

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The usual fate has overtaken Mr. Fred. Evans on his arrival at Brisbane. He has been "exposed." And there is, almost of course, the usual conflict of opinion. The *Brisbane Courier* sent to report on his performance a person obviously prejudiced and possibly not versed in the intricacies of psychical investigation. "Our own medium," as he is called, occupies two columns and a quarter in detailing what took place. If his account is at all near correctness, Mr. Evans must have behaved in a way calculated to excite suspicion. He may, with advantage, revise his methods, for, in the presentation of obscure phenomena such as this, no pains can be too great "to shun the very appearance of evil" in the form of possible conjuring or imposture. Mr. Evans's letter of reply does not improve matters. It is ungrammatical, ill-spelt, and bad in taste; but those accidents would not matter much if the points of attack were clearly met. The editorial comments on the letter are severe, and Mr. Evans is roundly charged, on the evidence of his handwriting as compared with that on the slates, with writing all the messages himself either before or during the séance. The editor expresses his willingness to submit the letter and slates to examination by impartial experts, and to abide by their decision. Another correspondent, "Medium No. 3," on the contrary, offers £100 to any one who will simulate by sleight-of-hand the phenomena that occur in the presence of Mr. Evans, and explain how it is done. He will go as far as £500 if £100 is not enough.

There is the coil. Of course I can express no opinion at all about what really took place. There is the usual conflict of evidence. If the original reporter was fair in mind and possessed of some experience—a very essential requisite—then a case is made out that Mr. Evans would do well to meet by proving his power under unimpeachable conditions. As the reporter mentions his acquaintance with the Davenports and Home, there is some evidence that he is not a mere novice in the observation of the phenomena of Spiritualism. On the question of the writing on the slates being similar to that of Mr. Evans's letter something may be said. The fact is no conclusive evidence of fraud. Even supposing that experts should say that the medium's peculiarities of handwriting are present throughout, what would that prove? The medium is avowedly used in the production of this writing. He is a condition *sine qua non*. Is it not to be expected that his individual peculiarities would crop out? I have had much experience in the matter of automatic writing, *i.e.*, writing through my

hand without the conscious intervention of my brain. The various handwritings, and there are many of them, are superficially very different. The same communicating intelligence invariably used the same handwriting, which, in some cases, was so peculiar as to be almost undecipherable. The writing most frequently used was similar to my own, but distinct from it. Yet I should expect to find that experts would discover in all some peculiarities of my own handwriting. It would be strange to me if it were not so. And as this independent or direct writing is only a variant of automatic writing I should look for the same presence of the individual peculiarities of the medium in it. It is just the same in trance-speaking. The intelligence of the medium is used; his vocabulary is employed. His intelligence is, no doubt, exalted, and information is given that frequently is outside of his knowledge, but it would be idle to pretend that his mind is not used even though it be without his consciousness. The fact, however, remains, after all theorising, that, if any man sets out to present these phenomena to the public, he cannot be too scrupulously careful as to his methods.

My readers are aware that the proprietor of the *Religio-Philosophical Journal* is seeking to turn his property into a company. Just at the time of the Presidential Election it was to be expected that the minds of men would be greatly pre-occupied with politics. That, I imagine, has been specially the case on this occasion. It is, therefore, noteworthy that the plan has progressed steadily, and has secured the adhesion of some representative men outside the ranks of avowed Spiritualists, *e.g.*, Rev. Minot Savage, Dr. H. W. Thomas, Professor W. James, B. F. Underwood, Dr. Hepworth, Professor W. T. Harris, and Dr. Heber Newton. This tribute to the influence of the *Journal* and the esteem in which its course is held cannot but be very gratifying to Colonel Bundy, whatever may be the final result of his appeal. In this connection, it is pertinent to note the approval given to Colonel Bundy by one who has just been translated to another sphere of activity. Judge McAllister, one of the judges of the Appellate Court of the State of Illinois, in writing to state his approval of the efforts made by the Editor of the *Journal* to keep a sane and pure Spiritualism before the world, used some words with which I am in marked agreement. I will venture to quote a passage. I should have been glad to say more about the opinions of this remarkable man, if I had time and space:—

