

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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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.]

THE ETYMOLOGY OF THE WORD "OD"

AND THE

RELATIONS OF THE ODYLIC FORCE WITH
ANIMATE AND INANIMATE OBJECTS.

BY

SAMUEL EADON, M.D., M.A. (EDIN.), PH.D.

As there is always a reason, cause, or purpose for the imposition of a name to a thing, and which is always appropriate at the time when first applied, though often the "why" or the "wherefore" of its being so used is lost sight of, or forgotten, or incapable of being traced out, owing to attrition, contraction, and other lingual changes, so there is a reason why the little word "OD" was at first made use of to express the conditions, qualities, and relations of this new cosmic force, which Baron Reichenbach found to pervade every object in the wide universe of God, from the stellar orbs above, to the rolling ocean around, and the vast underlying strata beneath.

Heat, light, electricity, and magnetism, the four acknowledged forces of the scientists, have been insulated, weighed, and measured; but no genius has yet devised an odoscope, or invented an odometer whereby to scan or to measure this marvellously attenuated and wondrously refined form of matter—being of all the imponderabilia, the most subtle and delicate.

The existence of this force, and its completed demonstration as a distinct dynamic power, was first shown by Baron Charles von Reichenbach in his work entitled "Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallisation and Chemism;"—a work, in advance of the scientific notions of the age, but one that can afford to lie in abeyance till the mind of science comes up to it, so as to appreciate and apply this force to the ordinary concerns of life, whether domestic, therapeutic, philosophic, or what not.

Its want of confinability renders the invention of an instrument of measurement a matter of great difficulty. As a force standing midway between magnetism, electricity, and caloric, it required a peculiar word to express its properties and relationships. Now VA in Sanscrit, means to blow (motion); VADO in Latin means to go (motion); VADA in old Norse means to flow (motion); and, in old German, VADA by changing V into W and A into O, the word becomes Woda, which in that language signifies *motion pervading all things*, and which having blown on (motion), or gone forth (motion), or flowed away (motion) into infinite

space, affected, in its varied transits, all kinds of matter till it came to be considered the *grand all-pervading force of the Universe*. In some German dialects WODA was written WODAN, or WODIN; leaving out the W, we get OD (IN), which the Germans personified as the great all-pervading power or deity. By striking out (IN) we obtain OD, which, consequently, means a *force* that, with unseen, but irresistible powers, *rushes* through, *flows* on, and *pervades* universal nature. Such is the etymology and meaning of that little word "OD," with its consequent derivatives of "Odic," "Odyllic," "Odified," "Odoscope" and "Odometer."

Since the Odyllic force is exceedingly delicate, and infinitesimally refined in its nature, and man has not been endowed with a special organ, or sense, in the present environment of things, for its perception, how, it may be asked, have we become acquainted with a force so evanescent and unconfined? Fortunately, mankind are born with different susceptibilities to surrounding objects and dynamic forces. The smell of certain flowers will cause fainting in some parties, whilst others are proof against emanations of all kinds, whether strong or weak. Females are more susceptible to all forms of refined and invisible influences than males. Hence the reason why Reichenbach called to his aid the delicate organisation of woman in his physical researches and experiments, carried on for hours in the profoundest darkness. The credibility of these provers cannot rationally, or consistently be called in question, unless human testimony is to be laid aside altogether.

Man, as stated before, having no special sense for the perception of the OD force, the experiments of Reichenbach, of necessity conducted in the dark, are intended to supply this natural defect; and it is to the Baron's indomitable perseverance, and to his elegantly and severely accurate experiments, that the world is indebted for all that is known relative to the principles, peculiarities, and relationships of the odyllic force. The evidence is overwhelming. From 161 natural sensitives, selected from all classes of society, from the noble to the peasant, in darkness for hours at a time, with tests and counter-tests of every conceivable kind, were these experiments carried on. The following are just a few of the results selected from a vast array of curious phenomena recorded to have been seen by these highly gifted sensitives during their experimentation in the dark séances:—

The human body, as seen by these sensitives, seems bathed in a sort of translucent light. The body, being dual in formation, the right half seems of an azure blue colour, and, from the right fingers and toes, issue streams of blue light; the left half, seems bathed in a sort of pale orange-red colour, having sheaves of this radiant colour emanating from the left fingers and toes.

In the dark, a wife, of a highly sensitive nature, sees her husband and their child translucently asleep, as if bathed in cerulean blue and orange-red, and from their mouths, during the act of breathing, issue clouds of luminous vapour. The head itself is encircled with streams of radiant colour, such as are represented in Eastern paintings of Christ. Indeed, to highly-wrought sensitives, all human beings seem surrounded with a luminous atmosphere from head to foot. These, and many other appearances are seen by sensitives and demi-sensitives, more or less, and would be seen in broad

daylight, and by everybody, had man been endowed with a special additional sense, for the perception of OD. This is the reason why this force has not been perceived earlier, and the laws determined and made known. Heat and light, electricity and magnetism, are closely allied; but whether there is a common origin, and these are merely distinct groups of phenomena, science has not yet determined. Certain it is, that the odic force, although often blending with, and forming a part of, the above-named forces, yet it is different from all of them, and from each of them, in particular.

OD cannot be heat, as the latter *can* be measured while the former *cannot*, and its mode of transmission is much slower.

OD cannot be light, for *this* body moves at the rate of 200,000 miles in a second of time, whilst *that* moves along a wire only as quickly as a man taking a brisk walk.

OD cannot be magnetism, for that force is only inherent in a few substances, and can only be conveyed along certain kinds of bodies, whereas OD can impinge and permeate every form of matter.

OD cannot be electricity, for that force is retained only on the surface of bodies, whilst OD is distributed throughout every particle of matter in its entirety.

From this it is evident that OD is a new force in science, and the sooner it is recognised by philosophers and investigated, the better for themselves now, and their fame hereafter.

Man, in the present state, is tied down by the knowledge furnished to the intellect by the *five*, or, according to the analysis of Dr. Thomas Brown, by the *six* senses—the perception by the muscles, according to that distinguished metaphysician and acute mental analyst, being different and entirely distinct from that of the sense of touch. The introduction of a new sense in the human economy was considered, at the time, a daring flight of genius; but physiologists now admit, as a matter of course, a sixth, or muscular sense, as another inlet to impressions from without for the elaboration of thought, by our intellectual and emotional natures.

Now, if in addition to these six senses God had endowed man with a seventh sense for the perception of OD, or the odic force, we should not only have stood on a higher level of knowledge than we do, but the moral sentiments and the religious emotions would have manifested themselves in purer and nobler forms. Deceit would then have been impossible, for we should have read off each other's hearts, and hypocrisy and intrigue would have slunk away. Honesty of purpose being found the best policy, Talleyrand and men of his class, could not then have used certain forms of speech, for the purpose of concealing and hiding the real nature of their thoughts, but man would have stood before his fellow man, and be known, even as he knew himself. In short, with this additional sense, man would have been a higher and a nobler being—fit peer of angels and of demi-gods from another, and a higher state of being.

Such, however, was not God's intention with man whilst he remained a denizen in this part of the universe. If, with the addition of one other sense only, such an improved nature could have been developed, what will take place, it is impossible to conceive, when man walks forth from his prison-house—the body—into spirit-life, when all the soul's faculties can be exercised without corporeal repression on the great volume of spiritual nature being spread out before him, in extent illimitable, and in duration without end.

THE *Carrier Dove*, published at Oaklands, California, congratulates its readers "upon the growing evidence of the progress of Spiritualism in numerous new books and periodicals; and not only are the new journals sustained, but some of the older ones put on an appearance denoting enlarged circulations; among these is the *Spiritual Offering*."

ON SPIRITUAL INFLUENCES.

(Extracted from the *Spiritual Offering*.)

In this world we are spirits in earthly bodies and are, as such, subject to spiritual law; we are surrounded by spirits in affinity with us, and are open to their influence. Who these spirits are who may influence us in our affections and thoughts, is determined by our own affections, thoughts, and aspirations—like attracting like.

The influence of some spirits tends to elevate and purify, of others to deprave and debase; with the former we associate the higher kinds of spirit-control or mediumship; with the latter that of unprogressed and low spirits, such (1) as are in accord with an individual's own debased affections and will; and (2) such as obsess, or possess, an individual; the spirit having psychologised, or subjected him to his own debased will.

