

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Saul among the Prophets did not create more surprise than does Professor Huxley as a favourable critic of sermons. The Bishops of Carlisle, Bedford, and Manchester have published the three sermons addressed by them to the British Association at its recent meeting at Manchester. Mr. Huxley has read these sermons, he says in the current *Nineteenth Century*, "with a feeling of satisfaction which is quite new to me in hearing or reading sermons." He thinks that these discourses mark a new departure, and point to a *modus vivendi* between science and the Church. He writes warmly of the knowledge these sermons display, and of the generosity they show in discussing moot questions. It is, indeed, refreshing to find the Bishop of Carlisle declaring himself pledged to the belief that "the advancement of science, the progress of human knowledge, is in itself a worthy aim of the greatest efforts of the greatest minds." (Though, by-the-way, what a wonder that any body should find it necessary to enunciate such a truism: and what a wonder that we should wonder at a bishop saying so much!) It is pleasant to find the Bishop of Bedford declining to admit that theology and science occupy wholly different spheres, and need in no way intermeddle with each other. It is no less agreeable to find the Bishop of Manchester admitting the force of the objections raised on scientific grounds to prayer: telling us that natural accidents and moral misfortunes are not to be taken for judgments of God; and that in the development of religions there is traceable the same process of evolution as there is in the physical world. Professor Huxley, with that "splendid candour" which he attributes, and most justly, to Darwin, recognises at once that in these sermons, studded as they are with such statements as I have cited, the Church has ceded all that Science can reasonably ask.

Indeed he thinks that in his remarks on prayer the Bishop of Manchester concedes more than can reasonably be asked. Mr. Huxley is not disposed to see any inconsistency between a belief in the efficacy of prayer and a belief in the constancy of the order of nature. Statements denoted by these terms have, he points out, "no greater value than such as may attach to generalisations from experience in the past, and to expectations for the future based upon that experience." Nobody can presume to say what the order of nature is. It lies in no man's mouth to say *à priori* that any given so-called miraculous event is impossible: "and no one is entitled to say, *à priori*, that prayer for some change in the ordinary course of nature

cannot possibly avail." No such *à priori* considerations have any weight whatever. "The real objection, and to my mind the fatal objection, to both these suppositions (the efficacy of prayer and the existence of miracles) is the inadequacy of the evidence to prove any given case. . . . I have looked somewhat carefully into the subject, and I am unable to find in the records of any miraculous event evidence which even approximates to the fulfilment of the requirement" that "the more improbable a supposed occurrence the more cogent ought to be the evidence in its favour." This being so, the Professor has no difficulty in admitting the effect of prayer "within the region of the supplicator's mind." "Men can intoxicate themselves with ideas as effectually as with alcohol . . . Demoniac possession is mythical: but the faculty of being possessed more or less completely by an idea is probably the fundamental condition of what is called genius, whether it show itself in the saint, the artist, or the man of science." There is nothing in this that the Spiritualist should find shocking: on the contrary, there is much, especially in the recognition of the subjective influence of prayer, with which he will find himself in agreement. He will probably rub his eyes, too, at the contiguity of the Bishop to the Professor.

But all bishops are not as these. Professor Huxley has some candid words on a sermon of another Bishop ("who he is, and when or where the sermon was preached, are secrets which wild horses shall not tear from me") which are very diverting. He will have it, this Bishop, that Christianity is "essentially miraculous, and falls to the ground if miracles are impossible." Whereupon the Professor goes after his Lordship, or can it be his Grace? on this wise: "Well, warning for warning. I venture to warn this preacher and those who with him persist in identifying Christianity with the miraculous, that such forms of Christianity are not only doomed to fall to the ground, but that within the last half century they have been driving that way with continually accelerated velocity." Then Mr. Huxley vindicates for himself and his brethren of the world of scientific thought, a seriousness and constancy in facing those "terrible problems of existence" of which the Church is too apt to imagine that she has a monopoly. "It does not appear to have entered the imaginations of these people that outside their pale, and firmly resolved never to enter it, there are thousands of men certainly not their inferiors in character, capacity, or knowledge of the questions at issue, who estimate those purely spiritual elements of the Christian faith as highly as the Bishop of Manchester does, but who will have nothing to do with the Christian Churches, because in their apprehension, and for them, the profession of belief in the miraculous, on the evidence offered, would be simply immoral." Men of science are no better than their neighbours. Occupation with the infinitely great does not necessarily produce breadth and greatness of mind: microscopic study of the infinitely little does not always induce humility. One thing alone the Professor claims for his

tribe, it has a real conception of the value of evidence and of the nature of proof.

But I must not follow Mr. Huxley in his castigation of this ecclesiastical dignitary for "the peculiarly offensive form of slander" which he has published against the honoured name of Darwin; a slander which originated with the Duke of Argyll, whom in turn the merciless man of science turns and rends with direful effect. "The Duke commits himself to a greater number of statements which are demonstrably incorrect, and which any one who ventured to write upon the subject ought to have known to be incorrect, than I have hitherto seen gathered together in so small a space." This is pretty well, and the next half dozen pages of exposure of these blunders are extremely amusing reading—for any one except the Duke of Argyll. Altogether my readers will be probably disposed to agree with me that *Science and the Bishops* is a valuable contribution to contemporary thought alike for what it states, for what it approves in other fields of thought, and for what it so effectually crushes and exposes in arrogance and assumption.

Many of our readers will learn with regret that the next is to be the last number of the *Truthseeker*. Mr. Page Hopps has now carried his magazine safely through six-and-twenty volumes, and he now gives up or suspends the publication because he has decided to "set in order and to publish a selection from my [his] sermons of the past ten years, especially those most suitable for gathering together under the designation of 'Sermons for our Day.'" The sermons will be published in monthly numbers containing two (price twopence); in half-yearly parts (price one shilling). They will be printed from special type, and in a form convenient for the pocket. Any of my readers can obtain the monthly numbers from Mr. Page Hopps for 2s. 6d. a year. There can be no doubt that there is much in Mr. Hopps's pulpit addresses during this last eventful decade that it is well to rescue from possible oblivion, and to circulate among thinkers. For Mr. Hopps is what my American friends call a "live" man; he thinks for himself, and regards the pulpit as *the* place in which a teacher may profitably deal with any of the varied problems that beset our lives. And they have been varied indeed in these past ten years.

The present number of the *Truthseeker* contains some very beautiful and touching thoughts on "Decay," one of a series of "Sunday Morning Meditations on the Bright Side of Dark Things." It is the closing meditation, and he closes it "with the word that brings to a close so many things—the word 'decay':—

"Has decay, then, a bright side? We know well its dark side;—the slow ending of the one perfect day, when as we say, the beautiful thing is 'at its best,'—the dulling colour, the shrinking texture, the pinched falling in of the lovely form, the browning foliage, the, at last, offensive flower,—and then,—cut it off,—poor decayed thing,—and put it out of sight.

"That, in brief, is the story of the life of a flower. It is as truly the life of a human being, of whom the old book quaintly and most wisely said—'We all do fade as a leaf.'

"Perhaps the saddest thing about sad things is that they are sad: for, that sad things are sad to us, as often shows that we are unwise as that we are bereaved. If we were altogether wise, and if we could see things and take things as we sometimes say God sees them and takes them, we cannot imagine that things would then sadden us. If we could see the beautiful order; if we could know how all things are interwoven—the comings and the goings of life—the births and the passings away—the fresh sweet appearances of things and their vanishings: if we could see the end from the beginning, and every stage of the journey, and everything that it meant, instead of being saddened by this or that, we might receive accessions of delight from every symptom of decay. We do not know the whole place of decay in the world of what we call Nature, but we do see some charming indications of its place as a producer and not a destroyer of beauty. We know what dead leaves do for forest trees, and how wonderfully decay provides not only for periods of rest but

for the new growths of succeeding years. If we knew all, we might see (and there is every reason for believing we should see) that the annual decay which looks like despoilings is vitally connected with the most precious results of the year's work in the mighty laboratory of Nature; for we must regard Nature as a ceaselessly working chemist, night and day, the year round, through all seasons manipulating, remoulding, re-building, transforming. Emerson, singing of Nature as personified in Spring, says:—

" 'Thou, O Spring! canst renovate
All that high God did first create.

Chemist, to vamp old worlds with new,
Coat sea and sky with heavenlier blue,
New tint the plumage of the birds,
And slough decay from grazing herds:

Not less renew the heart and brain,
Scatter the sloth, wash out the stain.

In city or in solitude,
Step by step, lifts bad to good;
Without halting, without rest,
Lifting better up to best.'

"This chemist is sculptor and painter too.

" 'The million-handed sculptor moulds
Quaintest bud and blossom folds.
The million-handed painter pours
Opal hues and purple dye;
Azaleas flush the island floors,
And the tints of heaven reply.' "

There is something beautiful, because natural, in the decay that preludes the close of a well-spent life. It is (as Mr. Hopps suggestively says) like the glory of the autumn tints that deck the foliage when the fall of the leaf is imminent.

