

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

STATUVOLENCE.—I.

By WILLIAM BAKER FAHNESSOCK, M.D.

The term Statuvolence is derived from two Latin words, viz., *status*, a state or condition, and *volo*, will—meaning thereby a state or condition, caused by the will of the patient and not by that of the "magnetiser" or operator. This condition is identical with natural somnambulism, differing only in being induced with the consent or will of the patient. Mesmer supposed this state to be caused by "animal magnetism," and to be under his control, when the power was wholly in the patient; and the cures said to have been effected by it were simply the result of faith, or a belief, upon the part of the patient, that certain effects would follow the manipulations used, or the laying on of hands practised.

It is high time that the truth in regard to effecting cures was understood by the public. But before it will be possible for Statuvolence to effect a general relief of human suffering it will be necessary to abandon the idea of an "animal magnetic influence," for that prevents the study of facts, which would demonstrate its folly. Man, although naturally independent, has been so cramped by creeds and 'isms that he is scarcely himself, and to become free he must rise above the obstacles that have enslaved him, and, being properly taught, he will soon discover and demonstrate that he is master of himself, and can throw his body or any part of it, independently of the rest, into and out of the statuvolic condition at pleasure, and thus ignore the idea of being negative, or subject to electricity, magnetism, or any other outside influence. Because clairvoyants can see streams of light emanating from the fingers of excited persons, "magnetisers" concluded (without any other proof) that it was "animal magnetism," when it was only the scent, aura, or effete matter of the individual. This scent, being material, can be communicated to paper or other things, by rubbing or handling, and, being peculiar in every person, enables spirits to approach those who are near it as well as if the medium were present. If, therefore, the persons to whom such paper is sent are clairvoyant they can see the spirits thus attracted by it, and if diseased, and have faith in it, may be relieved; but in no case will they be so, or will any cure be effected, if they have no faith in the healing qualities of the paper or of the spirits. Indeed, all cures are the result of faith, or of a condition of Statuvolence, induced by that belief, or other causes which are possible, among which are excitements of all kinds, whether of a religious nature,

or of fright, fear, hope, joy, grief, or a belief in the power of men or spirits, &c. A study and experience of over forty years has proved this to be true—but it will take time for the masses to realise that Statuvolence, or *educated somnambulism*, has developed facts as extraordinary as they are useful, and consists of powers, which to be perfectly understood, we have been obliged to compound into one word, namely, *clearmindedness*, or the ability to see, hear, taste, smell, or feel independently of the external senses, or by the mind or internal faculties, which can be exercised at a distance as well as near by. Time has demonstrated these truths to thousands, as the future, no doubt, will to all—that those persons who have been properly taught can throw their body, or any part of it, independent of the rest, into or out of the condition in an instant, and when the body, or any part of it, is in this state it can be rendered cataleptic or insensible to pain by an act of the patients' will, and the parts can be kept in that state as long as they please, or as it may be necessary to effect the cure. They can also create pain in any part if so disposed, and cast it off at pleasure. This fact proves that we may, and often do, create the ills that afflict us, even in our natural condition. What stronger proof than its demonstration do we need to verify the fact that man has within himself the godlike power to feel or not, or cure himself independent of anyone? We would, therefore, say to all: educate the young in the art of Statuvolence, and the follies of the past, as well as of the present, will disappear, as the rising generations shall embrace the truth, and become masters of themselves.

INSTRUCTIONS.

When persons desire to enter the condition, the instructions usually given are those which will tend to quiet the nerves and relax the muscular system.

The former is accomplished by avoiding everything calculated to excite the mind; the latter, by relaxing, or giving up all the fibres of the body, and making no resistance to any of the sensations which may be experienced. If the head "swims," or a toppling sensation is felt, it must not be disturbed; if the eyelids or any other parts of the body twitch, they must not be prevented from doing so; should the head seem to become enlarged, or the body heavy or light, or seem to go up or sink down, these and all other sensations that may be experienced must be given way to, for doing so will induce a reliant disposition and, consequently, a condition of mind favourable to entering the condition. Anything, also, which will abstract the mind from the body will conduce to the end in view. Music, harmony, or in fact, any other emotion of the mind that soothes or relaxes the nervous system, is favourable to the production of the state.

After having been comfortably seated, the patient should be directed to close the eyes at once, and not to open them until requested to do so. Closing the eyes is important, as it prevents visibility and external objects from attracting attention; and the request not to open them is designed to prevent him making the attempt, which will bring the mind back to the surrounding objects, and thus disturb any progress that may have been made. After closing the eyes, the patient should be directed to cast his mind to some familiar place, just as if he were really there, and in thought to place himself

before the house, and to form a picture of it in his mind from recollection, then successively to enter the house, pass around the room, and from room to room, seeking those he may desire to find. If any person or thing is seen, the mind should be carried close up to it, and if the object be a person, the patient should endeavour to see what such person may be doing, at the same time that he listens to what may be said, or is transpiring, &c. When the patient tires of one thing or place he should be directed to others, successively, until clairvoyance is induced. When this has taken place, the body, generally, falls into the insensible condition, and the patient then can feel or not, as he pleases, independent of anyone. Almost everyone requires peculiar management, which can only be learned by experience, or a knowledge of character. We have had some enter the state perfectly after twenty unsuccessful trials and then had them tell us that if they had followed our instructions they would have fallen into it at the first sitting. This shows that if they do not enter the state at the first sitting they do something to prevent it.

Being in the condition does not prevent patients from opening their eyes and seeing with the natural eye at the same time that the rest of the body is in the insensible condition. Indeed, we have had some men go into the harvest-field while in the state, with their eyes open, and do more work than anyone else, and at night throw themselves out of the state, without feeling the slightest fatigue. This may seem incredible to those who have no knowledge of their powers, but the time is *even now to some*, and soon will be to others, when work will be considered play, and fatigue or pain things of the past. We would, therefore, say to all, study the art thoroughly and as the greatest boon you can confer upon suffering humanity. *Teach the young Statuolence*, if you would render posterity independent and free from the follies of the past.

PARIS.—We learn that a "Société de Psychologie Physiologique" has been formed at Paris, of which M. Charcot is president and M. Richet is secretary. It is to study psychical phenomena in normal as well as in pathological subjects, after the method of observation and experimentation.—*Le Messenger*.

SARAGOSSA.—The organ of Freethought and Spanish Republicanism, *Un Periodico Mas*, has opened a column under the title of "Free Tribune," into which it admits correspondence on Spiritism. This speaks well for Spanish liberalism; it affords a good example to the journals advocating Freethought in France.—*Le Spiritisme*.

A MAN's clothing becomes charged with his magnetism without any effort on his part that it become so. And in walking he uses up this motor power as surely as does the locomotive while running over the iron rails; and this expended magnetism settles down to the earth forming the only means by which the dog is enabled to scent his master's footsteps; and so, because his master's coat has been involuntarily charged with it, the dog is enabled to distinguish it from another's coat.—PROFESSOR CADWELL, in "Facts."

AMERICA.—The American Spiritualists have a problem to solve here. The journals of the United States contain reports of the examination before a local court at Kansas City, Missouri, of Mr. J. H. Mott, a medium, on the charge of fraud, brought by a man who, to prove that he was right in saying that a so-called materialised spirit was the medium disguised, squirted a coloured liquor upon it, which colour was subsequently found upon the medium. As to Mr. J. H. Mott's genuine mediumship, testimony was given by Judge Ess, Ex-Mayor Chase, Ex-Sheriff Anderson, Dr. Thorne, and others, whose testimony no one could dispute. They swore that they had seen at the defendant's séances forms of their deceased relatives, who had proved their identity by their conversation; that they had seen the medium while they so talked with them. The proceedings drew great crowds, and the reports were telegraphed to the great newspapers, and have been copied by nearly every journal in the States. All this shows that the interest in Spiritualism is increasing in America.—*Le Messenger*.

THE HARMONY OF SPIRITUALISM AND SCIENCE.

BY ALFRED RUSSEL WALLACE, LL.D.

I find some difficulty in comprehending the exact position of Mr. Frederick F. Cook in his elaborate "Rejoinder" to my article, but with your permission I will briefly notice his direct criticisms of my views, because they have a certain amount of plausibility owing to the extremely condensed form in which I was compelled to express myself in the space that was allowed me.

