

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.)"

The *Revue Spirite* of July 15th contains a long and very complete notice of the principles and purposes of the London Spiritualist Alliance, contributed by Professor Cassal. It is matter for congratulation that our aims should be so clearly and authoritatively put before our French friends. The editor takes the opportunity of saying in a note to Professor Cassal's article what he had already said in his letter which was read at the last meeting of the Alliance, and which was translated and published in "LIGHT." The principle of confederation is accepted, and M. Leymarie says in other words precisely what I laid down in the address on the subject which I delivered at our last meeting. Professor Cassal affirms, in a striking passage, his agreement with those higher aspirations to which I ventured to give utterance as a consummation to be hoped for from a perfect success of the Alliance and kindred societies. "If ever," he writes, "the civilised world finds a moral and religious philosophy answering to its aspirations after truth, absolute justice, and love, this philosophy will proceed from such a society as this. And equally, if the grand idea of the fraternity and solidarity of the human race takes root and flourishes, that will be from the powerful action of our belief in a Supreme Being, and our faith in the infinite progress which every human being is bound to fulfil." An inspiring thought to noble minds, and inspiring in its way even to the flippant, for "The Brotherhood of Man," proclaimed by Colonel Olcott as one of the objects of the Theosophical Society, seems to have inspired *Truth* with despair. "At last, after an unusually long and boisterous flourish of Theosophic trumpets, it came." It was simply this, "The Brotherhood of Man!" "Imagine my despair! All that way in evening dress, and no tea, to hear about the 'Brotherhood of Man!'" So it seems that not to all minds is the advent of the Millennium a thing to be desired. *Truth* seemed to think he would go to Farrar or Spurgeon, and get them to direct his vagrant steps. "And no tea!" Dear me! Even the Brotherhood of Man might have been washed down by what proprietors of public halls are pleased to call "tea."

This, of course, has its own element of not inappropriate cap and bells, and grin and horse collar about it. But to many of us, who do not approach the subject from

the point of view of the writer in *Truth*, the brotherhood of the human race seems an aim worth striving after. We remember that Christ thought so, and that He testified to the reality of His opinions in His life and by His death. We believe that His followers have been only too successful in substituting for this great principle of Christ's teaching a number of little dogmas and doctrines which have obscured it, and which are none of His, no part of His system, no integral portion of the faith which bears His name. Eighteen centuries of corruption have defaced the Christian faith till its own Founder would hardly recognise it. Even my critic of "Tiresome and Tea-less Theosophy" confesses as much as that. "I went in" (to the Theosophical meeting) "with a feeling that a good deal of the old forms of Christianity, and most of the current pulpit-teaching were worn out." The introduction into a fresh country of that strange form of Christianity which missionaries have thought suitable for the purpose has too often been attended by conspicuous deterioration, moral and often physical too. And where this has not been evident on the surface, the form of religion which has been presented to the Hindû mind, for example, has not been one that has proved in any way attractive, nor one that a Christian should contemplate with any signs of satisfaction. And yet, once more, if we turn and view the "signs following," on which our modern Christianity is to depend for attestation of its merit as a Divine religion, we do not find our millennial dream of human brotherhood and undisturbed peace one at all in process of realisation. "Not peace, but a sword," in very truth. A struggle for wealth regardless of morality, for supremacy without thought of justice. I don't see what Farrar and Spurgeon (odd conjunction of my tea-less critic's) have to teach me in the face of this. They have bemazed themselves with theological inventions, and approach near to their Master only in proportion as they discard them. If I wanted to learn, I should go neither to Westminster Abbey, nor to Spurgeon's Tabernacle, but I should betake myself across a distant desert to a solitary fortress, which holds (I trust in safety) a man who has brushed away for himself the rubbish that hides the truth revealed by Christ, and whose life has been one long self-sacrificing struggle for the principle his Master taught. I should ask General Gordon what he thinks of it all, and I should have no fear that I should elicit a sneer at human brotherhood, or a rebuke of any efforts to realise that glorious dream.

I have received from Mr. S. C. Hall an early copy of his "Use of Spiritualism,"* which I am very glad to find he has enlarged and placed at the service of the public. It is still cast in the form of a letter to a clergyman, and was printed for private circulation first in 1863; then, with additions, in 1871; and again in 1876. It is now published, much altered in character, but with all essential features retained. Mr. S. C. Hall emphasises the permanence of his belief in Spiritualism. "I have as entire a conviction of its truth as I had thirty years ago." Mr. Hall is a Christian Spiritualist too, of the good old type, an admirer and follower of the simple religion of Christ, rather than of the modern theologies of which I have written uncomplimentary words. He has

* E. W. Allen, and may be obtained direct from the Psychological Press. Price 2s. and 1s.

a simple faith, and he holds it hard. His Spiritualism is a support and confirmation of his faith as a Christian; and he regards with jealous eye the mystery in which he believes modern research has a tendency to enwrap what to him is plain and simple. I am not about to discuss the question whether all is so plain as some of us think, nor to argue out points of difficulty which some of us prefer to leave for solution to a time when our horizon is more extended, and our eye better able to see into what is now dark and perplexing. Mr. Hall's letter is an outspoken and eloquent vindication of his faith in communion with his departed friends; eloquent with the force of a conviction that knows no doubt. I have frequently urged its publication, for I know nothing more suitable for the comforting of minds beset with much doubt as to the lawfulness and expediency of meddling with a subject respecting the reality of which, as an existent fact, they have already convinced themselves. The fear of the devil is upon such inquiring souls. They need not argument only, not logic merely, not ridicule at all. But they want just what Mr. Hall gives them in his letter, the assurance of a deeply religious mind that has passed through the same difficulties of belief, and has found faith not only unharmed, but broadened and deepened by what has been learned. To such a class of mind, and not to it alone, Mr. Hall's letter will come with much acceptance.

Mr. S. C. Hall declares his purpose thus; while at the same time he gives utterance to some fears which I would hope are not so well-grounded as his faith. The latter is founded on knowledge, and is impregnable. The former are the products, vague and formless, of apprehension. The positive is bright, the negative gloomy. Let Mr. Hall be of good cheer: the truth will prevail, and he will have the satisfaction of having conduced to its victory.

My belief in Spiritualism has undergone no change. I have as entire a conviction of its truth as I had thirty years ago. But I have less joy in it now than I had then. It is, at this time, not only enveloped in mystery, not only confused, and conflicting, and contradictory, but many of its public professors subject it to the vilest influences, while some "spiritual" publications uphold frightfully evil doctrines, taught to them, as they say—and probably say truly—by SPIRITS who have lived in earth-life.

Spiritualism is none the less a fact—a solemn, impressive, and instructive fact. I attribute the decadence in spirit, while the number of "believers" is largely increasing, to this: Those who might guide it, and ought to guide it, keep aloof from it, and leave the workers for its propagation to their own—often wicked—devices. They are not encountered—or are insufficiently encountered, by the good and able men who are advocates of the Spiritualism that upholds the cause of God and promotes the welfare and happiness of man. There are comparatively few ministers of the Gospel who "take up" the cause; few who inquire, and the few who do, lack the courage to avow belief. Yet Spiritualism progresses, and will progress. There are now millions where, thirty years ago, there were scores. To "stop" it is impossible: as easy would it be to stay the inflow of Ocean by a wall of shingles. Our pastors and teachers leave the mighty power for good—or for evil—in the hands of those who will use, to abuse, it—who do use, and do abuse, it.

The purpose of this "Letter" is, first, to prove that Spiritualism is reasonably, rationally, and Scripturally TRUE; and next, that it is intended to be, and may be, a holy safeguard—a "whole armour"—a source of incalculable happiness, a powerful means of strengthening and disseminating the teachings of the New Testament—that is to say, Christianity.

I have received the following, which speaks for itself. The lady who writes is well-known to Spiritualists.

SIR,—Your interesting note in "LIGHT" of July 26th, on the psychical aura visible at séances, induces me to offer you somewhat of my own experience on this head.

I can not only thoroughly endorse your remarks on the subject, but I can add to them that which may interest you.

With rare exceptions, all my sittings for years past have been with one lady friend only, in my private room, and on

those occasions the masses of luminous ether that we see floating around us are marvellous.

But what I wish especially to draw your attention to is that this luminous ether changes in colouring and form of luminosity, according to the spirit about to manifest; so that by long experience we know by the appearance of it *who* is present with us, for some minutes before the actual presence is *materially* made known to us.

These luminous ethers appear in white cloud-like masses, shading into blue, or red, or purple, and interspersed with large floating lights, or a thousand little sparks, or throwing out a warm glow, according to the spirit preparing to manifest.

We watch intently this wonderful preparation, and as this luminous ether closes around us, so surely does that spirit manifest, the preparation of whose specific aura we have been watching.