Mediums are especially open to spirit influence, and, therefore, ought to be careful as to the company they keep, and as to whom they receive at séances, when they yield to spirit-control; for every one with whom they come in contact is surrounded by his own sphere, charged with his own spiritual qualities.

Within the last few years many cases have occurred illustrating the power of unprogressed spirits upon mediums. Such cases have occurred at all times; instances of obsession are numerous in the history of Spiritualism, somewhat similar to that of the Gaderene.

Spirits in every kind of evil are constantly passing out of this into the spirit-world. Some Spiritualists there are who tell us that such are prevented from acting in the earth-sphere by some incomprehensible kind of spiritual police system; but that they can and do act upon us is proved by indisputable facts.

"Love turned to hate makes demons in the air;
Death does not conquer venom in their hearts;
On earth they live, abounding everywhere;
And there they subtly play their tragic parts."

Nothing provokes the enemies of mediums more than to suggest that the influence of unprogressed spirits may account for certain condemned incidents at séances, although such influences have been known, beyond cavil or dispute, to have been operative in many cases. These inimical men may, themselves, have attracted the evil influences which caused the very things attributed to the condemned medium, whose integrity may have been proved at hundreds of séances.

It behoves the student in spiritual science to study, by the light of fact and experience, the influence exerted by all orders of spirits, keeping ever in view the first principles stated at the beginning.

H. K.

SPAIN.—At Valladolid, the organ of the Republican League admits a series of articles by Viscount Torres-Solanot, defending Spiritism against certain violent clerical denunciations.—At Huesca, the *Iris de Paz* announces a work by Madame D. y Soler, entitled "Spiritism: a Refutation of the Errors of Roman Catholicism," in reply to a work by a dignitary of the Church, entitled "Satanism," misrepresenting Spiritism.—*Le Spiritisme*.

BRAZIL.—The Spiritist Society, Concordia, established at Campos, Rio de Janeiro, have started an organ in the Press under the title of *Secolo XX*. (The Twentieth Century.) We find our consolatory doctrine well advocated in it, and that the humanitarian ideas which will prevail in the coming century are being well put forward by our brethren in belief, who discuss them in the public Press and in lectures.—*Le Messenger*.

RHODE ISLAND.—Mr. Hazard, of Rhode Island, informed the *Banner of Light* a short time ago that his correspondence on Spiritualism during the past twenty years, with two newspapers of Providence (R. I.) had filled fully forty of their columns. They were *The Journal* and the *Evening Bulletin*; their proprietors not only inserted them without charge, but furnished him with copies for distribution. *The Journal* had even permitted him to place conspicuously in their office a glass case containing pieces cut from the draperies of materialised spirits, with printed description of their origin.

ON SCEPTICS AT SEANCES.

"H. K.," a very well-known contributor to the *Spiritual Offering*, quotes Mr. Eglinton's letter which appeared a few weeks ago in "LIGHT," in which he declined to receive, at a materialisation séance, certain sceptics; on the ground that, whatever their honesty, they were not likely to be convinced at such a séance; that the result might be a deepening of their scepticism and condemnation of the medium. He thought that neophytes should first study manifestations which did not require the conditions for materialisation.

Upon this "H. K." remarks that, whatever Mr. Eglinton's experience may have been, that of other mediums, in America, has been that the presence of sceptics with honest minds is not an impediment to any manifestations, and that they are better fitted to be present at a materialisation séance than many who make a boast of their experience—Spiritualists of many years ago, who know nothing experimentally of more recent manifestations, and who have settled, *à priori*, that full form materialisations are "frauds."

"H. K." would advise Mr. Eglinton to admit to materialisation séances, neophytes, if candid and intelligent, in preference to any full-fledged adherents of this sort.

Our point, says "H. K.," is illustrated by the recent event at St. Louis. Mrs. Miller, whose genuine mediumship has been well established—witness Judge Portis' testimony at the prosecution,—held a séance under every condition required by the circle assembled. As it turned out, in the circle were certain Spiritualists of the kind just described, who came resolved to find out the "fraud" which they assumed was to be done, and who, having got what they came for, exhibited the same pitiless fury against the medium as if she had not submitted to all their own conditions.

Our understanding of the matter, continues "H. K.," is that their evil condition of mind and feeling attracted to the circle a corresponding order of spirits, whose influence, with their own inimical influence, overcame that of the medium's usual control; and that whatever "fraud" appeared was the work of their own spiritual confederates.

It is lamentable, "H. K." concludes, that another medium was concerned in the plot; lamentable indeed that, moved by some evil feeling, he should have sought to abuse a sister medium. Unhappily, this has not been uncommon in the history of our movement.

Mr. W. EGLINTON held a reception on Wednesday evening last, at 6, Nottingham-place, W., which was attended by, among others, Mrs. Patterson, Mrs. Shaw, Miss Frigelius, Hon. Mrs. Gore, Mr. Davies and the Misses Davies, Mr. F. Walker, Mr. C. W. Williamson, Mr. Colman, Mr. Tietkens, Mr. Debenham, Mr. Collingwood, Dr. and Miss Wyld, Colonel Lean, Lady Helena Newenham, Sir B. Leighton, M.P., Mr. Leonard, Signor Rondi, Mr. Cassall, Dr. and Mrs. Wilson, Mr. and Mrs. Farmer, Mr. and Mrs. Darter, Major Taylor, Mrs. Manning and the Misses Manning.

By bringing mortals and spirits into intelligent communion, the sting of death and the power of the grave are greatly lessened, the mystery of death disappears, the problem of the ages is solved, and man is understood to be, not a bubble sporting upon the sea of life for a moment, to be hurled into the black night of annihilation the next, but a permanent individuality to whom earth-life, with its varied changes, is but an incident in its endless journey of unfoldment.—*Spiritual Offering*.

THE soul, the conscious, intelligent entity to whose mandate the material molecules and forces of the brain have yielded obedience; that power that has traced the evolution of material forms and familiarised itself with their laws; the conscious soul, from whose profound depths and lofty heights has been projected the light that illumines the mental world, the holy, unselfish devotion warming and beautifying all the avenues of human life; that soul is not the child of unconscious matter, but a ray from the "Divine reason," a vital fragment of the infinite, born of the spirit; its elements are indestructible, its life eternal. It is no new creation or transient formation, but, as Jesus said, "was with the Father before the world was."—*Spiritual Offering*.

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.]

The "Lancet" on Faith Healing.

To the Editor of "LIGHT."

SIR,—The subjoined extract from the *Lancet* may be of interest in connection with what I have from time to time communicated respecting faith-healing. Not so long ago, if I am not much mistaken, the leading organ of medical opinion would not have been so tolerant in tone as it now is. Some cases of healing by faith we may assume on this authority to be facts: what we want now is to know how far this method is really serviceable in cases such, for instance, as that of cancer, to which it is claimed that such treatment can be applied with success. The writer in the *Lancet* does not seem very sure on this matter.—Faithfully yours,

M. A. ("Oxon.")

There is no miracle in healing by faith; whereas it would be a miracle if, the organism being constituted as it is, and the laws of life such as they are, faith-healing did not, under favourable conditions, occur. The fallacy of those who proclaim faith-healing as a religious function lies in the fact that they misunderstand and misinterpret their own formula. It is the faith that heals, not the hypothesized source, or object, or faith outside the subject of faith. The whole process is self-contained. Nothing is done for the believer; his act of believing is the motor force of his cure. We all remember the old trick of making a man ill by persistently telling him he is ill until he believes it. The contrary of this is making a man well by inducing him to believe himself to be so. The number of the "miracles" performed will be the precise number of the persons who are capable of being thrown into a state of mind and body in which "faith" dominates the organic state. Pathologists will limit the area of this process to the province of functional disease; but we are not sure that they are justified by scientific facts in making this limitation. It must not be forgotten that function goes before organism in development, and that there are large classes of cases in which the disabilities of a diseased organ for a fair performance of its functions are mainly due to want of power or irregularity in action. And it is a fact in pathology, that, if the function of an organ be maintained or restored, much of the destructive metamorphosis due to proliferation of connective tissue, fatty deposit, or even certain forms of atrophic change in which the nuclei of cell-life are rather denuded than destroyed, may be arrested and to some extent repaired. The *vis medicatrix nature* is a very potent factor in the amelioration of disease, if only it be allowed fair play. An exercise of "faith," as a rule, suspends the operation of adverse influences, and appeals strongly through the consciousness to the inner and underlying faculty of vital force. There are many intractable cases in every practice which might be "cured by faith." It is well that these poor persons should be benefited by some means—it matters little what; if they can be "healed by faith" we ought to be very glad and thankful too, for the mistaken zeal of those who, being weak-minded themselves, make dupes of other weak-minded folk to their advantage. This is a blind leading of the blind in which they do not fall into the ditch, but, by a happy combination of circumstances, actually escape danger and gain something to boot.

