

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe

No. 343.—VOL. VII.

[Registered as a
Newspaper.]

SATURDAY, JULY 30, 1887.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

CONTENTS

Notes by the Way	341	Weed-Growths of Mysticism	345
What has Spiritualism Taught, and What Good has it Done for Humanity?	343	Prosperity	346
The Philosophy of Occultism	343	Weak Points of Spiritualism	347
The Trinity	344	Telepathy or Coincidence	350
What is Spiritualism?	344	Signor Damiani's First Spiritual- istic Séance	351
Astrology	345	Up from the Mire	351

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Strange Tracts (edited by the Rev. J. Herbert Williams),* the first of which treats of automatic writing, will be of interest to my readers. This first pamphlet (18 pp.) gives the account of the "origin of a large mass of MSS. bearing upon the social and scientific questions of the day, which have recently come into the possession of the editor, and which he proposes to issue through the Press in such order and form as may seem expedient." If I may judge by the specimen before me the series should be full of interest. The writer of this account was visiting some friends in Ireland, near Belfast, in the summer of 1855. There he made, through his host, the acquaintance of a Yorkshire weaver, a medium. At that time he was a Unitarian, and an anti-supernaturalist, with a marked aversion to all that Spiritualism connotes. The medium was heavy and stupid-looking for his class, with a simple and honest countenance: "an average specimen of a provincial mechanic": but one of the "duped dupers," the writer concluded after a short inspection. At the first séance a long time elapsed without results, but the arrival of a clairvoyante, a poor girl whom the host (Mr. Q.), a famous mesmerist, had developed, set matters going. The medium was entranced: and the first question, an odd one, was put, "Will the body rise again?" The answer, got by pointing to the letters of the alphabet on a card, was Job vii. 9, a very apposite text. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." All, however, seems to have proved to our writer "a most painful and depressing experience." "I felt an indescribable fear of I knew not what, a sense of having associated in something wrong."

But he was bitten, and could not leave the subject alone. (How well I remember the sensation!) He would try with his host alone. The table moved at once towards him, and there was spelled out "a touching blessing, and a sharp reprimand to our host for his impatience with my doubts." Repeated trials brought communications purporting to be from a departed friend. They were characteristic in manner; but subsequent inquiry proved them false. All this is entirely parallel to my own early experiences, with the exception only that I never discovered falsehood. I need not pursue in detail the gradual steps by which the writer developed writing-mediumship. But here again his experience is the exact counterpart of my own. He placed himself in an easy position with a MS. book before him, the point of the pen resting on the paper at the left-hand corner, where one would naturally begin to

write. "I could not see what I was doing, but presently found that my hand had passed along the paper, making what appeared an irregular line, broken here and there, to the right-hand corner. But on close inspection I found a distinct, intelligible sentence in the smallest possible handwriting." Now that description applies to my own case without any need for changing a word. I too got a MS. note-book, and made my experiment just as described. My hand moved almost directly, and the result was a long message in very minute and exquisitely-formed writing, the character of which was always afterwards preserved.

The points of similarity are by no means exhausted: but here the parallel gives place to antithesis. The messages given in both cases were largely, though not exclusively, of a religious nature. The writer of whom I speak had become, I gather, Agnostic, though outwardly and professedly Unitarian still: and from that state he was gradually brought, through much conflict and mental agony, with much wavering of his faith to and fro, to a position of staunch orthodoxy. With me the process was reversed. I need not particularise again what is recorded at length in my *Spirit Teachings*. Suffice it to say that the result was to lift me out of a conventional belief, which I held quite sincerely, but without getting from it vital nourishment, on to a wider plane of thought where everything seemed inexpressibly real and true. I point this out not by any means for the purpose of drawing any invidious contrasts, but solely to show the curious similarity between these two cases even when the processes are reversed. But here, except for one thing to be mentioned presently, the experiences diverge. "After the doctrine of the Blessed Trinity was taught to me, I was never allowed to commune with spirits. I was reprovéd if I asked a question using the word Spiritualism. I was taught to regard the subject as worse than profane, unlawful, and wholly evil." I am happy to say I have not been so taught: and it seems to me a very lame and impotent conclusion on the part of the writer's instructors. Here, according to their own claim, is a means by which (as he would say) a soul has been brought out of darkness into light; saved, as he would believe; rescued from hell, as he must think; and yet that unspeakable boon has been bestowed by a method "worse than profane, unlawful, and wholly evil." I do not think much of the logic there.

We are not expressly told how long this gift of automatic writing continued, but, at any rate, for two years or more; but, as in my case, it faded out after a time, giving place to what the writer calls the power of "hearing interiorly." That, too, was my own case, though with me the power of writing remained for (I think) five years or more without intermission. As the spiritual faculties developed and became more open, the mechanical writing gave place to what is here called "interior hearing," or, as I call it, "clairaudience." "The testimony to my own mind of some power not myself is conclusive. I have sometimes wished I could deny the fact. It is, however, a conclusion that can

* Price one shilling. Of all booksellers, or at 16, Craven-street.

be no more withstood than what one sees, as, for instance, the changes of day and night." That is true, and none who has gone through the experience can entertain any doubt of the potent influence of an external power. It has certainly never occurred to me to wish to deny its power. It has been with me, of a truth, a power not myself that makes for righteousness, for to its influence I owe the most potent factor in the moulding of my life. I gladly acknowledge the debt. I have no desire to escape the responsibility laid upon me.

This interesting narrative is valuable, I think it must be admitted, as furnishing a parallel to an experience in spiritual development such as my own, which some have been disposed to think too isolated and unique to be anything more than curious. That has never been my view. I believe it is isolated partly because few would take the same trouble to prove all things that I did: partly because fewer still would lay bare their experiences to a scoffing world: and partly because what happened to me may (I think) have been a foretaste of what is coming upon the world. The writer puts my belief in his own way. "In all these writings the truths, sentiments, and views enunciated are of secondary importance to the establishment of the fact that such *can* be given to man. The instrumentalities exist, doubtless, under Divine appointment, and are called forth to meet the exigencies of human life, and to maintain the laws and ordinances of the Supreme Ruler of the world." While I hold strongly that, for me at least, and, as my correspondence shows, for a struggling soul besides, the instruction given was of the deepest importance, I do not attach paramount value to much that is similarly given. Each must find out for himself what feeds his soul, and stimulates its aspirations. But I wholly agree that the fact that such instruction *can be given* is one of absolutely imperial importance, unrivalled in the promise that it contains.

I have chanced to pick up an old number of *Blackwood* which contains a very interesting review of Principal Tulloch's *Modern Theories in Philosophy and Religion*. The critic seems to me to sum up very effectively, if not always quite fairly, the position of the modern philosopher, and to answer him with pungency and skill. I am not, however, proposing to reproduce his sarcasms: but the article set me thinking over the expedients to which some philosophers have condescended in their attempts to explain the mysteries that are around and about them. In the light of our knowledge as Spiritualists, these expedients are almost comical. I may illustrate what is in my mind by reference to the treatment of the origin of man in this review.

As to the physical body, whether the original creation was from the dust of the earth, as theologians allege, or whether we are to look to some quadrumanous simian for our remote origin is of very small moment. The physical body is the envelope of that higher and nobler part—the rational, moral, spiritual element, which we perceive to be our true selves. "What this is capable of" (I quote the writer in *Blackwood*) "we perceive when we observe it in its noblest developments; its genuine character becomes manifest in the genius which penetrates and enlightens, in the goodness which triumphs over every debasing seduction, in the saintliness which bows in rapt adoration before the Unseen Father of lights." When we ask the propounder of sceptical theories for one that will cover all this, he is by no means abashed. He tells us (though for a different reason from that given by the wise man of old) to "go to the ant and consider her ways" of orderly plan; to listen to the cawing of the rooks in solemn, though noisy, council—not more noisy, perhaps, than some legislative assemblies that I wot of—to study the sagacity of our dogs, and the

maternal instincts of our cats. Proceeding on those lines, he tells us we shall find our answer. "Full-blown man is but the last grade in the animal scale." "Matter is everything, and everything is matter—instinct, mind, morality, religion are only vibrations of the material substance of the brain. With a coarse set of vibrations we may get a goose or a bear; with a more delicate set a dog or an ape; a little more refinement still and a poet, a philosopher, or a saint may be reached. Like the seasoning in the famous meat pies, it is the quality of the vibrations that does it." There is no room for such antiquated notions as spirit and soul. The brain secretes thought as the liver secretes bile. There is an end of it.