Should you wish to make use of this communication, and have sufficient trust in the name of "Lily" to do so, you have my full permission.—I beg to remain, sir, faithfully yours,
July 30th. "LILY."

I clip from *Knowledge* the following choice specimen of scientific bigotry and intolerance, worthy of that "woe" denounced of old on the hypocrites who shut up the Kingdom of Heaven [of knowledge] against men; "Woe unto you, Scribes and Pharisees, hypocrites: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Bringing it to Book is an advertisement of a Mr. Eglinton, a (so-called) "Medium," which we decline to forward or further by taking any more notice of it. Professor Ray Lankester and Dr. Carpenter would be the fittest people to deal with this person in the outset, as Mr. Flowers, at Bow-street, would be at a subsequent stage of the proceedings.

Now this little pamphlet contains within a score pages, a block of evidence of the first order, as "plainly worded, exactly described," as even Mr. Proctor's *Knowledge* boasts to be, unimpeachably authenticated, too, by the names of the gentlemen who observed what they have recorded. This evidence establishes as a scientific fact what Mr. Proctor thus dismisses with the air of an Inquisitor dealing with heresy. He is more dogmatic than a mediæval priest. But the priest was at least in harmony with his age: the method adopted by Mr. Proctor, on the contrary, is one singularly and even ludicrously unadapted to the tone of modern thought. In this matter Mr. Proctor is as foolish as he was careless and slovenly in his statements respecting this journal; for which, by the way, I do not find that he has had the straightforward honesty to make any apology.

At the present moment of writing, in the midst of the most pressing engagements that leave no time nor place for thought of other things, I can but advise my readers of the appearance of Mr. Oxley's long-promised book on Egypt.* That country, with which we are becoming more and more familiarised by passing events, occupies to the student of the occult, a fascinating field of research. Mr. Oxley has endeavoured to bring into relief a view of "the wisdom of the Egyptians" that most travellers have neglected. The psychology of Egyptian religion and philosophy is here treated by one who is qualified to deal with these subjects. The book is freely illustrated, is comprised within some 300 well-printed pages, and should command many readers. I hope to have opportunity of dealing with it more fully hereafter.

"M.A. (OXON.)"

The Pacific Leader.—We have just received a copy of No. 9, Vol. I., of this weekly paper, "devoted to the principles, teachings, and furtherance of the Spiritual Philosophy." Among its contents are a discourse by Mrs. Richmond, an appreciative notice of Zöllner's "Transcendental Physics," and a notice, extracted from "LIGHT," of Mrs. Richmond's lecture-work in England. By it we also learn that Gerald Massey was, in June, lecturing in San Francisco, previous to taking his passage to Australia.

* "Egypt, and the Wonders of the Land of the Pharaohs." By W. Oxley, Trübner and Co., 1884; and may be obtained direct from the Manager of the Psychological Press, 4, Ave Maria-lane, E.C. Price 6s. 6d.

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.]

Mr. Arthur Lillie on the Kiddle Incident.

To the Editor of "LIGHT."

SIR,—Mr. Arthur Lillie, in his letter in the current number of your paper, says: "It seems to have escaped the notice of your correspondent that there are two Kiddle 'explanations,' differing radically." As one of your correspondents on this subject, allow me to say that the difference between Mr. Subba Row's account and that of Koot Hoomi did not escape my notice, but was, on the contrary, nearly the first thing that attracted it. I duly considered, and deliberately omitted all reference to it. I will explain why.

But first, let me observe that Mr. Lillie has read into Mr. Subba Row's statement an allegation that it does not contain. He speaks of "the alleged fact that there is in existence a document capable of being transmitted from Tibet to Madras, and of being read and understood there." That would indeed be inconsistent with Koot Hoomi's statement that the sentences omitted from the transcript were "blurred beyond hope of recognition by any one but their original evolver."* But no such fact as that denoted by the words I have underlined has been alleged. Nor is it implied. I may see a document in such a state as to make it evident that a transcript from it by anyone but the author must have been extremely imperfect, without knowing *what* the omitted or blurred sentences were. Or again, having heard from the author what they were, I may be able *then* to identify them in the document, whereas without such assistance I should not be able to do so. In either case, Mr. Subba Row might consider himself justified in saying that he "knew from inspection" that the explanation which he had heard, and which he put forward in the *Theosophist*, was true.

But there is a real difference or discrepancy in the two accounts, no doubt. Mr. Subba Row lays the fault on the chela, whereas Koot Hoomi takes it upon himself, his reason for doing so forming, in fact, the very gist of his explanation. The latter imperatively requires that the fault should be his, since it refers entirely to the alleged relative vivacity in *his* consciousness of words remembered and quoted, and of a more faintly represented context. The failure of the "clumsy chela" statement, made by Mr. Subba Row and General Morgan, to agree with the explanation of their master, struck me at once. But what does the inconsistency amount to? Merely to an inaccuracy on the part of Mr. Subba Row and General Morgan; a very serious inaccuracy certainly, but which cannot invalidate the authoritative explanation. That is to say, if we have two statements inconsistent with each other, one ascribed to the person who, on the hypothesis, knows all about it, and the other from somebody who, at best, can only have heard the facts from the first, we are bound to take the statement of the original authority, and to put the other aside. That is why I would have nothing to do with the point now made by Mr. Lillie. But there is another reason. Mr. Sinnett tells us that the explanation he has now published—Koot Hoomi's—was in his possession *before* Mr. Subba Row made his statement in the December number of the *Theosophist*. That is obviously fatal to the suggestion that the *former* was an after-thought, an improvement on Mr. Subba Row's. Mr. Lillie can, therefore, make nothing of a discrepancy which rather indicates the absence of pre-concert, and is, so far, a note of good faith.

There is nothing that a lawyer learns to dread more than the introduction of a weak argument into a strong case. I believe that I made out a very strong case—a case which I must regard as unanswerable till it is answered—in the critical considerations urged in your paper of July 26th. But how little uniformity of opinion is to be expected, even among minds most free from prejudice or decided bias, is apparent from my private correspondence on this subject. Selecting two communications from friends, each of whom combines a high faculty of clear and calm judgment with much experience in weighing evidence, I find that whereas one regards my reasoning on this question as "absolutely conclusive," the other is "not much impressed" by it. Heaven help us to right conclusions! Upon most questions of evidence the judgment of either of these men would outweigh, in my estimation, a mass of ordinary opinion.

As to the main part of Mr. Lillie's reply to the President of the London Lodge of the Theosophical Society, it seems to me so able and pointed, that as I do not agree with his conclusion, I hope his letter will not be left unanswered.

C. C. M.

Mr. A. Lillie's Delusions.

To the Editor of "LIGHT."

SIR,—I write to rectify the many *mistakes*—if they are, indeed, only "mistakes"—in Mr. Lillie's last letter that appeared in "LIGHT" of August 2nd, in answer to the "Observations" on his pamphlet by the President of the London Lodge.

*Unless, indeed, some audacious mind should hazard the conjecture that the literary Koot Hoomi and Mr. Subba Row are one and the same

1. This letter, in which the author of "Buddha and Early Buddhism" proposed to "consider briefly some of the notable omissions made in the 'Observations,'" begins with two most notable assertions concerning myself which are *entirely false*, and which the author had not the slightest right to make. He says:—

"For fourteen years (1860 to 1874) Madame Blavatsky was an avowed Spiritualist, controlled by a spirit called 'John King' . . . she attended many sances, &c." With the exception that I attended many *sances*—but this would hardly prove any one to be a Spiritualist—all these assertions are *entirely false*. I say the word and underline it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate "spirits" pure and simple, and to kill—if *they can*, which is rather doubtful—belief in the wisdom, if not in the very existence, of our revered masters.

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognise in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right, once for all, on the subject. As that period of my life (1873-1879) in America, with all its spiritual transactions, will be given very soon in a new book called "Madame Blavatsky," published by friends, and one which I trust will settle, once and for ever, the many wild and unfounded stories told of me, I will briefly state only the following:—

The unwarranted assumption mentioned above is very loosely based on one single document, namely, Colonel Olcott's "People from the Other World." As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my "powers" at that time. He wrote what he then thought the whole truth, honestly and sincerely; and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of the Theosophical Society in 1875, that he learned the *whole truth*. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed "mediumship." But even then, when writing of me in his book, he states distinctly the following:—

"Her mediumship is *totally different* from that of any other person I ever met, for *instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding.*"

Strange "mediumship," one that resembled in no way any that even Colonel Olcott—a Spiritualist of thirty years' standing—had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled by, *it is I who control* the so-called spirits, he is yet *made to say* by Mr. Lillie, who refers the public to Colonel Olcott's book, that it is *I who was controlled!* Is this a mis-statement and a *misquotation*, I ask, or is it not?

