute knowledge. He was a Spiritualist, because the facts which came under his notice made him one; because it appeared to him reasonable likewise, and lastly, because the Philosophy of Spiritualism, in his judgment, was sublime and soul-satisfying. Briefly defining a Spiritualist, he went on to describe the circumstances which made him one; how fourteen years since he was deputed by the *Argus* to look into Spiritualism with the view of writing a series of articles on it, the presumption being that they would be antagonistic to its claims. His investigations, however, led him to a different conclusion, and compelled him to write in its favour. After relating several incidents in his experiences which compelled belief, he referred to the experiences of several eminent men who, going over the same ground, had come to similar conclusions, and concluded by shewing the tendency of Spiritualism to make manifest the good in all things."

SPIRITUALISM—IS IT OF DIVINE ORIGIN & USE?

An Address delivered by Mrs. E. H. Britten, in the Grand Assembly Rooms, Leeds, Sunday, September 23rd, 1883.

(REPORTED BY W. GANTREY.)

There are doubtless many here who have heard that Spiritualism is of anything but Divine origin, and that it is all the work of tricksters; whilst many others will have heard that it is some new form of modern infidelity. There are still others who have been told that it is the latest work of the great enemy of mankind. All, at any rate, have heard of Spiritualism. The speaker has gone twice round the world and into many lands—savage and civilised, in some of which the mystic name had never before been heard. The latest saying of the clergy is, that Spiritualism is the work of the devil. They do not deny its facts. In Australasia, in France, in Italy, throughout the lands of the West, and also in your own land, your speaker has publicly and privately met many ministers of the Christian religion, who claimed to know that Spiritualism was true, but who said it was demoniacal, and therefore, what was the use of it! Now, friends, we speak to-night but briefly, as to whether Spiritualism is Divine in the popular sense of the word, meaning by that, not what you or some other individual may choose to call Divine, but that which those who are placed in the seat of power, and are authorised to teach you the way to Heaven call Divine. They tell you there is but one Divine revelation; but one Divine book; but one Divine path to Heaven: and that is the Bible. Sometimes they speak of Divine beauty, Divine uses, Divine truths, Divine actions, but then they are only using the popular term. We shall shew that Spiritualism is Divine in both senses.

Spiritualism in the Bible.

First, as to the Bible. Try to take Spiritualism out of it, and what do you leave behind? Nothing but the history of a barbarous people, with their murders, their pillages, their shortcomings, and their abundant wickednesses. Now restore Spiritualism, and you find the footprints of the Divine Father and His angels at every place. We shall give a few familiar illustrations, because we propose to shew that they are similar to what has been known in our own times. Abraham saw spirits; and conversed, ate, and drank with them. He called them "Lord God," but we can scarcely question Jesus when He said, that no man had seen God at any time. Jacob, in a dream, beheld a ladder on which angels ascended and descended—angels on every round. Have you ever asked your clergymen, when that ladder was drawn up? If that was sacred and Divine truth, then it is sacred and Divine to-day. Joseph was a diviner, and saw into the future. Balaam was a trance medium—for he had his eyes opened and spoke, he said, "as the Lord God commanded him." He said, "If Balaak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak." Gideon, too, beheld angels, but did not believe in them. You are told that angels appeared with wings, with hallowed glory, and with all the radiant paraphernalia of Heaven; and yet poor Gideon did not believe but that they were men. He asked as a sign that the dew should fall upon a fleece of wool without falling also upon the ground. Still he did not believe, and asked for another test; and that was that the dews should fall upon the ground without falling upon the fleece. Not till that was done did he believe. Samuel was a seer, and represented a class which has been spoken of by Josephus, and also in the Talmud. There was a school of prophets and Samuel was one of them. As a child, he heard voices; and as a man, he was in the habit of putting lost strangers in their way, describing and recovering lost property, telling hidden things, and accepting pay for what he did. We are told that Saul, the son of Kish, went to seek his father's asses; and that failing to find them, the servant who attended him said that within the city there was a man of God—meaning Samuel. In the 9th verse of the same chapter, (Sam. ix.) the man of God is again spoken of, but as a seer and a prophet, shewing that *man of God*, *seer*, and *prophet*, were one. Then the servant said, "Let us go to this seer," thus shewing that it was the custom of the times. Samuel, after he had passed from the earth, re-appears as a spirit to the woman of Endor, who tells Saul that she "saw gods ascending out of the earth;" so it is obvious that spirits were sometimes called gods. Elisha's causing two bears to come out of the woods to tear to pieces forty and two children because they