Mr. Cook first objects to my proposition that—"man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in, and by means of, a material organism." This, he says, is a case of spiritual suicide, and is directly opposed to my previous statement that—"mind is the cause of organism and perhaps even of matter itself." But surely, it is clear that in the last quoted passage I am speaking of mind in the abstract or as a fundamental principle, while in the former I am dealing with mind as individualised in the human form. There is, I conceive, no contradiction in believing that mind is at once the cause of matter and of the development of individualised human minds through the agency of matter. And when, further on, he asks, "Does mortality give consciousness to spirit, or does spirit give consciousness for a limited period to mortality?" I would reply, "Neither the one nor the other; but, mortality is the means by which a permanent individuality is given to spirit."

His next serious objection is to my supposition that, "it may well be that evolution is a fundamental law of the universe of mind as well as that of matter." This, he says, is a purely materialistic thought. But here again it is clear by the context that I am referring solely to the development of individualised human minds, of which alone we know, or can know, anything, not to mind in the abstract, of which we know absolutely nothing; and I see no materialism in the supposition that such finite individualised minds can only be produced under some law of evolution.

The last special criticism refers to my belief that "progress towards a nobler and happier existence in the spiritual world" is dependent on the cultivation of our higher moral feelings here. My critic says that this is an utter denial of justice or equality, because our moral nature, as well as our environment, is imposed upon us; but he does not say whether he accepts the alternative position, that all are to be at once good and happy in the future state, and that the most selfish, vicious, and sensual are to make equal progress with the benevolent, self-sacrificing, and virtuous. It seems to me that this latter condition of things would be the most opposed to justice, and even to possibility, and would render the present world, with all its trials, a hopeless and insoluble mystery, while it is certainly opposed to the whole body of information and teaching which we receive from spiritual sources.

It seems to me that my critic, throughout, confuses together the general with the special, the universal with the individual, in discussing the relations of spirit and matter, while he equally confounds proximate with ultimate results in his remarks on the spiritual world. My observations and reasonings have been confined throughout to the nature and relations of individualised human minds and their proximate condition in the spirit world. Speculations on the nature or origin of mind in general as well as those on the ultimate states to which human minds may attain in the infinite future, I look upon as altogether beyond the range of our faculties, and to be, therefore, utterly untrustworthy and profitless.

THE *Spiritual Offering* claims to "devote special care to the defence of mediums and to the best means for protecting them from the assaults of enemies of the cause; considering that the progress of Spiritualism depends upon mediumship, and that every blow aimed at mediums is an attack upon the cause."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Historic Jesus.*

To the Editor of "LIGHT."

SIR,—I think Mr. Maitland is not justified in saying that my "letter of the 4th inst. seems to indicate a railing spirit against those who presume to differ from me, rather than an attempt to elucidate truth," and I would beg to assure him that my letter was dictated only by my intense conviction of the importance of the great truth of the historic Jesus.

I have also to complain of Mr. Maitland characterising my letter as being "discourteous, presumptuous, superficial, flippant, insincere, and ignorant." These expressions are almost identical with those used against me by Madame Blavatsky some two years ago, when I ridiculed the pretensions of her Koot Hoomi; but, nevertheless, the said Koot Hoomi was at last shown to be a "painted bladder up a tree."

The doctrine that Jesus Christ was a mythical Personage existed even in the days of the disciples of Jesus, and it is against these opinions that the "beloved disciple" writes (1 John iv. 1-3) "Many false prophets are gone out into the world. . . . Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the Antichrist."—(R. V.)

As Mr. Maitland is at least comparatively indifferent as to the historic Jesus, so he may be contemptuous regarding the views held by the "beloved disciple"; but for myself, the words of Jesus and of His disciples have more weight with me than the teachings of Mr. Maitland, and I believe the doctrine of the mythical Jesus to be entirely false and most pernicious in its tendency.

I still maintain that the variations in the Gospels are either verbal or insignificant, and do not affect the grandeur of the historic portrait, and that the date of the flight into Egypt, or even the date of the Crucifixion and Ascension, is entirely immaterial.

With regard to the Miraculous Conception, it is a subject too profound to be treated parenthetically, but in a scientific point of view it presents little difficulty to those who believe in the inter-penetrability of matter and in the power of spirit to dissolve and recreate material substances and human bodies.

In replying to my letter, Mr. Maitland somewhat oversteps bounds in ridiculing certain views which he says I held three years ago; but as he has done so I may be excused for informing the readers of "LIGHT" that in those days he and I had repeated discussions on the doctrines of reincarnation and the mythical Jesus Christ, when one day, finding me impervious to his views, he thus solemnly uttered himself: "The views I hold come direct from the highest Divine fountain of all truth, and if you do not accept them you must be a man forsaken of the Gods."

If these be the views Mr. Maitland holds regarding himself, while he considers me to be "superficial, flippant, insincere, and ignorant," it must be useless in me to argue with him; but I may be permitted to say this: that the longer I live the more I become convinced that unless the Spiritualistic workers of the day determine, so far as human feebleness will permit, to submit their thoughts and works to the standard of the life and teachings of the personal Jesus Christ, the movement must end in disorder, selfishness, and ruin.

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—I have followed with much interest the discussion now being carried on in your pages, between the leaders of the Hermetic Society and Dr. Wyld, the careful perusal of which has left no doubt in my mind of the very untenable position held by the latter.

Can he not surely see the hopelessness of what is called harmonising the Gospels on the outer plane, and of keeping to that plane on its historical basis, the difficulties rising hydra-like in every direction? And how the student, by keeping only to the outer and historical plane, builds his own inextricable

labyrinth? The system, as taught by the Hermetic teachings, appears to me a most luminous solution of a hitherto unexplained mystery.

Following the Divine doctrine of correspondences known always by the wisdom teachers of old, doubtless some earthly personage may have been the material prototype of the Man Jesus. It is said He was the Rabbi Jeshua by occult students. He may have represented by His blameless life and His knowledge of Divine wisdom the Archetypal Man, i.e., a Buddha—one whose long series of re-incarnations had placed Him so much in advance of His fellow man, that when He said that He was one with God He meant very differently to the meaning assigned to that saying by mediæval and modern thought.

Had He meant it, as Dr. Wyld and others think, what a hopeless prospect for us!!!

I agree with Mr. Roden Noel. We do crave for the realisation of our ideals; and in the sacred Scriptures of all countries we read of these Divine men who have trod the path before us—not one only, not the historic or non-historic Jesus, but many have been those whose lives have been the same; the *Christ-lives*, those who in themselves have been all Christs. Only one person could be the historic Jesus—so that His life on the historic plane signifies but little.

Surely, Dr. Wyld's expression by way of admiration and worship of the historic Jesus, of Him "as the most intense human personality in all we know of the universe" is not founded on the doctrine as taught by Christ, which was the abnegation of personality. If the historic Jesus had been the most intense personality in all the universe (Dr. Wyld might have said more modestly, this planet, as neither he nor any one else knows anything or anyone outside of it), surely that extraordinary Personality must have met with more intense recognition, and we should have had no cause for discussion on the matter; it would have been placed beyond all question, and mankind would have been treated differently.

In plain words, Dr. Wyld holds the strange doctrine that has ruled the ordinary and unreflective minds of the orthodox Trinitarians for centuries, otherwise he would perceive, with the teachers of the Hermetic doctrines and all esoteric teachings, that the Revelation consists in the raising of man to the Christ-life, i.e., in the raising of the mind of material man to the higher plane of consciousness on which alone is the Christ comprehended.

With the esoteric key to the Gospels the historic discrepancies matter little, notwithstanding I feel also with Mrs. Kingsford's desire that it were possible for some one to bring them into closer union and harmony, so that the correspondence of both planes of thought would be perfect.

Why should Dr. Wyld object to the statement that there is virtually no such thing as history? Surely all philosophy decrees this. If time, present, past, and future only exists through our senses how can there be really history? It is history only to our senses. In the great visions of the prophets, the record of them in the Scriptures, in the ancient languages, is couched invariably in the present tense. "I see the vision, and the vision shows a picture of things being enacted before my eyes." We make history through our finite senses, therefore it can never be truth to us on its physical plane.