I have received from the publisher an advance copy of *A Soul's Comedy*, by Mr. A. E. Waite. (G. Redway, York-street, Covent Garden.) The word comedy was used, I believe, in ancient times in a sense other than that which we give it. A tragedy depicted the triumph of destiny over man: a comedy (or story with a happy ending) represented the triumph of man over destiny. In this sense the word is employed in relating the spiritual history of Jasper Cartwright. The first part is entitled the "Soul's Development"; the second, the "Soul's Renunciation"; the third, the "Soul's Recompense." I trust that the volume, whose 300 pages I can do no justice to by a cursory note, such as alone is possible for a very busy man at the busiest season of the year, may hereafter receive adequate review in "LIGHT." I need not say that the publisher's part in the production of the book is well done, as it always is. I append one specimen of Mr. Waite's style. Jasper Cartwright is arguing against the evocation of spirits by Glanvil, a magician, who had been his tutor in youth. Some years have elapsed since they have met, and Jasper has grown out of the phenomenal, the magical side which had awed him in earlier years. The soul's development has sped so far as to make him protest against "degrading the capacious soul of man to lower levels of intelligence." Glanvil replies with an enthusiastic defence of his favourite magic. When all faiths failed to nourish there dawned at length a light upon his soul:—

"Thine, Magic, by whose secrets, once laid bare
The penetrating spirit enters in
Behind the veil. I now have proved and know,
By faith no longer, by the soul's sure sight,
That the soul is, persists through time and change,
Remaining to eternity, that death does not
Its life extinguish, that the men
We call dead live, that the eternal, high,
Compassionate God, with beauty and the joy
Of full true life fills all things."

But Jasper shakes his head. He has already reasoned:—

"It has not brought thee happiness nor health,
It has not brought thee high new life or strength,
Accession. Has it served thee any way?"

My readers must see for themselves, and follow, as I hope they will, this aspiring soul, through its development, by way of renunciation of the dross to its final recompense.

The following paragraph from the *Daily News* of July 22nd is curious. Why should events occurring in Africa project themselves to London and become matters of common rumour a day before the news arrives through the ordinary channels? Is Africa psychically unique? or are there other continents similarly favoured? or are these coincidences, or the result of expectant attention, mere forecasts of what the public considered probable? But Stanley's fate is not yet settled, and one of the cases may fail.

"The Press Association says:—'A rumour was current in the City on Wednesday to the effect that news had reached London that Mr. H. M. Stanley had been shot, but although inquiries were made in several quarters by one of our representatives the rumour could not be confirmed. The origin of the statement was given as Coutts's Bank, where Mr. H. M. Stanley

has an account, but it was there stated by the responsible officials that no such news had reached them. It is remarked as singular that this rumour should have been afloat in London twenty-four hours before Reuter's telegram from St. Thomas conveyed the same intelligence; and it is further commented upon that the news of three striking events that had occurred in Africa previously was conveyed to London in a similar fashion, the event being a subject of common rumour long before the news arrived through the customary channels. The three events were the death of the Prince Imperial on June 1st, 1879, the murder of James Carey at Port Elizabeth on July 29th, 1883, and the death of General Gordon in January, 1885. Up to a late hour yesterday the Foreign Office had not received any confirmation of the reported death of Mr. H. M. Stanley. The latter, it is believed, would have travelled far beyond the district in which he is said to have been shot, and in official circles the report is discredited."

WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY?

BY MRS. HARDINGE BRITTEN.

1st.—It proves Man's Immortality, and the Existence of a Spiritual Universe.

2nd.—It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3rd.—It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

4th.—It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.

5th.—It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal and all-perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.

6th.—It demolishes the absurd and materialistic conception of the theological heaven and hell, making each state of happiness or misery dependent on the good or evil within the soul itself.

7th.—It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promotor of all reforms that tend to elevate and benefit humanity.

8th.—Whilst Spiritualism proclaims that there is a Standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on anyone.

9th.—Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10th.—Its phenomena being all based upon immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being based upon facts, tend to place true religion on the basis of science, and vitalise science with all that is true and practical in religion.

11th.—Spiritualism is a ceaseless incentive to practise good; it re-unites the friends departed by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12th.—Spiritualists have no creed, but may all unite in the following simple summary:—

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress open to every human soul that wills to tread it by the way of eternal good.

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C.;" and *not* to the editors, Cheques and P.O. Orders should be crossed "——— and Co.," All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

CORRESPONDENCE.

It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

The Philosophy of Occultism.

To the Editor of "LIGHT."

SIR,—I am inclined to agree with Mr. Fawcett that our controversy has "touched bottom," and reached the rock which will shatter all profitable discussion. For Mr. Fawcett persists in regarding it "as practically resolving itself" into the discussion of things very different from its original subject, the adequacy of Occultism to give a satisfactory philosophy of the universe, while refusing to answer my categorical questions, which, if answered, might prevent his surreptitious relapse into the fallacies they were designed to expose. Until he ceases to shirk these questions, I can only repeat (1) that the occultist conception of the Absolute does not throw any light on the difficulties left unsolved by other systems; (2) that its insertion of a "noumenal" matter between phenomena and the Absolute is bad because superfluous; (3) that, as it can't assign any meaning to the distinction of goodness and badness, it has no room for its own doctrine of Karma.

In answer to these objections, all that Mr. Fawcett has to say is (1) that if the Deity be the immediate "support of matter, all evil must be His handiwork,"—surely a curious answer to an opponent whose chief argument has been that, so long as the Deity is identified with the Absolute, all evil must be ultimately attributed to Him, no matter whether you interpolated one or a dozen Mulaprakritis! (2) That I don't understand the explanation of evil offered by Theosophy, with some more illustrations of how excellently Karma explains it as the resultant of prenatal "merit." But my contention was, not that Karma would not be a perfectly delightful explanation of particular cases of evil and injustice, when a reason has once been given for their existence at all, but that Mr. Fawcett's principles were unable to explain how the distinction of good and evil arose originally. How, e.g., does the soul come to possess any initial "merit" at all? If all start equal in the race for goodness, with equally favourable characters and circumstances, how do the differences between them originate? And how, again, supposing some are favoured, can the others complain of the *injustice* of the Absolute? and can the part say to the whole, Why hast thou made me thus? If Mr. Fawcett tries to answer these and my other questions, he will find that they have to be solved before the "law of Karma" can get any "merit" to work upon, and before it is worth while to justify the constitution of things in detail.

The rest of Mr. Fawcett's letter is entirely foreign to the main point of our controversy, and seems to be largely composed of extracts from his philosophical commonplace book under the heading of *Idealism*.

I really feel rather diffident about answering it, for it is evident that Mr. Fawcett knows my mind so much better than I do myself, that he considers himself at liberty to set aside my explicit declarations in order to ascribe to me doctrines which I do not hold. For instance, he assures me that "our discussion is whether an objective reality exists outside consciousness or not," and that "idealism excludes the truth of evolution and is hence an absurdity." Now, as to the latter assertion, Mr. Fawcett might, in consideration of my first letter, (p. 218) have given me credit for having accepted the idea of evolution, and for not having found it consistent with *my* idealism, even if my, necessarily very brief, references did not suffice to make *him* see it. As to his first assertion, I thought we were both agreed (p. 243) that there was *no* objective reality outside consciousness, or rather that the so-called "objective reality" of the world was inside our consciousness. On this all modern philosophers are agreed, but it is a truth of the "barren virgin" sort, which does not help anyone much. The real question is whether the "objective world" is anything beyond this, and if so, what? That it is nothing beyond this and that it exists *only* in our consciousness, is the popular representation of the Idealist view, and this doctrine is certainly not only inconsistent with evolution, but with all science and sanity; and I doubt whether even Fichte (certainly not Berkeley) can be said to have carried it out. But Mr. Fawcett had no business to attribute it to me, after my explicit declaration (p. 255) that I admitted a "noumenal" cause outside ourselves to the "real world," but failed to see any reason for

regarding it as anything else than the Divine Spirit. When this admission has been made, the world of phenomena has been transcended, and no conclusion we can come to as to the nature of the ultimate reality inferred from it, can interfere with its phenomenal reality, and the truths of the sciences investigating it. Conversely the appeal to the phenomenal world is cut off, and none of its facts, such as those Mr. Fawcett mentions, can affect our problem, since the matter which is found to condition (not the Ego, but) the phenomenal manifestations of mind is itself phenomenal. The issue, then, between Mr. Fawcett and myself is simply this: that while he finds the machinery of a complicated theogony necessary to explain the facts of the phenomenal world, I manage with a Divine Spirit only, not fundamentally different from ourselves. This will, perhaps, be clearer if I illustrate by facts well-known to your readers. A mesmerist can produce *appearances* in his subject's mind which are imposed by his will, and do not correspond to any other ultimate reality. The wealth and complexity of this world of appearances will depend on the power of the mesmerist over his subject, and if we consider it indefinitely great it would be quite adequate to the production of a world like ours. This fairly represents the mode in which I conceive the Deity to create in us the "objective world." But is it, as Mr. Fawcett thinks, invalidated by the addition of the conception of evolution?

This, *i.e.*, the conception of the world as a *Process*, will only indicate that the operator can only *gradually* produce in us the result desired, *i.e.*, that His power, though immensely great, is not *infinite*. As to the existence of our earth before the advent of percipient beings, I can only repeat that all it involves is that the world-process was proceeding without the presence, on our earth, of beings in that phase or at that *stage of manipulation* which brings them within our cognisance at present. I really do not see the difficulty.