called him "bald-head," has been spoken of by the clergy as an allegory. Would it not be better if they would tell you where allegory ends and truth begins? Elijah declares that the power of God is upon him compelling him to describe the future of Israel; and Daniel interprets dreams. In the palace, we find not only the interpretation of dreams; but still another mode of spirit manifestation, in the shape of the mystic handwriting upon the wall. When we come to the New Testament, we find it is full of records of the power of angels; but it is not always recognised, for we find that at the baptism of Jesus, whilst some of them heard a voice, another said that it thundered. Another similar case is the conversion of Saul, where some, besides seeing the light, heard the voice; whilst others did not.

Bible Spiritualism was subject to conditions.

You say that this power of God was made manifest, incarnate in the flesh, and dwelt among men; and that as long as the Apostles were with that *Divine Being*, they could perform those mighty works. How was it that that Divine Being Himself could perform those works in one place, and could not in another? Jesus could not perform some of His works in one place, because the conditions were wanting; or as it was said, because of the hardness of the people's hearts. In the 9th chapter of Mark, we find that He rebuked the Apostles, because they could not cast a devil out of a child; and when they questioned Him as to why they could not do it, He did not say it was because they were not *Divine*, but answered: "This kind goeth not out but by prayer and fasting." They failed, because the psychological conditions were wanting. These powers were not peculiar to Jesus alone, because He said, "That which I do, ye shall do likewise; and greater works shall ye do, because I go to My Father." In the last chapter of Mark, He said that these signs should follow those who believe in Him: they should cast out devils; speak with new tongues, take up serpents; if they drank any deadly thing it should not harm them; and if they laid their hands upon the sick, they would recover.

The Signs that Follow those that Believe.

Not more than three years ago, in a public journalistic debate, Bishop Moorhouse, of Melbourne, asked your speaker why the spirits did not do this thing and another, and she replied by asking the Bishop why the clergy could not give the signs enumerated in this chapter. He said no man in his sober senses would expect such things now, because the words only applied to the Apostles. If those words were only addressed to the Apostles, then all other words of Jesus were likewise addressed to them, and you have nothing to do with the Christian religion. The promise of these signs or tokens was addressed to the Apostles in the same manner as He addressed all His words to them: and if He addressed the world through them as He is said to have done, how is it that Christians of to-day do not give the signs? Now we find in the Acts of the Apostles that on the Day of Pentecost there was a mighty rushing wind, and there being many strangers there, the Apostles spoke in divers tongues; and the building in which they had met is said to have been shaken. The prison doors were opened for Peter, and many signs and wonders were done by one and another of the Apostles. The Apostle James expressly declares (James v. 15) that when there are any sick in the church the prayer of faith will bring a power that will restore them. Why is it not done?

Post-Apostolic Spiritualism.

Now we have been told by more than Bishop Moorhouse, by the bishop of a large city very near to you—Liverpool—we have been told by him that these signs and tokens ceased with the days of the Apostles. We say that this is false. They continued over 600 years or so, and men, some of whom have been canonised as saints, were known to have worked miracles. The historical accounts cannot all have been falsified, for St. Augustine apologises in his "Ecclesiastical History" for not recording more of these wonders, because they were so common. The writings of the Christian Fathers are full of accounts of miracles, many of which we might quote, but it would take up too much of your time. In the fourth century, a council was called which ruled that, henceforth, no laymen should be allowed to heal the sick. In that synod, healing by the laying on of hands was claimed to belong to the province of the Church. Why does the Church not exercise it? It is because she has grown rich and strong, and the successors of the poor fishermen have exchanged their humble calling, changing their poor garments for the mitres and splendid robes of bishops and archbishops. The Man of Sorrows conveyed His powers to

the Churches that are dedicated to His name, and now in our day there is no admission for them. Thus it was that the power left the Churches : but though it left them, it never left the world ; for, from the tenth century up to the seventeenth, we read in the history of witchcraft of thousands, of tens of thousands, who were put to death for the crime of witchcraft. If you read their trials, you will see that they were condemned and killed for giving those signs which the Master Himself had commended.