Liebig's Experiment.

To the Editor of "LIGHT."

SIR,—I am much obliged to "Lily" for her courteous reply to my letter. I cannot but wish, however, that the authority that she is able to give for Liebig's alleged experiment were more direct. I believe I am right in saying that men of science know nothing of such an experiment as Dr. Wolfe dramatically narrates; and such of them as I have conversed with are very incredulous as to its ever having been attempted, not to say performed.

June 16th.

A SPIRITUALIST.

Astrology.

To the Editor of "LIGHT."

SIR,—Will you allow me to introduce a subject interesting to very many people, and which, containing, as it certainly does, much truth, ought to be rescued from the obscurity and scorn which has been its lot for many years,—*Astrology*? If the numerous amateurs of the art among your readers would combine and exchange cards, or letters of inquiry, much good would ensue. If you will allow me I will ask your correspon-

dent, "C. C. M." (who seems, from his letters to "LIGHT," to be an adept in the science), a fair question which may lead to some organisation. I address this inquiry to anyone who will reply either in "LIGHT," or privately. "Do you know from personal experience of a rapt parallel of Saturn, or Mars, or Uranus causing the death of anyone? Do you consider Secondary Directions (calculated from the daily motions of the sun and moon, giving a day for a year) to be as reliable as directions calculated by the semi-arc system, and pursued by the present and past Zadkiel?"—I remain, yours respectfully,
EBOR.

The Value of a Personal Christ.

To the Editor of "LIGHT."

SIR,—Though the abstract of my paper read before the Hermetic Society was very well made, yet one point was inadvertently omitted from the argument, which I regard as essential.

I argued that even when we are capable of forming a high ideal for ourselves, and contemplating it, the distance from such mere conception to the realisation in life is immense. And if we do not know that the ideal *has been* realised at least once, the aspiration after it is consistent with despair. We may regard such a character as only a beautiful dream of devout hearts, too far from the possibility of human attainment. But once believe that it is a realised actuality, and we may, though afar off, and with halting steps, joyfully follow where the blessed feet have trodden before. Besides, men will worship a Divine ideal incarnate outside themselves; if not Jesus Christ, then Koot Hoomi.

By virtue of exceptionally perfect attainment, I added, Jesus Christ, on leaving the earth, and entering Nirvana, became Lord and Sovereign of our race and dispensation, living Helper, Healer, Saviour, Object of prayer and worship, as well as Subject of devout meditation. When I shall see individuals and society growing into, and transcending the character of Jesus Christ as portrayed in the Gospels, then shall I admit that the Christian revelation has been superseded by a higher. But life, not dogma, is the criterion.—I am, sir, yours faithfully,

Anerley Park, June 21st, 1885.

RODEN NOEL.

An Inquiry.

To the Editor of "LIGHT."

SIR,—Can any of your readers help me to identify the persons and incidents described in the following words, spelt out by the tilting of a small table, under the hands of four perfectly honest, but sceptical persons, to whom the names and circumstances were quite unknown?

I believe that but a very small proportion of these cases has ever been verified. But, if they are quite fictitious, who invents them? Not one of the persons present could trace the most distant relation with a knowledge of either, and that most convenient but vague word *telepathy* does not seem applicable in such cases.

There was a little difficulty in getting the Polish (or Russian) names, which are probably incorrectly spelt. All the rest came with ease and decision.

S. E. DE M.

Horatia Long, *née* Bryan, wife of Captain Long, divorced from him on account of General Arbuthnot.

Nina Soskievitz, executed (hung) for resisting the soldiers who were searching for Peter Nhagaleski, leader of a secret society. Soskievitz was executed with another about a year ago.

Mr. Husk's Mediumship.

To the Editor of "LIGHT."

SIR,—I have been a Spiritualist for nearly twelve months, and thanks to my intimacy with Mr. Husk and his guides I have had a great number of tests. I was at one séance when Dr. Wyld's celebrated ring was put upon Mr. Husk's wrist, and I may add that I had previously been shown the ring and examined it. I have had forms and voices of relatives and friends appear and speak to me, but have had no direct evidence that they were the spirits they claimed to be, and as this subject of identification appears to me to be an important one, I have not identified them in any way, but have been patiently waiting until some spirit friend would give me positive proof that he was actually the person he represented himself to be. This I think I obtained on Sunday evening last at Mr. Husk's house, when the form of a brother, who passed away a few years since, appeared at the

table, the likeness being most distinct, and he gave his name ("Chris") and a message for my sister. This was a grand personal test, because no one in the room knew that I had ever had a brother named "Chris," and even if they had this would not account for the correctness of the likeness and for his sending a message to his favourite sister.—I am, &c.,

Beckenham, June 16th, 1885.

A. V. B.

Unconscious Mediumship.

AS SHOWN IN A POEM BY JAMES SPEDDING.

To the Editor of "LIGHT."

SIR,—The following poem by James Spedding (well known as the author of *Lord Bacon's Life*, "*Evenings with a Reviewer*," &c.) I have copied from Sir Henry Taylor's *Autobiography*. He says it was written upon the death of a dear friend when James Spedding was quite a young man, but was never shown to any one until he sent it to him, on some suitable occasion. I believe it will be entirely new to those of your readers who have not seen this autobiography, and it cannot fail to prove most interesting to all Spiritualists, because of the *unconscious mediumship* displayed throughout.—Yours, &c.

F. J. THEOBALD.

"In a still vision I do live;
I saw thee fade from the pure light;
I know the closed grave cannot give
Thy body to my sight.
I know thou canst not leave the gloom
Of that dark and jealous tomb.

"And yet thou art with me all the day;
Thy voice is ever in my ear,
Whate'er I do, or think, or say,
I feel that thou art near.
Thou leanest on me, even now,
With thy sweet and curled brow.

"Unto the hour is fashioned
My task; unknown to thee, the spot.
This book I read, thou hadst not read,
These thoughts thou knewest not.
And yet I feel thee here with me,
Though here I know thou canst not be.

"I dream not. To mine inner eye
In a waking vision, still
Rob'd in grace that cannot die
Thine image lives! and ever will,
With aspect of unfading cheer,
And placid eye, for ever clear."

Theosophy and its Facts.

To the Editor of "LIGHT."

SIR,—Considering the ill star which now flickers over the Headquarters of the Theosophical Society in India, it might appear ungenerous in my again drawing the attention of the readers of "LIGHT" to what follows; but as I am personally implicated, I use this as one means of expressing my deep regret for having published—on the strength of statements made by Madame Blavatsky—what now appears to be an unsubstantiated, if not untruthful account. At the time of publication I had no reason to doubt the veracity of the late editor of *The Theosophist*, and especially as Colonel Olcott, during his late visit to England, told me that the account was quite true.

In my recent work on "Egypt and the Wonders of the Land of the Pharaohs," p. 108, I gave a weird and sensational story, taken from *The Theosophist* for January, 1883, in order to show that magical power had not died out, as proved by a matter-of-fact relation of an actual occurrence in very recent times, written by Madame Blavatsky, who was one of the principals concerned. The article is entitled "Can the 'Double' Murder?" headed by "The story which follows is reprinted because the events actually occurred, and they possess a very deep interest to the student of psychological science, &c.—ED."

The historic facts are that Michael Obronovich, the then reigning Prince of Servia, was murdered in Belgrade, along with his cousin Anka Konstantinovich, and her young daughter; (the dates and names are erroneously given by Madame Blavatsky), while walking in the park, on the 10th June, 1868.

According to Madame Blavatsky, "several persons innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice."

Then follows a sensational account of a séance at which the "double" of the medium, under the power of an old Servian

matron, who had sworn to avenge the deaths of the murdered family, was made to go and "inflict mortal wounds upon the inner man [of the assassins] without puncturing the epidermis," and the manner in which it was done is graphically described. This is stated to have occurred eighteen months after the murders. Three days after Madame Blavatsky says: "I was sitting in the dining-room of a restaurant, and happened to pick up a newspaper. The first lines I read ran thus: 'Vienna, 186— Two Mysterious Deaths.—Last evening at 9.45 a.s. P.—was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered . . . but presently fell writhing upon the floor, and expired in great agony,' " &c.