"It is very beautiful—the old grandmother crooning over the fire, alone, and fancying she is away sixty or seventy years ago in her father's farm, gossiping with the neighbours, and quietly laughing at things long gone by. Such an one is ready for the next step. For her, death has no terror: for her, death would be no catastrophe. It would be natural, beautiful: not dying, but passing away.

" 'Passing out of the shadow
Into a purer light,
Stepping behind the curtain,
Getting a clearer light,

Laying aside a burden,
This weary, mortal coil,
Done with the world's vexations,
Done with its tears and toil;

Tired of all earth's playthings,
Heartsick and ready to sleep,
Ready to bid her friends farewell,
Wondering why they weep,—

Passing out of the shadow,
Into eternal day,
Why do we call it dying,
This sweet going away? "

Mr. Page Hopps's *Beliefs and Denials* are refreshingly direct. Here is a sample of what to assimilate and to avoid:—

"I believe that the pure in heart, by reason of their purity, see God now, and will go on more and more to see Him and delight in Him for ever."

"I deny that salvation is a gift dependent on the reception of 'sound views,' or the forming of correct opinions, or entrance into the right Church."

"I believe that Heaven is wherever heavenly spirits are, and that these, being in harmony, naturally gravitate to one another, by an abiding law of their being."

"I deny that Heaven is a favoured locality reserved for the elect, the forgiven, or the fortunate."

"I believe that Hell is wherever hellish natures are, and love to be."

"I deny that Hell is a locality made hideous for the sole purpose of tormenting for ever the non-elect, the uneducated, and the unsaved."

"I believe that heavenly spirits may teach and succour 'lost souls,' and that 'the lost' may, if they desire it, find their way to light, purity, and peace."

"I deny that this earth, where all things are so dark, difficult, and unequal, is the only scene of education and probation, and that, at death, the lot of each spirit will be finally and unalterably fixed."

"I believe, therefore, that this life is only one step in a great process of human development—one stage in a journey that will never end."

"I deny that this short, hurried, and doubtful experiment of living is the only one we shall try through all Eternity."

From the *Truthseeker* I make bold to cite the following extract from "Jottings of a Truthseeker" therein reviewed. It has excellent truth quaintly put.

"THE RECONCILER.

"Brother, if *your* Christ be the Atoning Lamb ;
The only begotten of the great I Am ;
The Rock of Ages cleft for you ;
And you say *my* Christ would never do :—
Brother, follow your Christ—and give me your hand.

"Brother, if *my* Christ be the great Ideal ;
'The possibility of the Race made real ;'
The lowly man of Galilee ;
And I say *your* Christ would not help me :—
Brother, leave me my Christ—but give me your hand.

"Brother, if our Christs—both claiming the dear name—
Turn out in the end to be one and the same ;
The Love Divine that bleeds for all ;
Would our hearts rejoice to hear Him call :—
'Brethren, come unto Me, and come hand in hand ?'"

I can this week only briefly acknowledge the receipt from Melbourne of a pamphlet by Hugh Junor Browne, entitled *Astronomy and its Bearing on the Popular Faith: or, What is Truth?* It is characterised by the outspoken and unflinching directness which are found in all Mr. Browne's writings. If we are not always able to say of him that he is unquestionably right, he never questions that point himself, and is thereby a gainer in force and vigour of exposition.

The following account from the *Manchester Guardian* shows how ignorance of psychical subjects leads to gross injustice. Surely the case was one of plain somnambulism. Well might the poor girl cry, "If you cannot see my innocence, I cannot make you." In the hope of drawing attention to the dangers that beset sleep-walkers I print the account of the trial :—

"Annie Heaton, a respectable-looking servant girl, aged twenty, was charged with having at Royton, in the township of Crompton, and on the 23rd of September, about 4.30 in the morning, burglariously broken and entered the dwelling-house of James Milne and stolen the sum of sixpence in copper, his property. Mr. Tweedale prosecuted, and the prisoner was defended by Mr. M'Keand.

"The facts of the case were a little peculiar. The prisoner, who was formerly in the prosecutor's employ as domestic servant, was found on the morning in question in one of the bedrooms of his house. Asked how she came to be there, she professed surprise, and said she must have got there in her sleep. Inquiries were afterwards made, and it then came out that she had walked from Oldham, a distance of five miles, had broken one of the windows, and, having thus got inside the house, pulled off her boots, crept upstairs, fastened the doors of two of the rooms, and then entered the mistress's bedroom, where she was found. The defence set up was that the girl was subject to attacks of somnambulism, and that all she did on the night in question, strange as it might seem, was accomplished whilst in a state of sleep. An aunt of the prisoner stated that when she was twelve years of age the prisoner was in the habit of walking in her sleep and otherwise acting as a somnambulist.

"The jury had at first some difficulty in agreeing. The foreman stated that three of their number had some fears lest the girl's story should be true. His lordship asked them to consider the matter a little further, whereupon the jury returned a verdict of guilty, with a strong recommendation to mercy.

"Mr. M'Keand said the prisoner had been in gaol six weeks awaiting her trial.

"When asked if she had anything to say why sentence should not be passed upon her, the prisoner said, 'If you cannot see my innocence I cannot make you. That is all I have got to say.'

"The Judge said that as nothing was known against the prisoner, he would assume that her character up to the time of the commission of this offence had been good, and taking into consideration that she had already spent six weeks in custody he would only sentence her to imprisonment for six more weeks."

MR. LILLIE'S NOVEL.

Mr. Arthur Lillie, in his *Indian Wizard*, has consolidated into a romance of singular power and weird interest his experiences of Indian life and his studies of Indian thaumaturgy and black magic. We should imagine that he must himself have shared in the dangers and distresses of the awful days of the Indian Mutiny, so extremely vivid and real are the scenes from it which he has employed as the framework of his story. What, for example, can be more real and picturesque than the following passages, in which the hero is introduced to us, and we catch a glimpse of the mysterious lady who is to influence his life ?

"Frank Lascelles, a lieutenant in the 13th Regiment of Bengal Native Infantry, the Faithful Regiment of Lucknow, on this particular morning—it is the Mutiny year—is marching with a company of Sepoys to relieve a guard posted in the Chok, or Central Bazaar, of Lucknow. Attired in a white summer uniform, and mounted on his grey Arab 'Tippoo,' he emerges from the lines of the regiment and passes the little cantonment church—passes the brigadier's bungalow—passes the lesser Residency, where a ball took place last Thursday. Our hero little guesses that in a month this little city will be so razed and levelled that to find even its site would be soon a matter of difficulty.

"The old cantonments of Lucknow were about three miles from the city, and the Sepoys with their measured tread had nearly accomplished the distance, when their officer, who was at their head, discerned a riding party of three.

* * * * *

"In the old days, the city of Lucknow, when viewed from the other side of the Goomtee, was very picturesque. The gilded pinnacles of many minarets and mosques and palaces shine out against a heavy grey screen which is becoming tinged with russet as the Sepoy Company nears the iron bridge. In the foreground, dark masses of foliage, the cocoanut and the mango, add strength to the picture. Along the banks of the river women, in pretty sarees of orange and maroon, are preparing to bathe. Now the bayonets of the Sepoys glitter on the bridge, and a hoarse 'eyes right' greets them as the head of the column throws forward its left shoulders at the other end. Two officers are watching it—their names are Henry Lawrence and Thomas Fourness Wilson. One is to plan the celebrated defence of Lucknow, and the other to execute it.

"All this, however, is yet in the womb of time. The excitement about the celebrated greased cartridges has arisen, and is said to be spreading through the whole of the Bengal Army. A regiment at Berhampore has broken out into open mutiny, and in another, at Barrackpore, a Sepoy, named Mungal Pandey, has nearly succeeded in shooting his adjutant and his general. Certain cakes of flour have been passed from hand to hand. These are said by the natives to presage the downfall of the English rule. Many thatched bungalows have been burnt down by incendiary arrows. Frank Lascelles witnessed one of these blazing four nights ago.

"What I have written may account in part for a strange depression which takes possession of the young officer when he enters his quarters in the Chok. It is weird and absorbing. Something is in the immediate future.

"In front of this building is a busy bazaar. Awnings of matting and striped cloth propped up on bamboos screen the poor traffickers from the sun. Stuffs of orange and blue and gold are exposed for sale, citrons and mangoes and fruit of rich colours, grain, and pulse. Above are picturesque windows of the pinched-in Indian arch.

"At this moment there is noise and confusion near the officers' quarters. A palanquin carried by four natives has broken one of its supporting poles. Frank sees that a lady is inside; he springs forward to assist her to extricate herself. Frank remarks at once that she is very, very beautiful.

"As she emerges from the palanquin, a native servant throws over her a cashmere shawl of subdued colours; but not before Frank Lascelles has detected a pretty peignoir of the pattern worn by the refined duchesses under the old monarchy of France. Indeed, everything about this pretty lady seems quaint and old. Her palanquin old-fashioned and inlaid with gold. Her native servants old-fashioned. Her travelling knick-knacks old-fashioned. Purposely, or by accident, she herself seems like a picture by Lancret or Boucher cut out of its frame. You feel at once that she might have been a marchioness who had flirted with the brave officers of the Maison du Roi."*

And so, in fact, no doubt she had, though more than 100 years had elapsed since that could have been possible. But this is the mystery which it is in the interest neither of the author nor the reader that we should disclose.