Spiritualism in the Middle Ages.

All down the ages, you will find from history, that supernaturalism or spirit-power never left the world ; but was to be found in every country. It was found in the house of Martin Luther, in the strange fantastic sounds known as hauntings. The founder of the Reformation heard a voice warning him, while he was performing penance at Rome. History is full of manifestations of the signs promised by the Master. In the story of Samuel you have evidence to shew that men of God, seers, or prophets, were accustomed to put lost travellers in their way, and received presents for their work. We have reminded you of the promise made by the Master, that some of the works which He performed, others should perform likewise. We claim that spirits appeared under the Old Testament dispensation as men. We are told that the word angel signifies messenger. Peter's spirit was called his angel, when appearing to his companions ; they could not at first believe it was him, but said, it was his angel. We are told by reverend gentlemen that in olden times people never communed with the dead. Did they not ? Well, they did not, because there are no dead, and in that sense, what they say is quite true. If these gentlemen, who are the teachers of the people, but remembered the sublime word of God, they would know that God is not the God of the dead, because there are no dead. They should remember that what they call dead in Samuel, reappeared in Samuel the living spirit. They should remember that on the Mount of Transfiguration, Moses and Elias appeared as spirits. They should remember that in the closing of what they call the Divine Word, when the revealing spirit appeared to John, he would have worshipped him, had not the spirit forbidden him, and told him he was but one of the prophets and a fellow servant. We close this, the earlier part of our subject, and now come to the modern part.

Modern Spiritualism.

It is now half a century ago, since word was received in Great Britain that there was a new force discovered, which could move tables. Earlier than this, news had come from Germany which astounded the philosophers. Mesmer had succeeded in transferring force from one body to another. His followers carried their experiments still further, till at last their subjects passed beyond their control, and went to a new country to the pure white city, the beautiful sunlit plains, glorious gardens, magnificent woods, lovely seas, and lands where never a cloud obscured the sky. Then they would go to dark and doleful scenes. They saw, in these visions, people who said they had once lived upon this earth : spirit men, spirit women, and spirit children. Mourners heard stories and descriptions of those who had once lived upon this earth ; mothers heard of their lost children, husbands again heard of their lost wives, but this was not all. Death was annihilated. It was shewn that a new power had been evolved across the Atlantic, by which telegraphic signals could be conveyed from the spirit world to this. In New York, disturbances had taken place, kinds of hauntings, of which there are thousands of records in Great Britain. The Yankees, by applying the simple alphabet, discovered that these signals or signs would respond, and in that manner spell out the names of persons who had once existed upon the earth. From that the spirits began to communicate through the lips of the uneducated and unlearned ; and sometimes, even through the lips of little unconscious children. The doctors and schoolmen began then to determine that they would explode and explain what they called the modern humbug. When they attempted to shew that table turning could be assimilated by muscular action, the ignorant then produced hundreds of portraits of deceased people. Spirit music was then heard. Poor uninstructed children and people who had never acquired a scholastic knowledge, began to speak in strange tongues, and presently, they found that not only in the land of the West, but in Australasia, in India, in the remotest parts of South America, and from every part of the known world, tidings came that the spirits had come.

Spiritualism in Relation to the Negations of God and Immortality.

Throughout the great instructed land of Russia, not among the ignorant—the serfs—but amongst the better informed thinkers—the students, and university men, and women of high rank—secularism, under the name of Nihilism, is proclaiming that there is no God. The schools of philosophy in Germany are full of negations of God and immortality ; and in France, in this their day of freedom, religion is laughed at, and looked upon as simply the fashion of the hour. Have you not heard the cry in America, and in England, that religion is declining ? Religion among many of the cultivated is now little more than a name.

Why Spiritualism is Divine.