"I do not suppose we outsiders can half appreciate the difficulties you have encountered, and the hostility you have experienced, in endeavouring to conduct the *Journal* upon the plan and principles which you adopted soon after taking control. I have, however, perceived pretty strong evidence of some of them. Undeserved unpopularity for the first few years was a result you could not have failed to anticipate, nor the pecuniary sacrifice incident thereto. The purpose has seemed to me (a not unexperienced observer) to be to elevate the tone of Spiritualistic thought, by ever keeping in view the higher objects of life, in almost every phase, and striking at the shackles which confine the nobler impulses of human nature, in whatever form they may exist. And, although a careful reader of the *Journal*, I have yet to discover the first instance in which you appeared to me to have

swerved one iota from that purpose. Spiritualism, as it is called, is from its very nature, when embraced by certain classes of minds, peculiarly subject to the growth of that which seems to another class of minds very much like a mere excrescence caused and nourished by credulity and superstition, both of which have, long since, been tried and condemned in the forum of modern thought and civilisation. But when you attack them, the cry of persecution is raised, and you are denominated an enemy to the cause, that is, of Spiritualism, which will surely perish, unless that growth can be effectually restrained and reason and sound philosophy substituted and maintained. There is no one sect, there is no one religion, or system of philosophy, which embraces all truth, wisdom, or even errors. There is some good and many errors in all of them. Spiritualism has its full share of both; and the pointing them out and drawing the distinction between them is an ever-continuing demand and difficulty."

When the Western Society for Psychical Research was formed, Judge McAllister thus commented. The passage draws attention to what many of us are too apt to overlook, viz., that minds of various orders, trained by various methods, need evidence of various kinds. Spiritualism furnishes food for all:—

"As I recur to the subject of psychical investigation there comes over me a feeling of incompetency as respects doing anything that may aid in the enlightenment of others. My devotion to my profession, with its peculiar tendencies, has given me habits of mind which almost unfit me for any mere metaphysical or other speculations which rest upon a basis of what may be called inner consciousness, because for all this time, in which I have been so employed, I have had to deal with facts and principles perceptible to my understanding and backed by authority. Now, the writers and thinkers whose labours have gone to create the literature of Spiritualism (and that includes the contributors to the *Journal*) are possessed, many of them, of fine minds, and they are much at home in the domain of metaphysical speculation; but oftentimes their premises are too uncertain to be satisfactory to my mind, and I have concluded that the fault rests with myself. I am developed as an intellectual being in an entirely different way. I want a material something, as a basis which amounts to irrefragable proof. So far as the phenomena of Spiritualism have gone to establish the continuity of existence, I am convinced. But as to any definite characteristics of that existence the record is far from clear to my perception, though I have striven hard and earnestly to learn. I have no objections to becoming identified with the Society for Psychical Research, but despair of being of much use."

TELEPATHIC CLAIRVOYANCE.

An Authentic Report from ELLIOTT COUES, D. Med. and Phil.
Professor at the Smithsonian Institute, Washington, U.S.A.

CONTRIBUTED TO THE PSYCHOLOGICAL SOCIETY OF MUNICH, AT ITS SESSION, ON JULY 5TH, 1888.

(TRANSLATED FROM *Sphinx* FOR NOVEMBER, 1888.)

I esteem it an honour to place the following report of an unusual occurrence before the critical eyes of the fellow-workers of the *Sphinx*. It has been extensively published within the limits of the United States, and may also possess interest for German readers.

On June 23rd, 1887, I was in Chicago (Illinois), a city distant about 1,000 English miles from Washington, my usual abode. In Washington I am acquainted with several "sensitive" or "responsive" or "mediumistic" persons with whom I have frequently made magnetic and hypnotic experiments. Among these is a lady whom I will call Mrs. A., with whom the clairvoyant faculty has developed far better and stronger than with any of the others. She is not only "clairvoyant," but at times also "clairaudient," has often seen appearances of living as well as of deceased persons, and has described them with accuracy of detail. More than once she has correctly prophesied the approach of death. In short, she manifests such a variety of psychical capabilities, that I am involuntarily reminded of the "Seeress of Prevorst." Moreover, she is no professional medium, allows herself to be magnetised by no one but myself, and will not permit her name to be made public.

On June 23rd, 1887, Mrs. A. was in her own home at Washington, at twenty minutes past ten in the evening.* She then and there saw the "astral form" or the "double" of

myself, I being at that time 1,000 miles away, in Chicago. Mrs. A. had no knowledge that I was there—in fact, she did not know where I was, or that I was not at Washington. For several months I had not been in direct or indirect communication with her. She was in no way prepared for the appearance, and immediately afterwards she made written notes, describing in detail what she had not only seen but heard. She subsequently sent me a copy of these notes, which I will now quote word for word, omitting only a few unimportant personal remarks:—

"In the course of the last six months you have paid me three visits in your 'astral body,' similar to the one, the exact circumstances of which I will now describe. It may furnish you with additional evidence of the capability you possess of the projection of the 'double.'"