This is the best shilling novel that has yet come before us.

* *An Indian Wizard*. By Arthur Lillie, author of *Out of the Meshes, Buddhism in Christianity*. (Simpkin, Marshall and Co.)

WHERE DOES THE DANGER LIE?

In "LIGHT" (October 29th) this question is asked by "1st M.B. (Lond.)" The answer must be that the danger is great and real.

At the very outset, the mere fact of travelling into an unknown country must be attended with considerable risk, even when the same kind of danger is to be expected as that to which one is accustomed when traversing known districts.

When voyaging into new seas, or exploring new lands, though the risk is mainly that which comes through lack of charts or maps to point out the currents, quicksands, and deserts, yet the risk is there. But if on entering the unknown sea or continent the traveller is not sure that the laws which regulate natural phenomena elsewhere remain in force, that, for example, his compass-needle may lose its polarity, that water may possibly freeze at the ordinary boiling point, and sometimes boil at the ordinary freezing point, and at other times follow the usual rule, that the attraction of gravity may change direction, and so forth—then such an explorer would meet with difficulties and dangers compared to which those experienced by Columbus and Livingstone fade into nothingness.

But this, I humbly submit, is the position of those who try to sail into the wide ocean of the Unseen. The dangers are there, and are manifolded by the traveller's ignorance of the laws which prevail in the regions he would explore.

It is true that experience has thrown some little light on the parts of this ocean which immediately touch the shores of our present state of existence, but the light is faint, and the currents and tides are as yet but little understood. Enough, though, has been learnt to show that even here the most deft steering is required, for we sail through a very misty atmosphere, and the dawn breaks only in very, very faint streaks in the spiritual east.

Far be it from me to treat even with the shadow of disrespect those explorers who find help in prayer, and safety in a devout frame of mind. But let me point out that this devout attitude has been found compatible with what we are accustomed to consider the greatest crimes ever committed. The devoutness of Mary Tudor has never been questioned, what she did we know too well. The devout and prayerful frame of mind has been that of all religious tyrants. "Bigot" and "devotee" are almost synonymous terms. "The Lord hath delivered them into our hand," said Cromwell devoutly, at Dunbar, not long after he had helped devoutly to put out of the way "the Lord's anointed," who had just as devoutly expired on the scaffold at Whitehall. I would not speak contemptuously of this devout and prayerful condition of mind, but as to prayer and devoutness, may I without irreverence draw another comparison? For many years the Davy lamp was believed to be a perfect safeguard against explosion in our mines. As men paced the long corridors of the coal measures, the blast of foul gas might come in all its fury upon them, but the lamp would only light up the more brilliantly and show them the danger, and so they could escape. Nevertheless, a good many men did get killed though they used the Davy lamp—and now, alas! it is discovered that not only was this lamp not always useful, but was even a source of evil, for it produced draughts of noxious gases which might otherwise have remained harmless. In many cases it did good service, but in others it did just the opposite of that which it should have done. The lamp has had to be modified.

May I suggest, then, that the prayerful frame of mind must be used with great caution both at the séance, if the séance be necessary, and in all circumstances where communication with the unseen is sought after? Prayer means to a certain extent the abrogation of the will, and therefore submission. And here comes the question, to whom is that submission to be given? The answer of

course will be, to the purer agencies only. But how are these agencies to be recognised? It is not necessary that evil beings should show their evil tendencies at once; only under exceptional circumstances will all the grossness be immediately shown. Does not this, then, point to a serious risk?

I am not speaking here of those sittings for communication with departed friends, which, personally, I hold should be deprecated, but of that different séance to which your correspondent refers, where instruction is sought for in its highest and best forms. Even here I feel that the danger is very real. The only safeguard seems to be in obtaining the assistance of a beneficent and powerful spirit to guard the entrance, while the purer agencies, possibly weak though pure, hold communion with the inquirer, and that this beneficent and powerful spirit should shut the door when they have departed; for if that door be left open, what evil influences may not enter and remain! This is what religious revivalists forget, or rather do not know.

But I would go further. To commune with higher and purer intelligences it is necessary at least to attempt to reach their level, even if they condescend to meet us halfway, and to do this it seems to me, whatever value may be attributed to the reflex action of prayer, that the prayerful and devout frame of mind is not suited. This means a dragging down of loftier agencies to our own level, that is as far as we can bring them down, not a raising of ourselves: thus the communications must filter through certain intermediate strata, and take up the impurities natural to such a filtration, some of the best parts being filtered out. Nay, not only filtered out, but replaced by spurious imitations.

I then say to your correspondent that the danger lies *generally* in our ignorance of the conditions which hold in that state into which so many, one can but fear, thoughtlessly try to peer, and that it lies *particularly* in the fact that evil agencies are ever ready to work out their own designs if the opportunity be given them. Further, that the opening up of communication with the Unseen gives these agencies the opportunity, and that the prayerful and devout attitude as such is not a sufficient security against their entry and eventual indwelling.

The reason for this would seem to be that all communion of this nature is too near the earthly condition not to run the risk of contamination in some degree. Where an earthy and semi-material state of things is in full vigour, the more ethereal must become somewhat gross to project itself into that earthy and semi-material state.

A safer plan is the rising out of this state, and instead of encrusting the pure with a shell of impurity, casting off the impure to reach the pure. Thus, though it appears to be dangerous to attempt to bring down higher intelligences to the world's level by such mundane means as the séance, psychography, or what not, we may escape all danger other than that which comes of the fatigue consequent upon the fight in struggling upwards to the level of these spirits themselves. The purer part of ourselves, our real selves, indeed, by willing away the evil agencies about us—not an easy task, but one of less risk than the other—can get into *rapport* with that higher state of things which, whether it be called the higher self, or the region of pure spirit, or by any other name, is a state over which this lower state has no control. Here communication is by intuition, by the close communion of spirit with spirit; the earthly non-spiritual intermediaries are done away with, prayer is needless—one does not pray to one's companions; the trust is certainly in *spirit* power, but that spirit power is part of the man's own possessions. This, however, will come about by no séances, no appeals for guidance—it must be got by the man himself, fearlessly throwing off the clog of earthiness, and proving that the discipline of earth has done its work, he having conquered "the world, the flesh, and the devil."

CHINESE SEANCES.

In the eighth month of the year, early in autumn, when the full moon is worshipped, when the gods of grain are rewarded with gifts, when friends exchange many souvenirs, when the upper and nether worlds are thought to touch boundaries, then the Chinese women meet privately and fall into trances. Nearly all women are interested in these secret sessions, but many are prevented from being present by necessary occupations elsewhere or by fear of rebuke from the men of their households. These conclaves are entered by women only, and are regarded by men with great disfavour. The women assemble in an apartment where they may be for a few hours secure from interruption. From three to a dozen or more gather around a table in the centre of the room. Incense-sticks, spirit-money and bamboo-roots, bought by a previous contribution of farthings, are distributed among all present. A fetish of some sort, a decayed splint hat, an old broom, chop-stick, or, possibly a more uncleanly object, taken from a rubbish heap, is brought in, and spirit-money is burnt before it, with obeisances. Then those who desire to fall into a trance sit down at the table, throw a black cloth over the head, hold a sheet of spirit-money and a lighted incense stick between the palms before the face, shut the eyes, and remain motionless and silent. Of the other women, some light incense-sticks and whirl them around the heads of the sitters; some rap constantly, gently, and rapidly with the bamboo-roots on the edge of the table; some chant invocations, petitioning the gods to admit these their children to their abode. Many and diverse incantations are iterated. One, given to me by a woman who appeared to be an expert, may be translated as follows:—

Sister Spirit, ghost of nun,
Body take by sharing one;
Two or three await thee here,
Choose in which thou wilt appear.
Spirit, Spirit, come and reach
Hand to lead us; vouchsafe speech;
Be incarnate in us here,
Choose in whom thou wilt appear.

Two or three of the women, perhaps, fall into a trance. Their doing is so indicated by their trembling violently, dropping the incense-sticks they were holding, beginning to beat the table with the palms of their hands and to discourse incoherently. They speak of meeting their own lost friends, or those of other women who are present. They weep bitterly while they appear to converse with the dead. They describe streets, shops, and houses, and say that certain persons are engaged in agriculture or trade. Sometimes they, by request, make inquiry concerning the whereabouts of a dead person, and then give the information that he has been born in to the human family for the second time. Sometimes they report that a dead neighbour is shut up in Hades with nothing to eat but the salted flesh of the infant daughters she destroyed when she was alive.

Many women go to these meetings merely as observers; many more go in order to avail themselves of what they believe to be an opportunity to hear from dead relatives; a few go with the hope that they may themselves fall into trances, and see the spirit of some recently deceased friend. It is said that those who wish to enter Elysium and see the dwellings of the gods and genii, must make the attempt in the forenoon, while those who wish to visit lower spheres get admittance only in the afternoon.

