

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gotha.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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THE "JOURNAL OF SCIENCE" ON SPIRITUALISM.

BY A. R. WALLACE, LL.D.

My article on the "Harmony of Spiritualism and Science," written for an American newspaper, and republished in "LIGHT" of May 30th, has been honoured by a notice in the *Journal of Science*, and I have been requested to make a few remarks in reply to the same. I cannot say that I myself think the criticism worth answering, because it is founded on assumptions which will, I am sure, not be granted by men of science in general; still, as they may present difficulties to some readers, it is perhaps as well to show their weakness.

The writer's main and fundamental objection is stated as follows:—

"Science is based upon what we, for want of a better name, term *law*. Spiritualism rests upon *will*. Science, and not merely our present science, but any possible science, so far as I can conceive it—takes its stand upon the causal nexus, upon the regular sequence of cause and effect. Iron always sinks in mercury, and always dissolves in hydrochloric acid, &c., &c."

In this passage and in what follows, the term "science" is completely misused. It is taken as synonymous with a limited branch of science, namely—physics. There are, however, whole regions of science in which there is no such regular sequence of cause and effect and no power of prediction. Even within the domain of physics we have the science of meteorology in which there is no precise sequence of effects; and when we come to the more complex phenomena of life we can rarely predict results and are continually face to face with insoluble problems; yet no one maintains that meteorology and biology are not sciences—still less that they are out of harmony with or opposed to science. The absence of uniformity, and the impossibility of predicting what will happen under all circumstances are not, therefore, confined to Spiritualistic phenomena alone. Assuming that they are so, however, the writer thus continues:—

"With the advent of Spiritualism all this beautiful simplicity has been swept away. If Spiritualists are not mistaken there are around us numbers of finite invisible beings, of unknown powers, and of unknown intentions capable of interfering with the order of nature. They can raise bodies in the air against the force of gravitation. They can kindle fires at pleasure, or deprive fire of the power of destroying organised beings or of occasioning pain. . . . To me

it seems that, if these contentions are true, if there exist beings around us capable of exerting such powers, there are introduced, so to speak, into every equation a number of unknown quantities, rendering it for ever insoluble. We can only say 'such results will follow under such conditions, if no spirits think proper to interfere.' It seems to me that before any harmony can be shown between Spiritualism and science it must be ascertained what are the limits of the powers of these 'spirits' and under what conditions can they be exerted. In that manner only can a basis for science be saved."

In this passage there are both misstatements of fact and illogical conclusions. There is little or no proof that the "spirits" around us can of themselves do any of the things alleged. They require in almost every case, perhaps in every case, the assistance of human beings, and not only so, but of particular human beings with special organisations—those we term mediums. Here at once is a limitation to their power, and so great a limitation that the cases in which they can interfere with the ordinary effects of natural law are but very rare exceptions. Unless specially sought after, not one person in a thousand ever comes in contact with these phenomena, and even when sought for the general complaint is that they are exceedingly hard to find. To maintain that all science is impossible because once or twice in the lives of one person in a thousand some interference with the ordinary course of nature may occur, is about as sensible as to maintain that agriculture is impossible because phenomenal hailstorms may destroy, or exceptional whirlwinds may carry away, crops, or to give up all quantitative astronomical observation because earthquakes or terrestrial tremors, which cannot be predicted, may alter the level or the orientation of the instruments. And when we come to vital, and mental, and moral phenomena, we are still more subject to "unknown quantities in our equations." The apparently healthy man dies suddenly, while one who has always been weak and ailing lives to a good old age. The sober, moral, and religious citizen suddenly commits a horrible crime. The man of commanding genius becomes hopelessly insane. Yet these terribly real "unknown quantities" do not render either vital, or mental, or moral science impossible, still less do they place these studies altogether outside of science and in antagonism to it.

Again, as regards the impossibility of any science, as the critic alleges, where *will* intervenes, we have the human will as a constant factor in sociology, in anthropology, in ethical science, in history, in psychology, yet no one maintains that all these studies are opposed to science even if they have, as yet, no claim to rank among established or exact sciences.

Now, so far as we know, the *will* of spirits is no more erratic in its manifestations than the will of living men. It appears to be equally subject to general laws and influences, and, on the average, no more affects the orderly sequence of Spiritualistic phenomena than do the individual wills of human beings affect the orderly sequence of mental, social, or moral phenomena. It is a great mistake to impute all the uncertainty of phenomena with mediums to the erratic *will* of the spirits concerned. Very little is probably due to this cause, while the greater part is certainly owing to what may strictly be termed terrestrial conditions. We know something of these conditions already, and when we know more we have every reason to believe that much of the uncertainty will cease. Not

less unsatisfactory is the remark with which our critic concludes this part of the subject :—

“To harmonise science with Spiritualism it will then be, in the first place, necessary to discover the limits of the power of spirits, under what conditions it is exerted, and how it may be combated when and where it is desirable.”

But in all these respects Spiritualism is fully as advanced as is science itself. We know, practically, the limits of the power of spirits on this earth at the present day, and under ordinary conditions, quite as well as we know the limits of the power of earthquakes and volcanoes, of disease, of insanity, and of the human intellect, and we know how to combat their evil effects quite as well in our domain of observation as do men of science in theirs.

Then we have the bugbear of the “creation or destruction of energy” in Spiritualistic phenomena brought forward, and we are told that scientific men will seek for “precise answers” to the question where the power comes from “before they can accept the Spiritualist theories.” But nobody asks them to accept the Spiritualist theories before they have investigated the Spiritualist facts.

It has usually been the boast of science that it accepts, and co-ordinates, and studies *all* the facts of nature in order to explain them; but with respect to our facts it applies a different rule and asks for a complete theory—a “precise explanation,” before it will even begin to study them. We are informed that, in order—“To establish a harmony between Spiritualism and science it will be necessary, I submit, to show the origin of the energy which is at the disposal of spirits.” But science itself does not yet know the “origin of the energy” of gravitation, yet the theory of gravitation is its proudest boast. Science only guesses at the “origin of the energy” of the magnet; and in tracing all terrestrial energy to the sun it only removes the difficulty one step, and cannot do more than make more or less probable guesses as to where the energy of the sun comes from. It is surely not scientific to demand of a new and very difficult science the complete solution of its most fundamental problems as a preliminary to recognising its existence, yet this is how the writer in the *Journal of Science* proposes to treat the students of Spiritualism.

The last passage I shall refer to is that in which the critic considers that Swedenborg was the victim “of delusion or imposture,” because, while describing Jupiter and Saturn he said nothing about Uranus or Neptune. The assumption underlying this argument is, that if spirits exist and communicate with men they *must necessarily* know more of the material universe than men do, and *must* communicate their superior knowledge to us. This extraordinary misconception well illustrates the tone of mind of the writer, who has evidently given very little attention to the theories and conclusions of the more advanced of modern Spiritualists. He has yet to learn that the facts of Spiritualism are one thing, the value of the information obtained from Spiritualistic sources quite another thing. It is marvellous that so many people who deny that we have any evidence whatever of the existence of spirits, yet claim to know *a priori* exactly what spirits ought to know and ought to tell us, if they do exist!