I cannot follow Mr. Fawcett into his discussion of the attributes of Parabrahm, especially as he persists in using "subject" as equivalent to "consciousness," and "object" as equivalent to "matter." As it is unknowable it is not, perhaps, surprising that among the information given about it is such nonsense as that it is "absolute consciousness, transcending the distinction of Subject and Object." And yet consciousness had seemed to consist essentially in this very distinction!

Perhaps it would be wiser and more logical to keep silent about the unknowable!—I am, sir, &c.,

Gersau, Switzerland.

B. A.

July 18th, 1887.

The Trinity.

To the Editor of "LIGHT."

SIR,—Your correspondent "E.M." did me the honour in the issue of "LIGHT," for 16th ult., to criticise my contribution under the above heading.

I should not have replied had he limited his remarks to the subject of the article itself, or had he expounded any other of the trinities, because my article is perfectly compatible with all of them. But as "E. M." thought fit to make a more or less direct personal attack, it becomes necessary at least to show him and any whom it may concern, that I certainly know what I am talking about.

In the first place there are more objects than one for which views of the Trinity (and with it cosmogony) are required. The one which I adopted in the article objected to, namely, that of the work-a-day Christian, is the most suitable to the exoteric Christian Spiritualist, and also to the wavering Christian who is afraid that the new teaching is going to upset the religion of Christ. The article was entirely *exoteric* and intended to help any who might require such help.

But if I, as, say, a chemist, give to boys of fourteen an elementary lecture on the composition of the air, that is no logical reason why the subject should be wholly new to me; nor that I had only just mastered the alphabet of chemistry. And further, it does not follow as a necessity that I should not be able on the next day to lecture on the Halogens, on the next on the fatty acids, and on the spectroscopic analysis of blood on the fourth. I trust that your correspondent in his contemplation of the abstract exhibits more logic than he did in criticising me, otherwise his labours, I fear, run a sad chance of being unprofitable.

The Trinitarian method began in India, spread thence to neighbouring countries, more especially as far as we are concerned to Egypt, and at a much later date to Europe. It was

the essence of the cosmological system of the initiates of the Wisdom religion, with which the Christians were not over well acquainted. The trinities of that philosophy were numerous, but were all on the same lines. There was first the Ineffable, then the Emanations, and finally the Logos, or manifested Verbum; or, again, the male principle and female principle produce the son. The father and mother rays together produce the manifested Logos. Or, again, the male, spirit, impregnates the female, principle of matter, cosmic ether; and the result is the chaos whence all proceeds. The whole is father, mother, son, with the exception of the first named, *viz.*, the Ineffable, the Emanations, the Logos.

But these are not Christian trinities. These are trinities of the universal esoteric mysteries. The Christianity Trinity, no doubt, had in its origin a certain leaven of this. But a sad jumble was made of it. Instead of God the Father being merely the male principle, the title is made to include the Ineffable himself, the mysterious trimurti U M Ensoph, the nameless; together with the mother ray, or female principle, and also possibly the result of them, *viz.*, the Egg of Brahma, Chaos, Logos, Son. There was no room in this system for the person of Christ, nor for that of the Holy Ghost, so places had to be made for them. A further difficulty and confusion occurs by the universal exoteric acceptance of St. John's "Word" as indicating the personality of Christ, instead of the manifested Logos, or Son, third person of the trinity above described.

Hence the Wisdom religion is *not* the key to the Christian Trinity exoterically understood. And it is only with exoteric religion that I care to deal. Because it is the masses of the people who have to be taught, who have the Father, Son, and Holy Ghost so thoroughly ingrained in their minds that it would be impossible or unwise to attempt to show them that it is not the original truth about the Trinity, and that the original alone is true. Suffice it for me to labour to show how much of truth (rather than error in our present stage) there is contained in their faith, and that by introducing new ideas we do not subvert the old, but merely modify misconceptions, and amplify those which require it.—Yours faithfully,

M. B. 1ST (LOND.)

What is Spiritualism?

To the Editor of "LIGHT."

SIR,—Often and after reading Spiritualistic journals I ask myself, What is really meant by the word Spiritualism? The statements of the writers are so varied, yet those writers are, I suppose, Spiritualists; if so, they seem like the atoms that make up the Goodwin Sands: they open and swallow up many readers, wreck others, and Spiritualism, as a rule, throughout the Empire is in bad repute.

I am, I suppose, a Spiritualist; I was "converted" in 1855 to the fact of spirit life, love and action, by evidences, to me, conclusive; and as I found the individualism of the human spirit as marked after physical death as before, and as I had no means of knowing his state of education in his new method of life, I took and have continued to take little heed to the words used, or supposed to be used, by those persons, as they filter through the brain of a medium; nor of the wonderland ideas of writers, based so often on family, literary, and scientific trainings of early life, which, like nine-pins placed, get knocked down about every ten years by new theories.

One idea runs through almost all the writers, and the platform speakers; and on that, they are as one mind:—that the Christianity of the churches—that mountain of religious cohesion, is to them rugged, jagged, and a blunder; and that the earth on which it stands should be cleared of the incubus, and in its place, put what? Why of course each his own pet hillock, to the exclusion of his companions' hillocks. Phenomena produced by a spirit are to them secondary to their spiritual teachings in the groove of their identity in and out of the physical body. Am I right? If so, no wonder the tens of thousands of Christians avoid the spiritual quicksands, and have no heart for what they consider vagaries, and have no inclination to purchase the literature that contains such a medley.

Personally, I am a Trinitarian; and consider that the Thirtynine Articles, as a whole, are the best exoteric and esoteric teachings extant by finite giant minds, respecting an Infinite Mind and our perceptions of His attributes and their action on us. Of course I regret the varied teachings I read in our journals, and which drive away so many Spiritualists from active co-operation. Till those teachings cease, till we retrace our steps, and start afresh

as we did in 1855, the exponents of spirit life, love, and action disentangled from the physical body, we must of necessity continue a disunited power. Retrace our steps—have a oneness of dogma known and read of all men. Assert it. Defend it.

The "summing up" of this letter is—avoid publicly the dozen and one theories, that like wasps and mosquitoes have been stinging Spiritualists, and forcing them to avoid the atmosphere where they do most congregate. Let us return to primitive Spiritism. Let us be active in facing materialists. Let our journals be in touch with us, and with the religious masses of the Empire; then the circulation of those journals will be so great as not to require a subsidy. I would add, that so far as I know, the class literature of the churches and chapels requires no subsidy; there is a oneness in their religious dogma—that dogma, that principle is their standard, round which to fight, not fly from. Let our standard have its dogma—its principle, round which to rally our dispersed cohorts, and no longer continue weaker in influence and in cash than a village Bethel, as moaned over in "LIGHT."

Norwood Junction, S.E.
July, 1887.

J. ENMORE JONES.

[Our correspondent has a right to his own private opinion, but we cannot print his letter without expressing our dissent from his view that Spiritism "as a rule throughout the Empire is in bad repute." Quite the reverse, as any one in touch with the movement will be aware. Our correspondent's remedy is worse than the disease. We lament any lack of cohesion among Spiritualists, but we see reasons for it, and unity in multifariousness is all that we can desire or hope for. The time, in our judgment, is ripe for the discussion of all theories; our facts are established. But we cannot by any possibility return to the dead past which, along with much Divine truth, holds dogmatically so much human error.—ED.]

Astrology.

To the Editor of "LIGHT."

SIRS,—Amongst the readers of "LIGHT" there are probably not a few students of astrology. If any of these incline to the opinions of the late and present "Zadkiels" respecting astro-meteorology they will do well to examine the weather predictions in the astrological almanacs for the period of heat and drought through which we are still passing. I will select for example the fortnight extending from the 10th to the 23rd of June, during which time the heat was excessive, and as far as I could ascertain, not a drop of rain fell in the immediate vicinity of London (to which the predictions chiefly refer).

"Zadkiel" says:—10th, rainy; 11th, fairer; 12th, variable; 13th to 15th, fair; 16th, showers; 17th to 19th, fine, heat; 20th, changes, thunder; 21st, cool and unsettled; 22nd, showers; 23rd and 24th, fine, heat, &c.

"Raphael" says:—10th, rain and thunder; 11th, unsettled; 12th, wet; 14th, rain; 15th, fair; 16th, wet; 17th, some thunder; 18th and 19th, mostly fair; 20th and 21st, unsettled, rain and thunder; 22nd, showery; 23rd, fair, &c.

Admitting the probability that the planets may influence to some extent the state of the weather, is it not quite evident that it is impossible to predict the weather successfully by the consideration of those causes alone? It is doubtful whether the astrological weather-prophets are correct in a larger number of cases than might be expected were the almanacs filled in by guesswork alone. I myself should be glad to see the practice discontinued, or at any rate restricted to such occasions upon which the indications of decisive weather of any sort were very marked and unanimous. As it is, judged by its results, there can be no doubt that the system is a general failure, and, therefore, calculated to prejudice the minds of sensible people against all branches of astrology.