"On the evening of June 23rd, I was sitting at my window, . . . when I perceived the word 'No,' distinctly pronounced in your voice. I at once turned round to see where the voice came from, and to my no small astonishment, I was aware of you (or rather I should have said of your 'double') standing by my side. 'Why, No?' I asked. 'Because I have gone on a journey,' was the audible answer. 'I am in Chicago, paying a visit to my sister, Mrs. J. M. Flower'—(I am entirely ignorant whether a person of this name exists)—'in order to become acquainted with the position of the Theosophical movement in this place.' While you were saying this, it appeared to me as if I saw you in the midst of a large number of people. I then asked what this meant, and you replied: 'O, it is only a small party which my sister has given in my honour.' I then, in order to have some proof, asked for the names of two of the persons present, and the following names were given:—Professor Rodney Welch and Dr. Sarah Hackett Stevenson. You then disappeared. I got up immediately to look at the time. It was twenty minutes past ten. I then at once wrote down this account."

It was a fact that at the time mentioned I was in Chicago, at the house of my sister, whose name is Mrs. J. M. Flower. She was giving a party at which about forty persons were present, and among them were Professor Welch and Dr. Stevenson! The occurrence is in its nature so incredible, and the published accounts of it have been so embellished with sensational exaggerations, that I am very desirous of sending to the *Sphinx* a faithful, authentic report of the facts. Nevertheless, this is only one single instance, taken from several cases within my own personal experience, of this particular type—the appearance of an "actual phantom of a living person."

Regarded from the point of view of an investigation into psychical science, we must in examining this phenomenon keep the following points before us for our consideration. Perhaps our friend, Baron du Prel, the most prominent occultist of Germany, or other members of your Psychological Society, can give some explanation regarding them.

1. The "acting personality" (i.e., myself) was at the time in question, 10.20 p.m. on June 23rd, 1887 (Washington time), wide awake, in full possession of his normal senses, and knew exactly what he was doing, and what was going on about him.

2. The receiver, or percipient (Mrs. A.), was likewise in her natural condition, was wide awake, sitting at her window, neither asleep, dreaming, nor even drowsy, when the state of clairvoyance supervened, during which it became possible for her by means of her physical (?) senses to perceive things clairvoyantly and clairaudiently.

3. The phantom was every bit as distinctly and completely perceptible as any objective existence of the external world, and presented the well-known figure, the features, and the general appearance. It made itself also perceptible to the sense of hearing, and spoke perceptibly to the external ear, in the natural voice and tone of the personality that was represented.

4. The appearance was real, inasmuch as it gave exact and correct information concerning a person who was in a city 1,000 miles away, and as to which the percipient had in no way been previously instructed. This accurate information went to this extent, that by way of proof the full names of three persons were given, of whose existence the percipient had up to that time no idea.

5. There was no apparent cause which could have led her thoughts in that direction. She could not have known anything of what had happened. Also, she had not previously been mesmerised, so that no relative suggestion could thus have been introduced. The percipient was not at all in the condition of "expectant attention"; for she did not even know that I was not at that time in my own house at Washington a short distance from the place where she sat.

I scarcely know where to find a parallel to this case of spontaneous telepathy. In some respects it is extremely similar to the celebrated historical case in which Swedenborg telepathically saw the conflagration which threatened his dwelling in a distant city.

For the faithful accuracy of the above narrative I can fully vouch.
ELLIOTT COUES.

* The difference of time between Washington and Chicago is about an hour.

I LONDON SPIRITUALIST ALLIANCE,

The President and Council of the London Spiritualist Alliance have issued the following appeal:—

2, DUKE-STREET, ADELPHI, W.C.

"In announcing the removal of the offices to more commodious premises, in the immediate vicinity of those previously occupied by the Alliance, the Council takes the opportunity of appealing to members and friends for increased support to meet increased expenses. It has become absolutely necessary to seek additional accommodation now that the business of 'LIGHT' and that of the Alliance are carried on under the same roof.

"The Council feels itself fortunate in having secured satisfactory accommodation so near to the old premises occupied by the Alliance since its formation. The rooms will be found commodious and convenient, as well as readily accessible. It is hoped that, in addition to rooms to be used respectively as library and office, a large room suitable for members' assemblies may also be secured. This would enable the Council to arrange for a series of gatherings of a social character, at which members may have opportunity of meeting, and also for a series of discussion meetings more frequent than those which they have felt justified in holding at St. James's Hall. The room they have in view is under the same roof with, and adjoins, their new offices. It would accommodate about 100 people, an adequate space for all ordinary purposes.

"In making this new departure the Council confidently appeals to members to relieve it from pecuniary care by liberal donations to the general objects which it has in view. The amalgamation of these various works—the publication of 'LIGHT,' and the conduct of the Alliance—under the immediate control and direction of the Council has been a great gain. The circulation of "LIGHT" is steadily growing, and it is hoped that the high character of the journal may be maintained. It is, however, very desirable that some serious attempt to advertise it widely should now be made. The Council will devote some portion of the funds that this appeal produces to that purpose.