MENTAL MEDIUMSHIP.—Mrs. Nellie Webster, of Corry, Pennsylvania, writes in *Facts*: “Dr. W. H. Powell, of Philadelphia, has had a séance at my house, with me and two friends. We wrote privately questions addressed to departed friends, signing our names. When the medium entered, the papers, folded alike, were separately handed to him in succession. He either dropped, or, if right, retained each a moment, then said to the presenter, ‘Hold it in your hand.’ Then he would seem to listen; then wrote the initials of the writer of the question; then the question; then the name of the spirit addressed. The answer would be given through him by speech, or he would take a slate, make passes over it, and write with the tip of his bare forefinger, and the answer would appear as if written by a slate pencil. In this way I received communications from my deceased husband and my sister.”

ROMANCE AND FACT; A STORY OF REAL LIFE.

By SAMUEL EADON, M.A., M.D., PH.D.

Norton is a charming village in Derbyshire, about four miles from Sheffield. In the valley beneath runs the river Sheef, and the Meersbrook, separating, at this point, Yorkshire from Derbyshire. Higher up the valley are the ruins of Beauchief Abbey, embosomed in woods. About 130 years ago, lived at Norton Hall, a fine mansion near the village, the ancient family of the Offleys; and, at Norton House, directly opposite, resided a gentleman who owned large landed estates, named Newton. He was on terms of intimacy, socially and politically, with Mr. Offley. The latter died in 1759, leaving a son, Edmund, between eighteen and nineteen years of age, and two daughters, fourteen and eleven, to whom guardians were appointed. These guardians sent Edmund to Edinburgh to complete his studies, selecting as his tutor, although Edmund had been brought up a Nonconformist, a clergyman of the Church of England. Before settling in Edinburgh they made a tour through the Highlands, passing a few days on their way with the young Duke of Argyle, at Inverary. Edmund wrote home that his tutor was not used to polite society, and asked his guardians that he might be superseded by another; but they disregarded his request. When fixed in Edinburgh he made the acquaintance of Rev. G. Carr, minister of an Episcopal congregation, who introduced him to society. But the tutor reported unfavourably of Mr. Carr and of Edmund's proceedings, which brought distasteful letters from the guardians. Gradually such estrangement established itself that he ceased to correspond with his guardians and even with his family.

As soon as young Offley attained his majority, March 21st, 1754, he cut off the entail of the estates. On the 21st of June he executed a will, making the Rev. George Carr, with whose family he had domesticated himself, sole executor, and leaving the whole of his real and personal estates to him and his wife and their heirs for ever. Two months afterwards he died, Mr. Carr wrote, of “a fever, hastily, and unexpectedly.” His body lay in state till September 1st, while arrangements were made for his interment at Norton. When the news reached Norton that he had deprived his sisters of the family fortune there was a burst of indignation from peer to peasant. The Duke of Devonshire, great grandfather of the present Duke, who had been a friend of Offley's father, said that Mr. Offley had not the power to alienate the ancestral property, and that he would spend £10,000 rather than the daughters of his good friend should be despoiled. It was thought that the young squire had been the subject of foul play. The gardener of Norton Hall said that he saw the wraith of his young master enter the hall door at the very hour at which he died in Edinburgh. This was thought by some to be a Divine interposition for the purpose of leading to an investigation. Whether this should be viewed as a matter of “Divine interposition” may admit of question; but that the gardener (doubtless one endowed naturally with the power to see spiritual as well as material forms) saw the wraith of his young master, was a matter of belief.

The fact is, thousands of such appearances have been recorded. It is too late in the day for them to be put down to imagination. What is this imagination? Ask Stewart, and Reid, and Brown, and other metaphysical philosophers; and each will give a different version of it. It has been the camel to carry every bundle of the unknown along the sands of the mental desert through all time, whenever the learned attempted to pass from the confines of the material into those of the spiritual domain. It is a fact well authenticated, that the spirit of a man has come to friends the moment it had left the body, thousands of miles away. Spirit, set free, is independent of either space, or matter, or time.

The whole human race are merely millions of spirit-bodies, covered over with an organisation of flesh for temporary use in this life. The spirit-body is the man really. When the human spirit has ascended through the brain, and the silver cord been cut which connects the corporeal with the spiritual body—the real man has passed away into another state of being. It is not the material eye which sees, but the spirit eye, making use of a certain special material organisation created for the purpose; and so of the other senses. It is not the material brain that thinks, but the psyche, or soul, with the spiritual brain, using cerebral matter for its manifestations in this life; and so with all the other organs of the body. Some are born with what is called second sight, *i.e.*, endowed with the power of seeing spirit without the interposition of a bodily medium. Thousands have been hung because they were endowed with this higher gift of nature. Shame on the ignorance of the world! This peculiarity has been met with in all ages, and in all grades of society; and it is, in fact, no other than the little cloud, in the heaven of mind, telling the nations and peoples of the earth what will universally happen, when, in the fulness of time, God shall bid the scales fall from all human eyes, and man see both worlds, and all their wonders and marvels without a veil between.

Whether the wraith of young Offley influenced the mind of Mr. Newton to defend the young ladies, so wrongfully deprived of their inheritance, we know not; but if not, there were other motives powerful enough to rouse Mr. Newton to battle against injustice. The guardians were supine; but he procured from them power to enable him to act as their delegate, armed with which he, accompanied by a friend, went to Edinburgh. On the road they met the corpse at Ferrybridge, on its way to Norton. Mr. Newton produced his authority to the men in charge, and they consented to remain with it at the inn till his return from Scotland. On his arrival in Edinburgh, accompanied by his friend and a lawyer, he proceeded to the house of the Rev. George Carr. Mr. Newton stated the objections to the validity of the will; that every effort would be made to upset it; that the Duke of Devonshire would give £10,000 towards legal expenses; that he himself would sacrifice every penny before such injustice should be perpetrated; that the young gentleman having made his will under the roof of those to whom he had left his property, without a friend of the family to advise with, or to be cognisant of what was done, was not to be tolerated; that the most rigid inquiry would be made as to his disease and the manner of death; that he had stopped the corpse at Ferrybridge to be submitted to a *post mortem* examination! At this, Carr stood panic struck. A second interview was agreed upon later in the day, when Carr and his wife agreed to accept £2,000 and relinquish all claims under the will.

Five years after the death of young Offley, one of the daughters married Mr. Samuel Shore, who afterwards resided at the Manor Hall at Norton, till he died in 1781. Mr. Offley Shore, his son, became partner in the old bank at Sheffield, under the designation of Parker and Shore.

Such was the romance enacted at Norton Hall about 130 years ago. Often great results depend on what appear to be very small incidents. Who could have thought that Mr. Newton's kind act to the children of his old friend, Mr. Offley, would ultimately have been pregnant with such great commercial results to a whole town, as it really has been to that of Sheffield? A great deal of the prosperity and enlargement of that rapidly-advancing town depended upon the success of Mr. Newton's mission to Edinburgh; as by the restitution of the property to the Offley family, the old bank of Messrs. Parker and Shore was enabled to lend a helping hand to thousands of deserving manufacturers, who without such help could not have pushed their way, some to affluence, and thousands to comfort. There can be no doubt, when a broad view is taken of this Norton romance, that this one kind act done by Mr. Newton for the Offley family, more than a century ago, has spread happiness through thousands of homes and for several generations; and many of their descendants at the present time little dream of the real origin of the comfort and happiness by which they are surrounded, *viz.*, that of the visit of Mr. Robert Newton to Edinburgh about 130 years ago, on an errand of friendship, justice, and mercy.

ON MAGNETISATION IN NERVOUS DISORDERS.

(From the *Journal du Magnétisme*.)