The point is to show the actual coincidence in time between this tragic act and the wonderful scenes enacted by the entranced medium in the Thebaid during the séance witnessed by Madame Blavatsky. The reason given for withholding the names and dates of the newspaper paragraph, is "that as nearly all the personages who figure in the story are still living, it is but decent I should withhold their names." Unfortunately for me I yielded to the cogency of the reasoning.

Now the actual facts, as taken from the *Annual Register* for 1868 (which was noticed in a recent review of my work on Egypt) and which I have verified by consulting a file of one of our local newspapers, are, that the Prince Michael Obrenovich, while walking in the park at 5 p.m. on June 10th, 1868, was met by three members of the Radonanorich family, father and two sons, who fired with pistols at the Prince and the two ladies, his cousin and her young daughter. The Prince fell wounded, when the assassins attacked him with swords and completed the murder. The elder lady fell dead, and her daughter was mortally wounded. A son of one of the Court officials, accompanied by a friend, hearing a report of the pistols, went to the scene, and was shot by the assassins; but notwithstanding this, assisted by others who came up, he succeeded in arresting two of the assassins, father and son; the other son escaped but was arrested shortly after. The three, with ten others, who according to the confession of one of the assassins while in prison, were involved in a conspiracy to destroy the Prince, were brought to trial, and several of them were convicted and sentenced to death.

These historic accounts totally invalidate Madame Blavatsky's narrative, as to the escape of the assassins and their death by means of the "double" of the sensitive; and as neither the date nor the title of the newspaper which records the "Two Mysterious Deaths," is given, her statement is open to the most grave suspicion. As a psychological romance it is sensational in the highest degree, but as a narration of an "actual occurrence" it can no longer be received as possessing any historic value. How many of the marvels recorded from time to time in the Theosophical publications come under the same category as the above, is a question that I cannot solve, but if they rest upon no surer basis than the alleged re-incarnations of the Thibetan Llamas (to which I referred in a former number of "LIGHT"), and which is asserted by Mr. Sinnett, in his "Esoteric Buddhism," to be "a sober scientific fact," then, to my view, they are of too doubtful a character to be admitted as evidence of the marvellous powers alleged to be in possession of the Theosophical exponents of Mahatmal wisdom and knowledge.

WILLIAM OXLEY.

Spiritualism in America.

To the Editor of "LIGHT."

SIR,—Possibly a few words as to the cause of Spiritualism as it appears to a visitor in this part of the world may prove of interest to some of your readers.

I arrived in New York on May 10th, after a fairly favourable but rather rough passage in the Germanic, and came on to this city the following day, when I had the pleasure of again taking by the hand my old friend J. William Fletcher, by whom I was most cordially welcomed. I also very speedily received an equally cordially reception from his spirit control "Winona," who was as much au courant of my affairs as I was myself, only much more so, and from her I received many messages of affectionate greeting, and of kindly interest from many of those dear to me on the spirit side of life.

On my second evening in Boston I went as a stranger to the séance of the Misses Berry, where I was cordially received by their courteous manager, Mr. Alboro.

It would be impossible, in the limits of this letter, to describe all that took place at that séance. Fully thirty spirits

materialised, and these were of every kind and condition as regards age, height, dress, appearance, &c., &c. On one occasion two fully materialised spirits, one that of an Indian chief, the other that of a lady, brought the entranced medium out of the cabinet, and, one supporting her on each side, made the tour of the circle with her between them. Two spirits appeared at the curtain together and addressed me by name, but I failed to recognise them, although they gave me names that I was familiar with, of relatives who had passed away. A day or two after this I accompanied Mr. Fletcher to New York and Brooklyn, where he lectured ably and eloquently to crowded and appreciative audiences; and I accompanied him after that to Washington, where we were very cordially received, and found everywhere a desire to hear and understand more of Spiritualism. We stayed here for a few days and very much enjoyed some most friendly receptions that were got up for our benefit, and where I was called upon to give some of my own experiences as a Spiritualist, returning again to Boston by way of New York. Certainly I must say, that so far as I have been able to judge during my stay in America, Spiritualism does not occupy the same position that is accorded to it in England. As a rule, people don't shrug their shoulders, turn up their eyes, and look the other way when Spiritualism comes on the tapis, nor are they so ready to refer the thing to the working of the devil, as so many people do in England. I have generally remarked that there is a very intelligent spirit of inquiry as to the truth of the question, and, at such spiritual reunions as I have attended. I have found the company composed of intelligent ladies and gentlemen, very different indeed from the cranks and eccentricities that some smart writers would have the world believe are the only supporters of or believers in Spiritualism. I cannot do better than end this with an account of a most marvellous séance I had at Mrs. Ross's on the evening of 26th May, and which I sent to the *Banner of Light* for publication as under.

A TEST BEYOND PERADVENTURE.

To the Editor of the *Banner of Light*.

On Tuesday afternoon, May 26th, I had a séance with a trance medium, when a spirit that purported to be my mother controlled. She gave me ample evidence as to who she was; and I am as certain as I can be of anything in this world that my mother's spirit communicated with me. I think moreover that what happened subsequently would suffice to set at rest any doubt should such have existed in my mind. In the course of my conversation with her I said: "Mother, now that I am in America, I should be so pleased if you could let me see you and talk with you face to face"; and she replied: "Well, my dear son, I will do so. Say nothing to anyone of your intentions, but take an opportunity of going to Mrs. Ross's séance, for I think I can succeed in coming to you there. If I can, I will prove my identity by giving you my spirit name, and will remind you of our present talk."

As requested, I said nothing to any human being, but left the trance medium at six o'clock and went to my rooms, where I referred to the *Banner* to see what evening Mrs. Ross gave her séances. I found that she would give one that same evening at eight o'clock, so I went there at that hour. I went as a perfect stranger, much doubting whether my mother would be able to fulfill her promise so speedily. After two or three spirits had materialised, the spirit of a lady appeared at the curtain and Mrs. Ross said: "This spirit calls for some one of the name of Meugens." I at once stepped forward to the curtain, when the spirit took me by one hand and placed her other hand on my shoulder, saying: "My son, my dear son, you have come as I requested, and I want you to know that I am in truth your own dear mother. Remember the conversation that we had this very afternoon when I controlled a certain medium (giving the name) and the spirit name (giving it also) that I promised I would give you as a test." She then conversed with me quite at length about several family matters, put her arms round my neck, kissed me lovingly, and then bidding God bless me, disappeared. I may add that my mother passed to spirit-life when I was but five years old, so that I could scarcely be expected to recognise her without such wonderful tests as those she had prepared for me.

For the benefit of those who are sceptical, I would remark that I have but lately arrived from India, have been but a week or two in your city, have never so much as seen Mrs. Ross in my life before, and had no more idea on the morning of the 26th of May that I should see and converse with my mother (who has been forty years in the spirit world) before night, than I had of finding myself back in India by that time.—Yours for the truth,

J. G. MEUGENS.

I hope to be able to attend some of the camp meetings during the summer, and should I meet with any further experiences I shall be very glad to send them on to you for publication if you think they would interest your readers.

Yours affectionately,

Boston, June 10th, 1885.

J. G. MEUGENS.

All Communications to be addressed to
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Light :

SATURDAY, JUNE 27TH, 1885.

EVOLUTION AND SPIRITUALISM.

The unveiling of the statue of Charles Darwin, by Professor Huxley, in the entrance-hall of the Natural History Museum, South Kensington, on Tuesday, June 10th, marked an epoch in the progress of scientific speculation, has once more directed universal attention to the works and life-labours of the illustrious naturalist, and has led thoughtful men again to reflect on the prejudices which, for a longer or shorter period, attempt to bar the progress of new truths in every department of human inquiry.

The theory of evolution expounded and defended by the laborious researches of Charles Darwin is but the outcome and fruit of the preceding labours of Lord Monboddo, Erasmus Darwin, Lamarck, Matthew, the brothers St. Hilaire, Goethe, and the author of the "Vestiges of Creation."

Between Lamarck and Charles Darwin the greater part of a century has elapsed, and the despised evolutionists of fifty years ago are succeeded by the possibly over-estimated evolutionists of the present day. Fortunately, time is ever on the side of truth, and the seeming truths of antiquity are rapidly giving place to the demonstrations of to-day.