"After due consideration it has been deemed best to make a general appeal to the public for funds to be applied at the discretion of the Council to the broad purposes of the Alliance, and the work it has undertaken. If, however, any subscriber wishes to allocate his subscription to any specific purpose it is within his discretion to do so.

"Remittances should be posted to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, Charing Cross, W.C.; but should be made payable to the Treasurer, Mr. H. Withall.

"W. STANTON-MOSES, M.A.,

"November, 1888."

"President.

A POPULAR SUPERSTITION.

There is a popular "superstition" that certain articles bring bad luck. Here is an instance:—

"The Ring of the Borgias was not more deadly than the Royal Ring of Spain, which, by order of the Queen Regent, has now been suspended round the neck of the statue of the Maid of Almudena, the patron saint of Madrid. This ring was given by the late King Alphonso XII. to his cousin Mercedes, when he was betrothed to her, and she died with it on her finger. On her death the King presented it to his grandmother, the Queen Christina. She died soon after, when it passed to the King's sister, the Infanta del Pilar, who at once began to sicken, and in a few days breathed her last. Alphonso then handed it to his sister-in-law, Christina, the youngest daughter of the Duke of Montpensier; but in three months she also was dead. His Majesty, not knowing its fatal properties, now retained it for himself; but he, too, soon fell a victim to its mysterious malignancy. I wonder how it will affect the sainted maiden of Madrid."

"Truth's worst foe is he who claims
To act as God's avenger,
And deems beyond his sentry-beat
The crystal walls in danger;
Who sets for heresy his traps
Of verbal quirk and quibble,
And weeds the garden of the Lord
With Satan's borrowed dibble."

T. GREENLEAF WHITTIER.

"Old exterior systems are put aside, like old garments when the generating or presiding spirit has generated inner powers or faculties which demand a new exterior form. System is the spirit's cruellest fetter when it is only an adopted series of modes; what the generic generation demands within, that the outward must conform to in its manifestative modes."—J. PIERREPOINT GREAVES' *Triune Life*, p. 164.

CORRESPONDENCE.

Spiritualism v. Theosophy.

To the Editor of "LIGHT."

SIR,—May I ask for the privilege of a few lines in which to answer your correspondent "G.A.K.'s" letter of November 17th?

Brother students will never understand one another as long as *similes* are taken as *au pied de la lettre*. I should, therefore, like to quote a few lines from *Light on the Path* to elucidate the idea of the *Sutratma*, or string of individuality, on which the beads of personality are strung. The lines quoted have reference to Karma, but may also throw some light on a subject so intimately connected with cause and effect as successive personalities. Let us also remember that we can only discuss one side of the problem at a time, and that, therefore, our deductions are correct only from this point of view, but false, or only relatively correct, from a higher one. Just so we may suppose beings of two dimensions would see circles as straight lines, from every point of view, and never be able to obtain a right perception of such figures until they had obtained a consciousness of three dimensions:—

"Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colourless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a time it is disordered, and it disorders the whole. Sometimes one is stained with dirt or with colour; and not only does the stain run on further than the spot of contact, but it discolours other of the threads. And remember that the threads are living—are like electric wires—more, are like quivering nerves. How far, then, must the stain, the drag-awry be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless, but golden; once more they lie together, level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived. This illustration presents but a small portion—a single side of the truth: it is less than a fragment."

With regard to the Higher Self and the illustration that "G.A.K." takes from *The Blossom and the Fruit*, it would appear that seeing the Higher Self is a spiritual Principle, it must follow the law of all spirit and be manifested by a form:—

"For spirits, when they please,

Can either sex assume, or both; so soft
And uncompounded is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose
Dilated or condensed, bright or obscure,
Can execute their very purposes,
And works of love or enmity fulfil."

Further, the real self of a man is in intimate harmony with the real self of mankind, and to join ourselves thereto, the true *At-one-ment*, we must practise Selflessness, and the *Maya* of *Thou* and *I* be cleared away.

From personal experience of *Modern Spiritualism* I have found that the theory of "Galvanised Shades" explains much of the *phenomena of ordinary séances*, but I protest as emphatically as any Spiritualist against such a theory being an explanation of *Spiritualism*, for between the higher phases of this science and the lower phenomena there is a great gulf fixed. I had thought, however, that this had been made clear in my former letters.

With regard to the rest of "G.A.K.'s" letter, perhaps the main point of disagreement, I do not wish to call it misunderstanding, is the meaning attributed to the doctrine of *Maya* in Eastern philosophy. This is mainly owing to the poverty of the English tongue in philosophical terms. "*Illusion*" is only one manifestation of *Maya*. Everything from atom to God is *Maya* compared to the Absolute, Parabrahm. All things differ from the Absolute in relativity, yet the Absolute is in all relativity. Everything, therefore, that is relative is *mayaric*; naught but the Absolute is. In advancing to perfect self-consciousness the manifestations of each state of consciousness are relatively *mayaric* compared to the next higher state.