The nervous system is subject to various strange disorders which, when they present themselves, as they most usually do, in the female sex, are included in the general term of "hysteria"—a standing perplexity to physiological physicians. It has been latterly recognised by some of them that hysterical subjects are most susceptible to the influence of metals. A treatment of nervous and other disorders by the application of metals was originated by the late Dr. Burq, and he called it *Metallotherapia*. This treatment has been taken up by Dr. Charcot at the Salpêtrière Hospital. He has made many experiments with it in treating hysterical subjects, and with results which have been surprising to him and his colleagues; and these results were found to be similar to those obtained, upon the same patients, by the incidence of electrical light upon them, the vibration of certain sounds, &c.

On these experiments of Dr. Charcot the eminent professor of physiology, M. Richet, remarks: "These experiments point to the probability that *Metallotherapia* acts solely by giving rise to feeble electrical currents which excite paralysed nerve-fibrils and revivify their sensibility."

Such experiments may, perhaps, lead M. Richet and other scientific investigators to inquire into the equally demonstrable magnetical and electrical influence between one human being and another, and which, as a therapeutic agent, they would find superior to that of metals.

This was the case with Mesmer. It was with metals that he first experimented; but he discovered that a real therapeutical force passed from himself, and that the action concurrently of the metals was superfluous.

For my part, having treated a vast number of patients suffering from all forms of hysteria, neuralgia, paralysis, epilepsy, chorea, &c., I am able to affirm, unhesitatingly, that there is no remedy equal to the human magnetical in efficacy.

I have observed, in practice, that, in all disturbances of the nervous system, there has been over excitation on the one hand and prostration on the other, general or partial.

It appears to me that, in a healthy subject, magnetic currents go from the centres of the nervous system to the periphery along the nerve-tracts and return to their points of departure, in a kind of flux and reflux; and that this is proper to the normal life of the individual. When physical or moral causes disturb or derange this current there is disturbance or derangement of the nerves through which the influence passes; hence alternations of increase and decrease of vitality in organs or parts, resulting in disorders more or less grave, manifesting themselves in a thousand forms, and ending, unless remedied, in organic changes difficult, if not impossible, to cure.

It is according to this rationale that I understand the action magnetically of a healthy subject, whose nervous system is in normal equilibrium, upon a subject whose nervous system is not in equilibrium; and that it is the best means for re-establishing order in that system. Once *rapport* is established between the magnetiser and the patient, the nervous currents in the latter begin to resume their normal course. When I magnetise patients in nervous attacks I observe that, in making passes from head to feet, the head and chest are the first to be visibly relieved. This corroborates the rationale that nervous disorders are attributable to deviation of the nerve-currents, with which congestions are concomitant.

It is to be noticed that in treating nervous attacks by human magnetism, they pass off with convulsive movements in the patient, analogous to the shocks accompanying the restoration of electrical equilibrium in nature. Laws ruling in nature, in the macrocosm, no doubt, rule also in the individual human being, the microcosm.

BERNARD RATAZZI.

THE HERMETIC SOCIETY.

The tenth and closing meeting of the summer session of this Society was held on the 1st inst. The subject—"The Communion of Saints"—was introduced by the president, Dr. Anna Kingsford, in a paper of which the following is an abstract :—

The series of papers on the Creed read before the Society last year, expounded on an interior and mystical plane the dogmas of the Christian faith, showing that a right belief in them is necessary to salvation, and that only by realising in the acts of the soul the acts of the Christ can theology be made an applied science and a means of grace. Step by step had been followed the nine great events of Christ's office as Redeemer and Lord, beginning with the Annunciation and ending with the Last Judgment, all these Stations and their Intermediaries being shown to represent so many stages of inward progress and evolution in the saintly life.

This spiritual method of interpretation has always been adopted by the mystics of the Church, with the result that faith became to them knowledge, that tradition was converted into experience, and that, apprehending Christ according to the spirit, they themselves were baptised with His baptism, drank of His cup, and ascended with Him in heart and mind into the Heavenly Kingdom of the inner life.

The ninth article of the Apostles' Creed, the Communion of Saints, interpreted on the same lines, is one of the highest importance and interest, constituting the bond subsisting between the Church visible and invisible, and implied in the inter-union and inseparability of the upper and lower triangles of the sacred Hexagon, or, "Seal of Solomon," which—referred to this plane—symbolises the eternal abiding of the Holy Ghost within and upon the Church, the indissoluble union of the Divine and human natures, and hence, the complement and perfectionment of earthly and material existence by the immanence of the world eternal and effulgent.

The Church, as thus symbolised, has three divisions, the celestial, the terrestrial, and the purgatorial ; or souls in beatitude, souls in conflict, and souls in penance, or "in prison." The upper or celestial Church comprises, first, all just men made perfect, the spirits and souls of the righteous, who have attained the Ascension of Christ and passed into the rest of the Lord ; and next above this part, all angels, thrones, principalities, dominions, and powers, belonging to the generation of the Gods or emanations, the cherubim, seraphim, and sephiroth ; and, lastly, at the very apex, the Godhead itself. These are the three divisions of the upper triangle.

The lower triangle, which represents the Church terrestrial, comprises, reckoning from above downwards, first, the whole body of the elect upon earth who are instructed in the mysteries of Christ, and included in the dispensation of the Cross ; next, all those who, being of any nation or creed whatsoever, have attained to the knowledge of these mysteries by inward initiation, but are not in open communion with the visible Church. Lastly, in the region, or condition, denoted by the nethermost section of the lower triangle, are the souls in prison, those who, not having yet attained to the consciousness of things spiritual, are in a state, not of grace, but of sin, and are undergoing the experience and purgation necessary for their salvation.

The Communion of Saints is the bond of solidarity by which all these divisions of the Church universal are held together and sustain each other by mutual charity. Christian doctrine insists that no man liveth or dieth to himself alone. The merits of the saintly are so many prayers applicable to the souls of all who desire aid and liberation. The oblation of Christ extends to all who exemplify and participate in Christ ; and every such soul, according to its degree, becomes a fountain of grace flowing forth upon the world in benign spiritual effluences, a vehicle for the transmission of the Divine light and life which are of Christ. The just are thus fitly compared to the moon and the planets in the firmament of heaven, enlightening the earth by virtue of the reflected and duplicated glory which they derive from the central sun ; and every holy and wise man is a distinct gain to the world.

These Divine occult influences are attracted especially to souls in affinity with them, the set of whose tendency is in the same direction, and who are united in intention with the particular energy which they dispense. The merits of a St. Francis of Assisi may peculiarly encourage one ; the victory of a St. Mary Magdalene, or a St. Agnes, another ; one may gather strength and light through the influence of some quiet and humble type of holiness ; and another through the overshadowing of a St.

George, a St. Michael, or the bold prophet who was a voice crying in the wilderness. Not that the grace thus conveyed is necessarily derived through those who have been recognised and canonised by the Church. Even these are themselves but representative groups of valiant and victorious spirits forming as many constellations in the mystical firmament as there are phases of virtue and of grace, and focal points of heavenly effulgence, to the formation of which all ages and religions have contributed. A Hermes, a Buddha, a Pythagoras, a Socrates, a Daniel, a Hypatia, a Joan of Arc, each in his place and degree, not merely leaves a trail of glittering radiance across our heaven as he passes on his way to join the host triumphant, but continues evermore as a positive, actual, energising potency to reinforce and sustain the stream of his influence.