God help those who need the comfort of religion ; the homeless, ragged wanderers, who are hungry and miserable. Religion is almost being blotted out, and amongst some of the highest and most learned, there is a total absence of religious faith, as is shewn in the reasonings of not a few of the best writers of the day. Do you ask us of what use Spiritualism is, and if it is Divine ? Is it not Divine to know of God, to know how to do good, and to believe in immortality ?

Because it proves the Continuity of Life.

First, Spiritualism proves the continuity of life. Perhaps you may not have experimented, and if so, Spiritualism like other things, will not afford you any royal road to knowledge ; for the same words which were spoken of old, may be used now : " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." Do that, and then Spiritualism will bring to you the proof direct of continued existence. Even now, there is flowing from the medium's pen proofs of it, which have come from every country in the world ; and her words are being corroborated by facts that are being testified to by more than twice ten thousand living witnesses—all proving that life after death is a fact. That is its first claim to Divine use.

Because it demonstrates the Existence of God.

It also brings us into the presence of the great, mysterious Being, whom we worship as God. Scientists, of all men, deny spirit, and therefore deny the very existence of God. Go to the spirit circle, and there you will find that the spirits are spelling out by raps the names of your fathers, mothers, or the friends you loved ; or perhaps you are told of the last dying words of some dear friend, and the secret things which he or she alone has spoken in your ear. If you ask us how Spiritualism proves the existence of God, we answer that it proves the existence of spirit, and God is a Spirit. Do you not recognise that the engineers who fashioned your machines were spirits, and that these very walls were erected by spirits ? Do you not know that all great works have been planned by spirits—spirits in the flesh, but spirits still ? Then can you doubt that God the Great Weaver, who has spun the green flowery carpet of the fields, the Great Mechanic and Builder who has reared the architecture of the earth, and all the wonders of creation, is a Spirit ? It was His power and philosophy which caused to be created the grand universe, with its endless systems of stars ; and the spirits that communicate are witnesses for God. There is no Spiritualist who walks the city streets alone, who does not know that the air is thick with people belonging to the unseen world, who are ever about him. Here you get two great elements of religion which are of Divine nobility, and are a guide and anchor to the soul. Spiritualism gives you a spiritual God, and it brings to you the proofs of a future life.

Because it inculcates right doing and the resisting of temptation.

Moreover, the enfranchised Spiritualist knows no sects, creeds, nor denominations, but recognises all truth as being sublime. His entire spiritual capital is the good he may do, and the temptations he may resist. Tell that to the outcasts in your streets, your Ishmaelites, and the hand of violence will be withheld ; tell them that self-denial will purify their souls, and fit them for happiness ; and then, they will starve for the want of bread rather than steal. Tell it to the monarch who is perhaps miserable, even on a throne ; tell it to all, and they will become the better for it. It is hard upon us, to expect us to remake society, which, after 1,800 years' experiment with the dominant religions, is still wicked and full of pride, falsehood, and wrong. You cannot expect Spiritualism in thirty years to undo the wrongs and errors which have been accumulating for eighteen centuries. Any who, by becoming a Spiritualist, realise the fact that they are making their own Heaven, cannot but become better men and women for the knowledge. Then is not that Divine which makes for righteousness, which strikes down the assassin's hand, and snatches the intoxicating drink from the drunkard's lips ? These are a few of its uses, and this is why your speaker wanders the world ; and, as long as life lasts, and power is given to her, she will proclaim the truth of Spiritualism, and that it is of Divine origin and use.

SPIRIT TEACHINGS.

SECOND SERIES.

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

M.A. (Oxon.)

No. XLII.