At the same time it would seem probable that every plane or state of consciousness appears in itself equally real to the conscious principle, and that the *Maya* of any particular state is only recognised by uniting its consciousness with that of one or more other states. So that a future state, subjective to our present

waking consciousness, may be an objective reality to our consciousness, after the death of the body. And if among our higher aspirations and desires we have the longing to be with loved ones either in their present or in a more glorious form, we shall enjoy their company as really as we apparently do now; but shall we any more know what they really are? Shall we be any nearer the solution of the great problem, "Whence and what art thou?"

I think this explanation may remove "G.A.K.'s" charge that "the subjective nature of the future state is to him the most objectionable feature in Theosophy, and might probably suit the selfish man." For indeed there seems no reason why the economy of nature should not provide each man with the heaven he desires and give the Highlander (who, while speculating on the future state, was asked by a friend if he thought there was any "whuskey" in Heaven, and replied, "'t'll be in awfu' want, mon, if there's no',") his whiskey, confident of time bringing the knowledge that true happiness is independent of alcohol.

Those who can forego the transcendent though *mayaric* bliss of such a future, in order to return and help their struggling brethren, do indeed free themselves from the glamour of illusions and provide the world with the highest ideal of unselfishness. And let "G.A.K." remember that this is the teaching of the oldest religions of the world and not a "cloud of most speculative philosophy." Eos, F.T.S.

To the Editor of "LIGHT."

SIR,—Your correspondent, "G.A.K.," has kindly favoured us with his opinion of the replies which were given to his criticism of Theosophy. He says "galvanised shades and partially conscious entities are expressions which must seem to most Spiritualists absurd!" But I am not so sure of that. There are very few investigators of Spiritualism who have not met with *spirits* (so-called) who are only partially conscious; and cases of this kind are so numerous that it is useless to give instances. When they are brought into contact with matter they do regain some of the knowledge they possessed when they formed part of a fully conscious individual on earth.

I believe in the existence of a psychic or astral body as "G.A.K." does, but I do not believe that body to be immortal. It may exist for thousands of years, but still it must perish sooner or later even as the physical body, for in the highest state no forms exist.

With regard to the affections, I distinctly stated that this part of "G.A.K.'s" criticism belonged to Occultism, between which and Theosophy there lies a realm but little known as yet, and I do not pretend to know much about it myself. But I should think it would be plain to all that sacrificing the interests of the few to that of the many is right. "G.A.K." says it has been hinted that he does not understand Theosophy. Who does? He says: "It is the beliefs . . . entertained by many Theosophists that I have ventured to discuss." Quite right. But do not judge Theosophy by the beliefs of any individuals, not even by the professed opinions of the Society as a whole.

Theosophy is not a creed, and this is the secret of its great success. It interferes with no man's belief. Thus in its ranks are found men of almost every race and creed under the sun, labouring for the same end with the same motto, viz., "Give the same tolerance to the opinions of others as you would expect for your own." I have not the slightest doubt but by working on such principles the truth will at last shine forth in all its purity.

Theosophy is Divine Wisdom; the highest ideal that we can think of, or ever will be able to think of, comprising in its magnitude *everything* that exists from infinite perfection down to the lowest stage of existence. It gives us all a well-defined object to live for, union with the Divine. The Theosophical Society is composed of human beings who never pretend to be perfect, never pretend to be able to manifest the whole of the truths embodied in its teachings, but endeavour, so far as their powers will permit, to provide the universal spirit with an instrument for the manifestation of this Divine Wisdom.

There are few of us who know all that Theosophy has to teach; but we know enough to realise our true position and to act accordingly. The rest will be ours when we are able to grasp it. Do not judge or condemn Theosophy because of the actions or belief of its members, but let us ever measure the opinions of others by the same measure that we would like to be applied to our own.

JAMES WILSON, F.T.S.

Craven-street.

To the Editor of "LIGHT."

SIR,—While I congratulate you on your change of quarters for the better, I am glad to believe that you have not left the old for the reason inferred in the clever epigram of the *Rejected Addresses*, in which James and Horace Smith told the people early in the century:—

"In Craven-street, Strand, five attorneys hold place;
While five coal-black barges are moored at its base.
Fly, Honesty, fly to some safer retreat,
For there's craft in the river and craft in the street!"

Here is its answer, I think by Lord Erskine:—

"Why should Honesty fly to some safer retreat
From attorneys and barges? odds rot 'em!
The lawyers are just at the top of the street,
And the barges are just at the bottom."