There is no force but will force, and prayer is the most potent, subtle and concentrated form of will force, and when exercised by souls whose whole energy is polarised and focussed upon its employment, attains its highest efficacy. The fervent prayer of the saint, therefore, avails much. His intention, united to the Divine will, becomes a miracle-working power. Not that natural law is arrested or suspended by it, but that it constitutes a higher activity of natural law, precisely as magnetic attraction constitutes a higher activity than that manifested in gravitation. To exercise such a force in its supremest mode, the mental and psychic energies must be restrained from being dissipated in the world, and assiduously cultivated and enhanced by means of seclusion and religious contemplation. Where the active energy of the individual is concentrated in a polaric cumulus, this becomes, as it were, a radiant point, emitting light and force of a peculiar and miraculous order. Such is the saint, who, whether dwelling on earth or departed from it, is a fountain of grace, and centre of vitalising power, dispensing Divine energy to mankind.

The commonwealth of the Church is a commonwealth of prayers, of good works, of sacramental grace, of meritorious acts. The members of Christ's body can do nothing alone. All pray and act for others and in the name of all, not vicariously, as substitutes one for another, for that would be subversive of justice ; but eucharistically, by a communication of blessing and grace. In this manner souls profit one another, and give and receive benediction and help, both among the living and the departed. Not with lamentations and bewailings, then, should we celebrate our dead, for these detain and disturb ; but with prayers and oblations and acts of Divine union performed on their behalf, earnestly desiring for them consolation and at-onement with God. For the death of the body is no barrier between soul and soul. Love does not die of death.

Such is one aspect of the Communion of Saints, in its relation to the threefold Church in the worlds of time and of eternity. But the saint has also special relations to God and to other saints. These are phases of the doctrine which are familiar to mystics both of East and West. The Communion of Saints with God consists in the relation held by the holy soul to heavenly environment. The status of any particular soul is determined by the capacity it develops for correspondence with its environment. The more circumscribed this correspondence, the lower the rank of the soul in the economy of the universe ; the fuller this correspondence, the higher is that rank. The unspiritual man corresponds to the limited environment of the outer and lower world only, and is unable to recognise aught beyond this. In relation to all wider and higher environment he is dead. As for a creature without eyes, light and beauty exist not, so for a man without spiritual perception the spiritual world and the revelation of the Divine are not. "To be carnally minded is death." But when the soul rises into spiritual correspondence and develops a cognition and experience of Divine environment, it attains the communion which relates it immediately to God,—the Communion of Saints. In this holy condition all forms and modes of knowing are lost in actual union with the Divine. The highest of all attainments is to transcend knowing by being ; to exchange the consciousness of outer things for that of the inner essence, and so to merge the finite selfhood of the man in the infinite selfhood of Deity, as to realise experientially the words of the Athanasian Creed, "One by the taking of the manhood into God." For the Communion of Saints and their conversation are in Heaven ; the environment to which they respond is the Infinite Pleroma ; the bonds of the limited selfhood are broken, and emancipation and apotheosis attained. God is the environment of the saint.

The communion of the saints with one another follows from their communion with God. They have all things in common

because all that they have is God. At the topmost pinnacle of the pyramid of the religious life there is a single stone only, and that stone is Divine Love. This is the central point of the universe towards which all paths converge. Holy souls journey thither by many roads, but all are pilgrims to the self-same shrine. The last utterance of the saintly life, the final aspiration of the saintly heart, is always one whether we seek it in Vedanta, in Islam, in Hermetic illumination, or in Catholic mysticism. The Alexandrian school of Greek thought was, equally with the Oriental theosophies, pervaded by the spiritual thirst for union with the One and Eternal. The Enneads of Plotinus remain for ever a monument of earnestness to this end. The same spirit gave religious fervour to the noblest minds of the Christian age. The mystic passion for the Infinite which ever haunts the human soul, and breaks forth from Augustine in the cry, "Thou hast made us, O Lord, for Thyself, and we are restless until we return to Thee," breathes equally in the Vedic hymns, the sighs of Thomas à Kempis, and of Jeanne Guyon, the sermons of Tauler and Eckhart, and the thoughts of the writers of the "Germania Theologia," and of every devout prophet, poet, and seer of all times and lands.

It is through the Poverty of spirit spoken of in the Beatitudes that this union is attained. As says a mystic of the Sûfis, "Poverty is the treasure of the saints. For, until a man has stripped himself absolutely of all externals, of all sensory and illusory feelings and knowledges, he cannot possess the wealth of the interior and hidden excellence. Union with God is impossible in its completeness, so long as anything remains to the aspirant that hinders the immergence of the soul in the Divine Selfhood." "The secret of the mystic," says St. Dionysius, "is the secret of taking away; the path of the holy soul is the *via negativa*." And in the Upanishads we read: "Thrice let the saint say, 'I have renounced all.'"

It was a Moslem Sûfi who wrote the following exquisite apologue. "One knocked at the door of the Beloved's house, and a voice from within said, 'Who is there?' The lover answered, 'It is I.' The voice replied, 'This house will not hold me and thee.' So the door remained shut. The lover retired into a wilderness and spent his time in solitude, meditation, and prayer. A year passed; then he returned and knocked again at the door. 'Who is there?' said the voice of the Beloved. The lover answered, 'It is *thou*.' Then the door was opened."

Truth, as the Saint knows it, is wholly spiritual. For he perceives the primary where others behold only the secondary. He recognises the supreme verity that the real and absolute knows no past, and that salvation is independent of catastrophes. The primary in the Divine Intention is ever the spiritual, and of this the phenomenal and temporary is but the vehicle or dispensational mode. The first in time must be taken away that the last may be established. The reality of God cannot be confined or expressed within any definite *personae* or series of events. It transcends all presentations, whether of thought or life. For the soul, her ideal is equally true, whether yet realised or not. The Divine Incarnation, to be a manifestation of the Infinite, must consist in an endless progression. When man has wearied himself to despair in futile endeavours to seize and fix truth on the plane of sense and fact, if he be worthy and faithful God reveals to him the higher plane of the noumenal and Divine, where alone truth eternally abides. Then he perceives the things he had formerly regarded as essential to be sacramental only, an elemental veil, preserving and concealing from vulgar touch and taste the true and adorable Body and Blood of the Lord. For, indeed, all religious formulas and functions are sacramental; all theologic knowledges, relative. The Church on earth is the great Mystagogue, unfolding in images the wisdom that is hidden. And only when the inward and spiritual grace is attained is the outward and visible sign known for what it is worth. According to the Moslem mystics, all the religions of the world are the selfsame wine in different glasses. Poured by God into one mighty chalice, they then become indistinguishable.

To find this interior and only truth, to realise Christ in the soul, to crucify the human will, to burn up all earthly passion in the fire of Divine love, to rise into newness of life, to ascend up beyond all heavens, and to abide in the secret place of God,—these Divine operations are indispensable for the mystic and the saint; this process the sole means to the goal of all aspiration—union with God. In this transcendent love for God the love of the brethren is enfolded and embosomed. The saint has communion with the Church in Heaven and on earth, because he has communion with God.

The paper was followed by a discussion of a highly interesting and instructive character, many of the fundamental points of Hermetic doctrine being expounded, and their accordance with Christian doctrine exhibited. The attendance was larger than at any previous meeting, the large room of the Royal Asiatic Society being crowded.

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.]

Hermetic Society's Paper. A Correction.

To the Editor of "LIGHT."

SIR,—I shall be obliged if you will insert the following correction of an unaccountable omission of two words from the abstract published by you of my paper on "Individuality," read to the Hermetic Society on the 24th inst. In the closing paragraph I am made to say "But not to know that it is a dream is just that Avidya (Ignorance) from which there can be no awakening." What I wrote was "*lasting which* there can be no awakening;" and I naturally object to an arbitrary alteration which completely destroys the sense of the passage.