Again, it is stated by Mr. Lillie that I conversed with this "spirit" (John King) during fourteen years, "constantly in India and elsewhere." To begin with, I here assert that I had never heard the name of "John King" before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fethah, that some of them had met about the house and my rooms, was that of a "John King." I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that "John King" since 1860; for it was the form of an Eastern adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co. believe the statement or not, I care very little, as Colonel Olcott and other friends *know* it now to be the true one. I have *known* and *conversed* with many a "John King" in my life—a generic name for more than one spook—but thank heaven, I was never yet "controlled" by one! My mediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the "spirits" of the *Kama-loka* to approach—let alone to control me *now*. Surely it is Mr. Arthur Lillie who must be "controlled" by someone to make untruthful statements, which can be so easily refuted as this one.

2. Mr. Lillie asks for "information about the seven years' initiation of Madame Blavatsky." The humble individual of this name has never heard of an initiation lasting seven years. Perhaps the word "initiation"—with that *accuracy* in the explanation of esoteric terms that so pre-eminently characterises the author of "Buddha and Early Buddhism"—may be intended for "instruction"? If so, then I should be quite justified in first asking Mr. Lillie what right he has to cross-examine me? But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of *exoteric*—let alone *esoteric*—Buddhism. What he pretends to know about Lamaism he has picked up from the hazy information of travellers, who, having forced themselves into the *borderland* of Tibet, pretend on that account to know all that is *within* the country closed for centuries to the average traveller. Even Csömö de Korös knew

very little of the *red gnelukpas* and Esoteric Lamaism, except what he was permitted to know; for he never went beyond Zanskar, and the lamasery of Phag-dal—erroneously spelt by those who pretend to know all about Tibet, *Pugdal*, which is incorrect, just because there are no meaningless names in Tibet, as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as in Great Tibet, and that these combined periods form more than seven years. Yet, I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tda-shoo Hlum-territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and than he can ever hope to visit.

Mr. Lillie had no right to expect more "ample details" in Mr. Finch's pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as that person permits him. My friends and those whom I respect, and for whose opinion I care, have ample evidence—from my family for one—that I have been in Tibet, and this is all I care for. As to "the name, perhaps, of three or four . . . English (rather Anglo-Indian) officials, who could certify" to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagor to Darjeeling, instead of proceeding to it direct, I left the train half way, was met by friends with a conveyance, and passed with them into the territory of Sikkhim, where I found my Master and Mahatma, Koot Hoomi. Thence five miles across the old borderland of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the deputy-commissioner. It notified me in the politest of terms that, having heard of my intention of going over to Tibet, the Government could not allow me to proceed there before I had received permission to that effect from Simla; nor could it accept the responsibility of my safety, "The Rajah of Sikkhim being very averse to allow travellers on his territory, &c."

This I would call shutting the stable-door when the steed is stolen. Nor had the very "trustworthy" official even heard that a month before Mr. Sinnett had kindly procured for me permission from the Foreign Office of Simla to go to Tibet whenever I pleased, though I had not availed myself of this permission since I went to Sikkhim but for a few days, and no further than the old Tibetan borderland. The question is not whether the Anglo-Indian Government will, or will not, grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure, any day. I invite Mr. Lillie to try the same. He may, at the same time, study with profit geography, and ascertain that there are other routes that lead into Tibet besides *via* "English officials." He tries his best to make me out, in plain words, a liar. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism, or our "Byang Tsiübs."

I will surely never lose my time in showing that his accusations against one whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahatma's letters is the reverse of his. He can "suppose" that the authorities by him cited knew more about Tibet than our masters; others think they do not; and the thousand and one blunders of his "Buddha and Early Buddhism" shew us what these authorities are worth when trusted literally. As to his trying to insinuate that there is no Mahatma Koot Hoomi at all, the idea alone is absurd. He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that Master so far back as 1870. Perchance, a forgery, also? As to my having been in Tibet, at Mahatma Koot Hoomi's house, I have better proof in store—when I believe it needed—than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

If the teachings of Mr. Sinnett's "Esoteric Buddhism" are considered atheistic, then I am an atheist too. And yet, I would not deny what I wrote in "Isis" as quoted by Mr. Finch. If Mr. Lillie knows no difference between an anthropomorphic, extra-cosmic god, and the Divine essence of the Adwaites and other Esoterists, then I must only lose a little more of my respect for the R.A.S., with which he claims membership; and it may justify the more our assertions that there is more knowledge in "Babu (?) Subba Row's" solitary head than in dozens of heads of "Orientalists" about London, we know of. The same with regard to the Master's name. If Mr. Lillie tells us that "Koot Hoomi" is not a Tibetan name, we answer that we never claimed it to be one. Every one knows that the Master is a Punjabi whose family was settled for years in Kashmir. But if he tells us that an "expert at the British Museum ransacked the Tibetan dictionary for the words 'Koot' and 'Hoomi,'" and found no such words, then I say, "buy a better dictionary" or "replace the expert by a more expert one." Let Mr. Lillie try the glossaries of the Moravian Brothers, and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist.

Indeed, before this controversy is settled, he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr. Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: "I was at Mentana during the battle in October, 1867, and left Italy in November of the same year for India." Whether I was sent there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his other ways of dealing with his opponents.

As Mr. Lillie's other sarcasms touch me very little—for I know their value—I may let them pass without any further notice. Some persons have an extraordinary clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance; Mr. Lillie could not answer the criticisms made on his "Buddha and Early Buddhism" in the *Theosophist*, nor has he ever attempted to do so. But he applied himself instead to collect every vile rumour and idle gossip about me, its editor, and allying himself with some of our enemies he sailed out with his very weak pamphlet, in which he unveiled really no one but himself. Why does he not shew, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist; shewing, first of all, that he is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He does nothing of the kind, however; not a word, not a mention of the scourging criticism that he is unable to refute. Instead of that, we find the offended author trying to throw ridicule on his reviewers, so as to lessen probably the value of what they have to say of his own book. This is a clever, very clever strategy. Whether it is an honourable one remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in the *Theosophist* for his second, but if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanscritists as Mr. R. T. H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

H. P. BLAVATSKY.

August 3rd, 1884.

The "Christian" and Spiritualism. I

To the Editor of "LIGHT."

SIR,—The publisher of my little book, "The Use of Spiritualism," has received from the publisher of a newspaper called the *Christian*, a postcard containing the following passage in reply to an order for the insertion of an advertisement:—

"We have tried to purchase a copy, but are informed it is not yet out." (It is out to-day.)

"Before inserting, we should require to see the nature of the book, as, if an advocacy of Spiritualism, we could not advertise. If an *exposure*" (the italics are not mine) "we should be happy to do so."

I hope I am more a Christian than is the publisher of that newspaper. If by any chance he reads my book, I believe he will think so.

He has "answered the matter before he heareth it." That is all!

S. C. HALL.

August 4th.

Clairvoyance.

To the Editor of "LIGHT."

DEAR SIR,—The following is, I think, an interesting instance of clairvoyance. It comes to me from one who, some years ago, was known to not a few of your readers as Miss Alice Dixon, now the wife of Dr. Augustus Le Plongen, the explorer of the remains of an extinct civilised race in Central America:—

"We are here in Brooklyn preparing for the press the results of the doctor's—not forgetting my own—explorations in Yucatan. I have something to tell you which will interest you.

"We made a call yesterday evening upon a lady friend, and found her quite ill. She asked the doctor to magnetise her, which he did for nearly an hour, when she felt completely restored.

"The lady has the clairvoyant faculty. She said that while being magnetised she saw two spirits by me. But I will use her own words:—'One is a young man of nineteen or twenty, with brown eyes and hair like yours; there was a family resemblance between him and you; his forehead broad and beautiful, his hair put back; his collar was upright and narrow, his coat buttoned to the chin. He watched with interest Dr. Le Plongen as he magnetised me. He seemed to me just as real as you do. He looked happy, and in an atmosphere of perfect peace. He showed me the date, 1858. The other spirit was elderly, with iron grey whiskers, worn English fashion; he put his hand on the younger one's shoulder and said, "Robert."

"I said that I had a cousin of that name, who departed

this life in London when I was quite a little girl; that I was very fond of him, and remembered him as a beautiful musician; he used to please me and other children by playing such tunes on the piano as we liked. My favourite was one that he named 'The King of the Cannibal Isles.' I was staying at an uncle's, and Robert was there. The servant coming to take me to bed in the evening, I asked him for my tune once more, and he played. As I left the room, he kissed his hand and said, 'Ta! ta!' That was the last time I saw him. The clairvoyant said, 'How curious! I was going to ask you if he had travelled among black people, for he held towards me a little dark figure, such as we see Fijis represented.'