T. W.

The Divining Rod.

To the Editor of "LIGHT."

SIR,—There has been something in "LIGHT" lately about the "Divining Rod," and I should like to tell you a fact about it within my knowledge. Three years or so ago I read about the Divining Rod in a book called *The Myths of the Middle Ages*, and thinking that if there was anything in it, it must be due to natural causes, I wrote to a lady at the Cape, whose husband has a large farm, and suggested to her that she should try it. I said nothing about a forked stick, only "a hazel twig." She did not try it, but her husband did. There was no hazel on the farm, so he cut a slip of willow, and holding it out between his finger and thumb walked slowly about the land. When he came to a certain place, his arm became rigid, and his thumb twitched. Here he made his men dig, and at ten feet they found water; always a desirable thing on an African farm. I believe that the stick acts as a conducting rod between the electricity in the body and the water in the ground. Some people have so much more "magnetism" than others, and probably it is those who are successful.

W. GLANVILLE.

Mount Howe, Topsham.

November 20th, 1888.

Singular Dream.

To the Editor of "LIGHT."

SIR,—Thinking it may be of interest to many of your readers, I have copied the account subjoined of a singular dream as found in *Roadside Songs of Tuscany*, translated by Miss Alexander, of Florence, and edited by John Ruskin.

"The prettiest dream story I know was told me by an old Florentine lady, the daughter of the sculptor Pampaloni, the same who carved those two great statues in the Piazza del Duomo. She is a very good old lady, and never told me a word that was not true; and she has told me this story over and over again, and never without tears. Her father and mother, who were very deeply attached to each other, made a promise each to the other to the effect that if the wife died before her husband she should in some way let him know when she 'received her crown'; and if he died first he was to do the same for her. He was the first to be taken, and he left his wife, Carolina, and their young daughter, quite poor, so that they were obliged to leave their home and move into small lodgings. They found themselves constrained also, with great regret, to part with their servant, Violante, who had been a long time with them, and was considered quite as one of the family. Some months after Pampaloni died, his daughter, now my old friend, dreamed that she saw her father, grown very beautiful in appearance, but still himself, in a large hall, which appeared to her like the vestibule of some palace. She asked him how he was, and he answered, pointing to a closed door, 'So well! But nothing to what I shall be when I pass that door!' Nothing else happened until the anniversary of his death, when he appeared again to his daughter in a dream, and said to her: 'Beppina, go to Carolina and tell her that I have received my crown!' On awakening, she went immediately to tell her mother, who was much comforted. A little later, as they sat at their breakfast, Violante, the servant, came in to see them, and the first words that she said were: 'I could not help coming to-day to tell the mistress about my dream. Last night in my sleep I saw the padrone, and he said to me, 'Violante, go to Carolina and tell her that I have received my crown!'"

Dresden.

November 16th, 1888.

H.

Dream, or Vision?

To the Editor of "LIGHT."

SIR,—The following record of a curious dream or vision may interest your readers. It was told me by the daughter of the lady to whom it occurred.

One day in March, 187—, Mrs. O., residing in the Isle of Wight, lay very ill in bed. She was, indeed, supposed to be at the point of death then, although she partially recovered, and lived for some months longer. She lay in a room carefully shuttered and curtained on purpose to prevent a storm, raging outside, from disturbing the deep slumber into which she had fallen after long sleeplessness. Her daughter sat by her, anxiously hoping that the terrible wind might not awaken the poor patient.

Suddenly her mother started up in an agony of terror, crying out: "Oh! are any of them saved?" Her daughter tried in vain to soothe and calm her. "I saw a great ship go down!" exclaimed the poor lady, excitedly, and repeated, "Oh! are any of them saved?"

Gradually she recovered from her agitation, her daughter persuading her, and fully believing, that she must have had a bad dream, probably suggested by the noise of the storm, muffled though it was in that sick room.

Some hours afterwards news reached that part of the island in which they lived of the foundering of the *Eurydice* off Shanklin, at the very time that Mrs. O. started from sleep, crying out that she had seen it happen. M. B.

Advice Wanted.

To the Editor of "LIGHT."

SIR,—I have been informed that I have psychical powers which might be developed in the direction of clairvoyance and psychometry, and have been advised to sit alone for the development of writing-mediumship as a beginning.

I take the liberty of asking the advice of any one experienced as to the conditions and requirements for such sittings.

Glasgow.

NOVICE.

November 19th, 1888.

Corrections.

To the Editor of "LIGHT."

SIR,—Will you allow me to correct some rather serious printer's errors, in my letter last week? The apex of the triangle is thirteen, *not* twenty-three as printed; Nexzaeh should be Nexzach; and last, but not least, the soul of the Beautiful Path is "Daath," a Hebrew word, meaning knowledge.