C. C. M.

The Historic "Jesus."

To the Editor of "LIGHT."

SIR,—I do not think Mr. Roden Noel and the "leaders" of the Hermetic Society are so much in disagreement as Dr. Wyld seems to think.

The "leaders" of the Hermetic Society have never denied, nor wished to deny, the historic Jesus. They have but pointed out that not the historic but the spiritual Christ is the real essential of Christianity, and subject of the Gospels.

I have—speaking for myself—distinctly stated at recent meetings of our Society, that I should be grateful to anyone who could reconcile for me the difficulties and discrepancies abounding in the way of belief in the historical Jesus. I should be glad to receive any really logical and scholarly rectification and explanation of the many serious and important misstatements and inconsistencies undoubtedly existing in the Gospels. These difficulties do not concern mere details; but the chief facts of the life itself. I do not doubt the achievements of Napoleon, but then it is a matter of no moment to the souls of the world to-day whether Napoleon achieved anything or not. So neither I, nor any other person interested in eternal things, cares to verify his history or his acts. As for the miracles, they are no sort of difficulty to me. I am not in the position of the non-Spiritualist. But does not Dr. Wyld see that he proves too much in proving the modern phenomena of Spiritualism to be identical with the "mighty works" of Jesus? What, then, was Jesus no more and no greater than the medium of to-day, but merely a better medium!

I have said that I should be glad to be able to think the Gospel stories true, because so to think would bring me into closer union and harmony with many friends whose sympathy is dear to me. But, for myself, such a belief would add nothing to my faith in Christ. For I am quite sure that there is, virtually, no such thing as history. The things that are truly done, are not done on the historical plane; nor has any fact in the history of the world ever been truly chronicled. For no man can know any fact, and cannot, therefore, set it down. The knowledge one man has of any given fact is not the knowledge of another; man is incompetent to know facts, for he has no possible means of knowing them. Only Omniscience can know facts.

But man can and does know his own spiritual experience, and this is, indeed, the only needful knowledge. Jesus Christ comes in the flesh when He is incarnate in man; and this is the way in which He comes to all mystics; in which only He can come.

It does not matter to me, therefore, whether the Gospels are true or not on the merely outer plane. They are true, essentially, and, for my soul, my true self, the historical and the physical *are not*. Nothing done on that outer plane can save my soul; it must all be transmuted into spiritual terms and spiritual application before it can have any true saving value and grace.

As for the doctrine of rebirths, I do not want to enter into that question again, because already in these columns, in reply to Dr. Wyld, I once undertook a disquisition of some length about it. There are no rebirths any more for the soul that has found Christ Jesus, and is one with God. Unto which grace may we all be brought.

July 3rd.

ANNA KINGSFORD, M.D.

[We have also received a reply to Dr. Wyld from Mr. E. Maitland, which we hold over till next week. We do not desire to see a protracted correspondence on this subject in "LIGHT," and we must, therefore, beg those concerned to consider the matter closed after Dr. Wyld has had an opportunity of replying to Mrs. Kingsford and Mr. Maitland, should he desire to avail himself of it.—Ed. of "LIGHT."]

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
 16, CRAVEN STREET,
 CHANCING CROSS, S.W.

SUBSCRIPTION RATES.

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

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, JULY 11TH, 1885.

HOW IS PREJUDICE TO BE OVERCOME?

A professor of science a short time ago was asked the question, "If, under what appeared test conditions, you witnessed some of the phenomena of Modern Spiritualism, such, for example, as the rapid materialisation and dematerialisation of apparently living human forms, or writing in various languages within carefully closed slates, would you accept them as facts?" He replied, "No amount of evidence could convince me of their genuineness; there is nothing in my mental nature with which they would harmonise. I would rather believe myself insane, than believe that the alleged phenomena were genuine."

A strong case of this kind is not of frequent occurrence, but similar views, variously modified, are very prevalent, and the vast majority of educated men believe the phenomena to be impossible, and therefore unworthy of thought or investigation of any kind.

The possibility of the extreme case quoted is apparent rather than real. There is not any sane man who can finally resist manifestly conclusive evidence, and the dogmatic rejection of known facts can only remain stereotyped and permanent by refusing to examine evidence, it being impossible to reject facts if they occur frequently; and, under test conditions, they must in the end command acceptance, and the bitterest and most conservative unbeliever must at last yield to the force of cumulative evidence.

The double proposals which have recently appeared in the columns of "LIGHT," viz., the examination of testimony and cross-examination of competent witnesses by the executive of the Society for Psychical Research, and the publication of carefully observed and recorded phenomena, apart from theories, by well-known and fully accredited investigators, are possibly the best means of directing general attention to the singular phenomena of Modern Spiritualism.

The value of these two forms of evidence would be increased by the systematic republication of the early records of Modern Spiritualism, and specially the evidence of such men as Wm. Howitt, Dr. Ashburner, S. C. Hall, Newton Crossland, Professor de Morgan, Robert Chambers, Robert Stephenson, Benjamin Coleman, Robert Bell, Dr. Dexter, Judge Edmonds, Professor Hare, Epes Sargent, Dale Owen, Dr. Gully, Dr. Garth Wilkinson, Dr. Elliotson, Cromwell Varley, Dion Boucicault, Professor Zollner, Lloyd Garrison, President Lincoln, Adin Ballou, Rev. C. Beecher, and scores of other well-known scientists and literati, the majority of whom have passed away from this life, and whose testimonies are scattered throughout the Spiritualistic literature of the past thirty years. Few now

have access to the stirring old literature of the movement, and a systematic publication of old and recent evidence, supported as far as is practicable by the critical cross-examination of living witnesses, would constitute a work the influence of which few candid and judicial minds could effectually resist. If the evidence of testimony succeed in influencing the pronounced unbelievers in modern Spiritual phenomena, so far as to induce surprise at its quantity and quality, and at the apparent trustworthiness, self-sacrifice, and capacity of the witnesses, the contest would be practically won; because it would probably lead to careful examination, and such examination, by a mind not too deeply prejudiced, would, in the majority of cases, result in a conviction of the genuineness of the phenomena, and the influence in a large proportion of cases would be in favour of the Spiritual hypothesis.

The fact that the witnesses have nothing personally to gain by the avowal of their experiences, but, on the contrary, much temporary reputation to lose, ought in some measure to command respect, and induce those who at present disbelieve both phenomena and inferences, to at least investigate, and if possible, discover the truth, or expose the delusion. It is true that many unbelievers have honestly and fully attempted to expose the supposed delusion, with the remarkable result that they have all become more or less converts to a belief in the genuineness of the phenomena.

MR. GEORGE PEDDLE, of West End-road, High Wycombe, would like to meet other inquirers into Spiritualism residing in that neighbourhood.

At a meeting of the Committee of Management of the Royal Academy of Music, held on July 1st, Mr. Charlton Speer, son of Dr. Speer, was elected a professor of the piano-forte in that institution.

THE attention of subscribers and friends is particularly requested to our advertisement on page ii. Under no circumstances whatever can applications be received after July 26th for England, and after August 31st for the Australian Colonies.

THE Society for Psychical Research owe much to Spiritualism. As a matter of fact not a few of its members have been interested in occult research through witnessing the phenomena occurring in the presence of Mr. W. Eglinton. The latest instance of this is the acceptance of honorary membership in the Society for Psychical Research, by the Right Hon. W. E. Gladstone.