"Please tell me the year of dear Robert's death. The idea of a visit from him is very pleasant to me, and I am sure you would like to hear of it."

ALICE D. LE PLONGEN.

"204, Washington-street, Brooklyn.

"July 14th, 1884."

As I have answered my niece, my dear son Robert departed this life, 1858, within two months of the completion of his twentieth year. The clairvoyant's description of the spirit applies exactly to him at that time. That of the elder applies to his Uncle Thomas, deceased now ten years, who was very fond of him, and of his little niece, Alice.

J. D.

8, Great Ormond-street.

OBSERVATIONS ON MATERIALISATION.

The following is from a report in the *Pacific Leader*, of Mr. W. S. Reynolds' opening address before the Society of Progressive Spiritualists, in Washington Hall, San Francisco, June 5th, 1884:—

"Experience has taught us that mediums are instruments of various classes of spirits, whose knowledge of the laws of the control which they can exercise upon mediums is more or less limited, and that their knowledge of spirits of spheres higher than their own is imperfect. The knowledge they have of the conditions necessary for their manifestations in the sphere of mediums is, like our own, partly experimental; but it is better than our own; we should therefore, on our side, if we wish for effective manifestations, not attempt to hedge mediums about with conditions which do not help the spirits in their work.

"Mediums whose doors are open to investigators are subject to the intrusion of those who impose adverse conditions. They ought to be more protected than they are, by experienced Spiritualists, from the deteriorating action of such intruders, and from the approach and contact of the mentally debased. The spirits associated with these shew themselves to be of their own kind, perhaps more debased, and are ready to rush in and control mediums to the detriment of the cause. It is quite possible that such debased intruders—favoured, perhaps, by some transient bad condition of the medium—impart into the medium's sphere the very conditions which enable debased spirits to get control.

"Hence has arisen some, and one knows not how much, of the spirit-grasping business. Nearly all mediums for materialisation have suffered from this grasping of forms materialised through them. The spirit, in one of these forms, has to yield their material elements of the form back to the medium from whom they have been taken. The restoration of these elements to the medium's organs must be a process requiring tranquillity. To suddenly interrupt this by discordance and a violent grasping of the form, must produce a terrible shock to the medium's system, and it is surprising that such shocks have not been fatal.

"My own best observations of form-materialisation have been made at home through the mediumship of my wife.

"My first experience was in a semi-darkened room, bare of everything except the chairs on which we sat. We had every confidence in our spirit-guides. Seating myself by the medium, I took her hands in mine. She soon became entranced. Presently I noticed phosphorescent clouds radiating from her entire body to about three feet: in these clouds floated countless par-

ticles, like motes in sunbeams, of various colours. Through the medium, the spirit said that these particles, and others too minute to be visible to me, were being drawn from the medium for the formation of another body. The nebulous radiation became focalised with a beautiful female head, with flowing hair, and then a full form was rapidly developed, somewhat of the appearance of the medium. Knowing that we were in safe hands, I trustingly waited.

"The materialised spirit holding out her hands, I rose and took them in mine; she said she was using the medium's body and mind by a process which it was impossible to express clearly to me. At my request, she changed the material and texture of her drapery, which she did with the rapidity of thought. Finally, told me to note her dematerialisation. Taking position close to the medium, the latter's clothing in contact with the materialised form seemed to dematerialise simultaneously with that of the spirit-form, this being then gradually absorbed into the medium. The last words I heard were, 'Are you satisfied now?'

"Language is powerless to express the sacredness of my emotions then. The medium did not return to her normal state and consciousness for several hours; until she had done so, I remained quietly by her side."

THE SCIENTIFIC ATTITUDE.

The Spiritual Offering comments upon the attitude of materialist scientists towards those of their compeers who have investigated Spiritualism, and have come to affirmative conclusions thereupon. It says: "If these men—with attainments equal to their own—were merely of the ignorant public, their attitude could not be more indecorous." They seem to hold to the assumption that "spirits" belong to effete superstition, and that there is nothing in that to be scientifically investigated. When Slade was in Germany, M. Aksakof invited the eminent scientist, Virschow, to witness the psychic facts occurring through his mediumship, but he declined, except upon the preliminary condition that he should be bound hand and foot. It was this Herr Virschow who once said in a scientific discourse, "The knowledge upon which I pride myself is the knowledge of how much I have to learn: whenever I enter upon a new domain of inquiry I say to myself, 'Now, have I to begin to learn?'"

Pity it is that he and his compeers in science cannot carry this humility across the boundary separating matter from spirit. Unable to dispute the phenomena of life and consciousness, they persuade themselves into being able to trace them back—mentally inverting the processes of evolution—to protoplasm!

They remind one of Sir David Brewster, who was induced by Lord Brougham to witness some manifestations through D. D. Home. When a large dining-table rose, untouched, level from the floor, Sir David said: "It seemed to rise, but spirit is the last thing I'll give in to!"

ANSWERS TO CORRESPONDENTS.

W. HARDY.—Thanks for letter and enclosure.

BOOKS RECEIVED.—"The Use of Spiritualism," by S. C. Hall.

J. D.—We are much indebted to you for your kind help. "Clairvoyance" will appear next week.

S. J. D.—MSS. such as you sent are very useful. We bespeak a continuance of your kind offices, if you please.

E. P. WELLS.—The announcement is made as desired. The article is, as you will see, crowded out. It shall, however, appear shortly.

CROWDED OUT THIS WEEK.—*Spiritualism in Vacation*, by Morell Theobald; *The Hermetic Society*; *A Spirit Medium of 1853*; *Letters from M. B., D. Younger, Clara Campbell*.

FIDELIS.—Your letter is too much of the nature of an advertisement to be suitable for our Correspondence Columns. It can, however, be inserted as an advertisement at the usual rate.

MADACH ALADAR.—We will shortly give the information you seek. Little interest in camp meetings is taken in this country, the climate being too uncertain for such a form of gathering.

J. E. J.—Thanks. We wish every one of our readers would favour us as you have done, and send us clippings from newspapers having reference to Spiritualism. We shall use yours next week.

VERITAS.—In the Correspondence on Theosophy it is a rule from which we cannot depart that the name of the correspondent must be attached to any communication. Do you authorise us to publish your name? Otherwise, we fear we must reject a very able letter. Please inform us at once.

All communications to be addressed to:—

THE EDITOR OF "LIGHT"

4, AVE MARIA LANE,
LONDON, E.C.

TO CONTRIBUTORS.

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

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

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, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, AUGUST 9TH, 1884.

THE THEOSOPHICAL SOCIETY AND MR. C. C. MASSEY.

The following paragraph and the letter in reply thereto, appeared in the *Western Morning News* of recent dates. They speak for themselves, so nothing need be added here.

There is a serious quarrel in the narrow ranks of the Theosophists, and Mr. C. C. Massey has resigned his Fellowship in the London lodge. It is all about a miracle. Koot Hoomi, one of the Masters in Tibet who have power to send their astral bodies carcering through space and of telegraphing without wires to their disciples from one end of the earth to the other, recently sent a message which was a grand philosophical disquisition, quoting Plato and using many high-sounding words. Here was a wonder. The age of miracles had returned. Faithful souls read and believed. But it came out afterwards that Koot Hoomi's telegraphed oration, which cost nothing for despatch or delivery, was a mutilated edition of a speech which had been made by a Mr. Kiddle, no Theosophist, in New York. Koot Hoomi had taken the trouble to send all the way from Tibet what was already to be had in American newspapers. When explanations were asked the replies made were shadowy and unreal. Koot Hoomi, the adept, had been tired. He had not properly impressed the *chela* or student. The *chela* had got hold of the wrong thoughts, and Koot Hoomi had omitted to read what the *chela* had written. Mr. C. C. Massey has indignantly thrown up Theosophy. He no longer believes in Koot Hoomi. He has surrendered Esoteric Buddhism, and is coming back to common-sense. It really seems as though the New Religion were as little likely to gain full acceptance as the old.