[On the following day I inquired if there were more to add:—]

May the blessing of the Supreme rest on you. We have but little more to say. You have complained that so little information is given of the spirit land. You say well; and the reasons are not far to seek. In most cases it is again the fault of your circles. We are aware that in very many cases those who frequent circles have no desire for information. They are more concerned with material facts. No doubt there are great exceptions. If you will read the communications made to you, you will discover much information on such matters. Only lately we gave you a clear statement on the subject, and you have yourself obtained a large amount of instruction, more or less accurately given, from the friends who communicate in other ways. Much, too, has been given in America, where a higher degree of enlightenment as to the value of information given through Trance is current. The desire for knowledge would bring the information. It is not given till it is sought. That is invariable. Hence the best informed spirits through the most transparent medium could give no information at all unless it were sought by the sitters. Nay more, a desire and correspondent *rapport* must exist mentally in all the sitters in order to produce the conditions most favourable for communicating truth. But usually no such desire exists in any preponderating degree in a circle. In private it may possibly do so, and doubtless many friends learn much thus; but the information so given is esoteric and does not come under your notice. In public the circle is usually more concerned with objective phenomena which they can see or hear, but which they no more understand than they would the truths which we are waiting to teach them. They would be touched, or would grasp a spirit hand, or would exchange idle words with a voice, or would seek for anything rather than such information as you desire us to give. They seek the evidence that comes home to them, though in what way it should prove to them any whit of truth we do not see. For aught they can tell the manifestations they seek may be the work of the very fiend, and to prove the reverse they would be compelled to have recourse to arguments drawn from spiritual rather than phenomenal sources.

But this desire, as you must know by this, produces its corresponding answer. In the minds, moreover, of such inquirers at public circles are the crudest ideas of our life and its surroundings. When they do ask a question, the lower spirits with whom alone usually they commune in such circles, give them a reply which is the reflex of their minds, cruder and more foolish: and so contradictory and silly stories are current, and we are blamed that we give no information, or that it is foolish and contradictory. It is not we, again, that should be blamed, but those on your side: not spirit, but the material surroundings of your circles. We know well that you will gather from this a sweeping condemnation of public circles and of those who frequent them. It is the usual fault of short-sighted man that his opinions are one-sided and extreme. He is unable to grasp the great truth that there is no unmixed good or evil in his world, and that if there were he would not be fitted to judge of it. We have sufficiently denounced the trivialities and follies of public circles; and we have warned you of the evils they introduce, as well as of the class of spirits who frequent them. We earnestly desire the advent of the time when man's enlightenment will ensure their abolition. But they are in the present state of knowledge what you would call necessary evils. In no other way that can be expected will the great mass of men become familiar with truth, except by gaining it laboriously and picking it up grain by grain out of the great mountain of chaff

which is gathered together in such circles. No evil, as such, is final. It eventuates in good; and what seems to your finite gaze so full of mischief, is only the process out of which good is finally evolved. The process is unpleasant, and you do well to wish it over, but it is a necessary pre-requisite to progress. While, therefore, we know far more than you can of the mischiefs wrought by the unspiritual frequenter of circles, we are not willing to join in any sweeping denunciations. We would rather hope and pray for man's enlightenment, for we know full well that when that comes he will no longer desire to have such circles perpetuated. His desires will take a higher flight, and he will learn knowledge more suited to his more progressive state. Ponder this, friend.

Yes, I knew all that before, but in spite of all there is left on many minds a suspicion that there is more than meets the eye to account for the inconsistencies of Spiritualism. Even your explanation reads rather like clever and special pleading. However, you endorse, I see, the idea that Spiritualism is for the cool and clear-headed man, who is content to labour and wait for a very gradual evolution of truth; and that for the masses it may be of doubtful benefit. Then public societies are wrong; and the investigation should be in the hands of a few cool savans, and indeed, to what you call my finite reason, it would seem that a thousandth part of the energy displayed on your side, if directed into proper channels, would produce a thousand times the result, e.g.—If you were to perfect a half dozen experiments which could be shown at will to anybody, and in any place, and which should prove conclusively your existence and your power, you would do more to prove Spiritualism than all your combined efforts have done yet. Instead of that nothing but confusion prevails, and it is very hard to believe that there is a managing head at all. I cannot agree that the fault is all on our side. We are crude and silly enough, but I have known some disembodied folk who are more foolish still.