Among the many lessons to be learned from the life of Charles Darwin, is the important one of the value of indefatigable industry, combined with the equally important features of sterling integrity and intellectual honesty.

Charles Darwin sought truth for truth's sake, and propounded his facts with the utmost fearlessness of personal consequences. His wisdom, which might be termed prudence, was equally pronounced, for, whilst his facts and experiments were scattered broadcast with the utmost unreserve, his theories were all broached tentatively, and without any obtrusiveness to make them unnecessarily offensive to scientists and theologians, who held mechanical views of creation diametrically opposed to those now known as evolution.

The true philosophy of propagandism is firmly to establish facts and leave theories, with a little aid, to take care of themselves.

Evolution has cast pregnant thoughts into every department of biological, psychological, and theological inquiry, and modified each of them to an extent as momentous as were the modifications of the ancient theories of cosmogony by the teachings of Kepler, Copernicus, Galileo, and Newton.

Darwin, without creating the prejudice which is generally attached to the teachings of violent propagandists, has, by his placid and truthful nature, succeeded in making terribly unpopular opinions popular, not so much directly by his own efforts, as by the energetic aid of some of the foremost

biologists in the world, notably Huxley and Fiske, who, by their courageous statements of theories, based on Darwin's facts, directed general attention to the subject.

Haeckel, on the other hand, with his equally, perhaps more profound researches, has, by his unconcealed and bitter antagonism to Old World theories, and by the promulgation of very extreme biological views, in many instances prevented the acceptance of the doctrine of evolution, whilst the more modest teachings of Darwin have been heartily accepted.

Evolution and Spiritualism in many respects closely resemble each other. They are both in direct antagonism to the common scientific and theological teachings of the age. The acceptance of either theory strikes at the root of the current dogmas of science and theology.

Evolution requires, on its acceptance, that the commonly received opinions of biology and psychology be recast; and the facts of modern Spiritualism demand a complete remodelling of the fundamental principles of physics and psychology.

Evolution recognises the introduction and progress of life as a progressive development, according to universal law; and Spiritualism demonstrates that the generally accepted theories of physics and psychology should be largely extended.

Evolution has thrown intellectual dynamite into every intellectual camp, and has caused an entire rearrangement of their fundamental principles; and spiritual phenomena have, as far as they have been received, performed the same task in reference to biology, psychology, and theology.

All that Spiritualism wants is a Darwin and a Huxley, or many Darwins and many Huxleys—the former to observe and classify facts, the latter to engage in popular propagandism, and the triumphs of evolution would pale in comparison with the irresistible advance of Spiritualism.

The *Times*, in its admirable leader on the unveiling of the Darwin statue, says, speaking of Darwin and his theories: "It has served, and will serve, as a lesson to those minds which naturally and, as it were, by instinct are inclined to take up a position of hostility to new doctrines. It has taught them, and will continue to teach, that discovery is constantly progressing, and that views as to the nature of the universe which seem tenable in one stage of our knowledge cease to be tenable in the next. The corollary is obvious. It is that all scientific hypotheses which are put forward cautiously, reverently, and after a serious attempt to master the facts, should be met at least in a courteous and respectful spirit." These pregnant words should be pondered by the prejudiced opponents of the demonstrated facts of modern Spiritualism.

ERRATUM, "LIGHT," June 20th, p. 296.—For "*Exoterism*" and "*Esoterism*," in heading to article and throughout, read "*Exotericism*" and "*Esotericism*," respectively.

FROM private advices received, we believe it is the intention of Mrs. M. E. Williams, of New York, to sail for England on the 12th July. Mrs. Williams is an excellent materialising medium of considerable repute, but if it is her intention to give public or indiscriminate sances for this delicate phase of mediumship, we warn her of the danger attending such a course.

A SPIRITUALIST and journalist of many years' standing, desires to engage in literary work of any kind. Manuscripts prepared for and put through the Press. Computations, abstracts, and critiques supplied, &c. References to Rev. W. Stainton Moses, M.A. ("M. A. Oxon."), Mr. E. Dawson Rogers, of National Press Agency, and many others.

We are asked to make the following announcement:—On Sunday evening at seven o'clock Mrs. Groom will deliver a trance address at Cavendish Rooms, 51, Mortimer-street. It is stated that the control will be "George Dawson," the famous Birmingham preacher and lecturer when in the body, and that he has intimated his wish that any one who knew him in the past may be present, and endeavour, as many others have successfully done, to gather evidences of identity. The subject announced is, "Blessed are the pure in heart, for they shall see God." Mrs. Groom will describe spirits in her normal state at the close.—A. M.

ON THE RECOVERY OF LOST PROPERTY BY SPIRIT AGENCY.

The following account of a séance with Mr. Eglinton will, I think, prove interesting to the readers of "LIGHT."

On Monday, the 8th inst., a friend and myself sat with Mr. Eglinton, at 6, Nottingham-place, W., for slate-writing, and after obtaining a number of replies to questions asked, both on the locked slate and on ordinary slates held sometimes on, and sometimes under the table, we were anxious to know if Mr. Eglinton's guides would pass a coin from the locked slate to one held beneath the table. I have had in my possession some time an old Irish halfpenny very much worn. It has a harp with the letters H I B (the only ones legible) on one side, the King's Head with I U S I V on the other. This I took from my pocket and placed in the locked slate which Mr. Eglinton held on the table, and another ordinary slate underneath. We received an answer to a question asked aloud on the slate held under the table, also the words, "There is not sufficient power to move the coin." I accordingly unlocked the slate, and put the halfpenny back in the right-hand pocket of my trousers, with some other coppers. I left London that evening, and shortly after leaving Waterloo Station, found that the old Irish halfpenny was not in my pocket. As I had bought a paper, and paid away two or three other coppers, I concluded I had stupidly paid this halfpenny away by mistake. On Monday last, the 15th inst., I again sat with Mr. Eglinton, this time alone, and in the course of conversation the previous séance was alluded to, and Mr. Eglinton said he wished the guides had been able to pass the coin. I said that, oddly enough, I had lost it the same evening, and supposed it was gone for good. No more was said about it, and I asked the question aloud, "Is anyone present whom I know by name?" Mr. Eglinton holding an ordinary slate under the corner of the table for the reply, writing was heard, the usual three taps denoting the completion of the sentence were given, and on the slate being placed on the table the message was: "Would you like to know where your Irish halfpenny is?" I replied orally, "Yes, please." And Mr. Eglinton again held the slate as before; another communication was at once given. "We will try to get it for you." I now took the slate with the Bramah lock, wrote a message addressed to a deceased friend, and locked the slate, which Mr. Eglinton held on the table, his left hand and both my hands being joined on the slate, his right hand holding an ordinary slate under the edge of the table. Mr. Eglinton was now very strongly controlled, and said that something unusual must be taking place, as so much vitality was being drawn from him. The locked slate, which we held on the table, was perceptibly tilted up, and, after sitting for, I should say, five or six minutes, writing was heard on the slate held under the table, and the message on it proved to be a pertinent answer to the question asked in the locked slate. I then opened the Bramah-locked slate to rub out the question written in it. Inside the slate, lying close to the wooden frame, was my Irish halfpenny, lost the previous Monday. Of this I am certain, that I placed the halfpenny in my pocket on taking it from the slate on Monday, the 8th inst., between 11.30 and 12 o'clock, and that it was not in any of my pockets or anywhere about me on my arriving home at 7.30 that evening, nor had I any knowledge of its whereabouts between then and Monday, the 15th, when it was placed in the slate.—I remain, yours faithfully,
June 16th, 1885. C. B. HANKEY.

A MONTHLY Review is announced to appear on the 1st July at Marseilles, under the title of *La Vie Posthume* (The Life After Death), devoted to the "study of the relations between Terrestrial Humanity and Superterrestrial Humanity." M. George, 27, Rue Thiers, Marseilles, is the director, who will forward the first number free, on application. Subscriptions in France, 7f., from abroad, 8f., a year.

THE SPIRITUAL OUTLOOK.

XXXIII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Nonconformist and Independent* must be credited with an uncommon liberality for giving a very handsome notice to Miss Theobald's nice stories, "Bob and I,"* and "More Forget-me-Nots,"* and "Spirit Messages relating to the Nature of Christ's Person,"* as well as Mr. Morell Theobald's "Spiritualism at Home."* The notice closes with the remark that "any one really desirous of inquiring into the subject [of Spiritualism] could hardly do better than read these four books." The difficulty is to imagine that any person could be otherwise than "really desirous of inquiring into" such a subject as the reality of Spiritualism!