The Theosophical Society.—Sir,—Waiting yesterday at Barnstaple station for the Lynton coach, I thought I should like to see what the *Western Morning News* was saying about the franchise agitation. Opening the paper, the first thing my eye encountered was, not the names of the "mighty opposites" in the political arena, but a conspicuous reference to my own obscure personality. And that in connection with a subject, obscure also, no doubt, to the majority of readers, but so important in itself that perhaps you will let me say something about it, on the pretext of correcting an erroneous statement about myself. It is true that I have retired from the Theosophical Society, on account of what I believe to be a serious admixture of deception. But it is not the case, as is implied in your correspondent's remarks, that I have ceased to believe in the existence of "Adepts" (such as "Koot Hoomi"), i.e. of persons possessing a knowledge of nature and psychical powers, far in excess of anything our science has conceived, or would admit. So that I fear I am not "returning to" what your correspondent, speaking for the general public, calls "common-sense." That common-sense which measures truth and possibility by ordinary experience, has been not less a foe to the progress of science and discovery than ecclesiastical intolerance itself. Has it not had its hearty laugh in turn at the Antipodes, at the heliocentric theory, at meteorites, at steam locomotion, &c.? When "common-sense" is opposed to evidence, it is merely an ignorant presumption against positive experience. In the West we know little or nothing of psychical science; in the East it has been cultivated for thousands of years as the most important occupation of man. And its results, phenomena of

a natural, though occult order, are not only believed in by whole populations—that fact counts with our educated intelligence for less than I think it should—but have been observed and recorded by many witnesses, whose competence and veracity are unquestionable.

The Theosophical Society has obtained evidence of such things and of such persons, and of their connection with several of its own members. "The narrow ranks of the Theosophists" include men who ought to know the difference between good evidence and bad; men whose attainments in science, literature, and learning would be recognised if their names might be mentioned, by all the well-informed. The Theosophical Society does not believe in "miracles;" all these strange phenomena of which they have evidence being referable to laws and agencies not only recognised, but understood and utilised by "occult" fraternities in the East. They are jealously guarded secrets, and they seem to me, moreover, to be defended by what is far more effectual in repelling the inquisitive than any reticence could be—a fringe of charlatanism and humbug. All who have attempted to penetrate these mysteries have had that experience; and many have concluded, with the general public, that there is nothing beyond. I rather believe it to be of set purpose, and if it were a mere question of becoming a proficient in "Occultism," the student would do well to disregard all that. It is probably a trap for the shallow, the inconstant, and, above all, for the conceited. The clever saunterer in these mysterious paths, who might otherwise advance a little further than he is entitled to by character and will, has a fine opportunity put in his way. He discovers a "fraud," and eager to shew that he, forsooth, is not to be duped, he rushes into print, perhaps, and "exposes" it. He thus unwittingly serves his appointed purpose; dust is thrown in the eyes of the public, who are to be kept in ignorance, while the "exposer" gets his little meed of popular applause, and no more troubles the "occult world." "Common-sense" resumes its uninquiring sway, which is just what the guardians of the mysteries desired.

De te fabula narratur! my friends of the Theosophical Society may here say to me. But the last line of your London correspondent's paragraph, in which he speaks of "the new religion," gives me my answer. The Society has come before the world not only as students of "Occultism," but also as the exponents of a great system of spiritual truth. That concerns us all. If the methods by which this system is communicated are tainted by fraud, it cannot be unimportant to make that fact known. Whatever may be the case with the masters of occult science, religious teachers must be without reproach in this particular. "Esoteric Buddhism" is an attempt, and a very powerful one within a certain range of thought, to resolve religion into psychical development, according to successive principles or degrees, immanent in man and in all nature. And the system, of course, ought to be judged upon its own merits. But there are few minds so strictly philosophical as to be uninfluenced by pretensions to transcendental authority, and the true origin of the book is a matter about which no deception should be tolerated by any sincere mind. I thought that the Theosophical Society, in its justifiable assurance of the existence of adepts in occult science—"Mahatmas" they are called in India—had become too blind to evidences of duplicity in the things which were said and done in the names of these exalted personages. I have attempted a demonstration of this duplicity in the journal called "LIGHT," and thus, and by my resignation, to force attention to what cannot be safely overlooked. But in regard to the whole subject of what is called "Occultism" (including, by-the-by, the phenomena known as "Spiritualistic"), I have hopelessly departed from what your correspondent would recognise as common-sense. Indeed, to most of your readers much of this letter will seem highly nonsensical, and as it is also rather long, you may probably decline to publish it. But as the Theosophical Society is now so prominently before the public, I think your comment upon it, and upon myself in connection with it, calls for some more accurate information.—Yours truly,
C. C. MASSEY.

Lynton, July 29th.

Writing upon modern occult phenomena, Camille Flammarion, the well-known French astronomer, says:—"I do not hesitate to affirm my conviction, based on a personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumistic,' and others not yet explained by science to be impossible, is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional associations, to scientific observations—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in *imagining that the laws of nature are already known to us*, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the fact alluded to."

SHORT NOTICES.

FROM GRAVE TO GAY,* a volume of selections from the complete poems of H. Cholmondeley-Pennell. (London: Longmans.) Price 6s.

Mr. Pennell's reputation is so well known and appreciated that it needs but the announcement of a new volume from his pen to ensure almost enthusiastic reception. "From Grave to Gay" is a charmingly got up *edition de luxe* containing the *crème de la crème* of his published poems. It is a book which the reader can take up in all moods and be sure of finding something to suit the passing vein of thought.

The following fitly illustrates his method of treatment of the graver subjects of his muse.

AND AFTER?

What shall I write? O Father of Light, give me light—
Some light to perceive the aim and the end of life;
More light, thou Fountain, to see the close of the fight,
Love for hate, joy for sorrow, the rest after strife.

Not the "rest" of the schoolman—his heav'n—not that, I know—
No cloud-kissing, psalm-singing, passionless bliss,—
A living death in a dead-alive life—not so,
Better the throb and the passionate strain of this:

Better this pulsating span with its agony-sweat—
Hell's pain—than an age of such objectless ease:
For so were the struggle wasted—the victory won, a defeat—
And the war-blade forged for the sheath of eternal peace.

Is not a man as a sword, picked from the dust,
To be ground and polished and set to the Master's hand?
And tried in the furnace—for what? everlasting rust?—
Or for battle, swift battle, with wrong to the utmost end?

Is a life-long action to prelude a death-long sloth?
Is the race-horse trained like a star to rot in the stall?
Away with the cant-born lie—I hold it as truth,
Whatever, wherever, be Heav'n, it has work for all . . .

I thank Thee, O Father, Thou hearest! Thou givest me sight:
Weak sight—but a gleam, but a glimpse of the mighty plan;
My soul like a dawn-waken'd flow'r opens out to the light,
And thought blossoms forth in the destiny dream of man.

I see far back, thro' the years of the long ago,
A lifeless chaos, a God with a cloud-wrapp'd face:
Reach forward, my thought—look up, sweep the mists from thy brow—
Behold a cosmos, a Christ-lit glory in space!

Behold, as engrained with a pencil of light on the earth,
Brush'd thro' the sea's green, the blue of the sky,
The purpose eternal, creative, ruling their birth,
That shall *not* be changed, nor blotted out when they die,—

PROGRESS: A progress of all things under the sun,
To perfection: of things that have life, great and small;
An infinite progress of endless existence begun,
And man—man's soul and spirit and mind—before all.

Not thro' this orb alone, this glitt'ring atom in space,
But onwards thro' sphere over sphere, exhausting the uses of each,
Going from strength unto strength, up to the holiest place,
Where Heaven is in sight—the Heaven of heavens within reach.

Progress untold, unmeted by system and line,
Thro' centuries past and ages yet for to come—
"I have said, ye are Gods," the temples of Love divine—
Be strong, be loving, O Gods! progress to your home . . .

I see far back, thro' the mists of the long ago,
A pulseless, lifeless, loveless, chaos of slime—
Leap forward, my thought, with pinions strengthened anew,—
Behold the cosmos, the finished wonder of time—

The Phoenix of worlds! and she needs neither any sun,
Nor beauty of stars, nor the silver shining of night,
Nor splendour, nor glory, nor joys evermore begun—
For God-the-Life is her joy, God-the-Love is her light.

PHASES OF RELIGION. Familiar addresses on the form and expression of personal religion, proper to and desirable in various periods of life. * London: Wyman and Sons. Price 1s.

Mr. Miall, who is well-known personally to many of our readers, has, in this little volume, given a view of religious life at various periods which at once commends itself as strikingly pure, rational, and full of mature thought. The inner spiritual life, as here portrayed, is a thing much to be desired, and the way is so plainly pointed out that almost he who runs may read.

* May also be obtained direct on application to the Manager of the Psychological Press, 4, Ave Maria-lane, E.C.

EXPOSITORY THOUGHTS ON THE CREATION. By J. R. Smith. London: Eliot Stock.

This is an attempt to shew that the discord, or supposed discord, between God's Truth and Science, is really all a myth; and that the want of harmony between what is revealed respecting the creation, and what geology or any other science says in relation to it, is a creature of man's imagination. Without going into matters with which it is hardly the province of this journal to deal, we may say we believe this to be in a very large measure the true standpoint as regards the conflict between Theology and Modern Thought. Surely, however, the author is not in sober earnest in the suggested method of the evolution of man, described on pp. 61 and 62.