As no pecuniary benefit accrues, directly or indirectly, to the actors in these scenes, there is less reason for suspecting conscious deception than in the case of the public interpreters for the gods.

No foreign lady can get access to these sittings, and no native Christian woman is admitted to them. It is said that no one falls into the trance-state if a Monotheist be within sight or hearing. My knowledge is gained wholly from a score of Chinese women, now my pupils, who in former years attended these sittings, and who have described to me the scenes of the eighth month.

Throughout the whole, there is indication that the minds of the women are, during these trances, moving in customary grooves. They evidently see what they expect to see. The gardens of Elysium are laid out in Chinese style; the architecture of the buildings is Chinese; the punishments are those made familiar to the imagination by Buddhism and Taoism; the costumes, the implements, and the paraphernalia are such as are common in Swatow. These seekers after truth in the land of shades bring back no ideas save those which they took with them

when starting on their quest; and this leads one to doubt, in spite of their dishevelled hair, pallor and exhaustion, whether they have, after all, really been away from home.

At nightfall, the supposed traveller is lured back by incantations, and then she slips slyly back into her accustomed duties, with no chance for another whole year, perhaps, to take a jaunt either with body or soul.—*From the Proceedings of the Academy of Natural Science in Philadelphia.*

PRESENTIMENTS.

A correspondent of the *Echo* thus chats about presentiments:—

The Russo-Turkish War was in full swing when there came out to me in Turkey a man well-known in many circles—named Major Leader. He had been a subaltern in an English regiment, had quitted the British service for some reason or other, had fought in the Franco-German war, on the French side, had then gone into the service of Don Carlos, and there obtained the rank of major, and now wanted to fight on the side of the Turk against the Russ. "Can I act as correspondent for the newspaper you represent, and take service under the Turks?" was the question he put to me. I said that he could, and was instrumental in getting him a commission in the Turkish service as well as providing him with correspondent's work. Time went on; he fought well, and wrote brilliantly; but one day he came down to Constantinople. He was not well, and I counselled rest, which he took. One morning I was going up the Grande Rue de Péra, when I met Leader coming out of the Catholic chapel near the Russian Embassy. "What have you been doing?" I asked. "I have been to Mass," he said. But I replied, "You used not to go to Mass very regularly in years gone by. What is the matter?" "Only this, old chap," he said, "I feel that my next stay at the front is going to be my last. I have a presentiment." In vain I tried to laugh him out of the idea. He always shook his head. And at last he went up to Shipka. I buried him at Philippopolis not long after.

Another man who had a presentiment was Campbell, of Auchinlock. He also served with me in Turkey, and was the man who led the only successful Turkish attack in the Shipka, namely, that upon Fort Nicholas. The Russo-Turkish War over, he came home to England, and made his way out to Africa. His idea was to go out with me and Francis Francis—a gallant explorer also, and one whom I have met in many parts of the globe—to Timbuctoo, but the project did not come to anything, and he went to Swaziland instead. I talked with him on the eve of starting, and laid out plans for a journey north when he should come back. But he stopped all by saying, "I shall never see England again. I shall die in Africa." Need I remind you that he was killed in the storming of Secoceni's stronghold? Lord Wolseley afterwards told me that poor Campbell's body was never found.

Still another presentiment. There does not, and did not, exist in England or India a more gallant officer than Major-General James Harris—"China Jim" as he was called—a long-time commandant of the 33rd Native Infantry at Delhi. I do not know whether he is still alive, but if he be, all hail to him for a brave and daring soldier! But I remember how he once told me his experience on the morning of the storming of Delhi. He awoke with a bad presentiment which haunted him so that he did not know what to do. That day the fighting went all in favour of the English—the Sepoys were routed—but presently Lieutenant Harris was badly wounded, and for long enough lay upon a sick bed at the point of death.

And I could tell endless stories of men who had presentiments, especially of some Turkish officers who dined nine in a mess one night together, talked of presentiments, and were all killed or wounded the next day in a skirmish in Morava, in which scarcely another officer was hit.

SOUTH LONDON SPIRITUALIST SOCIETY, 33, HIGH-STREET, PECKHAM.—Mr. Walker gave addresses at both services on Sunday last, closing in the evening with some remarkable clairvoyant descriptions, which were very satisfactory. The attendances were fairly good.—W. E. LONG, 99, Hill-street, Peckham, S.E.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday evening next at seven o'clock I shall read a poem composed under spirit influence, entitled "A Vision of Aphrodite"; after which Mr. Tindall will read a paper on "The Life beyond the Grave," in which he will deal with both the Theosophical and the simple Spiritualistic theories. During the evening, Mrs. Tindall will sing the "Sands of Dee." Mr. Bertram Keightley, secretary of the Theosophical Society, will deliver a lecture on November 20th, entitled "The Inner and the Outer Life."—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

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

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Light :

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

SATURDAY, NOVEMBER 12th, 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.

SIGNS OF THE FUTURE.

We have been dealing somewhat of late with "Signs of the Times." It may, perhaps, be permitted us, in conclusion of what we have been saying, to point out that what to a superficial observer seems, and is often mistaken for, a temporary or final decay of what is known as Spiritualism, is absolutely nothing of the kind. We have come to a new development, that is all. The attention, too exclusively devoted in the past to wondering observation of various astounding phenomena, is no longer spent in that way. To some it has even seemed that an unintelligent persistence in mere open-mouthed astonishment has been carried too far. We have not been disposed to any surprise that these various phenomena should attract attention, evidencing as they do not only the action of an unrecognised force, but also the presence of an unembodied intelligence. We know full well that it is by these methods that attention is attracted in many instances, and that no philosophical means would achieve the result. It is true that there is a type of mind which needs no such material proof; and it is that special class of mind which at the present is most in evidence. We are becoming more spiritual and less material in our methods. For it is open to question whether a man, who has witnessed the most sensational phenomena purporting to be caused by spirit-power, and has accepted them as such, is in any way thereby advanced. His knowledge need not make him a Spiritualist, and may leave him the mere materialist that it found him. If he wallows in phenomena he will not be thereby benefited; and no one, as it seems to us, takes anything in the way of advantage in argument by calling such a man a Materialist, any more than he would on other topics, by calling him an Agnostic or an Atheist. These are mere nicknames, full of sound and fury, meaning nothing. There has always seemed to us to be a phase of so-called Spiritualism which is rather degraded Materialism: even as there are persons who would be rudely called Materialists, who are not fitly called by that title at all.

This being granted, the fact remains that no profound and prolonged attention to any phenomena, as such, can or ought to be dignified by any such title as Spiritual or Spiritualist. And it is dimly dawning on the minds of those who concern themselves with these matters that the *rationale* of Spiritualism is better worth attention than its reiterated phenomena: that the why and the wherefore, the aim and the end, are quite as important as the mere fact.

We do not desire in any way to disparage the importance of any fact. There will always be minds of the type that fastens on facts, unearths them, classifies and arranges them. And herein is good work; a work, however, in this particular department that is singularly, uniquely difficult. The chemist, the geologist, even the biologist, meets with no such difficulties as does the man who seeks to deal with fugitive phenomena, which he has no power to repeat, and which are, in the final issue, governed by the irresponsible will of an invisible operator, and modified by a variety of conditions of which he is profoundly ignorant. We do not know whether, even in what are (rather loosely) called the exact sciences, every man can and does always obtain precisely the same result as his neighbour from apparently identical conditions. We should like to know from competent sources of information whether the personal equation does not come in even in biology and chemistry. It certainly does come in most markedly in psychism. There we find literally one taken and another left. One man reaches, as we foolishly say, "by accident," to a surety and definiteness of conviction of that which most concerns him to have proven, while another goes on groping in the dark, unable to see, though most desirous, until he abandons the quest, or in a moment, why none can tell, conviction reaches him. Hence the very divergent views that the world hears of Spiritualism.

This will be so until the change that we see creeping over us is complete, or at least is more developed. The sort of superficial attention that has been given to these fugitive phenomena has resulted in chaos. The attempt to produce a special race of persons, who shall be at the service of the public for these manifestation, has brought on us evils that were inseparable from a disorderly state of things. Nothing "spiritual" came out of promiscuous séances, floating furniture, and the like phenomena. They had their place and their time. That time is passing, and hence men cry, Spiritualism is dying out. No: assuredly, but it is passing from a cruder and earlier form into some more developed condition. It is to-day a more potent influence than it ever was; and it rests with its adherents to make it, what it will become unless they wreck it, the great energising and reforming power of the age.

This can be wrought only by attention to the spirit rather than the form. It is not too much to say that the immediate future of the great movement, one aspect of which we call Spiritualism, is fraught with anxiety and risk. In the course of a letter addressed to an American journal by an English Spiritualist, of which we have had reason to complain, there occur some sentiments which have our unqualified approval. The writer thus delivers himself:—

"Thoughtful and religiously-minded people are watching with anxious eyes for a practical and educational and elevating Spiritualism which will lead to the 'higher life.' Where is the constructive power of Spiritualism? Where are its spiritual services? its common aims and fraternal fellowships? are questions which one hears from thoughtful well-wishers. Are Spiritualists to be an incoherent crowd of phenomenologists only? or can we co-operate for the satisfaction of our spiritual aspirations, the culture of the sense of the beautiful and harmonious, the education of soul powers and generous sympathies; as well as for rooting up errors and supplying evidence of spirit existence?"