It is the tendency of mankind to make idols, for it is always easier to worship someone who has done a thing than to try to accomplish the work oneself; and the accretion of ages has only intensified the false doctrine—that of worshipping the man Jesus. To believe that there was but one Christ—a human personality, an historic fact—that no such had come before, and none had followed after, would indeed to me be one of the darkest thoughts imaginable. Where would be the hopes for the human race? Dead and gone.

By the human race I don't only mean the followers of Christianity, but I mean the human race who never heard, and never will hear, of the historic Christ. Into what a terrible sea of difficulty we should all be thrown back, after having floundered out through the teaching of the spiritual thought of the day!

Let us keep to our ideals, for we can imagine nothing that does not exist, and if therefore we imagine the utmost conceivable idea of nobleness and sublimity, because the ideal we have exists, it is the reflection in us of the real. Let us calm ourselves, and by trying to reach that ideal goal we are fitting ourselves for the true comprehension of the Christ! It is a philosophical axiom that we cannot understand what does not exist in ourselves. To understand Christ we must reach our ideal. Living on a lower

* At the earnest request of some of our subscribers we have given place to one or two more letters on this subject. We wish, however, to impress upon our correspondents that the discussion will be definitely closed after next week. Any replies must, therefore, be in our hands by Monday next.—ED OF "LIGHT."

plane we may put the man Jesus on a pedestal and fall down and worship and grovel on the ground, and we may grovel in vain. We have made the pedestal an idol, and the whole superstructure is ours—and it is this weighty superstructure which kills the divine in man.

The Hermetic teachings of the West and the Theosophic teachings of the East point both to the same light which will illuminate the minds of the next generation of our children's children. After centuries of darkness, why should any Spiritualist try to drag us backward into that Slough of Despond from which spiritual thought has only lately rescued us, and from which people are daily emerging, thankful to feel that after all their wings are safe!

ISABEL DE STEIGER.

The Studios, 8, Avonmore-road, West Kensington.

To the Editor of "LIGHT."

SIR,—Historical records differ wholly both in nature and in terms from mathematical or arithmetical formulæ. These represent the only exact science; while there is nothing in the world so inexact as "history."

The fact that two and two make four is a fact essential and abstract; it posits an idea, and is only conceivable and recognisable as an idea. Wherefore it is an eternal verity; because two and two not only made four in the past, but make four now, and will continue to make four so long as the world shall last.

It is not necessary that any inspired writer of antiquity should inform us of such a fact as this, for its evidence does not rest on authority but inheres in the terms of the fact itself, and on the immediate recognition of the human intelligence.

Dr. Wyld is, therefore, comparing things that are not similars.

The same may be said of his statement that fire warms, that food satisfies hunger, and the like. These facts are not historical; I verify them in my own experience every day, and need not that any should testify to me about them.

Mr. Maitland's letter has answered the other objections made to our position by Dr. Wyld, and I need not, therefore, notice them.

If, when all the legendary framework, obviously unhistorical and allegorical, is removed from about the central figure of the great Christian Mythos, Dr. Wyld still thinks that what is left constitutes of that figure "the most important historic person this planet has ever known," I shall be curious to hear how he will substantiate his opinion. Of the thirty-three years which Jesus is said to have lived, the Gospels affect to give only the events of the last three. Concerning nearly all the rest, they are dumb. Consequently, they give us in no sense whatever "a life" of Jesus; and what they do give is obviously mostly mythical.

What, under such conditions, can we know or divine of the "historical Jesus," as He really was?

We know far more of Gautama Buddha; of Pythagoras; of Apollonius; of Plato; of Socrates.

As for my own personality, I doubt much whether it will be an historical "fact" eighteen centuries hence, that I lived at all, much less that I was "President of the Hermetic Society." If ever I pass into "history," no doubt just as many foolish and untrue things will be said of me as are now said of Rosamond Clifford, of Joan of Arc, of Marie Stuart, and of every other personage of the past.

Already, I am aware that many supposed "facts" which are wholly baseless, have been told and believed concerning me; and I have observed a similar state of things in respect of several of my contemporaries.

ANNA KINGSFORD, M.D.

To the Editor of "LIGHT."

SIR,—I am in utter bewilderment at Mr. Maitland's examples of "discrepancies" in the Gospels, so perhaps you will allow me to say a few words on the subject, and in the first place to remark that there is no need for Mr. Maitland to deem himself insulted because Dr. Wyld is "discourteous" enough to meet the said "assertions" of "discrepancy" with a "flat contradiction." Why, in the name of Wonder should a Christian not assert his creed by "flatly contradicting" an armed host at the risk of his life, if necessary, like some Red Cross Knight of old? Dr. Wyld is not bound, more than myself, to accept as guides the "best array of competent and candid scholars," who have illumined the "last half-century" by searching for "discrepancies" in the Gospels, in preference to the infinitely greater and equally competent and candid scholars who through many half-centuries have devoted themselves to an

opposite line of inquiry, with the result of arriving at a totally different conclusion. I have never read the works of scholars either on one side or the other, so I shall simply let the Gospels speak for themselves in answer to Mr. Maitland's objections.

"To cite," says Mr. Maitland, "a few of the contradictions we must believe that if Christ was not born of Joseph and Mary He could not have been of the house of David." Now Roman Catholics, like myself, are taught in our earliest lessons that Mary was also of the house of David and a distant relative of Joseph.

However, as to this there is nothing for or against it in the letter of the Gospels although the tradition rests on the same authority as the authenticity of the Gospels themselves, viz., on the authority of the Catholic Church. But very different is Mr. Maitland's next assertion, viz., "That we must believe that Jesus did go down into Egypt, His parents having fled thither on the night following the visit of the Magi, and also that He did not go into Egypt, but remained where He was born, to be circumcised the eighth day, and after forty days to accompany His mother to Jerusalem." Now, sir, permit me to say that any "candid scholar" who could manage to concoct a creed like this from reading the two Gospels which give an account of our Lord's birth must have been sadly at a loss for a "discrepancy"!

We certainly do believe that Jesus went to Egypt after the departure of the Magi, although it need not have been the night after exactly. St. Matthew simply says, "When they were departed." At the same time, we believe that the events recorded by St. Luke, viz., the Circumcision and Purification—matters of course—naturally took place before the visit of the "wise men." The shepherds of Bethlehem were sent to the "stable," and found the "babe wrapped in swaddling clothes," but the Magi were guided to the "house" where the "young Child" and His mother were.

The Arabian astrologers "saw His star in the East"; they knew that a wonderful Child—a mighty One—was born, and they came to worship or to honour Him. The journey alone would take forty days, even if they came from a come-at-able part of Arabia instead of from Persia or India—as some think they did. The "young Child" visited by the Magi is always represented as a child able to stretch out its hands for their gifts, so there was ample time to be presented in the Temple at Jerusalem before the massacre of innocents began. Moreover, the children slain were aged up to two years. The two Evangelists simply relate different events in the life of Jesus. St. Luke says nothing of the flight into Egypt or the cause of it, but states that the Child "grew up at Nazareth," which is quite consistent with His having visited Egypt. Take a London boy of twelve; would it not be quite consistent to say that the child grew up in London, even if he had passed a year of his babyhood in Paris?

I cannot perceive either "discrepancy" or contradiction in the statements of the two Evangelists, so that if there is any confusion in Mr. Maitland's mind as to the going or not going into Egypt, it is produced by those wise men of the West, who have enlightened the last half-century, rather than by Matthew and Luke.