Doubtless, even if the spirits of whom you speak were not undeveloped, it is quite possible that they may have been very foolish, seeing that the supply of folly that comes to us from your world is continuous. Respecting your question as to the esoteric nature of the investigation, we have already said that it is well that those only who are fitted mentally, spiritually, and even physically, should enter on the subject. An evenly-balanced mind, a healthy physique, and spiritual aspirations, perseverance, truth-seeking, and courage, are necessary. It is not well that all publicity should cease. You have too much of it, and the zeal is misplaced too often. But all that is necessary in order to maintain the *rapport* between you and us. It is necessary that general interest should be kept up. You can but moderate undue zeal as far as possible. We have no power nor desire to institute any such experiments as you desiderate. Men must get knowledge in this as in all things else, by laborious toil and gradual experiment. We cannot unseal the pure fount of universal knowledge, and pour it down unwilling throats. Not so does the Supreme work, as you know. The time will come when all such experiments can be done. It is not yet: nor have we either the power or will to force it on. Moreover, you over-estimate much the value of such evidence. It would but render materialists more material still. We would spiritualise. And it is not by such methods that spiritual proof can be given. Cease. You are passing through a phase in which the mind digests and assimilates new truth. We are little disposed to blame you for seeking deep into truth. When you have got a firm hold of what we mean, you will be best able to answer your own objections. The Supreme guard you and us.

+ IMPERATOR.

TRANSITION OF MR. S. CHINNERY.—We learn from *The Medium* that this old and well-remembered Spiritualist passed away, at his residence in Paris, on the 14th inst.; after a painful and lingering illness. He was one of the very earliest investigators of Spiritualism in Europe, and no man in the cause was more generous, faithful, and devoted. The war in Paris greatly interfered with his usefulness; but before that calamity he took a leading part in all forms of aid to spiritual work and workers.

THE USE OF PRAYER AT SEANCES.—In an article in *La Lumière*, for June, concerning messages from the "world of spirits" (as Swedenborg generally wrote), the editress says: "Happy the 'groupes' which believe in the efficacy of prayer! There are so many who do not to-day have faith in it, I request the most religious to pray for them. I think our evocation of the spirits is so grave a thing, that, before giving ourselves to it, we should lift our soul to the Giver of all good gifts, that light and protection may be afforded us."

WHAT OUR CONTEMPORARIES SAY.

Narcotics and the Development of Occult Knowledge.

Replying to a "Would-be Yogi" who asked whether total abstinence from the use of tobacco and narcotics is as necessary a condition for the development of Occult knowledge as abstention from wine and spirituous drink, the *Theosophist* says:—"Narcotic drugs are as much prohibited as spirituous liquors for the development of psychic powers. We know of no work on Yog Vidya where they are recommended. It is no wonder that the Puranas should say that Siva was taking *blang*, when he and great Rishis like Agastya are represented as having led a married life. In a Telegu work on Occultism we understand that 'Ramarasapanam' is recommended as necessary for Yogees. *Ramarasapanam* is the name by which a kind of liquor is known. The word is explained in another work as a technical term for a particular kind of meditation! Occultists have always used conventional terms in their works, the key being entirely in their hands; while such of the outsiders as had spiritual yearnings without the necessary qualifications, began interpreting them exoterically and, perverting the text, adopted such customs. With the growth and popularisation of such practices, self-studying Occultists (?) had diverged farther and farther from the Truth until at last the two systems can no longer be easily reconciled.

An Occultist View of the Teachings of Allan Kardec.

The *Theosophist* admits that the works of Allan Kardec teach a system of ethics which merits the encomiums generally given it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth, but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which, and the circumstances under which these re-incarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists, and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation; but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, *divine* spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their re-incarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phulla*, or the aggregate consequences of his actions, is every man's re-birth and final escape, or emancipation, from the necessity for re-birth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend correspondents to read J. B. Roustaing's "Four Gospels," translated into English by Miss Anna Blackwell and Mr. Kirby.

Organisation amongst Spiritualists.

Speaking of the general failure of even the most promising attempts at organisation amongst Spiritualists in the past, and commenting on methods to be adopted by the new national movement in America, *Light for Thinkers* says:—"We have tried to build up from the local to the national organisation. It is well to experiment on the reversal. A healthy national organisation will give an impetus to local effort. Commencing by individual representation it will finally grow to a delegated local representation. In this light, we see the present national association of Spiritualists beginning correctly. Therefore, we hope to see a rallying of forces that will make it what it ought to be. If it is not now what it should be, the corrective is with the Spiritualists. They have no right to find fault with what others do when they are doing nothing themselves to

further the ends in view. Chronic fault-finders, as a rule, are chronic do-nothings.