LEO.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, and not to any other name or address. Communications for the Manager should be sent separately.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

The great pressure on our space has compelled us to leave over several communications till next week.

We shall be glad if our correspondents, when they find it necessary to use terms not likely to be familiar to the printers, will be careful to write them as distinctly as possible.

"An intelligent experience, or experience as the source of knowledge, can neither be constituted by events of which it is the experience, nor be a product of them."—J. H. GREEN, *Prolegomena of Ethics*.

"ALL the highest truths are by their nature mystical, above and beyond the power of the intellect acting by itself. . . . Love for self, sympathy for self, activity for self, do not produce life or the sense of life; they produce self disease, the satiety which consumes, the dreadful loneliness which corrupts the soul, that passionate longing for more which is itself the unsatisfied worm which eats away the heart. No vivid or exalted sense of individual being can ever fill the heart of this man until he escape from the curse of self-involvement and spread his being over all the world."—STOPFORD BROOKE.

SOCIETY WORK.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Addresses were given by Mr. R. J. Lees to good audiences on Sunday last. Next Sunday Mr. J. Humphries at eleven; Miss Blenman at seven.—W. E. LONG, Hon. Sec.

HORSE SHOE HALL, 214, OLD KENT-ROAD, S.E.—This hall was opened on Sunday last, when Messrs. Bevan Harris, R. Harper, and J. A. Butcher addressed fairly good audiences. On Sunday next at seven o'clock Mr. Robert Harper.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD (near Edgware-road Station; omnibuses pass the door).—Next Sunday there will be no meeting, in consequence of the meeting for Federation at Goswell Hall. On the following Sunday, Mrs. Wilkinson will give a trance address and clairvoyant tests.—A. F. TINDALL, A. Mus. T.C.L., 30, Wyndham-street, W.

CAVENDISH ROOMS, MORTIMER-STREET, W.—Last Sunday evening the guides of Mr. T. H. Hunt gave an eloquent address on "The Law of Life." At the close two inspirational poems were given, one being on "Purity," the subject selected by a member of the audience. Questions were also asked, and the replies given were apparently satisfactory. The subject of next Sunday's address was not announced.

LONDON.—VICTORIA HALL, ARCHER-STREET, BAYSWATER.—On Sunday morning last we had a large attendance, and our order of service appeared to give great satisfaction. Mr. J. Hopcroft and others gave inspirational addresses, and questions were freely asked by the audience. Healing by Mr. Goddard, sen. In the evening Mr. J. Veitch lectured on the question: "Is Spiritualism Divine or Devilish?" A vigorous attack was made upon our opponents' arguments and theories, and the lecturer evidently proved his position to the satisfaction of all present. Next Sunday at eleven, address and clairvoyance by Mr. J. Hopcroft and healing by Mr. Goddard. There will be no meeting in the evening, so as to give friends the opportunity of attending the Goswell Hall meeting.—W. O. DRAKE, Hon. Sec.

LONDON SPIRITUALIST FEDERATION.

Goswell Hall, 290, Goswell-road, E.C. On Sunday next there will be a meeting at 10.30 a.m., to elect the council and to discuss the best methods for the propagation of Spiritualism, the question being opened by Mr. W. E. Long. A meeting will be held in the afternoon at 2.30, to receive a general statement by the secretary *pro tem.*, and to draw up rules, aims, and plan of work for the Federation. Tea at 5 p.m.; tickets, one shilling each. The evening meeting at 6.30 p.m., will be addressed by the following speakers: Messrs. A. T. T. P., R. J. Lees, Everitt, J. Hopcroft, Bevan Harris, of Newcastle, and J. Veitch. Mrs. Weldon will sing two solos. It is earnestly hoped that all active workers in Spiritualism will be with us at the morning and afternoon meetings. All communications relating to the above to be addressed to J. Veitch, Secretary, 44, Coleman-road, Camberwell, S.E.

A WITCH WOMAN.

The *St. James's Gazette* has the following:—

"Barbara Fisher, known all over Lancaster County, Penn., as a successful 'witch woman' and magic healer, has just died over a hundred years old. She is said to have received her mysterious powers from a strange volume printed in the German language, three centuries ago. It was called *The Wonder Book*, and it was brought from Germany by a female ancestor who came to Lancaster County with the Dunkers in 1719. That ancestor was also a noted 'witch woman,' and there has been one in the family ever since until the death of Barbara Fisher, who was the last of her line. *The Wonder Book* was a ponderous volume secured by brass clasps. No hand but hers was ever permitted to touch the precious book. What has become of it is not known."