Then Mr. Maitland fancies that St. Luke contradicts himself with regard to the Ascension—in his Gospel and in his history of the Acts. Now, there is not a word about time in the last chapter of St. Luke, except that the disciples having seen Jesus, Who vanished from their sight, returned *that same hour* to Jerusalem, and when they were talking on this mysterious subject Jesus again stood in the midst of them. But what time elapsed between their return to Jerusalem and the time when they were "thus speaking" St. Luke deponeth not in his Gospel although he does in his history of the Acts of the Apostles. And with regard to the alleged discrepancy in the manner of Judas' death, it is a merely verbal one. St. Matthew tells us that he threw down the thirty pieces of silver in the Temple and went and hanged himself. Then the chief priests took the silver pieces and bought the field to bury strangers in, as it was not lawful to cast the price of blood into the treasury. St. Luke in the Acts, says, "This man purchased a field with the reward of iniquity, and falling headlong," &c., &c., but the construction of the verse in the original Greek might just as well be rendered: "With the reward of iniquity, to this man a field was purchased," &c., &c., and the manner of death recorded by the two Evangelists might easily have been coincident, seeing that such an event happened in the neighbourhood where I now write—not so long ago. An unfortunate man hanged himself. The rope broke, he fell headlong

on some agricultural implements with the same horrible results ascribed to Judas. As for the astounding statement that Christ's "mother joined His 'brethren' in attempting to withdraw Him from a public career on the ground of madness," why does not Mr. Maitland give us his authority in chapter and verse? Surely he cannot expect such startling information to be accepted merely on the "*ipse dixit*" which he himself condemns? But I may not take up your valuable space by pursuing matters further, as these alleged discrepancies have doubtless been answered over and over again. Most certainly the New Testament does not give a complete history of our Lord. St. John expressly states in figurative language that not a tenth part is recorded, but enough is related to set before us the high and holy standard, the "Excelsior," the Hope and Comfort of so many pilgrim souls. It is, therefore, very evident that people like Dr. Wyld and myself, who see matters in a different light from Mr. Maitland, are quite prepared "flatly to contradict" those who insist that the Evangelists contradict each other, and we see no reason why our "presumption" should be considered amusing, or, at least, more amusing than the presumption on the other side. Neither ought Mr. Maitland to call us "flippant, superficial, and insincere," without any proof worth mentioning. Even if Dr. Wyld, like myself, had the humility to acknowledge that he was no profound Biblical scholar, we should at the same time consider the above terms equally applicable to Mr. Maitland, or even to the candid and competent modern sages whom he so much admires.

In short, it would be the old story of the kettle and the pot. But why, in the name of all that is unreasonable, should people have uncomplimentary epithets applied to them because they decline to read the Gospels by the candles of the Hermetic Society, preferring rather the light of that older and better and more earned society who first gave them the documents in question, viz., the Christian Church?

While it is quite open to doubt the mystic sense of the Gospels, it is difficult to see what benefit could be obtained by attempting to damage the historical element in them; and as the attempt is not at all likely to be successful, would it not be better to "move on"? There are so many interesting subjects for the society to grapple with, and after all the dispute may be pretty much like that of the two knights who fought to the death about the colour of a shield, each having seen a different side of it.—Yours very truly,

CAROLINE CATHERINE CAMPBELL.

Astrology.

To the Editor of "LIGHT."

SIR,—I have read the letter of your correspondent, "C.C.M.," in a recent issue of "LIGHT," and quite agree with his remarks about "Astrology."

I myself have studied the subject, at first merely by way of recreation, but afterwards more seriously, and I am bound to say that the results of my investigations were certainly peculiar. I once glanced through an old book entitled, "Magus; or, the Celestial Intelligence,"* published, I believe, about 100 years ago, wherein the author, amongst other things, says that the mind of man, which is the part most closely allied to Heaven or the Celestial World, is, therefore, the medium of communication between the Celestial and Material Worlds, and every thought, aspiration, or invention that proceeds from the brain was originally placed there by, what he calls, a "Celestial Intelligence," and that all thought is motion propagated from a higher intelligence to a lower, thus anticipating in part the Rede lecture delivered at Cambridge a few weeks ago; but differing from the latter in one essential particular, inasmuch as the lecturer places the motive force in the brain alone, and the old writer in question traces it back to the First Great Cause and thence, in a downward scale, from the spiritual to the material world by means of their connecting link—the mind of man. Now if the mind is acted upon in this way by outside intelligences is it not probable that the planetary positions at birth may influence the "native," or child born in a similar manner, the "intelligence" operating (whether for good or ill) being in accord with the influences prevailing at the time, and these influences acting and re-acting on the native at various times and in different ways, according as the planets aspect one another?

If the eclipses of the sun and moon, which occurred on the

16th and 30th of March last, are compared with events that immediately followed in North America and Afghanistan respectively, and regard is also paid to the position of the luminaries and the planets in the places referred to at the time, the peculiarity is certainly striking, not to mention the recent conjunction of the sun and Saturn, and the aspect they formed with Uranus, taken in connection with the colliery explosions, earthquakes, &c., of three weeks ago.

Surely the matter should be taken up, and, if even a grain of truth be in this old science of "Astrology," that grain should be extracted for the benefit of humanity generally, instead of ridiculing the subject as our scientific men now-a-days do.

If I can help "C.C.M." in any way I shall be glad to do so.—Yours, &c.,

J. MERCER.

London Spiritualist Alliance.

To the Editor of "LIGHT."

SIR,—In collecting the library books of the late Central Association of Spiritualists, and putting them in order, we find several are missing, and noted as lent to members of the old society. To some I have applied for their return, but as I have not the addresses of several others may I ask, through your columns, that any member having now in his possession any book of the late Central Association of Spiritualists will be good enough to return it to the library here at his earliest convenience?—Your obedient servant,

MORELL THEOBALD,

16, Craven-street, Charing Cross.

Hon. Sec.

The Resurrection Body.

To the Editor of "LIGHT."

SIR,—Having been absent from home, and much occupied, I have only this morning read the letter signed "A Spiritualist and Chemist" that appears in your issue of July 4th.

It is therefore a matter of great satisfaction to me that notwithstanding his criticism on Dr. Wolfe's relation of Liebig's alleged successful experiment on the human body, the writer fully admits the possibility of dissolving the human body into its ultimate elements, in the following words—

"Of course, any one who chooses to exercise the requisite care and patience can dissolve a human or any other organised body into its ultimate elements."

Now this admission is all that is needed, and being in exact accordance with the result of my own inquiries amongst men of practical chemical science (as stated in my letter in the same issue as that of "A Spiritualist and Chemist"), I think I may fairly say that the argument used in my first letter on "The Resurrection Body," in reference to the Resurrection Body of our Lord, rests on a solid and allowable real foundation whether the words quoted from Dr. Wolfe's book are Liebig's or not.—Faithfully yours,

"LILY."

P.S.—You will do me a great favour by kindly inserting this letter in your valuable journal, at your earliest convenience.

July 16th, 1885.

SURE, the courts of Heaven are peopled with the outcasts of this world!—*Marston*.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—Sheffield: July 23rd and 24th. Leeds: July 26th, August 2nd and 30th. Nottingham: August 9th and 16th. Halifax: August 23rd and week days. Burnley (probably) September 6th. Morley (near Leeds): August 5th and 6th. Newcastle: September 13th. Week days in the vicinity of the above places.

MISS ROSAMOND DALE OWEN is now staying with friends who reside in the mountains of Virginia, and by complete rest she hopes to regain her health and strength. She thus relates how her faith served her in the hour of need: "In crossing the Atlantic a few days since, we were in imminent peril. We struck a large iceberg, crushing in the iron plates of the vessel. In that moment, when I felt that the next might bring a painful death, I realised as I had never done before that my religion had become as a rock under my feet, a sure foundation in the hour of greatest need. I could see that we were surrounded by millions of guardian angels, working with swift energy and unerring accuracy under the guidance of the Master of spirits, Jesus Christ, and above all reigned God the Father; therefore, though we were rocking about helplessly, the darkness of night made denser by a thick fog, though I realised that we might sink at any moment, I felt no tremor of fear. A religion thus proved is worth holding, is worth teaching, is worth listening to. Spiritualism was to me a great comfort; Christian Spiritualism has become as an impregnable fortress, a protection against all evil."

* One or two copies of this work can be obtained at the office of "LIGHT." Price £2.

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

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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 25TH, 1885.

BIOLOGICAL RESEARCHES.

Few branches of scientific inquiry are receiving more careful attention at the present time than is that of Biology, which embraces every department of the life history of plants and animals, past and present, physico-vital and psychological. Biologists are deeply engaged, not merely in the study of living organisms, but also among the organic remains entombed in Palæozoic, Mesozoic, and Cainozoic formations.

Palæontological biologists are carefully searching rocks, from the long past Laurentian and Cambrian periods up to the present date, and have found intimate relations among the ever ascending orders of animal and vegetable organisms.