The committee of the Swedenborg Society reports that 2,132 volumes of the great Seer's works have been sold, and 2,844 presented, chiefly to libraries and clergymen, during the past year. Here is a method worth considering. Dr. Nichols' *Herald of Health* is regularly placed upon the tables of more than 300 libraries and clubs, and so read by thousands. It would not cost much to give "LIGHT" a similar circulation. No mode of propagandism would be so inexpensive and effective, because it would make an immediate demand for more information.

A wealthy gentleman of Boston, U.S.A., has built, and presented to his fellow Spiritualists, a Spiritual Temple, with lecture, lyceum, and séance rooms, very spacious and complete. A more splendid Spiritualist church is by a similar liberality, being erected in California. Some organisation of the vast body of Spiritualists is inevitable. Let us hope that it will be carried out by the spirits themselves, who know their work, and can find the means of doing it. We cannot make a tree—it must grow.

A friend has kindly sent me a copy of the *Glasgow Observer*, a Roman Catholic newspaper, containing a sermon by Father Noonan—a "brilliant discourse," in which the "spirit rappers" are "exposed"—that is, he "proceeded to deliver before a very large congregation, a singularly lucid, interesting, and instructive exposition of the irrational and irreligious character and tendencies of the doctrines taught by modern Spiritualists."

And that, I take it, was a remarkably good thing to do, and I wish there were a little more of it. Denunciations excite curiosity, create interest, and promote any cause which is worth promoting. If the entire clergy, leading and guiding the 107 registered sects in the United Kingdom, would follow Father Noonan's example, and all the utterances got as well reported, we should see a wonderful expansion of spiritual light and knowledge.

"One of the Fathers of the Church," Father Noonan says, "called the devil God's monkey, always counterfeiting Him in order to supplant Him in the hearts of men, who, losing their faith, study magic, divination, and the occult arts. From Pharaoh's magicians to Cagliostro, people who fell away from the faith became infected with a belief in diabolic wonders. Voltaire and Bolingbroke prepared men for mesmerism, and those who deny the miracles of the Bible believe in those of spirit-rapping."

"Spiritualism," says the eloquent Father, "is simply execrable. It ignores the Church; it holds converse with the dead." True, the Catholic Church holds converse with the dead. It prays for holy souls in purgatory, and it honours and invokes the dead who are happy, but Catholics "do not disturb the repose of the dead by putting to them sacrilegious questions. There is nothing more laudable than to assist the dead—nothing more Pagan than to consult the dead." Moses and Isaiah denounced the Spiritualists of their times, and King Josiah banished all the mediums.

"In the time of Tertullian," says this interesting Father Noonan, "in the third century the dead were grossly insulted by

* The Psychological Press, 16, Craven-street, Strand.

operations intended to force them to communicate the secrets of the other world to the living, by the movements of a hat or rapping on a table, but it was the devil that gave the answers. It is the same now." "I grant that answers are received," says Father Noonan, "but whence do they come? From devils—not devils in hell, but from those demons in the air who are all around us, and are employed in leading men astray."

Father Noonan is something "ashamed of the age he lives in when people claim as a recent discovery a superannuated imposition like Spiritualism—a superstition as old as the world," and then he goes on to describe this religion of necromancers and jugglers. "Spiritualism," he says, "has its catechism, just as the Catholic Church has. What was its Trinity? God, matter, and spirit. What was its Incarnation? Man passing through a series of experiences in order to purify himself. What was the redemption of Spiritualism? It had none—it could not have any. Why? Because it denied the fall of Adam, and it denied that Adam was the father of the human race. Consequently, too, it rejected the doctrine of original sin—according to the Spiritualists the only original sin for man was that which he himself committed, and which he might expiate in some new and future existence. Hence, too, the soul of the sinner, when the man died, went to — where? Into the body of some inferior animal. The soul of a king might enter the body of a slave. What was the hell of the Spiritualists? It was simply a negation of the true hell, for the very first object of the adepts of the system was to annihilate altogether the idea and doctrine of eternal punishment. What was the purgatory of Spiritualism? The migration of the sinful soul into the body of some inferior animal, and going on through existence after existence until it purified itself at last and ascended, according to the doctrine of metempsychosis, unto that point from which it descended. What was the Paradise of Spiritualism? Its paradise meant an eternal promenade—a voyage of pleasure without end from one planet on to the other. What was the Devil of Spiritualism? Simply 'a jumping-Jack.' Spiritualism had no wicked spirit—thus verifying the saying of an old writer that, 'while the triumph of God was to reveal Himself, the triumph of the devil was to deny himself.'"

After this luminous account of the religion of Spiritualism, the good Father pitches into its morals, and compares the Decalogue of Sinai with that of "this infernal revelation. One commands us to adore God; the other says He is sufficiently adored already, and that forms of worship are indifferent to Him. The one tells them to sanctify Sunday (!); the other denies that God requires any sacrifices. The one commands children to honour their parents and obey their masters; the other tells them that all inequalities of our social condition must disappear."

The droll thing is that a Roman Catholic priest should tell a large congregation, and a much larger number of newspaper readers, that murder and suicide are considered mere trifles by Spiritualists; that abortion is not worth talking about—that, in short, it made light of all crimes, utterly destroyed the sacred ties of family relationship, and most horribly insulted the dead. Yet the adepts and adherents of this monstrous doctrine are to be counted by thousands in Europe alone. And "this pretended religion of Spiritualism is, to a very great extent, the work and result of secret societies—a net-work which the devil had cast over the earth to upset social order"—and so on.

St. Paul says something about the "foolishness of preaching," but it may be doubted if he ever heard, or read, quite such a sermon as Father Noonan's. It is true that some Protestant papers denounce Spiritualism as the work of the devil. In this they are hand in hand with Father Noonan—but Catholics are not all alike any more than Protestants. As the Church, as represented by the Pope, or in Councils, has made no decision in regard to Spiritualism, opinion is free, and bishops and priests are free to differ. In this matter Cardinal Manning differs widely from the late Cardinal Wiseman, and there are bishops and priests not only tolerant of, but deeply interested in, Spiritualism.

As to priests or ministers like Father Noonan, if we had Acts of Parliament now in force like some in the Tudor times, mediums would be burnt, and these fanatics would light the faggots.

I am very glad to hear that the S.P.R. is about to enter upon another phase or method of investigation. Thought-reading, haunted houses, apparitions, are interesting subjects, no doubt. There is an abundance of authentic ghost stories. The trouble about all the old ones is that we cannot examine and cross-examine the witnesses. As to recent ones, when a ghost is seen by only one person, how can we prove its objective reality?

The phenomena of witchcraft—taking the testimony which satisfied a judge like Sir Matthew Hale for example, and the juries that found verdicts under his direction—are well worth a more careful consideration than has been given to them. We ought to know, so far as facts two centuries old can be known why the most enlightened jurists and statesmen of the most enlightened countries hanged men, women, and even children for witchcraft.

Also we ought to know, at a time when our translations of the Scriptures of the Old and New Testament have undergone revision by the most learned men of our time, what amount of credence we should give to the so-called supernatural elements of both. For example, witchcraft and necromancy are forbidden under terrible penalties in the Old Testament, with the sanction of "Thus saith the Lord!" Disprove the possibility of witchcraft and necromancy, and your revised Bible is only a literary curiosity. Therefore a Society for Psychical Research should interest all who care for the Bible.

The new method of investigation upon which the Society is about to enter, is the examination of witnesses as to extraordinary facts. Clear-minded, intelligent men and women are to give their testimony, as in a court of law, as to what they have seen, heard, and felt. Of course there will be, in every case, a thorough cross-examination. As in the investigation of reported miracles at Rome, there will be a Devil's Advocate to break down the case if possible. The Society will not need to go outside its own body for the cross-examiners. There are members trained at the bar, and familiar with the methods of the Old Bailey.

Of course we can read the testimony of very able, very intelligent, very scientific men, as to their observation of the phenomena of spiritual séances; but it is probable that nine readers in ten would like to ask them a few questions. When Mr. Alderman Barkas gave his testimony in a lecture at Langham Hall, he was sharply cross-questioned from the gallery. In the reports of the S. P. R. we shall have question and answer, until in the mouths of many witnesses every word shall be established.