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. Compilations, abstracts, and critiques supplied, &c. References to Rev. W. Stainton Moses, M.A. ("M. A. Oxon."), Mr. E. Dawson Rogers, of the National Press Agency, and many others.—Address, A.B., care of the Editor of "LIGHT," 16, Craven-street, Charing Cross, S.W.

MRS. CORA L. V. RICHMOND.—The discourse announced in our last issue for delivery on Sunday evening last, was given in a most able manner, and was listened to with great attention. A number of questions submitted to the chairman by inquirers were first answered by the guides. After the address an impromptu poem was given, on "Our Father Who art in Heaven." The subject announced for next Sunday, which will conclude the present series, is "The Final Religion of the Earth."

MRS. HARDINGE-BRITTEN IN NEWCASTLE AND DISTRICT.—This highly-gifted lady is announced to lecture as follows:—Newcastle, Weir's Court Hall, July 12th, in morning upon "The Origin of Races"; in the evening upon "The Philosophy of Hypatia." On July 13th, at 7.30, upon "The Earth and Her Destiny." At Burradon, near Seghill (School-rooms), July 11th, at 6.45 p.m., upon "There is no Death; or, Man and his Great Future Life." At North Shields Society's Rooms, in Camden-street, July 15th, in the evening upon "Death and the After Life."

WE are requested to announce that, under the new arrangements, the Psychological Press, 16, Craven Street, Charing Cross, are prepared to supply any book published in America, in Australia, or on the Continent. They have made an arrangement direct with Messrs. Colby and Rich, of Boston; Colonel J. C. Bundy, of Chicago; and Mr. Terry, of Melbourne, whereby the publications issued by their respective houses can be supplied within a reasonable time. Friends will advance an important work if they will entrust their orders to the Psychological Press.

RECORDS OF PSYCHICAL PHENOMENA.

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object 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:—

A.—Mesmerism.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.

K.—Communion with the Departed.
L.—Materialised Spirit Forms.
M.—The Spirit Rap.
N.—The Spirit Voice.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Miscellaneous Phenomena.

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.]

CLASSES O. AND R.—PSYCHOGRAPHY AND MISCELLANEOUS PHENOMENA.

Seance at Mr. Eglinton's. Five p.m. Monday, 29th June, 1885. Present (besides the medium): Major Taylor, Mr. Leonard.

The three gentlemen took their seats round the table in the usual manner, Major Taylor, who was seated at Mr. Eglinton's right hand, holding with his left hand Mr. Eglinton's left hand. Mr. Leonard, sitting on the right of Major Taylor, held with both hands Major Taylor's right hand. Mr. Eglinton's right hand was disengaged.

The séance lasted for over half-an-hour, and no results whatever were obtained, though Mr. Eglinton was holding a slate under the table in the usual way.

Conversation turned upon an experiment that Major Taylor had made at a previous séance, when the number of matches in a match-box, from which an indefinite number of matches had been removed by two or three sitters, had been correctly written on the slate.

Mr. Eglinton regretted that, on the occasion referred to, the match-box had not been marked, for (he suggested) a Sadducean world would say that another match-box, with a known number of matches, had been substituted for the one being used in the experiment.

It was determined to repeat the test, taking every precaution that could be thought of.

Major Taylor chanced to have in his pocket a box of "Tändstickor" matches. Major Taylor and Mr. Leonard then went aside to the window and marked with their initials both the box and cover. Major Taylor then removed a large number of the matches, leaving an unknown quantity in the box.

Mr. Leonard then replaced a few (he knew not how many) in the box.

A slip of paper was placed above the matches in the box, and the box was closed.

Neither gentleman knew how many matches were then contained in the box.

All this was done out of sight of Mr. Eglinton.

The slate was then carefully cleaned and examined. A piece of slate pencil, with sharp facets, was placed on the slate.

The match-box was placed on the slate, and the slate (with match-box and pencil on it) was held by Mr. Eglinton under the table, with his right hand.

Some ten minutes elapsed, during all which time Mr.

Eglinton's thumb was observed by Major Taylor to remain above the table. Mr. Eglinton, being then tired of holding up the slate, placed it on the table and covered it with another slate.

Mr. Leonard suggested that a newspaper should envelope the whole.

The slates were again examined, and a newspaper wrapped round them, the fold of the newspaper being nearest Mr. Eglinton, and the open ends facing the other sitters.

Mr. Eglinton placed his hands on the newspaper, one of them being joined to Major Taylor's, and while both the hands of the medium were in full view of both gentlemen, the sound of writing was heard.

Major Taylor removed the newspaper and then the top slate, and "16" was found to have been written on the bottom slate. Major Taylor opened the match-box, and he and Mr. Leonard counted the matches, finding sixteen of them.

The slate pencil was found to be slightly abraded.

The box and cover were identified as the same that had been marked.

It was thought that all possibility of fraud had been eliminated in this experiment, and it was therefore concluded—from this and other results of a similar nature—either (1) That there was an intelligent entity at work apart from the medium and the sitters; or (2) that (a) in addition to having clairvoyant power (b) the medium was able, consciously or unconsciously, to influence matter in some abnormal way.

Highbury Quadrant.

A. G. LEONARD, M.A.,

Royal Military College.

LE M. TAYLOR (Major),

CLASS L.—MATERIALISATION.

On Friday evening, September 3rd, 1875, a séance for materialisation was held in an upper sitting-room, the size of which was 14ft. 6in. by 12ft. 6in. In one corner of the room an angle 4ft. by 3ft. 9in. was screened by a suspended curtain. Sitting in a quadrant of a circle and at a distance of from six to seven feet from the curtain, were the following persons, who sat in the order recorded:—Mr. Mo., Mr. M., Mrs. H., an American; Mr. H., a gentleman from Edinburgh; Miss P., Mr. F. H., Mr. Barkas, Mr. P. The medium was Mrs. P., a married lady about forty years of age.

We first sat hand in hand round a table and had knocks and writing, instructing us to put the table within the curtained recess above referred to, and sit for materialisation outside of the recess. The medium, Mrs. P., and her little daughter, Fanny, sat on two chairs facing the curtained recess at a distance of three feet from the curtain. The company sat, also facing the curtain, at a distance of about seven feet from it as above described. A lamp was burning within three feet of where I sat and with such brightness that I could see all persons in the room and could easily read time by my watch. I could see both mediums with ease, and the space between them and the curtain.

After sitting about fifteen minutes we were told to remove the table from the recess, and materialisation would take place. The table was removed, and mediums and sitters sat in the open room in the same order as before.

After sitting about ten minutes a small, white, flickering, flame-like substance about the size of a man's hand, appeared above the knees of the lady medium, her hands being by her sides during the whole of the séance. It increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy, white, semi-transparent cloud. It then took a more solid and definite shape, and descending to the floor, appeared like a young female, at least five feet in height. This form moved freely about the room, was visible about fifteen minutes, and gradually declined in height and width, where it stood, until the form was about eighteen inches high, and during the whole time I saw the hand of the medium hanging passively at her side. This small white form again began to rise and increased in bulk, until it resembled a stooping old lady, who moved freely on the floor; she wore white, flowing garments, and had

on her head a large, old-fashioned, Quaker-like bonnet; she touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This animated form was visible for about twenty-five minutes, and at one time it increased greatly in bulk, rose to a height of about eight feet, and completely overshadowed the medium. The form again descended, assumed a normal size, and coming forward past the lady medium took a hand of one the sitters between its finger and thumb; the form then returned to a position about two feet from the medium, and four feet from where I sat, and gradually declining in size and distinctness it flickered away on the carpeted floor. This closed a very remarkable séance. I have without comment given a plain unvarnished record of facts, which could be confirmed if necessary by those who were present.