From the Devonian to the Permian, remains have been found of a peculiar fish, known as *Ceratodus*, and in the same formations remains of a closely related, if not generically the same fish, known as *Ctenodus*, have been found in great numbers and variety. It is a singular fact that fossil remains of those fishes have not been discovered before or after the deposition of the strata above-named, until living specimens of *Ceratodus*, *fac-similes* in teeth, head-bones, ribs, scales, &c., to the long extinct palæozoic forms were found in the South Australian river, known as the Burnett. From time to time during the last decade of years, these fish have been obtained in small numbers in their Australian *habitats*, and the marvellous fact is that no remains of the fish have been found since the Permian era, and the only locality in which they are now found living is in Australia, while many millions of years ago, during the deposit of the carboniferous rocks, they swarmed in our northern palæozoic estuaries and lagoons, and probably rivers. These fish are peculiar, inasmuch as in addition to being like ordinary fish, viz., gill-breathers, they are also lung-breathers, and closely approach to *Batrachia*, such as frogs, which during their embryo condition are gill-breathers, and in their adult stage aqueous air-breathers.

Learned societies have sent trained observers, at much expense, to Australia and elsewhere, to study the habits of rare egg-laying quadrupeds, such as *Ornithorynchus* and *Echidna*, and the air-breathing and separate egg-laying fish, *Ceratodus*. Specimens of *Peripatus* with eggs, and *Balanoglossus*, an eccentric, worm-like form, with gills and vertebræ, are also being sought for and found. All this is very creditable and very interesting, but is no reason why more important and accessible studies nearer home should be neglected, and not merely neglected, but purposely shunned.

If the life histories of peculiar quadrupeds, fishes and worms are worthy of careful, self-sacrificing study, surely the true life history of man is more so. The study of man physically covers but a small portion of his being; he should also be studied mentally, morally, and spiritually, and if there be any objective evidence of a future life for mankind, *that* is specially worthy of investigation, as the long roll of evolution from protozoa to man appears to have been an effort of nature, through unnumbered ages, fully to produce a being different from, yet related to, all preceding, with a spiritual as well as a material nature.

To predicate impossibility is absurd; what isolated intelligence looking at a chaotic world with its highest inhabitant a protozoan, would ever predicate the subsequent advent of a being like man? The chance is now almost infinitely greater that there is a natural and spiritual man, one being the development of the other. If facts prove evolution, facts with greater force and cogency prove a future life for humanity. Materialism is based upon the proposition that there is no intelligence apart from a living, embodied, material brain, whilst the well-accredited facts of Modern Spiritualism demonstrate the occurrence of intellectual phenomena that no embodied human organisation can either produce or comprehend. Professor G. J. Romanes, in his recent article on Mind and Motion, in referring to Professor Clifford's heartrending opinion "that the mind of man perishes with his body, and that above the mind of man there is no other," affirms that the conclusions do not follow by way of any logical sequence from his premises. "Because, within the limits of human experience mind is only known as associated with brain, it clearly does not follow that mind cannot exist in any other mode." Had Professor Romanes been practically familiar with the elementary facts of Modern Spiritualism, he would have known that mind, apart from visible cerebral organism, is an established fact, and that there is the same kind, but not the same quantity of evidence,* for that transcendent fact as there is that in embodied human beings mental powers are always associated with brain structure.

CATALOGUE OF L. S. A. LIBRARY.—We very much regret that, owing to unavoidable delay, the usual instalment of this catalogue does not appear in this week's issue. It will be continued, however, next week.

"TWIXT TWO WORLDS."—The special offer of this book to our readers expires on Saturday, July 25th. As "LIGHT" should be in the hands of subscribers by Friday evening, they will thus have a few hours wherein to make an application in the terms of our announcement on advertisement page ii. After Saturday evening we close our lists, and under no circumstances can applications reaching us after that date be entertained. The book by itself can then be ordered at 10s. 6d. per copy.

A FICTITIOUS NAME.—Mr. D. V. Mansfield relates in *Facts*: "A gentleman came to me for a sitting. After writing and sealing his message in the usual way, he handed it to me for answer. The answer, written through my hand, was: 'My dear husband, what have you been doing that you are ashamed of your name? A good judge never should be, and while I lived you were not called by a name not your own.' On the answer being put into his hand he burst into tears, and acknowledged his fault. My advice was to him, as it is to all, go honestly to a medium, and you will be satisfied."

A MATERIALISATION SCÉANCE is reported in *Facts* by Mr. Whitlock, April 30th, at Mrs. Fay's, Boston. At least fifty forms appeared, differing in size and appearance, and following one after the other in quick succession. They were mostly recognised. One talked with Mr. Whitlock, and disappeared; then Mr. Whitlock's father came with perfect features; then the spirit of an old friend of mine, who gave his name; then one of a very late man to Mr. Whitlock, giving him the Masonic grip. One form was that of a robust boy, who addressed some one as "Cousin Lew." Mr. Whitlock's sister came and embraced us both.

* If the evidence of critical and competent witnesses be of any value, a abundant proofs of mind apart from cerebral organisation may be found in the literature of Spiritualism and especially in the writings of Mr. Howitt, Robert Chambers, C. Varley, Epes Sargent, Professor Crookes, A. R. Wallace, M. A. (Oxon.), T. P. Barkas, Dr. Wilkinson, Dr. Hare, Judge Edmonds, and hundreds of other equally creditable witnesses.

THE GREAT TRUTH OF SPIRITUALISM.

To many the demonstration of the certainty of a future life seems to be the great achievement of Spiritualism; and it is surely no small one. To establish as a known fact, what to the great body of philosophic thinkers in all times has been at best but an uncertain probability, is an immense acquisition in the field of human knowledge. It is one so great that it is no wonder that multitudes of men, and especially those accustomed to depend on the results of speculative inquiry quite as much as those who have received all their beliefs traditionally, should start back at so bold a claim, and refuse to concede it. This must for a time be pardoned to them, so long as they can plead imperfect acquaintance with the full nature and measure of the proof; yet only for a time, for the evidence when all seen lacks nothing of power to carry conviction. The doctrine of a future life now stands as truly on a "scientific basis" as any of the doctrines of natural science, and only awaits, as one by one these have awaited, the slow defeat and retirement of prejudice.

And yet, when one reflects, the demonstration of the bare fact of a future life, apart from all information respecting its nature, conditions, and connection with this life, would be a piece of knowledge of little value. Wherein could it help us? How incite, guide, or comfort us? Merely to know that a life of some sort awaits us; one on which perhaps the present has no bearing; one in which (as some confused dreamers seem to have imagined) our very personality might disappear, and which would, therefore, be no life to us,—of what use would this be?

Evidently the bare fact of a life beyond the present one is not the great truth of Spiritualism. Nor is it that deceased spirits can return to us, make known their continued individual existence, their essential identity of character, their unchanged affection for us and even their guidance to some extent of our steps. These truths, so far as they can be proved such—and they would seem to be well sustained in the experience of many—are very precious and inspiring. They have much of the power of the grand old doctrine of a Divine Providence in all the events of our lives, without its terrible difficulties, its often appalling, staggering aspects; for we have to defend no claim on the part of the ministering angels, of their omnipotence, omniscience or any infinite perfection. To have even the imperfect sympathy and guidance of those who, essentially like ourselves, have passed through our experiences into those which yet await us, and so would seem qualified to throw some light upon our way, and to send back some words of cheer and patience, this, if reasonably verified to us, is no trivial thing. Yet even this, in which multitudes have found unspeakable comfort, is not the great truth of Spiritualism.