MUSINGS ON "THE OPENED DOOR
OR, "THE SECOND ADVENT,"

By "LILY."

I sat me down in my old arm-chair,
And pondered the blessing o'er
That had fed my soul with its beauty rare,
With its peace and joy, all beyond compare,
Since I passed through "the opened door."

And my thoughts flowed back to the olden time,
When all was despair and gloom;
No ray of light through the veil could shine,
To temper the doubts—like a lurking mine—
That I feared would my soul entomb.

Oh! then did my heart to Him outflow,
Who "ordereth all things well;"
Whose mercy and love, in continual flow,
Turned the gloom of night to the sun's bright glow,
All fears in my soul to quell;

Whose angel messengers cleared the way
By gradual steps and sure;
And led me the path to "the brighter day,"
Whose light is "the Son," clad in love's array,
With His army of spirits pure.

Once more sent down, on a mission high,
By His Father, the God of Love,
In His Second Advent we well descry
The answer to His poor children's cry,
Of "light, more light from above."

And lo! His messengers fill the air,
With the echo of news divine;
"There is room for all, in our mansions fair,
Then upwards and onwards, press ye there,
In our Father's halls to shine.

"For we are those who have gone before,
And have come to ye now again,
To shew ye we live, and that death is o'er,
'Tis only the way to the 'happier shore,'
To freedom from sorrow and pain.

"Then live ye now with a conscience clean,
That ye miss not the 'haven of rest';
For 'the Master' is with us, to gather ye in,
To the fold of His Father: Oh, aid Him to win
Each soul to His heavenly breast."

Aye! Such are the words of these angels of love,
And such is their mission to men;
Oh, welcome them, brothers and sisters, and prove
That the visit to earth, of these bright ones above,
Is not undertaken in vain.

July 22nd, 1884.

THE STUDY OF MAGNETISM.—At the Académie des Sciences Morales et Politiques, Nancy, a memoir was read last June by M. Liégeois, Professor of Jurisprudence, on "Magnetic Suggestion." He cited cases within his knowledge where suggestions made to persons in the magnetic sleep—that they shall do certain things at a certain time—have lain dormant in their minds until that time, and then revived, compelling action. Such facts, he contended, appeal to men of science to study magnetism and hypnotism, in order that their laws may be discovered and defined. In everything good and evil jostle each other, and it should be the mission of science to enable us to secure the predominance of the good over the evil.—*Revue Spirite*.

ON "CHARLATANS." †

From a Paper by M. JULES LIEGOIS, of Nancy :
From "Revue Spirite."

M. Charles Richet, in his "L'Homme et l'Intelligence," says: "Numerous works have been published since 1875 about Magnetism, and their authors, in all, without exception, have stated the conclusion that somnambulism is a fact no longer to be disputed." We say further that there is no living writer of any consideration who has a word to utter against this conclusion. Inveterate orthodox antagonists now feel themselves reduced to their single cry, that its public advocates are "charlatans." This is a cry sure to catch the superficial, for, unhappily, charlatanism is but too common in every department of work. The epithet has been most assiduously applied to the Danish magnetiser, M. Hansen—a man of remarkably honourable character—who, at his public lectures, is always careful to invite the younger members of his audience to take part in his experiments, and who with them exhibits phenomena which ought to interest all scientific men, such as catalepsy, hallucination, sensory illusion, &c. And charlatans do not, as he does, offer to instruct his critics in the method of making similar experiments for themselves. It was the "charlatanism" of M. Hansen, when he lectured at Breslau, that the director of the Physiological Institute there, M. Heidenheim, was to have unmasked, but he found himself face to face, not with charlatanism, but natural facts. He went to be a denouncer, and openly remained to be a student.

Similar magnanimity was publicly shewn at the lectures of another "charlatan," M. Donato, by Dr. Brémand; he subsequently went to a meeting of his society, the Société Biologique, and there declared that M. Donato produced on his public platform the same phenomena as the members of the Society did in their own lecture-room.

It was a preceding "charlatan," M. Lafontaine, to whom, and when lecturing on magnetism in Manchester, England, Dr. Braid, then a surgeon practising there, obtained an introduction. He recognised the reality of magnetism, and adopted half of it. He found that, dispensing with the vital force of the magnetiser, and causing a sensitive subject to gaze squintingly at some small object fixed above his eyes, a peculiar state of the brain was induced, in which there was an approach to the sleep of magnetism. He wrote a "Treatise on Nervous Sleep or Hypnotism," which has been made much of by a section of the orthodox. Dr. Braid calling himself a hypnotist is, of course, not a magnetist, and therefore not a "charlatan."

It is upon "charlatans" that for the last century has devolved the task of advocating and defending a truth of the highest order. It is at length coming to be generally acknowledged. Its progress would be much accelerated if such a reform of our institutions could be effected as would lead to the neutralisation of the retrogressive activities of our orthodox charlatans, and of their ill-instructed followers.

SPIRITUALISM IN HUNGARY.—Mr. A. R. Wallace's "Defence of Modern Spiritualism" has been translated into Hungarian by M. Madach Aladar. This is, we believe, the first book on Spiritualism that has appeared in that language, and as an introduction no better volume could have been chosen. M. Aladar is a member of the London Spiritual Alliance, and introduces himself as such on the title page of the book.

THE WORK OF A CORNISH NEWSPAPER FOR SPIRITUALISM.—An unobtrusive, yet very useful work for Spiritualism is being accomplished by the *Cornubian and Redruth Times*. There have appeared each week, with but rare exceptions, for a long time past, selected extracts from the periodical and standard literature of Spiritualism, a practice which cannot fail to familiarise the readers of the paper with its facts and philosophy. The editor is a Spiritualist and has the courage of his convictions.

TWO VIEWS OF SPIRITUALISTIC PHENOMENA.

The following paragraphs need no comment. Their juxtaposition is sufficient criticism. For the rest, the future will surely bring its revenge, as far as *Knowledge* is concerned:—*

The results lately obtained by Mr. Eglinton, at St. James's Hall, are simply astounding. Two clean slates are tied together with a morsel of pencil between them, and are held in such a manner that the Medium cannot touch the inside with any part of his person. Yet a sound of writing is soon heard, and on unfastening the slates they are found covered with writing within!—*Journal of Science*, August.

Bringing it to Book is an advertisement of a Mr. Eglinton, a (so-called) "medium," which we decline to forward or further by taking any more notice of it. Professor Ray Lankester and Dr. Carpenter would be the fittest people to deal with this person in the outset, as Mr. Flowers, at Bow-street, would be at a subsequent stage of the proceedings.—*Knowledge*, August 1st.

SPIRITUALISM AT DEVONPORT.

Last Sunday evening we had a very thin attendance. Nevertheless, the guides of Mr. Paynter highly appreciated the harmony prevailing, feeling strongly the glorious truth of the words of the Holy Jesus that, "Where two or three are met together in His name, His Spirit is ever with them." The invincible power of true sympathy did its beautiful work in an address, replete with instruction, upon the "Gifts of the Spirit," with their responsibilities. The "Invocation" preceding the address, and the concluding prayer before "Benediction," were indeed sublime, making us all feel we were surely in the presence of the Lord.

The president for the afternoon addresses assures me the guides of Miss Bond acquitted themselves nobly to a most attentive and, considering the beautiful weather, a large audience, who retired highly delighted with all they had heard. It appears to be the prevailing belief that this young lady will be a great help to the cause as a popular trance-speaker.

In the evening, as usual, the guides of our good Mr. Burt gave a powerful and most impressive discourse on the "Advantage of Obedience to the Commandments of God," founding the same upon the first verse of the first Psalm, "The Happiness of the Godly," "The Unhappiness of the Ungodly." Without trespassing further on your valued space, I will only say, the burning words of wise counsel and affectionate appeal from the "spirit-world," sank deeply into the hearts and souls of our brethren and sisters, who had the happiness to partake of the spiritual banquet.—PRESIDENT.

The following letter also appeared in the *Western Independent* of the 3rd ult.