Regarding genethliacal astrology (which some curious coincidences in my first experiments have led me to study seriously), might I be allowed to make a suggestion? The principal difficulty is to get at the times of remarkable or singular births. Of course, in the vast majority of natiivities there is such a balance of influences that it is difficult to form an opinion as to which will preponderate. The most interesting and satisfactory cases for the student are, of course, either where a birth takes place during some highly characteristic configuration which should be well expressed in the person and character of the child, or where there is some marked physical or mental peculiarity which we might expect to be accompanied by corresponding planetary positions. As Captain Morrison has truly

remarked, when such a person is found the time of his birth is as difficult to get at as the philosopher's stone. I would, therefore, suggest (if the editors are of my opinion, that the matter is well within the scope of "LIGHT") that medical and other readers be invited to publish from time to time particulars of any such births as happen to come under their notice. I am sure students of astrology would wish nothing else than that the results *pro* or *con* might be published in a brief and impartial manner.

J. W. H.

Weedgrowths of Mysticism.

To the Editor of "LIGHT."

SIR,—Allow me, as a "Theosophist," to express my entire agreement with the criticism passed by your correspondent, "M. D.," on some phases of current occult literature. The manner in which mysticism—more especially that branch of it known as Hermetic—is abandoning a lucid system of psychology for kabbalistic folly and involved phraseology is absolutely fatal to all prospects of its recognition by competent thinkers as a worthy subject for discussion. Like German philosophy, much of modern Occultism resolves itself—to use Shelley's expression—into a mere "world of words." Many thinkers do not appear to grasp the fact that lucidity of thought and expression is the real test of philosophical merit—not mystification and confused language.

I must, also, enter my protest against the designation of intuition as the "female principle." The majority of women "jump at conclusions" with an ordinarily painful want of accuracy, but while certainly deficient in breadth of view and impartiality, they arrive at no results beneficial to humanity, whether in the realm of philosophy or science. Despite her possession of "intuition" (inference as a rule, obscured by an incapacity to analyse her own mental processes), the woman has proved absolutely helpless—with scarcely an exception—when ever she has attempted to transcend her sphere of domestic duties, and emulate the "man-male." Numerous highly educated ladies of recent years have also joined the ranks of the Secularists—a fact which does not seem to show that their "intuition" served them in good stead! It is said to be most difficult for any woman to scale the highest peaks of occult advancement. This ought to settle the question, if true.

"M. D." has no cause to speculate on the destiny of women in the seventh round. Even on this globe the separation of sexes did not take place, according to Eastern occultists, until the third Root-race—the Lemurians of the *secondary* geological epoch. Physiological birth was unknown to the second race, who were hermaphrodites—curious as the assertion may seem to the biologist enamoured of the Darwinian anthropology. Again, physiological birth will cease before the close of the coming sixth race. It would be profitable if mystics generally could establish the reality of their powers by ascertaining more facts concerning the origin of our race. I believe much is to be explained in the coming "Secret Doctrine," however.—Yours truly,

OCCULTIST.

TO CORRESPONDENTS.

F. W. (Huddersfield).—Are you not a little premature? The report came to hand the day before your letter, and we had already in type a full notice of it, which appeared last week. We cannot give you information as to what we have not seen. The paragraph enclosed is not accurate. The report is only preliminary, and concludes with a confession of failure so far, but the writer adds: "I cannot think it right to pass a verdict, universal in its application, when far less than the universe of Spiritualism has been observed. My field of observation has been limited. There is an outlying region claimed by Spiritualists which I have not touched, and into which I would gladly enter were there any prospect that I should meet with more success." This is not a final deliverance, and the causes of want of success are patent. We shall point them out in due course, but after, not before, a study of the evidence.

Tasso.—"At a later period of his life, when he was the guest of his friend, Manco, in his gloomy castle of Bisaccio, the illustrious pair were seated together after dinner over a dessert of Tasso's favourite chestnuts and some generous wine, and there he affrighted his friend by maintaining that he was constantly attended by a guardian spirit who was frequently conversing with him, and, in proof of the same, he invited Manco to listen to their dialogue. The host replenished his glass and announced himself ready. Tasso fell into a loud rhapsody of mingled folly and beauty, occasionally pausing to give his spirit an opportunity of speaking, but the remarks of this agathadæmon were inaudible to all but the ears of the poet."—From Dr. Doran's *Table Traits*, 1854.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W. C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.
The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey and should invariably be crossed "_____ & Co."

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

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

Light :

Edited by "M.A. (OXON.);" and E. DAWSON ROGERS.

SATURDAY, JULY 30th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

PROSPERITY.

SOME thirty years ago a preacher of the time wrote a book in which he asked the question, "Is it possible to make the best of both worlds?" The writer, whose book was devoted to the glorification of a sugar-refiner of the John Halifax type, came to the conclusion that it was possible. It is pretty clear that the pulpit orator, who was supposed to represent in some degree the advanced thought of the time, had very curious ideas of both this state and the next. With this rank materialist, as with the materialists who have of recent years poured in semi-sentimental platitudes their doses of smug respectability, whether in the shape of novels, rhyme, or magazine articles, there has been but one and the same notion of prosperity—that of aggregation, or successful selfishness. To them six figures in an *Illustrated London News* paragraph about "recent wills" and the Kingdom of Heaven have the same meaning.

We are speaking here only of the professors of modern piety, for the rest of the world has little hesitation about such things; money and what money represents is with them the only sign of prosperity.

Nor are any of these people wrong so long as the aggregation or positive energy in obedience to which the present state of things has developed is understood to be the only form of energy with which we have to do. Prosperity is a term which signifies that about the prosperous man or prosperous community aggregative forces have been for some time in full play, the segregative action of the opposing forces having been reduced more and more nearly to a minimum. Great religious reformers, as Jesus of Nazareth, have uniformly taught that this aggregation is evil, and have sought to show that the meaning of life here is very much, if not entirely, the gradual overcoming of its influence, the development of the Unself, not that of the Higher Self. That being so, it is easy to see how far the religious teachers who try to make the "best of both worlds" have wandered away from the Christianity they profess to understand and inculcate.

Another point suggests itself. Without inquiring whether anything is of itself gross, immoral, or unjust, for, though not knowing, limited as we are, what grossness, immorality, and injustice mean absolutely, we do know somehow that these things are evil, and experience has shown that they follow a full development of active positive, that is, aggregative energy. Now, if the state which succeeds this is a consequence of this state, then if the aggregative forces or

selfishness have not been overcome, selfishness will continue its work, and attraction, working round about the prosperous individual or community, will keep that individual or community surrounded by selfish agencies, and so grossness, immorality, and injustice are easily and quickly developed. Hence we get "original sin."

Here one may perhaps be permitted to regret that Spiritualists have shown themselves so little alive to the meaning of their own knowledge. Certain of a state beyond this, their heaven is but too often a heaven of aggregation, a material condition of things which resembles more than anything else a summer holiday without any winter or work to follow.

That the opposing forces of segregation are somehow known to be good is curiously illustrated by proverbs which assert the advantages of adversity, and by that undercurrent of feeling which recognises the advantages of a check to a too exuberant prosperity. This undercurrent, sweetening as it does the condensed and gradually stagnating waters above it, is the thing which safeguards nations and individuals as long as they listen to it as to a kind of conscience. When unnoticed, the condensation becomes too great, the strain between the two kinds of energy is too intense, disruption with its attendant disasters, but eventually newer life, comes on apace.

The sum of this article is this. Prosperity is the name given to the effect of aggregative forces, and is therefore an evil, or at least a danger. The object of life here is to combat these forces, and so to become free from their influence. Adversity, which is the name given to the effect of the opposing or segregating forces, is a good, as it points out the way through unselfishness to this freedom.

THE VALUE OF EVIDENCE.

Where in ordinary scientific investigation we have usually only the *dictum* of the individual experimenter to accept "on faith"; in accounts of psychic occurrences we are almost invariably presented with the collective testimony of numerous observers. How comes it about that Tyndall in his Belfast address can pay a deserved compliment to that luminary of the Evolution school, Mr. A. R. Wallace, and in the same materialistic effusion stigmatise Spiritualism as "degrading," thus indirectly impugning the powers of observation of the scientist whom he has just eulogised? Darwin quotes or repeats the same author over fifty times in his *Descent of Man*; but it is consistent for those who pin their faith to that work, to avail themselves in this way of the evidence of Mr. Wallace where it suits their purpose, and to reject or ignore it wholly where it does not. Science, we have been told by one of its most eminent representatives, is bound to face every problem presented to it. Whether it does so, the treatment experienced by honest inquirers like Crookes, Zöllner, Hare, and others at the hands of their purblind fellow-scientists, may be left to show. Well, we have had the Popes of theology, we must now bear, as well as we may, the Popes and Inquisition of science.—E. A. FAWCETT, in *The Path*.

MR. HOPCROFT will be absent from London, on a tour in the North, during the month of August.