We find this only when we come upon the certain and indissoluble connection of character here with destiny hereafter. This is, for practical purposes, the most important principle that any religion can teach. A religion or a philosophy which does not emphasize it, whatever attractions it may possess, whatever consolations it may bestow, is little else than a beguiling deceit. As a guide or incentive to right living, it is well nigh worthless. If it allows this great principle to be set aside or even weakened by false theories, as, for instance, in respect to the nature of forgiveness, as is done by some conceptions of "the Christian scheme," it cripples itself sorely for all usefulness; nay, may make itself positively "the minister of sin." The Protestant sees this clearly enough in the old Romish contrivances of indulgences, dispensations, penances and masses for the soul's repose, and denounces them for their immoral tendency. Not less clearly does the thoughtful man, unfettered by ecclesiastical creeds, see the same in certain dogmas of vicarious sacrifice, of the

substitution of penalty or the satisfaction of justice upon the innocent in place of the guilty, of imputed sin and imputed righteousness, and wonders not that the practice of the so-called "orthodox" should commonly fall so far below Christian ethical theories. Most of the world's religions, so far as they have been shaped by the cunning of men, have intertwined in their teachings this destructive heresy, viz., some serious modification or evasion of the great, unchangeable, necessary, moral law, "Whatsoever a man soweth, that shall he also reap," and in so doing have paralysed much of their power. In offering this easy bribe for acceptance to millions of the weakly thinking, they have not only demoralised them, but they have repelled in great numbers profounder minds from all the proffered forms of religion, as they will long continue to do.

Not so Spiritualism. However obscure and unlearned many of its exponents may have been—certainly untrained in theology and philosophy most of them—is it not noticeable with what unanimity, the world over, they have escaped this grand mistake? They have not vitiated this cardinal principle of all rational moral government—that character is the only basis of the awards of the life to come, the only parent of destiny—by any evasion or qualification, latent or open, shrewd or shallow. How happens this? That these humble men and women, professing to be only the mouthpieces of more exalted minds in the world of spirits, have with almost one accord in all parts of the civilised world and in all its civilised languages taught one distinct, consistent, unmodified view binding the next life to this by the most absolute and indissoluble connection of character and destiny, as no religion known to them had done—is there not here a fact somewhat remarkable, one that calls for some adequate explanation? Does it not distinctly point to a source of their common sentiment quite above themselves, one which, however difficult it might be to verify in other ways, is by this alone strongly attested?

This, then, we pronounce to be the Great Truth of Spiritualism. It is practically by far its most valuable. No religion can contain one of more worth to mankind. It is one which every man, woman and child of rational years can understand, and one which every day and hour of their lives they have occasion to remember. However it may be obscured and practically denied by other forms of religious teaching, so long as it is uniformly and emphatically inculcated by those of the spirit-world, no one need ever ask, "What is the use of Spiritualism?"

And of all men, Spiritualists should be the last to discount the doctrine in their own practice.—*Religio-Philosophical Journal*.

ERRATUM.—In Mr. Maitland's letter in last "LIGHT," page 341, column 1, 20th line from the bottom, for *Scriptures* read *Scripture*.

THE Editor of "LIGHT" will esteem it a favour on the part of any reader possessing an autograph letter of the late Mr. Serjeant Cox, if they will communicate with him, stating terms of sale, &c. It is required for the purpose of identifying handwriting. Address, Editor of "LIGHT," 16, Craven-street, Strand.

MR. COLVILLE'S ADDRESSES on Sunday last, at Cavendish Rooms, were well attended, and seemed to be greatly appreciated. His subjects on Sunday next will be, at 11 a.m., "The Woman Clothed with the Sun," and at 7 p.m. (by request), "The Great Pyramid of Egypt; who was its founder, and for what purpose was it built?"

MR. J. S. FARMER has received an application for permission to translate his "New Basis of Belief in Immortality" into the Swedish language. To this he has consented, and the translation will be forthwith proceeded with by the Rev. J. A. Dalen, the director of the Swedish Seaman's Mission at West Hartlepool. It will also be remembered that Count Schonfeldt, a brother of Prince Lichtenstein, has translated the same book into German. An application for its translation into French is also under consideration.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 334.)

[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. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

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 K. AND M.—SPIRIT IDENTITY AND THE SPIRIT RAP.

The following case of personal experience may be useful for public record, (1) as showing to commencing investigators under what unexpected circumstances genuine "raps" may be obtained; (2) as giving to advanced students a parallel to a somewhat rare case recorded by "M.A. (Oxon.," in his "Spirit Identity," and proving that apparently spontaneous action may be really under the direction of some unknown agent.

On Thursday, January 25th, 1885, I was on a visit to a relative. The party there consisted (besides the heads of the family) of one son, three daughters, and two guests, Captain and Mrs. S. They were all quite ignorant of Spiritualism. The account of some of my experiences excited their curiosity, and an impromptu table séance was proposed. Knowing that personally I had no mediumship for causing or getting "raps," I expected nothing but the usual "playing" at a séance. The table, however, after some time, commenced tilting and giving messages. Experience having taught me that such tilting soon breeds an atmosphere of suspicion that some one is consciously or automatically pressing on the table, I asked if raps could be given. To the surprise of all, the answer was given by three faint yet distinct raps. By-and-bye these came clearer and precise, and answered with perfect intelligence, but never became louder than the drip of invisible drops of water right on the centre of the table, which sound they most closely resembled. By this means we learned that Mrs. S. was an extraordinary natural medium. The whole company were much excited by this success, and were anxious to give up every evening to the further investigation. Some notes I have by me, in my diary, give me the result of each evening. On Friday, the 26th, some two or three new persons, very sceptical, were present, and no raps, only tiltings, were obtained. On Saturday, the 27th, our first company were by themselves again, and raps were obtained. On Sunday, the 28th, we were again by ourselves, and raps were obtained alternated with tiltings. Five of the company were named by the unseen agencies as mediumistic, and were advised to form a "Holy Society of Mediums," and to sign that night an agreement between themselves to pray night and morning for one another, whereby their mediumship would be much helped. This was accordingly done. On Monday, the 29th, the raps, among other things, gave the following message, "Religion true hates not a living soul." In the morning at breakfast the conversation had turned on forgiveness—one of the company maintaining that it was theoretically good but practically impossible.

On Tuesday, the 30th, the conversation at breakfast turned upon the above message. One of the company noticed it made a verse, and we all tried to recollect where it was quoted from, but unsuccessfully. I then told the company of the case in ("M.A. Oxon s") "Spirit Identity," where a quotation given at

a séance was afterwards curiously discovered as if by spirit direction, and I suggested that our spirits might likewise help us. No sitting was held that night, as we all went out, Captain S. and the son to investigate a materialisation séance given in the town, the rest of us to a party.

On Wednesday, 31st, Captain S., the son, and myself, went out to a public séance in the town. In the meanwhile the rest of the company—all ladies—being left to themselves, started a séance on their own account to test whether the raps were not a trick that I or Captain S. was playing on their credulity.

To their surprise the raps came, *not*, as before, gentle and peaceful, but loud like hammerings, and not only on the table but on the floor and the walls. They spelt out: "Knowles—spare room" (I think this was the name—my notes fail me as to it). They then ceased. Frightened, thinking this was some violent spirit haunting the spare bedroom, when we gentlemen arrived home late at night we found them all eagerly considering if any one of their acquaintances had borne this name. We were appealed to, but none of us could recollect such a person to satisfactorily account for his presence in that room. Just then one of the girls (one of the five mediums named by the spirits), recollecting that the gas had been left burning in the library (used by the family as a spare sitting-room), slipped out of the room without saying a word, to put it out. As she was doing so, her eye fell on a book in the shelves bearing the title, "Knowles' Poems." Struck by the coincidence of the name, she took down the book and opened it, haphazard, and there, somewhere in the middle of the book, her eye fell upon an illustration, and at the foot of it the line, "Religion true hates not a living soul." The next day the other visitors and myself left.

For the benefit of Spiritualists I will add the sequel of these experiences. Convinced by such startling evidence of spirit presence, my relatives were for a month most eager in declaring their conversion to Spiritualism. But their "pastor" and other well-meaning friends warned them to have nothing to do with Spiritualism, that it was a device of Satan and had been forbidden by the Bible. (N.B. The "spirit" breathed in the messages as to prayer and forgiveness weighs nothing with this class of thinkers. Such is only the "artfulness" of Satan.) Two of the family were ardent admirers of Messrs. Moody and Sankey, and asked their advice on the subject. Mr. Sankey, doubtless with good intention, warned them solemnly that no good came of it, and that from the experience of a certain friend of his he could say it led to insanity.

Consequently they withdrew from their agreement, and all connection with Spiritualism. Captain S. has gone on to investigate and has convinced himself of its truth. Mrs. S. has been rather shaken in her belief by clericals of Catholic and High Church schools of thought.