We do not advocate the organisation of separate phenomenal and lecture associations, but a combination. An association should be able to take the investigator or novice from the physical phenomena up to the contemplation of the sublimest forces of nature.

Each society should have its mediums for different phases and its lecturer. Whether these should be rotated by temporary engagements or settled definitely, experience will determine. A greater dignity and a higher purpose and a better method for each person to feed his mental desires, will result in the grand outcome of a strong combination. We need protection as Spiritualists. Our mediums need protection. The public want to know where to look for genuine mediumship and where to go in order to learn of those capable of imparting instruction in spiritual truths.

No sinking of individual sovereignty is at all necessary. But a grand combination is possible that will develop us individually in our mental, moral, and spiritual attainments. With this, will come the results of our labours that will bless humanity—for which we should devote ourselves, even though we make personal sacrifices of our own progress. The arguments against organisation seem to us to originate in selfishness and not in the love of humanity that should characterise a progressive Spiritualist.

Paid Mediumship.

Referring to the suggestion that the payment of mediums for their services seems like degradation, tending to blunt the spiritual perceptibilities of those receiving remuneration, the *Banner of Light* says the idea is very fine, and in a certain sense pretty; but it is not grounded in common sense. But it happens to be so ordered that we cannot here cultivate the spiritual except by first providing for the sustenance of the material. Suppose it were to occupy all the time which a medium has to provide for the needs of the physical life! how is he or she to perform the service to which the spirit-world calls? If any mediums exist who are fortunately not obliged to take thought for the wherewithal of life, such can properly afford to give their services gratuitously; but it is different with those not thus fortunately situated. Inasmuch as they must, at any rate, have a living first, must have the means of existence, it is only reasonable and right that they should receive a sufficient remuneration from those who in turn receive from or through them what they feel they stand in such need of.

On the other hand, the objection is made that there is danger, if mediums are to accept either fixed charges or what may be offered them, that it will tempt them to feign the production of the phenomena when they are not really given by the spirits, in order to secure their customary fee. The objection is at bottom but a trivial one. It will practically apply as well to the platform lecturer, to the writer of books, to the publisher of journals and reviews, that are one and all devoted to the dissemination of the truths of Spiritualism. It is quite as much for the interest of those to have it appear that the claims of Spiritualism are every one of them well grounded, as it is for the interest of the mediums to have it appear that all which is given through them is in no sense simulated. If spiritual mediums are to be indiscriminately discredited and degraded in this way, what would be the good of applying to them at all, whether they are paid or unpaid? The objection thus brought is so broad as to swamp the objector along with those whom he would subject to his criticisms.

SPIRITUALISM IN THE PROVINCES.

EXETER.

Exactly a year ago, the writer of this, having laboured for eighteen months at Plymouth, in the promotion of Spiritualism, proceeded to Exeter, in pursuance of the same mission. A hall was taken in the centre of the city, for Sunday services, and another room for week evening circles. This was no slight undertaking in view of the fact that Exeter is peculiarly a stronghold of ecclesiasticism and conservatism, and, at the time, knew absolutely nothing of Spiritualism. The step taken, however, has been abundantly justified by the result, for our Spiritual movement at once took hold of the minds of the people; and has exerted a steadily progressive influence from that time to the present. We have regularly held, on an average, five meetings every week, and these have been attended from first to last by large numbers of people. At almost every meeting there have been fresh inquirers. A varied, and in some instances, a high order of mediumship has been incipiently called into exercise, and whilst our cause has a peculiarly excellent spiritual basis, we are now being favoured with an increasing selection of highly intelligent and influential inquirers, this affording the best outlook for the future.

The last few days of the official year now completed have been remarkable for the manifestation of interest and activity, and the large audience addressed by the writer on Sunday last, very creditably celebrated the anniversary of our movement.

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Business for ensuing Week:—

TUESDAY, OCTOBER 9th.—Finance Committee Meeting, at 6 p.m.

Council Meeting at 6.30 p.m.

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