And, while we are about it, why not make these testimonies—these dramas of truth-finding as public as our courts of law? Why not admit spectators? Why not try the case Spiritualism *v.* Materialism in a court organised *ad hoc*, with all legal formalities? Of course there could be no compulsion, but it may be presumed that the many able and distinguished witnesses of the phenomena of Spiritualism for the past twenty years, would cheerfully give their testimony. Of course, the expenses could be met by a moderate charge for admission.

Let us suppose that Mr. Eglinton, for instance, were put on trial for fraud in psychography or materialisations, and formally tried. The testimony would require several sessions, and would be intensely interesting, while a verbatim report of the case would be one of the best books possible for general circulation. A trial in which both sides are represented has a fine dramatic interest, of which Shakespeare and other writers of plays, and even of comic operas, have availed themselves. And it is time that Spiritualism should be popularised. Not one person in ten thousand can personally examine the facts of the most important sciences, but when these are established by a few competent observers, they can be taught to every body. This is true of religion as well. How few were the personal witnesses of the miracles of the Old or New Testament, yet how many millions have accepted them upon such testimony. Our miracles of to-day have been seen by vast numbers—but yet there are millions who must rely upon the evidence of others. It follows that this evidence should be carefully collected and widely circulated.

The *Christian*, of June 11th, is "Faith-Healing" all over. It

pervades the advertising columns. The reading matter is full of it. Will it empty the hospitals?—even the Hospital for Incurables? A sermon on “The Principles of Faith-Healing” says all disease is sin and came in with the Fall, by Satan’s personal agency. Every diseased person is under the devil’s dominion. The test of his faith in Christ is his being cured. No true Christian, therefore, can suffer from any disease. We are not to trust to doctors or drugs. “A hopeless case is more hopeful than one in which we think we can do anything of ourselves for cure,” &c.

At the late Conference, the question was raised: “Is it right for any believer to bring up his son as a doctor?” As it happened, two medical men present on the platform were faith-healers—whether they had ceased to give medicines was not stated; but it was strongly urged that as Christ healed all manner of sicknesses, all Christians should be healed. “The death of Christ destroys the root of all sickness, which is sin.” There is abundant testimony from England, America, Europe, Australia. Lord Radstock is a faith-healer. In Switzerland and Germany the persons healed by faith are counted by thousands.

Sad to say, other religious journals denounce the whole thing as imposture or delusion. They could scarcely be more bitter if it were Spiritualism. “Look at our facts,” cry the Faithists. “Every delusion is full of facts,” say the infidels. “Did not Christ and His disciples heal the sick?” “The day of miracles is past.” “No, Christ is always the same. It has returned.” But we must leave the *Christian*, which upholds, and the *Christian Commonwealth*, which denounces, Faith-Healing, to settle the question between them.

The *Commonwealth* classes Faith-Healing with witchcraft, astrology, and Spiritualism, and says: “It is only when exploring such a field as this that one can realise how credulous, and foolish, and imbecile, the human mind is capable of becoming. How the enlightened people of ancient Egypt could invest a four-footed beast with Divine attributes, and worship it as a deity; or the philosophers of classic Greece bow down to images of wood, or of silver and gold; or our own forefathers, the contemporaries of Milton and Shakespeare, put women to death by the thousand on the ground that they were witches—all this seems to us to be incomprehensible and impossible. Equally mysterious will it be to future ages that the English people of the nineteenth century could believe in disease being cured by denying its existence. No limits can be set to the credulity of fanaticism.”

The *Commonwealth* denounces the “Christian Scientists” and their “mind cure” as another delusion, and at the close of a trenchant leader says: “Experience proves that Atheism and corruption in their worst forms have always flourished most in those times and countries where the priest and the impostor have longest held sway.”

Well, what are we to do in such a controversy? Simply examine the facts. If people are cured by belief, by mental impressions—if tumours, cancer, blindness, deafness, and paralysis, suddenly disappear by mental, moral, or spiritual causes, the fact is worth knowing. We say constantly, examine the facts of Spiritualism. Examine equally the miracles of Faith-Healing. Whatever is real will bear the most critical—the most scientific—investigation. The *Christian Commonwealth* says: “The study of these aberrations of the human mind, however interesting they may be psychologically, can only give pain to the thinker and the moralist.” The Scripture says: “Prove all things—hold fast to that which is good.” That is all we ask for Spiritualism.

“THE PERFECT WAY.”—All possessors of this book can obtain gratis, on application to the publishers, Messrs. Field and Tuer, 50, Leadenhall-street, E.C., a slip of corrections.

REV. B. B. WAKE writes from Malvern Link to say: (1) That he has not been lecturing on Spiritualism at Malvern; (2) that the Vicar of Yeovil has not been at Malvern, and of course did not take the chair; (3) that he never said or thought that spiritual phenomena would herald the Millennium; and (4) that while he admits their reality, he believes them to be a revival of ancient necromancy, against which the penalty of death was denounced in the Old Testament. Our note was based upon a newspaper report which must be held responsible for all these queer misstatements.

THE HERMETIC SOCIETY.

The discussion of the Hon. Roden Noel’s paper on the “Historical Element in Christianity,” adjourned from the 10th inst., was resumed on the 17th by Mr. Edward Maitland in a paper entitled “The Intention and Method of the Gospels,” of which the following is an abstract.

That the Gospels not only do not present the actual life and character of any historical personage whatever, but were not intended to do so, and that the greatest pains were taken to show that they were not so intended, appears from a variety of reasons. Among these are their absolutely irreconcilable and mutually exclusive statements in respect of every distinctive point of importance. The genealogies, the immaculate conception, the miraculous birth, the enrolment under Cyrenius, the persecution by Herod and massacre of the children, the flight into Egypt, the passion, crucifixion, resurrection, ascension, and, in short, whatever has been regarded as constituting an actual history of an exceptional Person, disappears before an intelligent and candid criticism, and leaves no trace behind, so far as the historical plane is concerned. And the partisans of the orthodox presentation, in their attempts to harmonise the Gospels, and vindicate their historical character, have exhausted ingenuity and outstripped candour, but without success.

Nor is this the only class of evidence. All the leading characteristics of the Gospels, their incidents, utterances, and doctrines, were ascribed to the corresponding characters in other religions—to Osiris, Krishna, Mithras, Buddha and others—and the entire story of the Gospels taught to their initiates in times long anterior to the Christian era, even the cross being used as a symbol to denote the attainment of the life eternal through the renunciation—or “crucifixion”—of the lower nature. So that the sacred mysteries of Egypt, Greece, and other lands, their rites, ceremonies, and symbology generally, were laid under contribution for terms wherewith to relate the life of a supposed Galilean peasant, purporting to be written by Galilean fishermen.

There is, nevertheless, an explanation which not only saves at once the credit of the Gospels and the truth of Christianity, and is in accordance with the whole tenour and method of Holy Scriptures, but which also lifts Christianity to a position commanding and indefeasible, and from which, when once established thereon, it can never decline.

This is the explanation that the Gospels are designed to be, not historical, but mystical; not biographical, but allegorical; not to describe an individual, but to present an ideal; not to relate a particular history, but to promulgate an eternal verity; not to deal with persons, places, times, and events appertaining to the physical plane and appealing to the senses, but to deal with principles, states, and processes which are spiritual, and appeal to the soul. Their theme, in short, was not a man, but Man; and this, not Man physical and external, of time and of place, but Man spiritual, interior, and mystical, superior to all limitations, Man Regenerate, wherever and in whomsoever occurring.

A proof of this is to be found, among others, in the declaration of Jesus himself to Nicodemus,—“Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of Heaven. Ye must be born again.” That is to say, the condition of salvation for all men is a birth identical with the miraculous one ascribed to himself. Water is the mystical symbol for the soul, which is called the woman, as being the substance or “mother” of the man. And the soul is the residence of the spirit, which is the life or “father” of the man. Spirit, when pure, is God; and the soul, when pure, secretes or “polarises” to pure spirit or God. Wherefore, to be “born again,” and become regenerate “of water and of the Spirit,” is to be re-constituted—not of matter and its life—but of a pure soul and the Divine life. Being of the soul, this Divine potency is called the “Seed of the Woman.” Man, according to Hermetic doctrine, contains within himself the seed of his own regeneration, and the power to make it effective. This is done by subordinating his lower self, and uniting his own will with the Divine will. But the soul, or “water,” is also called Maria, and when pure is called Virgin; and Spirit, when pure and Divine, is called, when in operation, Holy Ghost. So that “born of water and the Spirit” is an equivalent expression to “born of the Virgin Mary and the Holy Ghost;” and Jesus, in declaring the necessity of such a birth, declares both that others must be born as he was, and that he himself was not a physical but a spiritual being. That is, the personality denoted by the name Jesus is not his exterior,

physical, and "historical" part, but his interior and spiritual nature, the regenerated selfhood, that wherein the man is "saved," himself reconstituted of the Divine substance and life, and made superior to the limitations of matter.