According to the requirements of the editor I enclose the names and addresses of all the sitters, but under the above-mentioned circumstances the readers will readily excuse my withholding all names from publication. But Captain S. (now in Africa) would, I am sure, for the benefit of science, be happy on his return to answer anyone wishing to communicate with him. I will therefore supply his address to anyone asking me.

Westward Ho, N. Devon.

F. W. THURSTAN, M.A.

July 3rd, 1885.

OBSESSION (?)—M. Sauvaget writes to the *Revue Spirite*: A short distance from my house at St. George's live the widow Robert, seventy-two, and her son, thirty. Five years ago they complained to me about noises in their abode. I went and saw that it could not be intruded upon from without. The son said that his bedclothes were snatched off at night; kitchen utensils sounded as if they were beaten, thrown about and broken, but in the morning nothing appeared to account for the noises. I told them that such disturbances were sometimes caused by spiritual enemies; that God commanded the forgiving of our enemies; that whosoever may have offended them, or have been offended by them, they should forgive from the bottom of their hearts, and pray them to do the same. A week after they told me that the noises, &c., had ceased. A month later the son was had up before the magistrates for assaulting a neighbour. The nocturnal disturbances were renewed. At the end of a year the son married; but his wife left him on account of his bad conduct. The noises, which had abated, were renewed. The old mother, going out with her basket, would walk about for hours, fatiguing herself; she said she could not help it, that she felt as if pushed and made to do so. The son says that he is under a spell, that he sees four men who want to strangle him. A physician certifies that he is out of his mind, and arrangements are being made to send him to the lunatic asylum at Rochelle.

REVIEW.

THE VIRGIN OF THE WORLD, of Hermes Mercurius Trismegistus, now first rendered into English, with Essay, Introductions and Notes, by Dr. Anna Kingsford and Edward Maitland, authors of "The Perfect Way." May be obtained from the Psychological Press, 16, Craven-street, Charing Cross. 10s. 6d.

The title of this work, which is produced under the auspices of the Hermetic Society, is in reality applicable only to about one-third of the ancient matter which it contains. The remainder consists of five other Hermetic treatises, viz., Asclepius, The Definitions of Asclepius, Hermes to his son Tatios, Hermes to Ammon, and short fragments rescued from various sources. These are truly kindred works, parts of one whole, and our remarks may be taken as referring indifferently to any or all of them.

It would be impossible, within the limits of this notice, to give even a succinct *résumé* of the multifarious contents of these remarkable productions, and the curious student who desires to dive into their mysteries must resort to the book itself for that information which it alone can give him. Suffice it to say that, under the cloak of an external doctrine, it is generally conceded (indeed the work claims this for itself) that there runs through the whole an esoteric meaning. This will be no secret to the true philosopher, to whom every outward being, act and system is significant of inner entity, life, and doctrine. Hence, whether the claim has or has not been made in any particular instance—if the basis be a true one, it may be held to be justified. The works under review, then (great as may be their interest, regarded as expositions of a phase of ancient historic, scientific and metaphysic teaching), will be more deeply appreciated by many, as veiling, under these external forms, an occult doctrine concerning the genesis, fortunes, and destiny of the soul, under the title of a Virgin.

These treatises are generally supposed to have been the product of that remarkable period of spiritual and intellectual activity which focussed itself at Alexandria in the earlier centuries of our era. Though attributed to the mythic Hermes Trismegistus, their authorship is unknown; but whatever elements of the thought of the time they may contain, there appears to be a strong infusion of the primitive religious and philosophic teaching of that earlier Egypt which was then becoming embalmed in a mummified form. The thought and the phraseology are those of the science and metaphysics of a long-past age, sometimes crude in conception, and elementary in form: embodying certain broad generalisations of truth, rather than minutely accurate presentations of it, of which that age was incapable. Equally elementary and general, then, must be the mystic meaning into which the instructed reader would translate them.

Some there are in these days of the opening of the spiritual philosophy and the secret science of other times and other peoples, of almost forgotten dates, to the gaze of the Western world, who, moved by a very natural reaction from the forward rush of modern thought, are in danger of attaching too exclusive a value to the teachings of antiquity; and who, falling on their knees to worship its wisdom, close their ears to the voices of their own age. This reaction is inevitable, and prompts a profound searching into the lore of the past on the part of its enthusiastic votaries. While this is likely, in its way, to be productive of much general good, the wise will ever strive to preserve a just equipoise in their judgments, remembering that "there be many voices in the world, and none of them is without understanding," and, like the bee, will, with skilful discrimination, suck honey from every wholesome flower. In the present work, as in most others of its class, the thoughtful student will often be delighted to detect, amid things that are crude and obsolete, many evidences of deep flashes of insight, gems of wisdom, which he will lovingly peruse and carefully treasure. And he will realise that over all there reigns an intense seriousness, a devout reverence, a noble dignity of thought and expression, well fitted to reprove and correct the cynical indifference, the conceit, and the forward disrespect which are sadly too prevalent in our own time. These books are entirely wholesome, treating, as they do, upon matters of the greatest pith and significance, in a spirit of love and wisdom, whose daughter is Peace; and our thanks are due to both the translators and the enterprising publisher for enabling the English reading public for the first time to peruse in our own tongue these rare legacies from the Old World.

As to the execution of the work, nothing but praise is to be accorded to all who have been engaged in its publication. The style of the translation is admirable, and this affords some guarantee that the rendering from the intermediate French original is faithful. The three introductory essays also are choicely written and are very instructive; and the typography of the book is most pleasant to read. One improvement there might have been—and, if a second edition should be called for, we hope it will be made—by furnishing a complete explanation of the fifteen excellently engraved symbolic illustrations which appropriately ornament the volume.

F.S.A.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

J. W. WILSON.—We are indebted to you for the cutting from the *Secular Review*.

GEORGE PEDDLE.—By all means send us the newspaper-cutting referring to a haunted house. Such extracts are always useful to us even though you may not see the result in "LIGHT" immediately.

A Correspondent who marks his letter "Private" (and we therefore give no initials or other marks of identification) writes: "To-day's 'LIGHT' has come to me. Instead of facts and discussions concerning Spiritualism, there is little else than attacks on the Christian religion. It is simply disgusting, and—on *your* [the italics are not ours] part—idiotic." We suppose our correspondent refers to Mr. Maitland's letter on "The Historic Jesus." If so, he is, we think, mistaken in regarding it as an attack on Christianity. As a matter of fact, we believe both the disputants in this controversy (which we deprecated from the first as likely to lead to theological bitterness) acknowledge the value and beauty of the Christian doctrine; the points of difference arise from the fact that they look at the question from different aspects. At the same time we cannot but regret the tone of our correspondent's letter. The controversy arose out of a report of a meeting which appeared in these columns, and in the interests of free inquiry we could not well refuse letters on this subject. Our correspondent, if he will examine last week's "LIGHT" again, will see that the facts do not bear out his assertion as to their being "little else than attacks on the Christian religion" in place of "facts and discussions concerning Spiritualism." Mr. Maitland's letter occupied three columns out of the twenty allotted to literary matter, all the rest of the space being devoted to matters of general interest to Spiritualists.

INDEPENDENT WRITING.—The *Spiritual Offering*, June 20th, has the following: "During the winter a circle was formed here for investigation; raps soon came. Then one of the circle obtained writing on a slate. To meet objections the circle was directed by raps to put the slate in a closet in the wall at the back of the medium; the slate was brought out with messages written on it. Last night Mr. Walser brought a new slate, and on this, placed in the closet, the medium, Dr. Bouton, sitting with the circle outside in the well-lighted room, twenty persons being present, writing was found, after raps were heard. The writing was 'Friend Stewart, I endeavoured to make my influence felt and known to you in your debate with Braden. You are doing a great work; keep on and be brave in it.—Yours, D. M. Bennett.' The writing refers to a discussion I have had with one, Mr. Braden. The writing has been compared with that in letters from D. M. Bennett during his earth-life, and it is, with signature, identical.—C. W. STEWART, Liberal, Mo., June 5th."