This is what is coming; and according to the turn which Spiritualism takes in the immediate future will be its potency as a beneficent institution. All who oppose organisation, and pooh-pooh the religious aspects of Spiritualism, are respectfully invited to consider the situation.

THE forthcoming Soirée of the London Spiritualist Alliance to be held on the 29th of the present month will, we hope, be a large gathering. The President is announced to deliver an address on "What I do know of Spiritualism, and what I do not know." The assembly opens at 7.30 p.m., and the address is delivered about 8.30 p.m.

TWO OF MR. REDWAY'S RECENT BOOKS.

I.—“POSTHUMOUS HUMANITY.”*

“The philosophical purpose of this book” (writes the author) “may be stated thus: to bring within the compass of the laws of time and space phenomena of the posthumous order, hitherto denied by science because it was unable to explain them, and to rescue the people of our epoch from the enervating hallucinations of Spiritualism.” On this Colonel Olcott remarks that Professor Hare in America and Mr. Crookes in England had the same declared object (the first of the two I presume to be meant): that both verified the reality of mediumistic phenomena; but that all three *savants* drew different conclusions from their facts. Hare became a thorough Spiritualist; Crookes commits himself to no theory; D’Assier remains a Positivist. The translator is of opinion that great impetus may be given to the study of psychical phenomena by the arguments of one who, approaching the subject from the side of the Comtist Positive Philosophy, admits the reality of phenomena which that school has hitherto refused to deal with as scientific facts. That is a view which we certainly share. We take up that position in this journal and consistently adhere to it. Here are the facts, attested by ten thousand witnesses, occurring here, there, and all around us; engaging the attention of men of various schools of thought; coming to some as a welcome confirmation of what they already believe; standing in direct and uncompromising antagonism to the cherished opinions of others; but presenting to all men a problem to be solved. Let us hear what each has to say on a subject that vitally concerns us all. That is our attitude: that is the point of view from which Colonel Olcott approaches the work of M. d’Assier. By the pains he has taken in translating it, by his own annotations (by no means the least valuable part of the work), and by the corroborative facts and independent criticisms that his position as President of the Theosophical Society has enabled him to collect in India, he has conferred a boon on psychical students.

Colonel Olcott states that, during his seven years’ residence in India, he has heard of nearly every phase of phenomena known amongst the Spiritualists of the West. He has enjoyed opportunities, probably wider than those granted to any other white man, to form close friendships with the most intellectual and influential classes in India. He knows what he is saying, therefore, and he affirms as matter of personal knowledge that there can be found in India ample confirmation of the reality of M. d’Assier’s statements. In that country are to be found “true adepts of white magic, and practitioners of black sorcery; mediums, mesmerists: ‘living phantoms’ projected, ‘posthumous phantoms’ haunting their houses and obsessing their relatives: vampires living and dead: wehr-wolves or temporary metamorphoses of the human double into animal shapes: blightings of persons, animals, trees, and crops by the ‘evil eye’: criminal subjections of persons to another’s will: ascetics in possession of herbs, minerals, and preparations capable of effecting results that might almost be called miraculous: . . . men who can draw horoscopes that are alleged to premonish of even the most petty events of one’s life: men who can fast for weeks together, and men who can even suffer themselves to be entombed, and afterwards resuscitate themselves.” This is a long catalogue of wonders, and the Appendix which contains the answers given to Colonel Olcott’s circular of inquiries respecting the facts and their explanation is by no means adequate. Truth compels us to describe it as meagre and disappointing, though scattered up and down in its eighty pages are some curious facts and interesting inferences.

It is impossible in the space at our disposal to do any

justice to M. d’Assier’s work; indeed, it would be undesirable to make the attempt, for we could but present a disjointed view of an argument that deserves careful study in connection with the illustrations with which it is plentifully garnished. Spiritualists will not accept the author’s conclusions: that almost goes without saying: but they will be interested in his facts, and curious as to his *treatment* of them. Commencing by the citation of a number of facts which go to show “a mysterious agent revealing itself by manifestations of the most peculiar and varied nature,” he goes on to seek for “a principle in living nature which, in certain cases and within certain limits, may act as an active and independent force.” He considers that he finds this principle both in man and in the higher animals. The study of this principle in action leads to the study of “the magnetic fluid which seems to be its generative cause.” Here the author fancies that he has found “the explanation of a crowd of phenomena which, having been known only on their mystical sides, have seemed to be capable only of attachment to theology properly so called, or to its younger sister (!), Demonology.”

Whether M. d’Assier’s instances are all to be accepted as genuine we must leave our readers to decide. Whether he has done what he sought to do in bringing the phenomena of which he treats within the compass of the laws of time and space, we are not disposed to say; but we are very sure that he has done nothing but service to the cause of Spiritism, from which he desires to rescue his readers.

The book is turned out in the excellent manner which we have learned to expect from Mr. Redway.

II.—“THE REAL HISTORY OF THE ROSICRUCIANS.”*

Mr. Waite having, as the result of conscientious researches, succeeded in discovering several tracts and MSS. in the library of the British Museum, and in other quarters, conceives that he may profitably utilise them in the compilation of a history of the Cult of the Rosy Cross. The only book in English that made any claim in this direction is that of Hargrave Jennings, respecting which our author entertains a marked opinion. It is, he opines, “simply a mass of ill-digested erudition concerning Phallicism and Fire-worship, the Round Towers of Ireland, and Serpent Symbolism, offered with a charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy.” This opinion is subsequently amplified and illustrated. If it be severe, it must be admitted that Mr. Hargrave Jennings’s methods lend some colour to it.

Mr. Waite’s reproductions and analyses of the Rosicrucian documents that he has found are distinctly worth having. They possess both an intrinsic and an antiquarian interest, and open out a field of interest which does not attach to the crude speculations and ill-arranged matter of the other “ill-considered and worthless book,” as Mr. Waite elsewhere calls it.

Indeed, if we must be candid, Mr. Waite is a little apt to deal roughly with anything that he does not like, and sometimes, too, with what he dislikes without fully understanding. He is very severe on that order of Freemasonry which professes to derive its symbolism from Rosicrucianism. The Sovereign Princes of Rose Croix are described as “Masonic Platitudinarians, ignorantly adopting a garbled alchemical terminology, who have fallen into the gross and porcine error of interpreting alchemical symbolism morally instead of pneumatically.” Phew! What a storm of words to whistle round the heads of the poor Sovereign Princes, who are assuredly ignorant, we should imagine, what a pneumatic interpretation of anything may mean, and would probably have some dim conception of a new kind of pump. It would not avail to tell Mr. Waite that Carlyle, in whom he trusts, is not a safe guide in the interpretation of Masonic rituals. He has, however, been more

* *Posthumous Humanity: A Study of Phantoms.* By A. d’Assier. Translated and annotated by Henry S. Olcott. G. Redway.

* By Arthur E. Waite. G. Redway.

fortunate in his account of the Rosicrucian order of Freemasonry, though it may be questionable taste to publish *in extenso* the rules and regulations of a secret society which must have been irregularly obtained: or which, at any rate, if printed in the private and secret record of the Society, were manifestly intended only for the use of members. However, we cannot conceive that Mr. Waite has done any harm by his publication, not even to those "members who wrap themselves up in darkness and mystery, proclaiming themselves Rosicrucians with intent to deceive . . . and who find a few—very few—feeble—in truth, very feeble—believers and admirers." So, we see, Mr. Waite still rages, and dismisses all modern Rosicrucianism and those who pretend to a knowledge of it as "simply members of pseudo-fraternities." He tells them roundly that "there is that difference between their assertion and the facts of the case 'in which the essence of a lie consists.'" But, then, Leibnitz wrote that "everything that has been said of the brethren of the Rosy Cross is the pure invention of some ingenious person." It seems hard, therefore, to arrive at any truth in the matter: and even Mr. Waite may be an inventive and ingenious person.

Perhaps the account given in this volume of the Rosicrucian apologists, Robert de Fluctibus (Robert Fludd), Eugenius Philalethes (Thomas Vaughan), Michael Maier, and John Heydon, is as valuable as any part of Mr. Waite's work. We confess to having spent some considerable time some years since in an attempt to understand Vaughan and Fludd, but without any particular success. These writers are a fair type of a school which is said to have written only for the initiated, and to have designedly involved what the writers had to say in a cloud of words from which the uninstructed would fail to gather a single ray of enlightenment. It may be so, though the reason for publication at all in that case does not then seem obvious. Or it may be, on the other hand, as some say, that they, like all writers on Rosicrucianism, had nothing at all to tell, and that, as Leibnitz has it, their books are "pure inventions" of an ingenious mind that finds a pleasure in mystification.