SIR,—Seeing an advertisement in the public Press that "inspirational utterances" would be given from the "spirit world," by the guides of a Mr. Burt, I started for "Heydon's Rooms," in Devonport, arriving just before the service commenced, to find rather a sparse congregation of worshippers. Punctual to the time the opening hymn was sung—"The Unseen World," from the "Spiritual Lyre,"—after which a beautiful lesson from the 8th chapter of St. John was read in a manner which commanded the wrapt attention of the listeners; then came another hymn—the "Holy Spirits," from the same collection—followed by an "invocation," given under inspiration of the spirit controlling the "medium," after which a second lesson was read with even greater enthusiasm, being the last two chapters of the "Revelations;" next a hymn was sung—"Universal Prayer"—from the same book, commencing "Father of all, in every Age." This finished, the address of the evening was given under inspiration, the subject being "The Everlasting Gospel." Here, I must be allowed to digress for a moment to make confession. I went to this meeting with the pre-conceived idea that the claims of Spiritualists were altogether vain and pretentious. After attentively listening to the address, which lasted for more than half-an-hour, I left the room with my pre-conceived opinion considerably shaken, if not entirely swept out of my hitherto incredulous spirit. The pre-

* Since this was put in type we find our esteemed correspondent, "M.A. (Oxon.)" has called attention to the last paragraph. His "Note" on p. 322 should therefore be read in connection with these paragraphs.—[Ed. of "LIGHT."]

railing influence left upon my mind was this, that what I had just heard claiming to be an exposition of the true and everlasting Gospel of the Holy Jesus, the Redeemer of mankind, was in unison with reason and more in conformity with the teaching of the followers of our Blessed Lord, in the apostolic age. The beauty and purity of the spiritual philosophy with its stern and uncompromising morality, the wise counsel given to governors and governed alike, with an earnest and most affectionate appeal for the unqualified acceptance of the Christian doctrine of the Fatherhood of God and the brotherhood of man, came with a power and convincing energy which I feel assured must have deeply penetrated the hearts and minds of the hearers. Without trespassing upon your goodness further, I will not weary your readers more than to testify that a great and happy change came over my spirit as I wended my way homewards. It is impossible to help feeling how wrong, or, at least, how unwise it might be, to turn a deaf ear to that which may in truth be a spiritual warning to the accumulating mass of atheistical materialists on the one hand, and the thoughtless and careless *professing Christians* on the other, more especially in these days when the name of the beloved Master—even Jesus—is scornfully trampled under foot by the self-asserting monopolisers of all knowledge—the *really scientifically ignorant* men and women of our day, who, in their puny attainments, deem themselves the depository of almost all wisdom. To such who, like myself, were puffed up with pride and scepticism, I feel I cannot do better than ask them to go and hear for themselves the glad tidings of great joy, as I heard them.

Hoping very sincerely you will forgive my trespass upon your favour, I will, whilst thanking you for your courtesy and impartiality, conclude by saying, the beautiful and exhaustive address being ended, the president for the evening gave out the hymn "Shall we gather at the River," followed by the Doxology, the "Benediction" being then solemnly pronounced. This terminated a most instructive, profitable service, the reverence and devotion of which could scarcely be surpassed.

ALPHA.

"PUT yourself in his place" is a good maxim ; but it is hard to act up to it, and then it is so easy to sit in our own place, criticise and arraign our neighbours.—*Pacific Leader*.

"ARCANA OF NATURE UNVEILED" is the title of a book just brought out by Philip A. Emery, M.A., D.D., of Chicago. It claims to give a condensed statement of both sides of the universe—the material and the spiritual. Dr. Emery is an independent and original thinker.—*Dream Investigator*.

In transfiguration the controlling spirit causes the medium to take on, more or less, his or her own appearance. This may be done when the forces at the spirit's disposal are inadequate to effect materialisation. In these cases of transfiguration tests of identity are sometimes given.—*Pacific Leader*.

The *Religio-Philosophical Journal* of July 12th, contains an article by Mr. W. E. Coleman pointing out the wide dissonance between Theosophical theories and the Spiritual philosophy. He comes to the conclusion that "this complicated and ingenious system of philosophy given us as highest truth from omniscient sages is destitute of foundation, a figment of the imagination, and the offspring of a fertile fancy, of a few Oriental mystics."

MAGNETISM.—A young coloured girl in Jackson County, Georgia, when she is, by Mr. White, her employer, mesmerised for fits, passes into the somnambulant state, and in it sometimes describes absent persons. She has been visited by a physician from Atlanta. At his first visit, she, in the somnambulant sleep, told him that she knew him, and said what his name was. In answer to questions, she said she saw him the day before at Atlanta, and that he was playing on something like a little piano. The doctor said that at the time mentioned he was engaged with his type-writer, which is worked like a piano.—*Banner of Light*.

A DREAM.—S. S. Falkenburg writes:—"In 1879 I was living in Brown County, Indiana. One sultry evening in July I came in tired, and laid down for rest and coolness. While so lying my little boy Arthur called out 'Papa! Papa! Grandpa!' As I turned round I saw between me and the ceiling my father's face, as plainly as I had ever seen it in my life. I observed the time, ten minutes to seven, and observed to my wife that I thought my father must have something the matter with him. She called it a fancy, and soon after we went to bed. At ten o'clock Arthur woke me by saying that he had seen "Grandpa" again, and that he complained of the cold. We fell asleep again; then I dreamed of seeing a large coffin. I went fifty miles in the morning to Indianapolis, where my father lived, and found that my father had died quite suddenly at the time Arthur and I saw his face. To keep the body it had been placed in a cooler, which had frozen it. His coffin had to be very large, for his weight was 240lb.—*Dream Investigator*.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 320.)

2. Solid or Ponderable Forms.

This seems a suitable place to make reference to a case to which I have more than once alluded. The systematic materialisation of "Estelle" and "Franklin," in the house of Mr. Livermore through the mediumship of Kate Fox, is one of the most precise and satisfactory manifestations that the history of Spiritualism affords. Mr. Livermore has given the world full details of the various occurrences, and he is corroborated throughout by Dr. Gray. The late Benjamin Coleman took pains to master the facts by interviews with Mr. Livermore during a visit he paid to America, and by correspondence after his return to this country. It is impossible for me to attempt any analysis of the evidence, or to do more than make some brief extracts that are suited to my purpose. But I may direct the attention of those to whom the narrative is not familiar to a series of papers by Benjamin Coleman in the *Spiritual Magazine*,* also to a convenient summary in Dale Owen's "Debateable Land."† I may also add that I have noted the case in a review of Epes Sargent's works, which I contributed to the *Psychological Review*, March and April, 1882.

In order, however, to emphasise the care taken by Mr. Livermore, and consequently the value of his records, I append extracts of two letters from Mr. Livermore, and a confirmatory account of Dr. Gray's.‡

Respecting the conditions under which the sittings were held, Mr. Livermore writes to Mr. Coleman:—

"From the first I have kept a record, including the states of the atmosphere, direction of the wind, &c. My experiences and observations prove that the electric conditions, both of the atmosphere and of the persons receiving manifestations, are, if possible, more important and subtle than mental conditions. I find that a perfect manifestation can only be recorded under a combination of favourable conditions—mental, physical, and atmospheric. A north wind and clear sky are both desirable. . . . Our atmosphere, as you are aware, is ordinarily dry, while yours is charged with moisture, and I am satisfied it would, for that reason, be difficult, if not impossible, to obtain as perfect manifestations in London as in New York. . . . The combing of my hair elicits electric sparks in profusion in dry weather and I find no difficulty in lighting gas by applying the end of my finger to the burner after having excited the electricity in my system by friction of my feet upon the carpet. The medium's hands were always held."§

He also says elsewhere that calm-mindedness was essential, and that punctuality in keeping any appointment was very desirable. He thought, too, that contact between the hands should be maintained at the table. My next quotation gives an interesting account of the various ways in which the spirit-form appeared. This I shall have to consider when the time comes for discussing theories.

"You will notice that the spirit has appeared in a variety of ways. First, in the solid form, completely covered by the spiritual envelope or robe, with real hands, arms, &c. Second, stereoscopically projecting its semblance upon a spiritual cloud. Third, in the fine spiritual form, differing from either of the others. From careful observation, I am led to conclude that under certain combined atmospheric and mental conditions a spirit has power to crystallise a material form on itself; that out of the electric and other elements of the atmosphere, evanescent but for the time being, real and material forms and objects, tangible to human sense, can be produced; in fine, that spiritual

* September, 1861, p. 383; continued, p. 481; January, 1862, p. 21; February, p. 65; May, p. 193; June, p. 260; July, p. 331; also January, 1866, p. 34.

† Pp. 380-392 for "Estelle"; pp. 192-2 for "Franklin."

‡ See further, *Spiritual Magazine*, September, 1861, p. 482, for some remarks by Dr. Gray on the character of the Livermores, whom he had known for many years.