"SPIRITUALISM will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon, and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous majesty of the starry heavens, all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you."—*Concerning Spiritualism*, GERALD MASSEY.

WEAK POINTS OF SPIRITUALISM.

On the principle of seeing ourselves as others see us we present to our readers the following temperate and able piece of criticism, in a slightly abridged form, but with no material part of the argument omitted. This we do because it is important that Spiritualists should know how their arguments strike candid minds outside of their ranks. Ignorant criticism, such as that usually devoted to our claims, is unconstructive and comparatively harmless. It may be left to its fate. But that which records the views of a candid and intelligent mind deserves respectful attention. Such answer as can be made to the objections set forth may be of service to the critic, and the formulation of a reply may, not impossibly, be serviceable to ourselves. The various points that the writer makes in the following address admit, some at least of them, of profitable discussion: some, of an easy reply: some are beyond argument altogether. Though our space will not admit of any full treatment, we may attempt from time to time some comments on the address when our readers have had opportunity of reading it.

Weak Points of Spiritualism.

A LECTURE DELIVERED BEFORE THE SECULAR UNION OF CHICAGO BY JAMES ABBOTT.

Abridged from the Religio-Philosophical Journal.

"If a man die, shall he live again?" This question was asked by Job thousands of years ago, only to be repeated in each succeeding generation; and various have been the answers. It never has been settled; perhaps never will be. The ancients were more unanimous in an affirmative reply than the present generation, yet each age has had its doubters as well as believers. If asked to-day, the responses would be as varied as ever. A few materialists, who think they have explored the innermost depths of nature and laid bare her whole arcana, will say, "I know he does not live after death." More of the Agnostic school will answer, "I do not know." Many earnest men, who have given the subject deep thought, will say, "I think so." Christians will say, "I believe so." Almost every one will say, "I hope so." Lo! here comes another class who say, "I know so."

This new religion or philosophy, or whatever you may call it, has been making mighty strides in this country, as well as throughout Europe, in the last quarter of a century. At this time in the United States it counts its defenders by the million, and contains within its ranks many thousands distinguished in philosophy, science, art, literature, medicine, jurisprudence, commerce, and politics. These numbers have become convinced of the reality of a future existence; and that it is a present demonstrable fact. If the same number of equally well informed people should assert any other fact as true, and state their opinion as founded on personal knowledge, it would hardly do for the remaining number to say it was a folly unworthy of investigation. Although there might be room for a difference of opinion as to what was the cause of the fact involved, there would be no doubt as to its being a matter entitled to consideration.

And when I said "this new religion," I hardly expressed myself correctly; for I find in every age there have been those who cherished the belief that the spirits of the departed not only can, but do occasionally, return to the scenes of their earthly life. If the Bible teaches any one fact above another, it is this, that the way of communication between the terrestrial and spiritual states was not in those days hermetically sealed up, but was continually open and used. All this is devoutly believed literally true by thousands of pious people, who look askance when you venture to mention that the same things are alleged to be duplicated in our own land, among our own friends, in our own time. This attitude seems curious to me; for I can conceive of no better evidence that these stories of the Bible are true, than the proof that the same phenomena occur to-day. The demonstration of these facts would be a complete answer to the Agnostic who says, "You may preach about the hereafter as much as you please. I know nothing of it, and you cannot show you know any more than I." The churches as a body persistently turn the cold shoulder upon the demonstra-

tion of that which they most loudly proclaim is so; although the number is legion of those within the churches whose faith has been strengthened instead of weakened by psychical research. The Pharisees and Sadducees in the time of Jesus rejected the evidence of His miraculous power; in like manner as do their successors to-day reject evidence which, if true, would establish the very facts they are trying to make the world believe. I would ask them, is a supernatural event to be accepted as a verity the sooner because it occurred eighteen hundred years ago? Is a miracle to be accepted as a fact on less evidence because it happened in the dim past? Is an occurrence out of the ordinary course of events to be disbelieved because it happens in our very midst, and is witnessed by those we know and have confidence in? To me the writing on the wall at Belshazzar's feast is no more wonderful than would be writing on a slate or piece of paper to-day without visible means. To me it seems no more improbable that a spirit of the dead should appear in a parlour of Chicago, where friends are assembled, than that one of the dead should appear in an attic of Jerusalem eighteen hundred years ago, when the disciples were assembled with closed doors. I mention these things, not as asserting they are true, but merely to show there is good reason why Christians to-day should be believers in Spiritualism, as indeed large numbers of them are. The present proof of their cherished Bible marvels does no violence to their previous education or conception of such matters.

To those, however, who reject the Bible as wholly unworthy of credit, the foregoing postulate in favour of Spiritualism will have no force. But turn to pagan lands, and you will find the central claims of Spiritualism quite as strongly urged. Not only was this so in India, China, and the other countries of the far Orient, during the earliest times of which we have any record, but to-day all those peoples firmly believe that spirits return to earth. You cannot read the pages of Grecian or Roman history without meeting the same belief at every turn. It was so thoroughly infused into their daily life as to become an integral part of it. Socrates at Athens and Cicero at Rome, each considered by his countrymen the wisest of his day, are notable instances, and have left their testimony on record in no uncertain terms. Pliny tells of the haunted houses of Athenodoros at Athens. The oracles of Greece achieved a celebrity co-extensive with the then known world. Tracing down the lines of this belief to modern times you will find it is still, to a large extent, the same among the common people of the old world. In Iceland, the dead thrall is said to make known his presence by rapping upon the roof. In all the mountainous regions of Europe the belief is especially prevalent. And following it along down among the dancing dervishes of the desert and the savage tribes of Africa, you find multitudes, if not the majority, holding fast to the same idea. To be sure, the fact that an uneducated Iclander, mountaineer, Arab, Oriental or African believes these things is no reason whatever why we should accept them. I only note them to show such a belief existed in ancient times, and still continues. Many scholars, recognising this fact, yet thinking the whole matter a delusion, have spent much time in trying to account for so universal and long continued an error, as they consider it.

Perhaps one of the principal causes inclining humanity to this belief is the instinctive desire to live again, which we all feel. I do not think there is any one here present who would not like to know that he will survive the change called death. Further, I can hardly conceive of any one who has lost a father or mother, a brother or sister, a wife, a child, a friend, but would be glad, if it were possible, to receive some message from the departed one that he or she still lives, and is watching over those left behind with unabated interest and tenderest sympathy. If it is a fact, every one would be glad to know it. Such being our consuming desire, is it surprising that a philosophy asserting that our desire is well founded, and that the proof of its truth is at hand, should have many followers and be making converts rapidly?

And especially is this knowledge sought for in an age when orthodox religion is on the wane; when things divine are not being accepted on the mere *ipse dixit* of any one. The world is rapidly approaching that point where nothing will be taken on faith. It hungers and thirsts, not so much after righteousness, as after knowledge. Theories without the necessary facts back of them are being accepted, at the most, as mere theories. Knowledge commending obedience must be grounded on well authenticated data, from which doubt is removed. The world will

not long believe in a future existence on the say-so of anybody. It demands evidence—clear, strong evidence, and much of it. Without such evidence it will either deny the existence of things spiritual, or at most say, "We do not know."

And in passing I will say, I consider the conflict of the coming time will be, not between Christianity and infidelity, but between materialism, which sees in matter the cause, the result, the end of all, and Spiritualism, which claims the material is but the shell concealing the true inward essence; that man is immortal, and that these are demonstrable facts. Orthodoxy has the strength of neither of these opposing schools. It lacks the logical methods of science on the one hand, and the alleged evidence claimed by Spiritualism on the other. Between the two it seems destined to be ground into dust, as between the upper and nether millstones.

Such being the nature of the conflict, such the desire of mankind to continue to exist, and such the generally accepted belief of past times, I repeat the question which I asked at starting, "If a man die, shall he live again?" Before it can be answered in the affirmative we must be in possession of data proving immortality. The data must be certain, verifiable, and capable of reproduction. If the facts ever are so established, then will doubt cease regarding their existence. Then will Spiritualism be established on a basis of facts supporting its philosophy. Then will it be a science, as well as a philosophy. Then will materialism be put to flight. Then will the religiously-inclined have knowledge instead of faith to rest on.

But will that point ever be reached? "Ah, there's the rub." Before that point can be reached, there are objections to be removed which appear of such magnitude that the world will probably never wholly overcome them. Perhaps I ought to add that these objections are not, any of them, sufficient to disprove Spiritualism; but they very seriously stand in the way of mankind generally accepting it as true. To these objections I will address myself on this occasion.

It must be apparent that no amount of phenomena such as hypnotism, clairvoyance, trance, thought-transference, mind-reading, magnetic healing, and the like, demonstrate continuity of life; although by large numbers they are classed together, and taken indiscriminately, as supplying the necessary proof. What we need, and all we need, is the proof positive that some one who formerly trod the earth a living being still lives; which fact can only be established by the return of that person in any form you please, and by having the identity clearly shown.