However this may be, Mr. Waite's volume has a considerable academic interest for all students of the Occult. His work has been thoroughly done, and the resulting volume is issued in admirable form by his publisher.

We regret to notice the decease of the veteran American Spiritualist, Allen Putnam, at the ripe age of eighty-five.

WANTED, a complete set of Oxley's *Angelic Revelations*. Apply, stating terms, to Mr. B. D. Godfrey, 16, Craven-street, Strand.

HE that loses his conscience has nothing left that is worth keeping; therefore, be sure you look at that. And in the next place, look to your health, and, if you have it, praise God, and value it next to a good conscience, for health is the second blessing that we mortals are capable of—a blessing that money cannot buy; therefore, value it, and be thankful for it.

"THE TWIN SOUL, OR THE STRANGE ADVENTURES OF MR. RAMESES," is a psychological and realistic romance (2 vols., Ward and Downey). It is full of the occult in many forms, and of Spiritualism among them. Like some recent psychological novels, the book aims at conveying advanced ideas respecting religion and daily life through the vehicle of a more or less flimsy story. The book is very readable, and the writer's views on true and false marriages are brought out with considerable force. Mr. Rameses is a Fire-worshipper, or rather an adorer of the Great Spirit through his, to us, grandest manifestation, the Sun. We have clairvoyant visions, presentiments, and all the stock-in-trade of the modern psychological novelist. And the book is well done.

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SPIRITUALISM, SATAN, AND THE SECOND ADVENT.

The Christian Herald and Signs of our Times gives the following account of Spiritualism in America. We reproduce it as another "Sign of the Times." Mr. Pember will find consolation in Mr. Christmas, and Mr. Christmas may like to fortify himself with Mr. Pember. We make them a free present of the publicity of our columns.

Spiritualist Apparitions.

Evidence abounds on every side in America, and also in a less degree in European countries, that Spiritualism is increasing, not only in more extensive dissemination everywhere and consequent augmented number of adherents, but also in the Satanic power and supernaturalism of its manifestations.

One of the many impartial witnesses to this fact, Mr. Walter Christmas, whom we have known for some years, has just stated to us a few of his observations during a recent preaching tour for thirteen months for over 1,500 miles from Hartford to Connecticut, to Minneapolis and Winnipeg. For the purpose of investigation he attended two of the Spiritualists' meetings at Hartford, Connecticut, U.S.

An audience of about 200 people was first seated all around the sides of a hall capable of seating 400 people, and fronting toward the centre of the hall, which was left vacant. Then a cabinet 4ft. square, consisting of four iron rods fastened on the top and bottom with curtains hanging down each side and about the size of a sentry box, was brought into the centre of the hall, and the medium, who was a lady-like looking woman about thirty years old, sat inside this cabinet, which was just large enough to contain her. She then announced, according to their usual custom, that anyone present might ask for a deceased person to appear.

A young man present asked for his deceased mother to appear. Instantly, with the rapidity of a flash of lightning, an aged woman, dressed exactly like a countrywoman, came through the curtain without lifting it up, and stood in the midst of the hall, which was well lighted with gas. She shook hands with her son, who was frightened, and drew back from the apparition. She also spoke a few words and smiled on him, and retired into the cabinet in two minutes. He afterwards said it was *exactly like his mother, who had been dead four years*, and he believed it must be she. The suddenness of the appearance caused some persons present to utter cries of alarm. Eight or nine persons in the audience in turn afterwards asked by name for deceased friends to appear, and in each case either in one or two minutes an apparition came through the curtains (as it seemed without lifting them up) and stood in the midst of the room, and advanced to the person who had asked for their appearance, and shook hands with them and spoke to them and retired again into the cabinet. The different apparitions were a young man, a very aged man, and several women, some old and some young, varying from twelve years to sixty years in age, and all dressed as they might be expected to be when on earth. Some of the persons who asked for deceased relatives were known to Mr. Christmas as respectable citizens, not at all likely to be in collusion with the medium. Nor was it possible for so small a cabinet to hold all the differently shaped dresses of all these apparitions.

At Minneapolis, 1,500 miles from Hartford, he saw a Spiritualist seance, at which much the same kind of apparitions appeared, including that of a Blackfoot Indian. There was no charge for admission nor collection.

Mr. Christmas says that this Spiritualism is advancing with wonderful strides all over America, especially in the Western States. In Hartford, with only 40,000 inhabitants, eight mediums make a good living, being consulted all the week by persons about their deceased friends, or about business matters, and for prescriptions for sickness, or lost property and fortune-telling. A brass-plate is on the door, as for instance, Mrs. Knight, Medium; Mrs. Hume, Medium, &c., and these mediums advertise largely in newspapers.

Spiritualist meetings on Sunday are crowded, especially with young people. And the effect is to cause widespread disbelief and indifference in reference to the Christian religion. Sundays are spent at these meetings instead of in a Christian place of worship. Hundreds of Spiritualist mediums are constantly travelling about America, holding meetings in public and consultations in private. Mr. Christmas remarks that Spiritualist meetings are comparatively few and unknown in England, or only held in a corner, but in America they are conspicuously to the front in numerous large halls and prominently advertised.

He regards this alarming spread of sorcery, witchcraft, and divination as a remarkable fulfilment of Revelation xvi. 13, 14, and 1 Timothy iv., predicted immediately to precede the Second Advent of Christ.

JOTTINGS.

The Christian Herald and Signs of our Times (September 21st ult.) has similar views about Spiritualism and Satan to those which Mr. Pember has given vent to. In an article headed "Spiritualist Apparitions," which we reproduce as a curiosity, it gives clear testimony from a source not likely to be favourable to the steady and indeed remarkable increase of Spiritualism in the United States. Mr. Christmas is an evangelist, we believe, and his account, which is of interest, is followed by this naïve little advertisement in italics:—*His services for occasional revival evangelistic meetings can be obtained by addressing Mr. Christmas at—*. Evidently Mr. Christmas has an eye to business, in spite of his evangelising proclivities. He is not unlike the lady who advertised on her late husband's tombstone that "his wife keeps on the business still."

* * *

The Crown Prince of Germany does not improve, *pace* Sir Morell Mackenzie. The aged Emperor, it is said, has his presentiment from recollection of an old prophecy which has been recently quoted in England. Before the war of 1870 the King of Prussia, as he then was, was shooting on the estate of Count Stolberg. A gipsy woman offered to tell his Majesty's fortune, and the offer was accepted. The prophecy was brief: "Sire, you are now King of Prussia; you will become Emperor of United Germany; you will live to be ninety-six, but the closing years of your life will be clouded. Your son will not reign; your grandson will be paralysed; and his son, your great grandson, will succeed you." The vaticination has the merit of more precision than usually characterises gipsy prophecies.

* * *

Respecting presentiments the ignorant shrug their shoulders, the wisest of us cannot explain them, but there they are none the less. Read some instances in another column.

* * *

On May 14th last we commented on what purported to be an account of the existing state of "British Spiritualism" in the *Religio-Philosophical Journal* (U.S.A.) of April 16th, signed "E. W. Wallis." So misleading and misguiding an account we do not remember to have seen before. Attention having been drawn to the inaccuracies, we imagined that the fault would have been admitted, and that some apology would have been offered.

* * *

Not so. In the *Journal* of October 8th, Mr. Wallis recurs to his letter of April 16th, and says, "In my letter in your issue of April 16th I noted the difference between the methods, but it appears from a note in 'LIGHT' that my comments were not pleasing to the London workers." Whatever that oracular utterance may mean, and its intent is very obscure, it would seem that Mr. Wallis is surprised that we are not pleased with "the difference between the methods." We are simply not pleased at being misrepresented. We are not pleased that an account should be sent to a very widely circulated American paper which gives a wholly inaccurate account of existing facts. We are not pleased that the writer of this misleading account should assume to speak on behalf of us, and should say of us that which is not true. That is all.

* * *

We have no feelings other than those of perfect and complete kindness to our provincial brethren. If they flout and gibe at our well-meant offers of friendly co-operation—and we can hardly think that Mr. Wallis herein represents their feeling any more accurately than he does ours—we can only express our regretful sorrow at so grave a mistake. We are very desirous that the principles which have been found good in every department of daily life should be acted upon in Spiritualism. We are as far as possible from desiring to dictate, we detest "priestly assumption and domination" as much as Mr. Wallis can, and perhaps with a knowledge of the *pros* and *cons* bearing on the matter no less precise than his, but facts are facts, and it remains that union is strength, and disunion is discord.

* * *

It is not desirable to follow Mr. Wallis into the communication, no less misleading and inaccurate than his former one, which he has addressed to the *Journal*. The *Central Association of Spiritualists*, we beg to assure our American readers, was not in any sense, or at any time, the *London Spiritualist Alliance*; and to confuse and confound the two is a sufficient measure of the capacity of the *Journal's* correspondent. So far from desiring to occupy ourselves merely with the phe-

nomena of Spiritualism, as is erroneously stated, we are earnestly seeking to elucidate the underlying causes, to enforce spirituality of life, and to advocate a thoroughly progressive Spiritualism, which shall be at once practical, philosophical, and religious in the best sense of the word.