§ *Spiritual Magazine*, September, 1861, p. 394

forms and shapes can, by this process, be materialised into corresponding material forms and shapes." *

Lastly, I append Dr. Gray's letter to Mr. Coleman, fully corroborating Mr. Livermore from personal knowledge and observation :—

"He (Mr Livermore) took care during the whole interval of this reticence (for the sake of the firm of bankers to which he belonged) to have good vouchers of his authorship of the diary kept ready for use in case of his death. I can only reply to your latest request that I would write out my testimony in this case for publication, that Mr. L.'s statements are each one and all of them fully reliable. His recitals of the séances in which I participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw, with him, the philosopher Franklin in a living, tangible, physical form several times, and on as many different occasions. I also witnessed [other phenomena]. . . Those phenomena, including the apparitions of Dr. Franklin, have all been shewn to me, and also many others of like significance when Mr. L. was not present, and not in this country. Mr. L. is a good observer of spiritual phenomena, brave, clear, and quick-sighted, void of what is called superstition, perhaps even to a faulty extent; in good health of body and mind, and remarkably susceptible to human magnetism. Moreover, he knows that all forms of spirit communication are subject to interpolation for earth minds, and are of no other or greater weight than the truths they contain confer upon them. Miss Fox, the medium, departed herself with patient integrity of conduct, evidently doing all in her power, at all times, to promote a fair trial and just decision of each phenomenon as it occurred." †

"(Signed), "JOHN F. GRAY."

Such is the testimony for what I am about to give specimens of. I know none that could be deemed more complete in the literature of Spiritualism. Of the recognition of the features, dress, and figure of Benjamin Franklin by both observers, and of "Estelle" by him who must be admitted to be the best judge, there is no sort of doubt. Between the middle of 1861 and the first month of 1862, we have the following testimony from Mr. Livermore :—

I. Mr. L. writes (after describing a wonderfully beautiful head and face of "Estelle") : "About fifteen minutes afterwards, the light appeared in a corner, illuminating the centre of the room, and a female figure, in full proportions, stood before us, back towards us, with a veil, depending from the head to the feet, of silver gauze, which glittered and shone like diamonds when the light struck upon it. I asked if she would raise her arm above her head, and my request was immediately complied with." On this occasion locked doors and key placed in pocket. ‡—[July 14th, 1861.]

II. "The spirit of my wife again appeared in great splendour, approaching very near, and this time the figure of a man was distinctly visible. He seemed short, thick-set, heavy, with broad shoulders, dressed in black and wearing a black velvet cap, the silk tassel of which hung dangling about six inches long in front of his face. Here the medium became very nervous, and I have no doubt prevented the face being made more distinctly visible. I saw a face dimly, but no recognisable features; while those of my wife were radiant. A second and third time the effort was renewed, but the force had become exhausted . . . when we were told that complete success had been prevented by our starts and exclamations." §—[July 21st, 1861.]

III. November 10th. "Heavy rustling and rattlings succeeded, followed by a vivid light and the approach of a spirit. . . Dr. Franklin now became visible, his face for the first time being seen. The light was apparently held by another figure enveloped in dark covering, from behind which the light approached, shining full upon the face of Dr. Franklin, about whose identity there can be no longer any doubt or mistake." ||—[November 10th, 1861.]

IV. On November 12th, 1861. "I had been requested to place a chair at table opposite me for Dr. Franklin. An objection was at first raised to this by the medium, the idea of sitting

at the table being rather appalling and likely to make one nervous. This was overcome and a chair was placed. Soon it was heard to move into a suitable position. . . . Shortly afterwards . . . the light becoming very vivid, discovered to us Dr. Franklin seated, his whole figure and dress complete. Indeed, so vivid was the light and so real was the man sitting there, that his shadow was thrown upon the wall as perfectly as though a living human being were there in his exact form. His position was one of ease and dignity, leaning back in the chair, with one arm upon the table, occasionally bending forward in recognition of us. . . . We closed our eyes by request. Upon opening them he was standing on the chair . . . remained an hour and a-quarter." * [November 12th, 1861.]

V. Séance on January 26th, 1862.—"Appearance of two spirits at the same moment." "The electricity was very strong, the light correspondingly so, and upon rising discovered to us 'Estelle' and Dr. Franklin. He was standing apparently with his arm round her. She afterwards changed position, and was discovered in a kneeling posture in front, his head directly over hers, and both in a line. . . . During all those manifestations the room was locked and perfectly secure from intrusion." †—[January 26th, 1862.]

It is impossible to convey any fair idea of the impressive solemnity of the whole narrative by any quotations. It is the best known of such records, but it by no means stands alone. It was the earliest, but it is far from being the latest of the cases of systematic appearance in bodily form of spirits who have passed from this world. Still, it stands, as a published record, of unique value for the conditions under which the phenomena were presented, as well as for the care with which they have been recorded. Many narratives are exact and good, but few narrators have had the same opportunity for observation. The unkindly curtain has cut off from them what it is of chiefest importance to observe, and the Livermore narrative has, therefore, a value denied to most others; a value of its own, which, however, need not blind us to the different merits of other records.

Another narrative which I placed on record at the time is of weight in spite of the fact that many allegations have been made against the probity of the medium—F. W. Monck. I have already stated the principle on which I treat all this evidence. A dozen allegations of imposture do not invalidate one carefully observed fact. I witness to that fact, and I pass the allegations by, with a feeling in my mind that the facts are of supreme value, and that the time will come when even the alleged impostures will have their place and importance for our enlightenment.

Medium: F. W. Monck. Mr. Adshead, Mr. Cranstoun, and Rev. Mr. Colley witnessed a séance. A close examination of doors such as M. A. (Oxon.) made at a former séance—sealing and gumming doors, &c. Two forms at one time were seen with the medium, the first a male and the second a female formed apparently from the male. Gas light was increased to afford a better view during the manifestations. Water was given by Mr. Colley to the tall dark form to drink, and water was instantly ejected from the mouth of Monck. ‡—[December, 1877.]

These phenomena were observed under far better conditions than fell to my lot, repeatedly and closely, by Mr. Colley, Dr. Donald Kennedy, Boston, U.S.A., Mr. Hensleigh Wedgwood, Mr. Adshead, and Mr. Oxley, among other persons. Copious accounts were written about them, § and in the course of a paper on Form-manifestations, read before the British National Association of Spiritualists, they were again referred to as demonstrating the possibility of materialisation in full view of the observers, and formed the subject of elaborate discussion. ||

(To be continued.)

MR. D. YOUNGER has left town, and desires us to inform his friends through our columns that he will be absent for a month to come.

* *Spiritual Magazine*, May, 1862, p. 191.
 † *Spiritual Magazine*, Vol. II, N. 8, 1867, p. 55.
 ‡ *Spiritual Magazine*, September, 1861, p. 309.
 § *Spiritual Magazine*, September, 1861, p. 489.
 || *Spiritual Magazine*, January, 1862, pp. 23, 24.

* *Spiritual Magazine*, January, 1862. † *Spiritual Magazine*, May, 1862.
 ‡ *Spiritualist*, December 14th, 1877, p. 287.
 § *Medium*, October 12th, 1877. *Spiritualist*, October 577.
 || *Spiritualist*, November 30th, 1877, p. 254.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE
PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

THE ACTS OF THE SCILLITAN MARTYRS.

Baronius published these Acts the year 202 A.D. of his annals, drawn from three most ancient MSS. He says they were taken from the Proconsular Registers. The martyrs were twelve in number, suffered at Carthage, and are called Scillitan, it is supposed, from Scillita, a town in the Proconsular Africa, where they were.

The Acts, after describing their first examination, and their being produced a second time, proceed: "Saturninus, the Proconsul, said to the holy Speratus, 'You persevere, I see, to be Christians.' The holy Speratus said, 'I trust I have this Christian perseverance, not by my own strength, but by the Divine gift.' All who had been imprisoned with her, hearing her, joined in her confession, saying, 'We also are Christians.' Saturninus, the Proconsul, said, 'You desire neither time for deliberation, nor remission.' Speratus answered, 'In so good an affair there is no room for a second deliberation. For when renewed by the grace of Christ at baptism, we then took our resolution not to desert the worship of Christ. We have renounced the devil, and followed the footsteps of Christ.' Saturninus, the Proconsul, said, 'Tell me what is the groundwork of doctrine in your sect and religion?' The holy Speratus answered, 'The books of the Gospels and the Epistles of Paul, the most holy Apostle.'"

(To be continued.)

The PSYCHOLOGICAL PRESS ASSOCIATION beg respectfully to announce that they now offer for publication by Subscription,

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BY JOHN S. FARMER,

AUTHOR OF

"A New Basis of Belief in Immortality;" "How to Investigate Spiritualism;" "Hints on Mesmerism Practical and Theoretical;" "Ex Oriente Lux," &c., &c.

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I.—Introductory: Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.

II.—Methods and modes of investigation, with suggestions.

III.—General difficulties experienced by investigators (a) on Scientific grounds, (b) on Religious grounds.

IV.—The Present Day Problems and their general bearing on Modern Thought.

V.—Mesmerism. Its Rise, Progress, and Present Position. Recent Investigations, Comparison and Analyses of Results, &c.

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TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. 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 Guldenstübbe, &c., &c.

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

Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false, and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 3th, 1877.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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