One objection has been urged against Spiritualism and kindred matters, especially by the clergy, that these things are of the devil, and we should have nothing to do with them. This is the least and last objection I should think of. If it were the fact, I should not consider we ought to cast the matter aside by reason thereof. For has not the devil been the author of about every innovation which has added to the civilisation of the world, or helped toward its advancement, since the year 1, according to the teachings of this same clergy? Moreover, if the devil is the author of these things, the clergy should welcome them; as they are the only evidence the clergy have of the existence of the individual they have been telling us about so many years.

Coming down to objections which, I think, stand seriously in the way of the advancement of Spiritualism, I note:—

1. The innumerable hordes whom no man, not even the census-taker, can number, who are alleged mediums for revenue only. This is one of the greatest stumbling-blocks to be met with in an investigation of this matter; particularly by one unacquainted with it. On reading their advertisements in the daily papers the ordinary mind would come irresistibly to the conclusion that they were the most brazen humbugs left undicted by the grand jury. Of those who advertise in the daily papers it is safe to say there is not one, with perhaps here and there an exception, who is anything more than a very indifferent juggler or an acute judge of human nature, possessing the *cacoethes loquendi*. After having encountered half-a-dozen of these vile frauds at the outset, and having uncomplainingly parted with his money in the operation, is it to be wondered at that an investigator, knowing nothing of any different, should class everybody connected with the affair in the same list as an impostor, and should believe the whole subject matter an imposition? The ridiculous performances of these mercenaries are received as genuine manifestations of the dear departed by some, whose desire to believe is far greater than their desire or capacity to investigate, and who are, therefore, ripe fruit for the

deceiver, to be gathered in at so much a head. If such miserable burlesques on the supernatural find a market, as they often do, is it any surprise there are always those ready to peddle them out to the gaping multitude? For this condition of affairs Spiritualists have themselves in large measure to blame, as many of them have fostered and supported these tricksters, believing them to be genuine, and wildly championed their honesty when it has been called in question; having, however, utterly neglected to use sufficient discrimination to discover the difference between fraud and fact.

* * * * *

But if you have patience, and carry your investigations far enough, you will find a large residuum of phenomena left which cannot be accounted for as produced through fraud. I should say here, that in presuming to speak on this subject I take the position which every man, who has carefully investigated the matter, must take; namely, that the phenomena known as Spiritualistic do occur substantially as claimed. There are such things as clairvoyance, mind-reading, mesmerism, trance, independent slate-writing, and the movement of articles without visible means. The sick have been cured in some mysterious way inexplicable to the science of medicine. Coming events have cast their shadows before, whether by chance or otherwise. I refrain from giving any opinion now as to what causes these things. They are admitted by medical and scientific men, who have thoroughly investigated the subject. No less an anti-Spiritualistic authority than the *Encyclopædia Britannica* says substantially the same thing. These men of science, however, are not convinced that spirits have anything to do with them. These things, then, occurring (as I have assumed, and as I know from personal knowledge) which cannot be traced to mental or manual jugglery, I pass to the second objection.

2. This is the uncertainty and irregularity of the phenomena. Those whose brains and stomachs have not been turned by disgusting impostors at the outset, who still persevere in the pursuit of knowledge, will find a hardly less trying ordeal when they make repeated attempts to get hold of data on which to base an opinion, and each time meet with negative results. The facts which some claim demonstrate continuity of life are not accessible every day, and capable of reproduction. They are too much like the Irishman's flea; when you put your finger on them, they are not there. There may be good and sufficient reasons why the inhabitants of the other world cannot make their presence known on one occasion as well as another, when apparently all the surrounding circumstances are the same. Nevertheless, when A witnesses certain things; and B, to whom he relates them, refuses to be convinced on the say-so of A, without first seeing them for himself; and when after numerous endeavours B entirely fails of witnessing the desired evidence, the probabilities are that B will not only become confirmed in unbelief himself, but will think there is something wrong in the mental make-up of A who does believe. It is a matter of notoriety that it is as rare to meet a man who has, or thinks he has, seen a genuine live ghost, as it is common to meet one who knows of somebody else who has. We want the evidence of these supernatural occurrences from first hands. Further, we want to see for ourselves. Numbers have searched long and earnestly for the alleged proof, and searched in vain; until they are ready to exclaim with Margaret, as described by Wordsworth.

" 'Tis falsely said
That there was ever intercourse
Betwixt the living and the dead;
For surely then I should have sight
Of him I wait for day and night,
With love and longings infinite."

3. Men of learning and scientific attainments have looked into these matters, some of them with great care. While many have said they find nothing, others have discovered the phenomena before enumerated, which they are not able to explain. It is these facts which men of science have not been able to give any satisfactory explanation of, which constitute part of the alleged evidence of Spiritualism. Now, it cannot be denied that many things occur, which, so far, have not been explained by the known laws of physics. Yet, it does not follow that laws may not be hereafter discovered which will account for these things on a perfectly natural basis; in which case we may well ask for more light before reaching a conclusion. Centuries ago, many facts, now easily explainable, were regarded as miracles, because not understood. The advance of knowledge has stolen from Jove his thunderbolts, from Æolus his control of the winds, and has shown the rainbow results from the

operation of unchangeable laws. May not further research in nature explain what is now regarded as supernatural, in like manner? A century ago a telegram from a thousand miles away would have been believed impossible. Five centuries ago no one would believe what is now known through the telescope and microscope. Eminent physicists like Huxley, Tyndall and Spencer, regarding the evidences of a future existence insufficient, have said "We do not know;" while many of the German school, including Haeckel and Buchner, say all hope of a life after death is absurd. As long as such men deny the conclusions of Spiritualism, the world will wait before fully accepting this new philosophy.

4. Coming to the fourth objection, is it not reasonable to suppose that many of the things claimed to evidence continuity of life are merely self-delusions? When we consider the intense wish the majority of people have to believe in a future existence, it seems not improbable that many delude themselves with the idea that they have proof that this their fondest hope will be realised; especially when they hear of and converse with those entertaining similar views. The Katie King episode in Philadelphia has not yet passed out of mind, by which no less a person than Robert Dale Owen was deceived, although he was quite certain some of the forms which appeared before him were the spirits of departed friends whom he recognised. In that instance it would seem as if a most stupendous fraud had to have the assistance of a self-deluded and self-deluding imagination on the part of the spectator to make the illusion complete. I have no doubt, many a bit of what has been considered proof positive was no more than the result of subjective imagination, or at most unconscious cerebration. The study of the brain functions has thus far progressed slowly. Yet sufficient has been developed to give promise of large results when further researches have been made. When that study shall have shed more light on the causes and methods of spontaneous or involuntary action of the sensory nerves, by which one sees, hears, and feels that which, in fact, he does not see, hear, and feel, as has been attested in many cases, we may expect clearer knowledge on this obscure subject. We have many instances in history of persons, perfectly sane in other respects, carried away by delusions, in which they saw or heard this or that; when the only foundation for their sensations came from their own mind. Had the world not better wait, then, until the evidence is more complete, rather than run the risk of being deceived? If these supernatural occurrences are, in reality, facts, they are so in accordance with natural laws which change not. Disbelieving or ignoring them will not alter them, any more than shutting our eyes to the sun will extinguish the sunlight.

In this same connection I will add, that in the majority of instances those things which are written out on a slate or indicated by the alphabet or seen in trance are no more than what previously was in the mind of some one present. In that case, thought-transference would account for the whole phenomenon. The exceptions to this are not numerous enough to remove this objection. For our proof we need well authenticated instances of something seen or uttered, which cannot be traced to the brain of any person present. When we have more such instances, thoroughly well attested, this objection will cease to be of importance.

5. Another great obstacle in the way of investigators is, that after they have received some evidence tending in their opinion to demonstrate immortality they find part of the communications untrue, which they otherwise would believe as coming from another world. It may be that in the philosophy of things a man is no more truthful after he dies than he was before; and if predisposed to telling what is not true here on earth, he finds the habit too strong to overcome when he has entered another world, although he desires to send back word to those here. It is possible that, if he could communicate at all, he would be untruthful still. This is widely at variance with the orthodox notion, that a soul is saved or damned at once on leaving the body. For my part, I cannot see why the spirit, if it survives death, should be any better or worse an hour after than it was an hour before. Plato in his *Phædo* so maintains, as Spiritualism now teaches, that it is only the lowest and idlest souls who have the inclination to revisit the earth. But the world will first learn facts before it will study philosophy; and if the investigator of occult phenomena should be often deceived in this way, is he to be blamed for giving up the pursuit in despair, or regarding the matter as unworthy of further notice? If it is true the lowest and idlest are most

likely to be our heavenly visitors, is it not better that we be not so visited at all? I submit, it is hardly the fair thing for our friends on the other side to send us such delegates. If we are to receive visits from ghosts, I insist that it would be better to send along the best specimens they have got, or we shall be compelled to refuse admission to all such as cannot show a certificate of good moral character.