What is called the "revelation of Christ" to the world was, then, the disclosure of the mystery which, from the beginning of the dispensation, or first rise of the Church, had been in the world, having been implied in the promise represented as given to Eve, as type of the soul immergent into matter—the promise that she should yet bruise the head of the serpent, matter, and her seed—man regenerate—should, as the Apocalypse says, make war with the dragon and get the victory over him.

The great spiritual wave, or new flood of intuition, which resulted in Christianity, had for its function the fulfilment of the great "week," or seven cycles of man's spiritual creation, of which the first was denoted by the story of Eden, and the last by that of Christ. The purpose of the Gospels was to represent—after mystical usage—in a dramatic allegory, the state or stage at which the spiritual consciousness of the elect generally had then arrived, namely, the perception of the true idea of the Christ; and the disclosure of the truth that man's real Redeemer, whether called Osiris, Mithras, Messiah, Buddha, the man from the East, or the Lord from Heaven, is no mighty angel or God incarnate, no earthly conqueror or prince, no fleshly or extraneous personage whatsoever, but a new spiritual creation in man himself, occurring by a process of involuntal evolution, a process provided for, indeed, in the constitution of existence, but requiring for its accomplishment the co-operation of the individual with the spirit within him.

Of the state thus attained, the state of Christhood, Jesus was a type. Neither Church nor world, however, was yet fit for the apprehension of the idea. It would thenceforth be in the world, but the world would not know it. Hence the ascription to Jesus of expressions denoting the necessity of a yet further revelation concerning him than his disciples could then bear, when the full recognition of the truth would constitute his "second advent." It was necessary that the world first arrive intellectually at the conception of creation by physical evolution before it could discern intuitively the corollary of this doctrine in that of redemption through the supplementary and complementary process of spiritual evolution—the process, that is, of which "Christ" is at once the condition and result. Representing, as it does, the spiritual maturity of the individual soul, it is attained only after a prolonged experience of earth lives, and is rendered possible, therefore, only by a multiplicity of rebirths. For regeneration must be not only begun, but carried to a certain advanced stage while yet in the body. Wherefore, without such repeated re-incarnation, the Gospel of Christ would be a gospel not of salvation but of perdition to the race at large. Only when at length "Christ is formed" in man, is he set free of matter and of the necessity of a return to the body.

Concerning the authorship of the Gospels, the conclusion is that they were the work of the Mystics, or "advanced men," of the time, who, having their headquarters at Alexandria, and seeing no other way to save religion from extinction through the spread of Materialism—for the times nearly resembled our own—resolved, under Divine impulsion, to give the world a system, at once new and complete, representing the highest possibilities and satisfying the highest aspirations of humanity. To this end they created a suitable character, accumulating upon it all that had been predicted of the Christ of the past, and grafted their system upon Judaism, intending it to be regarded, not as superhuman, but as representing the highest human. Doubtless, artist-like, they selected the best models available, and such as their own ranks only could supply; but also, artist-like, they did not confine their portraiture to these, their object being to represent an ideal, and not to glorify an individual. And if, indeed, as may well be the case, they had some special figure in view, certain it is that the last thing they would have approved would be the attempt to drag him to light and exalt him to be the object of idolatry,—to judge by the pains they took to obliterate all traces of his identity. Representing him as teaching by parables, they made of his history a parable also.

The subsequent destruction of the library of the Serapion by the Christians, on the pretext that it contained documents dangerous to the new religion, becomes, in view of this explanation, an incident of no little significance. It contained the writings from which the human origin of the religion could be proved.

An interesting conversation followed, in the course of which the present described in detail several of the leading discrepancies in the Gospels, and other New Testament narratives, referring especially to the late Mr. W. R. Greg's writings on the subject as excellent alike for their critical skill and their reverent spirit.

SPIRITUALISM IN LONDON & THE PROVINCES.

CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (81, Wells-street, Camberwell).—It is intended to hold meetings on the first Sunday in each month at seven o'clock. Miss Keeves has kindly arranged to give an address on Sunday, July 5th. Mr. Eglinton and Mr. Towns have also promised to assist on future occasions, notice of which will be given in due course. The committee would be glad of the support of any friends willing to offer their services. The Association have to thank the secretary of the London Spiritualist Alliance and Mr. Eglinton for gifts of books to the library. Any contributions will be gratefully received.

MRS. CORA L. V. RICHMOND.—The address announced for delivery on "What is the New Religion?" was delivered at the Kensington Town Hall, on Sunday evening last. A quarter of an hour was first devoted to answering questions put by the audience, which were replied to in a lucid and able way. The discourse which followed was powerful and was listened to with interest. Some people, it was stated, objected to the use of the word "religion," and others objected to the term "new" religion. Religion treated of the relation of the human soul to the Divine. It was founded on true and immutable principles. There could not be two true religions, one old and the other new, but there might be varied expressions of the same central truth, and in that sense we may speak of an old religion as distinguished from a later and newer form. The fundamental principles are one and the same, but the developments may be various. Who can object to a new expression of religion? Who can say that the forms existing are all-sufficient? Have not endless cruelties and bloodshed been committed in the name of religion, and even in that of the later form—Christianity itself? Is there not some need of some new form suitable to the present hour? The new religion is not addressed to those who are perfect. Christ said, "I came not to call the righteous but sinners to repentance." If the precepts of Christianity were truly followed, if every man did to others as he would be done by, if every one were forgiving and unselfish, the Millennium would indeed be in our very midst, and there would be no need of any new religion. A new light is beginning to dawn like the early streaks of morning on the horizon. The light will be shed on all humanity; it will dwell in the hearts of all. It will be wrapped in no form or creed, and will require no altar or temple. The new religion teaches us immortality. It removes the dread of death. It opens out our vista beyond the grave, and teaches us that death is an enlarged existence, and that loving spirits are around us and sympathise with us. It leads us to look beyond this world, to learn to be unselfish, to love to do good, to aid and assist others, to relieve the distressed, to pity the criminal and the suffering.—After the address an impromptu poem was given on the subject of the entrance of the spirit into spirit-life. It was announced that the subject of the discourse for next Sunday would be "Spiritual States and Angelic States: their Relation to the New Religion."

RECORDS OF PHENOMENA WANTED.

We shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

Mesmerism.

Trance.

Clairvoyance.

Thought-reading.

Apparitions.

The Human "Double."

Presence at a Distance.

Haunted Houses.

Communion with the Departed.

Materialised Spirit Forms.

The Spirit Rap.

The Spirit Voice.

Spirit Writing.

Automatic Writing.

Movement of Material Objects

without Physical Contact.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

(1) The names and addresses of the persons concerned.

(2) The circumstances under which the phenomena took place.

(3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.

In Boston there are now more than a dozen Spiritualist meetings held regularly, all well attended by listeners who can spread intelligence and experience among others. This implies extending interest in Spiritualism. Then there are very numerous private as well as public circles, which are meetings on a small scale. There are, at least, six circles for materialisation all constantly well attended.—*Spiritual Offering.*

THE materialist philosophy denies the immortality of the soul, and sweeps away various traditions of the past with the superstitious aspects of religion. But side by side with it there is, in the present day, a keen desire to know whether there is any ground for believing that we have a spirit which survives the shock of death, and whether there is a spirit world beyond into which we enter; and whether there are points of contact between this world and that, with intercommunication between them.—REV. H. R. HAWES.

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. Elliottson, 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 Butlerof, 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; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; 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.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulist,' 'mediumic,' 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 avocations, to scientific observation—provided that his mind be not biased by pre-conceived 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 facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).— I am, monsieur, &c.,

"May 10th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

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:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. 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. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"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.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"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; Butlerof, 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.

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

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 a 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 cold breeze passing over the hands, with involuntary twitchings 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.