THE action of a man's mind is not always essential in the transmission of his magnetism curatively, nor the mental state, called faith, always essential on the part of the patient. Once, after lecturing at Waltham, Mass., circumstances required that I should sleep by the side of the father of my hostess, Mrs. Lincoln, who told me that he was an invalid, but not likely to disturb me. When I retired he was asleep, and when I woke he was gone. A year afterwards I met Mrs. Lincoln, and she told me that her father was quite well, and felt grateful to me for his cure. I did not understand. She then said that he came downstairs early, after my being his bedfellow, and said that he had been kept awake a good deal by my working my elbow against his lame back; but, strange to say, he was feeling a vast deal better of what had been a long trouble to him. She said that he got well from that time, and kept so. Any action from me upon him was an unconscious one. My understanding of the matter is this, that my arm was controlled by a spirit, and that the invalid was cured by a spirit's magnetism blending with my own, and transmitted through my physical system. Certainly there was no action of will on my part, any more than any action of faith on his, for he would have got away from the pressings of my elbow if he could.—PROFESSOR CADWELL, in "Facts."

THE SPIRITUAL OUTLOOK.

XXXVII.

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

The *Whitehall Review* is doing good work for us, and for itself, no doubt, in giving clear accounts of psychographic manifestations with Mr. Eglinton. For example, a gentleman writes that he went with his mother and sister to Mr. Eglinton with their own slates, thoroughly secured and held by themselves. No trick—no fraud—was possible, and they got entirely satisfactory written communications from their spirit friends. Such facts, in respect to Mr. Eglinton alone, can now be proven by hundreds of witnesses. Better, for some, than that any one can have the evidence of his own senses.

Mr. Wallace, the naturalist, puts the matter very clearly. He says that no fact in nature has any better evidence than spirit manifestations—that is, that under favouring conditions, unknown forces, guided by intelligence, produce sensible, audible, visible manifestations. That the intelligence guiding the force is some one we knew in this life, some dear friend or near relation, is as well proven as such a fact can be.

The Ohio lawyer, Mr. Beete, counsel for Mr. Mott, a medium prosecuted for fraud, said: "I do not mean to enter into the question of whether Mr. Mott is right or wrong in his belief; that is something which each one must decide for himself and which is not affected by any of the issues pertaining to this case. I will only say that the whole world, or a portion of it at least, has agreed for many years that conversation and verbal communication with the spirits of the dead is not an impossibility. Let scepticism say what it may; let incredulity speak as loud as it will, the fact still remains that numbers of the most reputable men of this country are firm believers in the faith of which Mr. Mott, the defendant, is an exponent."

It may be said that the belief of any number of men in a religion, for example, does not prove it true—that there are hundreds of millions of Buddhists, Mahomedans, Roman Catholics, &c., who believe in their respective creeds. Yes; but it is not a question of a belief in certain doctrines, or even in things said to have happened centuries ago; but in actual, recent, present facts seen, heard, and felt by thousands. Of the miracles recorded in the Bible, for instance, men may say, I believe them because they are written. Of the facts of Spiritualism thousands of living men and women can say, I know them to be true by the evidence of my own senses.

Here is a bit of testimony in a letter to the editor of the *Whitehall Review*: "Then came a test that would have satisfied even you. I lashed the two slates as before together, having previously cleaned the slates and asked another question, and put in the same crumb of pencil. Mr. Eglinton then held the slate high up on the table with one hand, and my sister held the other end. Longer time was taken now before an answer came, and Mr. Eglinton seemed much distressed. In about two minutes the pencil began writing and, as before, suddenly stopped. I opened the slates and there was a distinct answer to my question, written on closed and tied slates, held in the air by my sister as well as Mr. Eglinton. I have the slates still tied (I retied them) and fastened in a parcel, and shall be glad to show them to you in September when I shall be in London."

Word and Work of June 13th leads off its pages with a paper on "Modern Miracles," fully admitting the verity of the Roman Catholic miracles of healing as "duly vouched by medical testimony at Lourdes, at Knock, and especially those of Father Mathew, the temperance reformer, and of the famous Prince Hohenlohe, who among hundreds of cases in Europe and America, cured in 1822 King Louis of Bavaria of deafness."

Here are two cases, reported by Professor Onymus, of the University of Wurtzburg: "A man of about fifty, named Bramdal, caused himself to be carried by six men from Carlstadt to the Court at Stauffenburg. His arms and legs were entirely paralysed, hanging like those of a dead man, and his face was of a corpse-like pallor. On the prayer of the Prince he was in-

stantly cured, rose to his feet, and walked perfectly, to the profound astonishment of all present. A student of Burglauer, near Marmerstadt, had lost for two years the use of his legs; he was brought in a carriage, and though he was only partially relieved by a first and second prayer of the Prince, at the third he found himself perfectly well. Similar instances, fairly authenticated, might be multiplied manifold. Yet in presence of these our sturdy Protestantism refuses to acknowledge one single unscriptural dogma which the Church of Rome teaches."

But if the miracles recorded in the Bible attested the truth of its doctrines, why not now? If people believed "because they saw the mighty works" wrought eighteen centuries ago, why not to-day? The logic seems lame—but the facts are what I am most concerned about.

Curiously enough, *Word and Work*, while endorsing modern miracles as undoubted facts, pours a bucket of cold water over the "Faith-healing of to-day." These cures, it says, are worked by "the power of expectation. It matters little what determines this expectation; only let it be present in full force, and in certain cases a cure follows. We have ourselves seen repeatedly the powerful effect of substances altogether inert upon patients who had been persuaded to believe them efficacious. How far the mind can act upon the body for good or ill has not yet been exactly determined. There can, however, be no doubt that in a very large number of cases an expectation of recovery, which may, in a certain sense, be called faith, contributes in no small degree to the desired result. This, let it be noted, is not faith in God, but faith in the process, whether it be anointing or laying on of hands or the action of some vaunted remedial drug."

Yes; but why does not this explanation apply equally to miracles of healing two thousand years ago? And it is also to be observed that no such theory can be applied to the greater part of the miracles of Spiritualism. Expectation cannot cause a message to be written between two slates, solidly fastened together, held in your hands, sealed up in paper, &c. Expectation will not produce materialisation. Expectation will not put on a man's wrist an iron ring which cannot be passed over his hand. Expectation cannot tie knots in an endless cord, nor thread a chain on my arm while I am holding another person's hand.

No. Solid miracles like these cannot be attributed to expectation or belief. The facts, as thoroughly attested as any facts can be, examined, tested, and attested by men of science, admit of no such explanation, as they admit of no denial, contrary as they may be to all the "well-known laws of nature"—there they are—solid, undeniable facts, from which there is no escape, and which must leave their influence.

No escape, friends! Christian or Agnostic, you cannot get away from a fact. There it stands, a solid diamond rock amid the billows of speculation or emotion. Ignore or deny it, there it is, ready to smash your theories to atoms. A fact is some thing you cannot get round, or over, or through.

So I say to all Spiritualists—gather your facts, record your facts, marshal your facts. They are your impregnable fortress, and they are equally your resistless artillery. No theory—no system can stand against facts. Principles must harmonise with facts. Facts give us principles.

PROGRESS.—It is two hundred years ago that, in obedience to an Old Testament injunction, "Thou shalt not suffer a witch to live," women were put to death in New England. Rebecca Nourse was the last victim, at sixty-one years of age. She was hanged, as a witch, at Salem, Massachusetts, in 1692. Her descendants have erected a monument over her grave, with a poetical tribute to her memory from the pen of Whittier.—*Spiritual Offering*.

INTELLIGENCE IN ANIMALS.—As a train conveying a menagerie approached Danbury, Conn., the axle of one of the elephants' cars broke, and tilting, yielded to the weight of the elephant in it, and he slid out; other cars were thrown off the track to the alarm of their elephantine passengers, who made the country resound with their trumpeting. After vain efforts to get the cars on the rails the keeper invited the co-operation of four of the most intelligent of his elephants; they soon comprehended what was wanted of them, and after a short deliberation, they set to work together and successively replaced the cars on the rails.—*Revue Spirite*.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and 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 conscientious, 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,' 'somnambule,' '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 un-believers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

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

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

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

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

Testimony of Robert Houdin.

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

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

"4th May, 1847.

ROBERT HOUDIN."

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

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

"May 16th, 1847.

(Signed), ROBERT HOUDIN."

Testimony of Harry Kellar.

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

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

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

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

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

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

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

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

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny.

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

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

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

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

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

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitterspirit 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.