6. A sixth objection I find in the fact that when talented men, men of broad education and thoroughly developed intellectual faculties, pass away and are alleged to return, their utterances as given through mediums are invariably far below the utterances of those same men while on earth. A notable illustration of this will be found in a book recently published by a medium. The work purports to contain accurate interviews with spirits of men who were distinguished here in various pursuits; among them Mill, Greeley, Agassiz, Lincoln, Dickens, Thiers, Emerson, Disraeli, Bulwer, De Quincey, Darwin, Longfellow, Carlyle, Franklin, and Bishop Colenso. Now, I have grave doubts regarding the genuineness of those pretended interviews, for this reason, that the thoughts as well as the diction are far inferior to the writings of those same persons while on earth. If they still live in a conscious existence, I hardly think they have so far lost their wits as to give utterance to all the nonsense attributed to them. True, the means of communication may be imperfect and the surrounding circumstances may be untoward; but I do not think the ordinary men of the world will accept foolish platitudes as coming from another and higher existence, because of some distinguished name attached. The purported utterances of the great departed are regarded, and justly so, with extreme caution. It has often been remarked that the physical manifestations of Spiritualism are commonplace. I have been more interested in trying to find out just what does occur, than in deciding whether it was commonplace or not. In this instance, however, it does make a difference whether the utterances of a departed William Pitt are above those of a ward politician, or the lines of a Shakespeare or a Longfellow are anything above doggerel.

7. No truer words were ever uttered than those spoken by Jesus so long ago, when He said, "By their fruits shall ye know them." I am not so much interested in what my neighbour believes, as what he is. If his conduct meets the approbation of right thinking people, I shall be quite willing to overlook any follies which he may believe. It will be hard work to convince the world of the truth of any ism which does not raise its followers to a higher level, and make their lives better for their belief. The world will not be converted to Spiritualism half as readily by an amount of evidence, however startling, as it will be by the daily lives of those who believe it. I know many who have been thus brought up to an appreciation of a higher life, and also many who have not. The great trouble in such cases is, that the bad examples are much more conspicuous than the good ones, and attract the larger notice. I do not think people generally are impressed with the idea that a supposed knowledge of the continuity of life necessarily makes such believers better, or brings them up to higher planes of thought, to nobler conceptions of duty, to better modes of living. I know too many, whose chief intellectual employment consists in running after mediums to get communications from their friends, which, if obtained, would only prove that of which they were before convinced; namely, that those friends still existed. When Spiritualists show by their daily walk and conversation that their belief is not a mere abstraction, but that it is a well-spring of knowledge regarding the future, resulting as well in right living here; when they cease to fellowship with mediums and others whose morals appear to best advantage when dissolving in the shadows, then will the world lend an attentive, nay an eager, ear to the statement and proof of their claims. Further, no amount of evidence will demonstrate what one's daily actions belie.

8. The eighth objection I have noted is one which will apply with no more force to Spiritualism than to any religion or ism, when carried to the extreme. It is this, that many who believe over-much in the future, neglect present opportunities. Instead of living this life as they should, employing it to its fullest capacity of enjoyment and usefulness, they dwell in the other world entirely, using this only as the basis of material supplies. This is one great fault I have to find with many Spiritualists. Realising, perhaps, more keenly than their orthodox neighbours the fact of immortality, their attention is absorbed by their friends who, they believe, have passed on before; while proper attention is not bestowed on their friends

who remain here. Now, if I had a child who was numbered among the dead, as well as one among the living, I should consider the latter as entitled to the greater share of my thoughtful consideration; because I would believe that the other, if still existing, was being cared for by others. I enter no complaint against those who have investigated these things, and claim they realise what before they only hoped for; no more than I have against those who say they find nothing. It is only when the contemplation of the future takes time which should be given to things temporal that the objection lies. For if a man has sufficient intellect to grasp only one of these two states of existence, by all means let him hold fast to this. Nothing would result more disastrously than to relinquish our energies towards our betterment here, trusting to the inhabitants of another world to make up the deficiency. Those who count too much on laying up treasures in Heaven, rarely lay up any on earth. Perhaps the treasures in Heaven may in time be the more valuable, but it is our duty to leave enough of the grosser and more material sort behind to pay funeral expenses, while common justice would suggest that creditors had the first claim.

This consideration appeals to us more strongly when we observe what the prosecution of other-worldliness has done for mankind, as shown by the condition of Europe in the sixteenth century after the spiritual powers had ruled the temporal for over a thousand years. Draper has well described it in his *Conflict between Religion and Science*. I will quote his words:—

“The surface of the Continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river-courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasms and spreading agues far and wide. In Paris and London the houses were of wood daubed with clay, and thatched with straw or reeds. They had no windows, and until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw scattered in the room supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. In such habitations there was scarcely any protection from the weather. No attempt was made at drainage, but the putrefying garbage and rubbish were simply thrown out of the door. Men, women, and children slept in the same apartment; not unfrequently domestic animals were their companions. In such a confusion of the family it was impossible that modesty or morality could be maintained. The bed was usually a bag of straw; a wooden log served as a pillow. Personal cleanliness was utterly unknown; great officers of state, even dignitaries so high as the Archbishop of Canterbury, swarmed with vermin; such, it is related, was the condition of Thomas à Becket, the antagonist of an English king. To conceal personal impurity perfumes were necessarily and profusely used. The citizen clothed himself in leather, a garment which, with its ever accumulating impurity, might last for many years. He was considered to be in circumstances of ease if he could procure fresh meat once a week for his dinner. The streets had no sewers; they were without pavements or lamps. After night-fall the chamber-shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through the narrow streets, with his dismal lantern in his hand.

“Æneas Sylvius, who afterward became Pope Pius II., and was therefore a very competent and impartial writer, has left us a graphic account of a journey he made to the British Islands about 1430. He describes the houses of the peasantry as constructed of stones put together without mortar; the roofs were of turf, a stiffened bull's hide served for a door. The food consisted of coarse vegetable products, such as peas, and even the bark of trees. In some places they were unacquainted with bread.

“Cabins of reeds plastered with mud, houses of wattled stakes, chimneyless peat fires from which there was scarcely an escape for the smoke, dens of physical and moral pollution swarming with vermin, wisps of straw twisted round the limbs to keep off the cold, the ague-stricken peasant had no help except shrine cure! Such was the result after other-worldliness for centuries had had full sway, and should have developed its best fruit, if it ever intended to.”

Note, on the other hand, what the pursuit of this-worldliness has accomplished for mankind. Material experiments and intellectual efforts devoted to mundane affairs have given us: Newton's *Principia*; the discovery of the circulation of the

blood; of inoculation; of the aberration of the fixed stars; the thermometer, chronometer, microscope and telescope; Cook's circumnavigation of the earth; the voltaic pile; Herschel's survey of the heavens; illuminating gas; polar expeditions; Davey's safety lamp; the electro-magnetic discoveries of Faraday; the steam engine; ocean steamships; modern chemistry; railroads; telegraphs and telephones. All these things have diminished time and space, and increased the possibilities of a human life. Whoever will examine what other-worldliness has done during its long career, and what this-worldliness has done during its brief period of action, cannot but draw the contrast. If, then, other-worldliness has done so little and this-worldliness so much, can there be any question as to which demands the larger share of our attention?

There are other objections which I might cite as standing in the way of the triumph of Spiritualism, but I think I have noted all those deserving much consideration. Will it have sufficient vital force to overcome these difficulties which beset its pathway, and establish on sure foundations its claims to be able to demonstrate continuity of existence? These are questions which I will now leave for others to determine. For my own part, I desire to live forever. To return to dust, whence we came, seems an inglorious conclusion of the grand and terrible conflict we are here waging. I should be glad if I could present the evidence of immortality to you so clearly and strongly as to leave no room for further doubt; but I cannot. Rest assured, however, that whatever may be the truth, it will ultimately establish itself. In the meantime, if we live well our part here, the hereafter will have no terrors for us; but when the summons comes to us which must come to all, it will not be like as to “the quarry-slave at night, scourged to his dungeon; but like one that wraps the drapery of his couch about him, and lies down to pleasant dreams.”

TELEPATHY OR COINCIDENCE.

I recently had occasion to write to a lady whom I had never seen, of whom I knew scarcely more than the name and address, but whose personal acquaintance I expected to make in a short time, through a mutual friend. The letter was intended to convey merely the usual preliminary civilities of an intended meeting in a distant city. In the midst of the polite nothings I was writing, my pen suddenly ran away with me on quite another and more serious topic, connected with the question of telepathy. Though aware that nothing in the relations between us required or indeed gave occasion for what I had said, I let it go, finished with my compliments, &c., and mailed the letter. It crossed one from my correspondent which was wholly devoted to the same topic I had broached, and contained some sentences almost literally identical with the expressions I had used. On comparing notes afterwards, we ascertained that each had been writing to the other at the same time—certainly within a few minutes. It is also quite certain that there had been nothing whatever between us, or between our mutual friend and either of us, to lead up to the topic we had both written upon, or even to suggest the thought of it; and neither of us had consciously intended to write as we did.