T. P. BARKAS, F.G.S.

Central Exchange, Newcastle-on-Tyne.

THE SPIRITUAL OUTLOOK.

XXXV.

[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."]

My suggestion as to the advantage that might be gained from a public prosecution of some good medium, seems to have been taken in the State of Ohio before I made it. At a preliminary examination before a justice of the peace, an eminent lawyer testified that he had made a careful examination of the phenomena of Spiritualism, and had no doubt of their reality. Others confirmed his testimony, and a large body of sworn evidence was brought before the public and reported in the newspapers.

The testimony in the case of Slade was declared by the Bow-street magistrate, the successor of Fielding, Mr. Flowers, to be "overwhelming," but as it was contrary to the "well-known laws of nature," Slade was sentenced, in spite of the overwhelming evidence, to three months' imprisonment. The laws of nature, as understood by a Bow-street magistrate, stood against any amount of testimony.

As we go on in the path of progress, we care less and less for these "well-known laws of nature." We see them violated on every side. They are broken at every séance. They are set aside in mind-readings and faith-healings. Thousands of Spiritualists all over the world have seen, heard, and felt things which no one can possibly reconcile with what are called the laws of nature—with what usually happens.

It usually happens that water comes down from the clouds in gentle showers—but the other day a "waterspout" in Mexico destroyed some hundreds of people. How such a mass of water was sustained in the air is a puzzle to science. Sea fishes fall far inland. So common a law as gravitation may be suspended by forces we know nothing about. Our work is to register facts whatever they may be. The why and the how must wait.

In a recent number of the *Spectator* is a very clever discussion of the theory of mind-reading or transfer of thought in its relations to some of the phenomena of Spiritualism. For example, the Rev. P. H. Newnham writes a series of questions in one room which are answered in another by the Planchette on which Mrs. Newnham is resting her fingers. She gave, in this way, many things utterly unknown to her—for example, some Masonic prayers.

For example, Mr. Newnham in one room wrote: "Write out the prayer used at the advancement of a Mark Master Mason." And the answer came: "'Almighty Ruler of the Universe and Architect of all worlds, we beseech thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to thy honour and glory, and to the

welfare of all mankind.' This prayer was written off instantaneously and very rapidly. It is a very remarkable production indeed. For the benefit of those who are not members of the Craft, I may say that no prayer in the slightest degree resembling it is made use of in the ritual of any Masonic degree; and yet it contains more than one strictly accurate technicality connected with the degree of Mark Mason. My wife has never seen any Masonic prayers, whether in 'Carlisle,' or any other real or spurious ritual of the Masonic Order." Here, then, assuredly, was a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment.

The writer in the *Spectator* says: "We are assured that Mrs. Newnham, leaning back in her chair, sitting with her eyes shut, and a single finger on the Planchette, could get long and rapid answers on subjects not in the least present to her thoughts." A mind other than her own moved her fingers, or, as it seemed to her, moved the Planchette and her finger, and wrote things of which she had not the least knowledge.

This is interesting—but the writer in the *Spectator* might find much better facts in direct spirit writing. There are now innumerable witnesses to the facts of intelligent communications being written on enclosed slates, on paper shut in books or boxes, where, so far as we can see, any communication with any human brain was impossible.

In these cases why dispute the only testimony we have? For example, I hold in my hands a pair of slates, carefully, securely fastened and sealed. I hear the sound and feel the tremor of writing. Opening my packet I find a letter addressed to myself, in a well-known handwriting, signed by a well-known name—those of a person no longer living in our natural sensible condition. How am I to explain a fact like this upon any but the spiritual theory? Some spirit, having a power over matter of which we can have no conception, has done the work. What reason have I to doubt that it is the spirit it pretends to be? But, in any case, it is the work of a spirit.

Really the more simple the phenomenon, the more convincing it is. The first we heard of—thirty odd years ago—the raps, were admirably adapted to call attention and then convince those who heard them that they were made by spirits. The Rochester knockings called attention, answered questions, spelled messages. Away from the medium—from any person who could have rapped—you not only heard the rap but felt the jar. In thirty years of almost continuous observations nothing has been more solidly certain than those original raps.

A writer in *The Agnostic* is curiously more "no Popery" than even the *Rock* or the *Protestant Standard*. "Even in the Government," he says, "there are [were?] zealous friends of Popish priestcraft, who are eagerly anxious to drag us back into the darkness, superstition, bigotry, flummery, and persecution of the Popish Church. But outside this little island, there are two hundred millions of rabid Roman Catholics, whose subtle cant and venomous priestcraft are perpetually welling up among us and threatening to overwhelm us. Sixty years ago a Roman Catholic was scarcely known in this country; now we are probably one-third Papists. And this vastness of cant and treachery will—perhaps before long—lure us into a trap, and utterly extinguish the only spark of freethought and mental daylight there is in the world."

If the progress of education and common-sense were not enough to save the world from such calamities, Spiritualism will do its part. America is Spiritualistic. England is becoming so day by day. France, Germany, Russia are in process of conversion. The knowledge of the facts of spirit life and power has placed a vast body of thoughtful men and women quite above the influence of any fanaticism whatever. Faith is supplanted by knowledge. When the facts of the spirit-life are known there is an end to all delusions. Only an utter Agnostic could have written such nonsense.

The Agnostic, as a know-nothing magazine, naturally ignores Spiritualism. If its writers would but condescend to know what is really going on in the world about them—if they could open their eyes to the facts most worthy of their observation, neither the Pope nor General Booth would seem so very alarming. The men and women who have lived upon our earth are wiser

than they were, and are able now to give us the benefit of their experience. The Inquisition is no more possible in Spain than the relighting of Smithfield fires in England.

The effect of Spiritualism on morals is evident. We are not so likely to disregard our duties to those whom we expect to meet again as we might be if such an event were impossible. The belief that those whom we have known and loved are near us, and know our thoughts and acts, cannot be other than a good influence. The absolute knowledge of the fact of continuous existence should gradually change the moral aspect of the world. In this matter Spiritualism demonstrates what Christianity declares respecting the "great cloud of witnesses" that over gathers around us.

We can fairly claim that the demonstration of the facts of spirit existence and spirit power must have a great effect upon human conduct. The mere possibility that we may meet with those we wrong, cannot but have a restraining influence. The effect of a general knowledge that immortality is a demonstrated fact must be to change the whole aspect of human society.

One Dr. York, lecturing at the Opera House on Sunday nights to crowded audiences, on "Matter, Mind, and Spirit" (we cannot tell whether in America or Australia), holds that mind being only a refinement of matter, Spiritualism is probable on scientific grounds. "As a religion it had no value in his eyes, but as a fact from which a philosophy of life might be deduced to broaden, deepen, sweeten, and purify the moral nature of man, it would be of considerable importance." Eliminating self-delusion and deliberate fraud, he admitted there was "sufficient to engage the attention of science, and to render probable the existence of human intelligence in higher conditions of life."

A private letter recently received by me from a most trustworthy witness, and a capable and shrewd observer, mentions having been present at a séance with Mrs. Ross, of Boston, and that no less than eight spirits materialised at one time, four inside and four outside the cabinet.

No doubt necromancy, or holding intercourse with the spirits of the dead, as Saul did with Samuel, through the mediumship of the Witch of Endor, was punished, with nearly a hundred other offences, with death by stoning, but this is a proof that such intercourse with the dead was a fact then as now.