* * *

That this is our aim is true. That we desire in carrying it out to associate with ourselves every honest worker whose aim is similar is true. If our friends reject our overtures we can only go on in our own way, and do our best, wishing them God speed on *their* way, and regretting that "two cannot walk together unless they be agreed."

* * *

But the funniest thing about Mr. Wallis's letter is the assertion that "this Central Association is a sort of London Literary Institution with occasional soirées, and dress-coated assemblies." So the offending is on *that* plane after all. We ask ladies to our meetings; they come; we meet them as we should have to meet them at any other place. We leave it entirely to the option of any man to come to our meetings as it pleases him. He may present himself as he would think proper to dress anywhere else. And then he tears and rends any one among us who uses the same option and discretion as himself. There is a little too much of this spirit abroad in the world now-a-days, but it is not refreshing to meet it in Spiritualism.

* * *

As the Catholic Church commemorates at this season "All Saints" and "All Souls," so it seems the Chinese have their "Ghost Festival," in which, by offerings and so forth, they seek to conciliate the manes of the departed. This singular conservative people has a rooted belief in goblins, demons, spirits, and all sorts and conditions of supernatural and infra-natural beings.

* * *

The Ghost Festival seems to be held for the benefit primarily of wandering spirits who are supposed to be in distress and necessity. They are influential for good or evil and are propitiated accordingly by offerings of food and clothes and money. The underlying idea is common to all humanity. It is only advanced civilisation that is materialistic.

* * *

We regret to notice the death of Hellenbach at Venice. We shall recur to this sad news and give some account of a remarkable man.

* * *

Mr. Maskelyne still finds psychical phenomena useful to him. He is trading on Spiritualism still, and his last illusion is not the worst.

* * *

He will be wise to make hay while the sun shines. The taste for marvels is on the decline, and he cannot very well give the Egyptian Hall people anything else. He will have to develop his plate-spinning and descend to mere common sleight of hand.

* * *

The *Carrier Dove* (San Francisco) reproduces with perfect approval the principal part of our recent article on "Some Advertisements." We are glad to find that the subject on which we animadverted is attracting attention in the States.

* * *

The *Dove* gives full particulars of Mr. J. J. Morse's very successful work in San Francisco.

* * *

Mrs. Ada Foye, a very successful medium, is now working in Chicago. Colonel Bundy made the opening address at a public reception in her honour.

* * *

Mr. George Chainey writes from Dunedin, New Zealand, in warm commendation of "LIGHT." "No journal is doing more to widen the skirts of light, and make the struggle with darkness narrower. We always have a feast when the mail brings it to hand."

* * *

Mr. Chainey tells us that he is breaking up the fallow ground, organising Gnostic Societies, and preparing the way for the time when the great psychic wave will reach those distant shores which as yet it has hardly touched.

* * *

Marzio's Crucifix, Marion Crawford's new book, will be found interesting to Spiritualists. Mr. Crawford is one of the most impressional writers of the day. Each of his books is in a different style, and each of its kind is excellent.

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.]

Two Points of Pending Discussions.

To the Editor of "LIGHT."

SIR,—Your correspondent, "V.," has lately been down very hard upon me in the columns of your paper. As you have given space to these matters, I suppose you presume that your readers take some interest in them. Perhaps they might also like to know what I have to say on these questions. From the logical tenor of "V.'s writings I am impressed with the idea that the correspondent signing with this initial is a lady; this makes me all the more desirous to be courteous in my answer.

I. As to her letter, however, on "Transcendental Materialism" (p. 489 in No. 354), it appears utterly hopeless trying to explain to her the esoteric view of what the soul and its consummation are. This could in the present case only be undertaken by verbal instruction; but I should think it could scarcely be very difficult for her to find in London some Oriental scholar who could explain to her at least so much of Vedanta philosophy as she is asking for; for this is really no metaphysical subtlety at all, but a very simple and logical notion, though it is certainly the absolute reverse of Materialism. I might conclude this point by adding that Indian philosophy never doubted the continuance of the human personality after death for thousands of years, but this continuance has nothing to do with immortality in the sense of eternity.

II. With regard to M. Aksakow's Eglinton photographs and the discussion of their genuineness or fraudulency in the *Sphinx*, "V." has entirely misunderstood my tendency. She doubts my impartiality and thinks that I have made up my mind that these productions are frauds. Not at all! Nor do I attach any great importance to Dr. Klein's remarks, which were not meant to be a summing up of the arguments against the genuineness of the photographs. What I expressed in the October number of the *Sphinx* was simply the opinion that from everything I had heard from my correspondents and friends, nobody doubted the spuriousness of the photographs. But this was certainly not due to Dr. Klein's criticisms, but rather to the arguments given in the August number of the *Sphinx* by that sceptic of whom "V." translates only a second additional letter in "LIGHT" (No. 355 on p. 495). Of those original arguments, however, "V." has taken no notice, nor given any account as yet. The reason why I do not think it necessary or advisable to go into any further argument against M. Aksakow, is because I think this gentleman ought to be heard first. Perhaps he can settle the question in his favour at once. Then the printing of other material is useless; and this would be even more so if on the other hand M. Aksakow should now himself admit that he might have been deceived.

As "V.," however, seems to lay some stress on my personal opinion, which I do not, she may perhaps be interested to know why I am very much inclined at present to believe Eglinton's photographs to be frauds. Baron du Prel and some other friends at Munich had desired to settle this question by inviting Mr. Eglinton there, in order to repeat the whole process under strictest test-conditions. To this Mr. Eglinton agreed only on the condition that his own camera should be used, and that Mrs. Eglinton was to be present at all séances. There was no objection to the latter condition; but, of course, it was necessary to insist upon that most important point, that an impartial friend of ours whose reliability should be scientifically beyond any suspicion or doubt, should handle the photographic apparatus and conduct the whole of the photographic process. The value of these experiments turns on this point. M. Aksakow's pictures are doubted just because he neglected this point. Mr. Eglinton, however, repeatedly refused this requirement; and with our Munich friends that settled the question against Mr. Eglinton.

October 23rd, 1887.

HÜBBE-SCHLEIDEN.

[The concluding paragraph of the above letter seemed to us to involve a charge which Mr. Eglinton ought, in fairness, to be allowed opportunity of meeting at the time of its publication. Dr. Hübbe-Schleiden having made it in a letter fully signed, we did not conceive that it should be suppressed, as more than one

of Dr. Hübbe-Schleiden's allegations would have been if anonymously made. We therefore forwarded a proof of the letter to Mr. Eglinton, and append his reply.—Ed.]

SIR,—It was not my intention to have entered into the controversy raised by Dr. Hübbe-Schleiden regarding the genuineness of M. Aksakow's experiments, as that gentleman is quite able to defend himself. I am, however, constrained to write with reference to the concluding portion of Dr. Hübbe-Schleiden's letter, which you have submitted to me, because it bears on the face of it an unmistakable—if not wilful—perversion of the actual facts, and which can have only been intended to strengthen his argument with regard to the spuriousness of the photographs.

When in Russia this year M. Aksakow made a private arrangement with me to go to Munich if I was able, and Dr. du Prel was willing to join in some photograph experiments; and he left the whole matter in my hands, it being understood that the circle was to be composed of Dr. du Prel and his wife, Herr and Madame Max, and myself. It will thus be seen that neither Dr. du Prel nor "some other friends at Munich" had invited me to that city, to "repeat the whole process under strictest test-conditions." It only remained for me to settle the time with Dr. du Prel and the other sitters for my visit. In writing to him I mentioned that he need not purchase a camera because I had one and would bring it, the test being in the plates supplied. I mentioned, too, that having married since I was in Russia, my wife would join the circle. Dr. du Prel demurred to my bringing the camera and to my introducing my wife, as she would be considered a "confederate," and said that the experiments must be conducted by another person altogether neutral. My reply was brief, the substance being that I could and would not allow my wife to be placed in a false position by any action of mine; and that, as Dr. du Prel was altogether going beyond the intention of M. Aksakow, who knew the importance of the experiments being conducted by those who understood "conditions," there was an end of the matter. How, then, Dr. Hübbe-Schleiden can so pervert my correspondence (which he is at liberty to publish) as to state that I "agreed on the condition that his [my] own camera should be used," or that "no objection" was made to Mrs. Eglinton being present at the séances, I am at a loss to determine, unless he did it with the intention of exposing his own inaccuracy, or deliberately and wilfully to support contentions which are as erroneous as they are unscientific and impertinent.

I also venture to correct another glaring inaccuracy of our would-be critic. Not having a copy of the article which recently appeared in "LIGHT" by me, I am unable to refer to the exact words used by him, but in substance he said I had failed to produce photographs when in Russia with the professors. As a matter of fact Professors Boutlerof and Wagner, Colonel Vischnikof, and M. Aksakow succeeded in obtaining a photograph of a materialised hand as it rested upon my head, my own hands being behind my back, two cameras, placed at different angles, being used for the purpose.