Query: a mere coincidence? Query: telepathy between us, so that the state of mind of one of us induced the same state in the other? Query: the same state of mind induced in two persons independently of each other, by some cause unknown to both?

As a matter of fact, I know that such cases, be their explanation what it may, are very common—much more frequent than most persons suppose.

Washington, D. C.

ELLIOT COUES.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—In the morning Mr. Arthur Savage gave a good address on “God,” followed by some very practical remarks to Spiritualists. Mr. Robson, at the evening service, delivered an address on “Inspiration and Revelation,” to a good audience. The subjects were very ably dealt with. Questions followed. Lyceum picnic, and Spiritualists' outing to Cheam Park, Wednesday, August 17th. Friends will be welcome. Particulars may be had from the secretary, W. E. LONG, 9, Pasley-road, Walworth.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive “orders” through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

SIGNOR DAMIANI'S FIRST SPIRITUALISTIC SEANCE.

The following account of Signor Damiani's first Spiritualistic séance was given *vivâ voce* by himself before the Committee of the Dialectical Society, and contains remarkably good evidence of spirit identity, inasmuch as the information communicated was such as no mind at the circle could possibly have originated :—

"In the spring of 1865, I was induced by a friend to attend my first séance. This, I remember, took place at No. 13, Victoria-place, Clifton, the medium being Mrs. Marshall. I had been up to that time an utter sceptic in spiritual matters; chokeful of positiveness, I conceived man to be but a very acute monkey (*simia gigantis stupenda*, to be scientific), and recognised in life only a brief and somewhat unsatisfactory farce. I was at the same time open to conviction, which, perhaps, was foolish in me. I found assembled at this séance some forty gentlemen, lawyers, physicians, clergymen and journalists, besides a fair sprinkling of ladies. A medical man, well known in the neighbourhood of Bristol, Dr. Davey, of Norwood, filled the chair.

"At first I refused to sit at the large table whereat the manifestations were to take place; for being, what I have now ceased to be, an unqualified believer in the candour and truthfulness of the newspaper Press, I made up my mind (certain journalistic comments being fresh in my recollection) to keep a sharp lookout upon the medium's movements. I was thus occupied when sounds, altogether unlike any in my experience, were distinctly heard by me to proceed from the ceiling, some four yards, as I should judge, above the medium. These sounds, travelling down the wall, along the floor, and up the claws and pillar of the large round table, came resounding in its very centre. This ought to have convinced me at once that the medium's toes, at least, had nothing to do with the phenomena; but prejudiced incredulity is so strong a cuirass against the sword of truth that I remained still watching the feet of the medium under the table as a cat does its prey. The chairman was the first to commence conversation with our (supposed) spiritual visitors. Shortly afterwards, it came my turn to talk with the spirits. 'Who is there?' 'Sister,' was rapped out in reply. 'What sister?' 'Marietta.' 'Don't know you; that is not a family name. Are you not mistaken?' 'No, I am your sister.' This was too much; I left the table in disgust. Still those knocks proceeding from the ceiling had puzzled me, and excited my curiosity; therefore when the company dispersed, I remained behind, to discover, if I could, the *modus operandi*. I invited myself (the assurance of sceptics is proverbial) to tea with Mrs. Marshall and her hostess, after which I begged to have a private séance. 'Now I shall catch you,' I thought. Sure enough, the raps came again, distinct and sonorous as before. 'Who are you?' 'Marietta!' 'Again! Why does not a sister whom I can remember come?' 'I will bring one,' and the raps were now heard to recede, becoming faint and fainter, until lost in the distance. In a few seconds a *double knock*, like the trot of a horse, was heard approaching, striking the ceiling, the floor, and lastly the table. 'Who is there?' 'Your sister, Antonietta.' 'That is a good guess,' thought I. 'Where did you pass away?' 'Chieti.' 'When?' Thirty-four loud, distinct raps succeeded. Strange! my sister, so-named, had certainly died at Chieti just thirty-four years before. 'How many brothers and sisters had you then? Can you give me their names?' Five names (the real ones), all correctly spelt in Italian, were given. Numerous other tests produced equally remarkable results. I then felt I was in the presence of my sister.

"If this is not in truth my sister,' I thought, 'then there exists in nature something more wondrous and mysterious even than the soul and its immortality.' What had taken place at this, my first séance, produced such an effect upon my mind that I determined to continue the investigation, until I could come finally to a rational conclusion upon the subject. During the fortnight of Mrs. Marshall's stay in Clifton, I frequented the séances daily, and on an average four hours a day. Spirit after spirit I evoked, who, one and all, established their identity through the most searching tests. Having been thus uniformly successful, I felt somewhat perplexed about Marietta. Had I been mystified in her case, and in hers alone? Finally, I wrote to my mother, then living in Sicily, inquiring whether, among the nine children she had borne and buried, there had been one named Marietta. By return of post my brother, Joseph

Damiani, architect, now residing at Palermo, wrote as follows :—

"In reply to your inquiry, mother wishes to tell you that on October 2nd, 1821, she gave birth, at the town of Messina, to a female child, who came into the world in so weakly a condition that the midwife, using her prerogative in such emergencies, gave her baptism. Six hours after birth the child died, while the midwife disclosed the fact of her having baptised the infant under the name of Maria (*the endearing diminutive of which is Marietta*). The birth and death of this sister I have verified by referring to the family register.' You must admit, gentlemen, that in the above case 'unconscious cerebration' has not a foot to stand upon."

UP FROM THE MIRE.

BY BENJ. P. BENNER.

On Sunday morning I went to the First Association Hall to hear Miss Jennie B. Hagan, and had prepared a paper-covered parcel, so as to completely conceal the contents, and gave it to her as the subject of a poem. She looked it over, saying: "It might be a bouquet, but there is no perfume."

It had so little weight, and no definable shape, she could not possibly tell the contents; but she proceeded to build a poem entitled "Up from the Mire."

She depicted a well-dressed, prosperous merchant, who, when questioned by a friend who had been known as a besotted outcast, described an experience he had while sailing on a lake.

The boat was overturned, and the occupants plunged into the mud. In the struggle to get out, he noticed that the long stems of the pond-lily grew up through the mire, and blossomed into beauty and fragrance on the surface of the pond. From that time he resolved to aspire to higher and better things; and his life and character had become to him, his family, and friends as beautiful, fragrant, and useful as the pond-lily.

At the close of the poem she remarked "That, of course, is no test; merely a desire to please my audience." I leave any honest inquirer to judge whether there was a fair test, for, upon opening the paper, there was disclosed the dried and brown seed-pod of the lagoon lily, from the Lower Mississippi, which, to one not posted, bore no resemblance whatever to the lily, and would have offered no suggestion for the poem had Miss Hagan seen it.—In *Sunshine*, Philadelphia.

The Truthseeker, a monthly review, edited by John Page Hopps, contains original lectures, essays, and reviews, on subjects of present and permanent interest. Threepence. By post, from the publishers or editor, 3s. 6d. a year; two copies, 6s. a year, post free. Published by Williams and Norgate, 14, Henrietta-street, Covent Garden, London; and 20, South Frederick-street, Edinburgh. All booksellers. During the year 1887, there will appear a new work by the editor, entitled: "Thus saith the Lord": an unconventional inquiry into the origin, structure, contents, and authority of the Old Testament. (Seven lectures.) *The Truthseeker* for June contains a study by the editor, on "The Resurrection of Jesus."

THE ACCIDENT that happened to Mr. Wilson Barrett, at Birmingham, last week, at the close of the earthquake scene in *Claudian* was of a very serious and dangerous character. Ever since the play was first acted a presentiment has hung over Miss Eastlake that a disaster would occur during this scene, in which Claudian and Almida stand erect and alone exposed to the fury of the tempest and the wreck of the crumbling palace. On the night in question Miss Eastlake's nervous apprehension took a very active form. She assured Mr. Barrett she was confident some accident would happen, and implored him to get through the scene as quickly as possible, and to leave the stage with all convenient speed. Mr. Barrett, in his turn, laughed at the warning of his seer or prophetess. The scene ended and the curtain descended. Mr. Barrett, elated at the failure of the prophecy, turned round to Miss Eastlake to assure his companion of his safety in amiable fashion, when, without warning, down crashed a heavy lamp, that broke its fall on the actor's shoulder and seriously grazed and bruised his right arm and side. The act of turning round to Miss Eastlake probably saved the actor's life, for had this heavy lamp fallen on Mr. Barrett's head it would assuredly have killed him. As it was, he was stunned with the blow, and, although no bones or ribs were broken, the arm has been comparatively useless since and worn in a sling. The lamp that fell had recently been exchanged for a comparatively light one, and made heavier to save wear and tear, and it literally hung by a hair—with a worn brass screw—over the heads of the performers. "All's well that ends well," but the incident that ended so happily was essentially dramatic.—*Daily Telegraph*.

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., some time 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.

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

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir 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 Saxe 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 consentaneous, 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.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

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 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, 1. 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.”

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 to deny their existence.”

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.”

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

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

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

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”