Elder Evans, an American Shaker, points out the similarities between Modern Spiritualism and the Salem witchcraft for which so many were imprisoned and hanged, drawing his facts from that extraordinary reservoir, Allen Putnam's "New England Witchcraft." Elder Evans holds that "in 1692 the spirit-world came down upon, and entered into, the natural world, just as it is now doing. In 1842 the Beechers, in New York, declared that Spiritualism was real—but that it was of the devil"—as the religious papers in London are doing now. Meantime a sister of Rev. Henry Ward Beecher is holding Spiritual Conferences in her Beacon-street drawing-room, attended by the *élite* of Boston.

The *Lancet* attributes the faith cures to the well-known influence and curative power of mesmerism. The latter it attributed some years ago to excited hope. What people denied yesterday they use to-day to account for something more difficult of belief. Why not examine facts and accept them as facts, without waiting to find other facts to which they may be related? There are millions of facts we cannot now account for, vast numbers of which we may never in this life be able to explain. When we have not even a clue to the causes of nature or the modes of its operations, how silly to withhold our belief in any phenomenon until we know how it is produced.

The "Christian Scientists," or "mind-curers" of Boston think they are curing General Grant. Eighteen persons are at work for him. They do not pray—not that they know of. They only unite in thinking of him, so that the influence of their united mental power is bringing him into the "understanding of God"—whatever that may be. But how this differs from mesmerism, which, it is claimed, can act by united effort and at any distance, it would be rather difficult to explain.

The principle of Faith-healing, as explained by the Rev. A. B. Simpson, of New York, is simplicity itself. All disease is of the devil, and came in with the Fall. Take away sin, and all disease goes with it. Health and holiness are one, as the two words have the same derivation. Conversion is sanitation. Christ continues to heal all manner of diseases—and so on; so that an invalid Christian is a contradiction in terms. Every D.D. is an M.D., and *vice versa*; and Mrs. General Booth's treatise on Water Cure, reprinted in the July *Herald of Health*, is naturally of no use to any but unconverted sinners, while every ache is a system of diabolic possession, and no real Christian can have the rheumatism.

Looking over the "Records of Phenomena Wanted," observe that I can give accounts from personal observation of eleven out of fifteen of the kinds specified. Some investigators may have had larger opportunities, and there are now in this country alone hundreds—perhaps thousands—of intelligent and quite competent investigators. What a body of testimony to gather and arrange! And what a work for the Society for Psychical Research!

Still I think my plan of "trying the spirits" or the mediums with all the formalities of criminal jurisprudence would be more interesting. In the mean time let us have the "Records of Phenomena." If every reader of "LIGHT" will do his or her share we shall soon have a most interesting and valuable volume. Meanwhile, will not the editor give us a neat little model of the sort of record he would like to have, so that we contributors may waste no more time and ink than are necessary? Or publish two or three of the best out of the first hundred received.

These recorded facts to which competent witnesses are ready to testify, will be of great value to many others besides Spiritualists. Writers in the lower stratum of religious journals insist that the phenomena, which they admit by forming a theory, are the work of the devil. They need the facts to make good their hypothesis. So do they who contend that it is all trickery and imposture. Whatever our theories we all want the facts.

SPIRITUALISM IN LONDON & THE PROVINCES.

WEST HARTLEPOOL.—On Sunday evening, a lecture was delivered at Brunswick-street Hall, by Mr. W. Robinson, of Newcastle, his subject being "Do we Heal by Faith or Knowledge?" The healing influence, which had been for a long period exercised by Spiritualistic mediums, was but a reproduction of arts well-known and celebrated by the priests of India, Egypt, Persia, and Greece in their palmy days, and by Moses. Faith, or magnetic healing of the body, would constitute one of the most potent weapons which the Church would bring into future requisition. The law of opposites, and especially that of sex, was an important factor in good healing. No healer ought, under any circumstances, to lay hands on another unless in perfect sympathy with the recipient. If cross-mesmerism were introduced, or if diseased individuals, or those who practise filthy habits, attempted to heal, such ought to be discouraged at once, as the effects might be disastrous. Each individual might constitute himself a magnetic "battery" of healing force, and this vast power might be incalculably supplemented by invisible potencies. Spiritual investigations had demonstrated the fact that myriads of beneficent invisible men and women were waiting upon the wings of thought to minister to human needs through pure organisms, and thus this human power was everywhere intensified by a Divine power, manifesting itself by Spiritualism as a deifying instrument. In all civilised cities, towns, and villages—and especially in buildings associated with religious exercises—places ought to be dedicated to healing purposes, officered by a trained staff of robust, healthy, sympathetic male and female healers, whose sole ministrations would be the natural methods of laying on of hands. The lecture was listened to with evident interest, and Mr. Robinson promised to give his concluding lecture on an early visit and explain the methods of making the various passes on patients.

BERLIN.—W. Friedrich, the publisher here, has brought out a work on Spiritism, by Dr. W. V. Hartmann. In it, he classifies the alleged facts of Spiritism and comments upon them. He declares that an exhaustive study of them is demanded by natural philosophy, physiology, psychology, and psychiatry. Although he does not conclude that the soul survives the dissolution of the body, his work is replete with interest to Spiritists. He is merciless against the scientific arrogance which refuses to investigate facts, and which charges the adherents of new sciences with being fools and liars. Dr. Hartmann has dealt a strong blow in favour of our propaganda. —*Le Spiritisme.*

THE LONDON SPIRITUALIST ALLIANCE,

CHAMBERS: 16, CRAVEN STREET, CHANCING CROSS, S.W.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical Soirées at the Banqueting Hall, St. James's Hall, where papers on interesting phases of the subject are read, and discussion is invited.

Particulars as to Membership (minimum Annual Subscription, One Guinea) may be obtained from the Hon. Sec.,

MORELL THEOBALD,

62, Granville Park, Blackheath, S.E.

The following list, which will be continued by the courtesy of the editor until complete, will show what an important library is now available for use by members of the London Spiritualist Alliance. It is the desire of the Council that the books should be used by Spiritualists, and should not merely be available for consultation in our Chambers. To this end they have made arrangements for their being removed, under certain restrictions, for home reading. The publication of a catalogue in "LIGHT" will place at the disposal of every member a list which will enable him to select at his leisure what he may wish to read. Rules and regulations will be at once drawn up, so that the Library may be available without unnecessary delay.

W. STANTON MOSES, M.A., President.

(Continued from p. 325.)

NO.	TITLE OF WORK.	AUTHOR.
104, 104a	How and Why I Became a Spiritualist (2 copies)	W. A. Danskin
111	Hermann Franke, Life of ...	Samuel Jackson
114	History of Joshua Davidson, The True ...	Anon
121, 121a	Hints for the Evidences of Spiritualism. (2 copies)	
212—224	Human Nature (Vols. I.—IX.) 1867-1879	
214	Vol. II. (another copy) 1868	
216	Vol. III. (another copy) 1869	
244	Human Physiology ...	T. L. Nichols, M.D.
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368	Incidents in My Life (2nd series, American edition) ...	"
369	Incidents in my Life (2nd series, English edition) ...	"
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777	—(Sept., 1882) ...	Journal, published in
778	—(Dec., 1882) ...	Boston, U.S.A. ...
779	—(Mar., 1883) ...	
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TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. 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. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and 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,' 'sommnambule,' '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 anylegerdmain, 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, Homoeopathy, 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 ascertainable 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 obtinate 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.