Dr. Hübbe-Schleiden, and those who think with him, will excuse me if I leave the field to them unless he and they can come at least within the confines of logical and not inaccurate criticism.—Yours truly,

Devon, November 4th.

W. EGLINTON.

Where does the Danger Lie?

To the Editor of "LIGHT."

SIR,—Your correspondent "1st M.B. (Lond.," seems aggrieved because one of your contributors points out that there are dangers incurred in the pursuit of Spiritual phenomena and yet does not enter into particulars. He also says that all mystics and others writing on the subject point to "danger" without exactly specifying where, and in what, the danger lies. At least, "1st M.B." evidently fails entirely to see any danger, and because he does so he seems aggrieved that it can exist without his being thoroughly acquainted with it. This is scarcely philosophical, because it might occur to your inquirer of "Where does the danger lie?" that the chief danger lies in himself!

The mystics who write upon these subjects all concur in certain rules and standpoints. They declare that our ordinary senses and intelligence may do very well for investigating and discerning external phenomena, but are not sufficient for those on the next plane of existence, the so-called astral; that as soon

as we enter into that plane other forces, other beings, other phenomena, in fact another world, are invaded. That plane, *not being a spiritual one*, is distinctly said to be full of dangers to the inexperienced traveller. These dangers are inferred and expressed. But a road is pointed out by which a traveller may safely go, and by which he may come into contact with the astral world, and indeed pass through it harmlessly; and that road is knowledge of self and its powers and capabilities; self-revelation and self-mastery; and also the initiation of self into its divine possibilities. The Occultists have their methods, and the Christians theirs in the "finding of Christ," when "all things are added."

As soon as any student is so prepared the dangers will cease and vanish away, because man who has been "born again" and is in possession of his true birthright, is a stranger nowhere, neither has he enemies who can injure him. But man who has not yet attained to this rank incurs unquestionable risk if he seeks for knowledge other than what is on the external plane.

His motive may be excellent and his desires apparently pure and unselfish, but desires do not affect the matter, and he enters ignorantly and unprepared into a new realm. The proof that any one is unaware of the danger is most decidedly a proof that he is unfit to cope with unknown powers in the universe on which he is unlawfully trespassing. I do not hesitate to say "unlawfully," as mere experiments, even made in the best possible spirit, will only remain experiments.

Few inquirers, as a rule, have the faintest idea of their own temperaments, whether they have what are called psychic or mediumistic tendencies, or in fact are at all truly acquainted with their real capacities beyond their curiosity and desire to penetrate into hidden things. Some of them little know in what spheres of horror they might find themselves, were their spheres of safety roughly broken. Ignorance of such is indeed bliss to many.

It is quite true that many people, from their peculiar temperaments, non-mediumistic or non-psychical, may apparently occupy themselves safely with magical ceremonies, spiritual séances, and so forth, as far as immediate results can be known; but this also requires the temperament at least to be known, and when all is done what is the result? Only to the intellect; the spiritual man is no further advanced, and the danger is only pushed further afield. It seems, truly, that the study of Spiritual phenomena can only safely be carried on upon the old lines, and these can be found out by, and *must be* found out by, each student for him or her self. There is no royal road in this nor in anything.

One of the "dangers" may be pointed out, but I should think "1st M. B." will probably know it, though it may not impress him as of importance unless a case or two falls within his notice, and this is a very simple and most ordinary danger, namely, that an investigator, not understanding any of the psychic laws affecting his own frame and his own occult affinities or possibilities, may not only become possessed, but may become obsessed by some psychic force—some entity or elementary—to the very serious detriment, not only of his physical, but of his moral health, and the mischief may be effected before he knows it, and when known the remedy may not be found.

It is no use warning people, as people will not be warned. They are sure of their motives, and that, they think, will be sufficient protection; but it is unwise to put to sea in a frail boat, however good the compass. I offer these suggestions to "1st M. B.," but I hope some other more able correspondent will better explain the matter.—Sincerely yours,

Bedford Park, Chiswick.

ISABEL DE STEIGER.

Seance with Mr. Husk,
To the Editor of "LIGHT."

SIR,—I should like to tell you of two unusual manifestations which occurred lately when I had a séance with Mr. Husk. There were present Mr. and Mrs. Husk, my two daughters, and myself. We sat round a table. I held Mr. Husk's hand on one side, his wife on the other, and then came my daughters. It was the first time they had ever been at any circle, except the home one, and I felt much obliged to "Christopher" and "Ebenezer," for being so quiet and gentle as they were. After some playing on the musical box, Christopher said, "Now you'll hear a voice you won't like." I laughed, and said, "I suppose you mean John King's; don't you like his voice, Christopher?" "No," was the answer, "he treats me like a boy." Then

John's powerful voice was heard. He spoke to me, and by my name, and said, "Now I am going to materialise for old acquaintance, for old friendship's sake." This expression showed that he knew that I had said, "When I saw John King first I was not frightened, scarcely startled. I felt as if I had met a friend."

Immediately a clear light shone out above our heads; it was a small, oval light which the figure known as John King held in his hand. He stood up close before Mr. Husk, whom I saw sitting behind him. There was no possible room for any one to stand between Mr. Husk and the table on which his hands rested; yet John stood there as if there was no table at all, a tall, black-bearded man, with flowing draperies. As we looked up to him, he spoke and we saw his lips move. He said, "If the young ladies will rise up and lean forward, they will see me better." They did so, and then all was dark again.

Afterwards, John King again materialised in the middle of the table, or on it; he bowed his head and then bent lower and lower until he vanished, as it seemed, through the table.

At the end of the séance Ebenezer said: "Is there anything you would like me to do for you? If there is, I shall be happy to do it."

I could not think of anything at the moment, so replied: "No, thank you, Ebenezer, unless you would put your hand on my head."

"With pleasure!" he said; and immediately a hand patted me on the head. A few minutes after another hand was pressed on my head, and Christopher said: "There is my hand; I call that something like a hand." It was huge; it seemed to spread all over my head; the thumb came low down on one temple, and the fingers on the other.

During the sitting Mrs. H. had told me of a letter that had been printed about Christopher, and he said, in a gruff voice: "I don't want to be written about." "But, Christopher," I said, "we know so little about your side that every fact we can get is of use to us." "Oh," he replied, in a gentler tone, "I am very glad if I can be of any use." I may as well mention another thing. I told John that I had been reading about a celebrated buccaneer, and asked if it was he. "Yes," he said, "but I do not like to recall my earth-life; I am working out my own redemption; every sin committed must be suffered for." I think Mr. Husk is a good medium, and not so well known as he ought to be.—Yours truly,

Mount Howe, Topsham.

W. GLANVILLE.

November 5th, 1887.

PRE-EXISTENCE.

Coleridge has embodied his Platonic view of pre-existence in this sonnet, "Composed on a homeward journey; the author having received intelligence of the birth of a son":—

Oft o'er my brain does that strange fancy roll

Which makes the present (while the flash doth last)

Seem a mere semblance of some unknown past,

Mixed with such feelings as perplex the soul

Self questioned in her sleep; and some have said

We lived, ere yet this robe of flesh we wore.

O my sweet baby! when I reach my doer

If heavy looks should tell me thou art dead

(As sometimes through excess of hope, I fear)

I think that I should struggle to believe

Thou wert a spirit, to this nether sphere

Sentenced for some more venial crime to grieve;

Did'st scream, then spring to meet Heaven's quick reprieve,

While we wept idly o'er the little bier.

TO CORRESPONDENTS.

"ONE OF THE COMMON HERD."—Next week.

D. ANTONIO DA SILVA PESSANHA.—We cannot enter into any matters of personal controversy. Your first letter, making a direct charge, was printed, and no reply has been made. There is nothing whatever in the letter you now send us with your present communication that can be complained of. Unfortunately, the possession of mediumship is no guarantee against deception in any specified case. That must be a question solely for the observers in every single séance.

THERE can be no religion more true and just than to know the things that are.—*Hermes Trismegistus.*

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. Herber Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; 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 Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Cathness 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.”—*Aftonblad* (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. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on 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.”

THE LONDON SPIRITUALIST ALLIANCE.

16, CRAVEN STREET, CHARING CROSS, S.W.

This Society of Spiritualists, founded for the

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

[One or more Members of Council attend on Tuesday evenings in each week, from Five to Seven (excepting on the Second Tuesday in each Month, when the hour is from Six to Seven) to receive friends and answer inquiries.]

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises, or of

MORELL THEOBALD, Hon. Sec.

62, Granville Park, Blackheath, S.E.

THE PRESIDENT AND COUNCIL

OF THE

LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT A

CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL

(REGENT STREET ENTRANCE),

ON

TUESDAY, NOVEMBER 29th, at 7.30 p.m.

An Address will be delivered by the President. Subject:—

“WHAT I DO KNOW OF SPIRITUALISM, AND WHAT I DO NOT KNOW.”

W. STAINTON MOSES, M.A.,

President.

[Address at 8.30.]

[MUSIC AND REFRESHMENTS DURING THE EVENING.]

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