"WE have had stone age, iron age, and so on; this epoch of Christendom will be called pulpit age; and the preaching mills of England or America be looked upon as curious relics, like the praying mills of Tartary."—T. LAKE HARRIS.

"THE illusive appearance, as opposed to the reality, of any event is what *that* event really is not, but at the same time it really is something. It is real, not indeed with the particular reality which the subject of the illusion ascribes to it, but with a reality which a superior intelligence might understand."—J. H. GREEN.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.
The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.

NOTICE TO THE PUBLIC.

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

Light :

EDITED BY "M.A. (OXON.)"

SATURDAY, DECEMBER 1st, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. 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. Letters should be confined to the space of half a column to ensure insertion.

"THE SECRET DOCTRINE."

Following closely on Vol. I. we have now received Vol. II. of *The Secret Doctrine*. The 676 pages of the first volume have grown to close on 800 in the second. As we said before, we can at present only outline the general plan of the work for the information of our readers.

The first volume dealt with "Cosmogenesis"; this with "Anthropogenesis." The author recurs to the *Book of Dyzus*, which formed the subject of comment in Part I of the first book. On twelve stanzas of this archaic work she comments, interspersing elucidatory remarks and explanatory criticisms.

This forms the second part of the second book. The evolution of our race is traced from the "Beginnings of sentient life" through the first and second races, "From the semi-divine down to the first human races." So on through the "Evolution of the animal mammals—the first fall" to the "Final evolution of man" as we know him. Then comes the fourth race and the fifth, and the part closes with a general review of the evolution of man as thus depicted.

We are next made acquainted with "The Archaic Symbolism of the World-Religions." Here is some very pretty reading. For instance:—"The Evil Spirit: Who and What?"; "Is Pleroma Satan's Lair?"; "The Logos and Satan are one"; "The Mysteries of the Hebdomad," and so forth: titles very suggestive of the latest developments of the newer journalism as displayed on some placards in our streets. We may say at once that the similarity ends there. The author of *The Secret Doctrine* is both serious and profound, which can hardly be said for these ephemeral purveyors of cheap sensation for the tickling of a morbid fancy.

Book II., Part III., deals with Science ("falsely so-called") in contrast with the Secret Doctrine. Perhaps our readers may like to discover for themselves what is meant by some titles that caused us to refer to the text of the work for elucidation. "A Pithecoïd Man Wanted," suggests an advertisement in the *Daily Telegraph*. "The Palæolithic Landseer" is a bit equivocal. "The Heirloom of Atlantis," "Niobe and her Children," "Astræa falls on her head," "Plastidular Souls and Conscious Nerve-centres," "The Sidereal and Cosmic Glyphs," "The Devil's Outside Humanity," "The First War in Heaven," "Fires, Sparks, and Flames," "Leda, Castor and Pollux," and "The Hairy Men of China," may indicate, or rather adumbrate, what variety of thought the readers of these monumental volumes must be prepared to digest.

For ourselves, we will endeavour to assimilate them at our leisure; but life is short, and time is fleeting, and these books are desperately serious.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the members and friends of the London Spiritualist Alliance was held on Wednesday last in the Banqueting Hall, St. James's Hall. The weather was unfortunately very bad, and the attendance, therefore, was not so large as usual.

Amongst those present we observed Mr. W. Stainton-Moses, M.A. (the president of the Alliance), Mr. T. A. Amos and the Misses Amos, Mr. W. Arbuthnot, Mr. J. T. Andy, Mrs. Butcher, Mr. F. Berkeley, Mr. C. Beck, Mrs. C. H. Bradley, Mr. A. Varley Brown, Mrs. Bower, Mr. E. Bertram, Mr. T. Blyton, Miss Z. Broderick, Mrs. A. Bates, Mr. C. Bowles, Mrs. Bowles, Mrs. Beaumont, Mr. Newton Crossland, Mrs. Coates, Mr. F. J. Collingwood, Miss A. M. Collingwood, the Misses Corner, Miss Case, Madame Cassal, Mrs. Cotelte, Mr. Davidson, Miss Dixon, Mr. J. M. Dale, Mr. A. Dotzheimer, Mr. W. E. Edwards, Mrs. M. Frost, Mr. and Mrs. Desmond Fitzgerald, Captain Baron Furse, Mr. Grove, the Misses Giffard, Miss Godfrey, Mr. B. D. Godfrey, Mr. B. H. Gerrans, jun., Mr. T. H. Hunt, Mr. W. L. Hull, Mr. and Mrs. R. Harper, Baron Halkett, Miss Ingram, Mrs. Kilburn, Mr. Keevil, Miss Mahomed, Mrs. Malcolm, Mr. E. Maitland, Mr. A. Monk, Mr. D. Miller, Mr. H. Mansell, Mrs. Macdowell, Mrs. Noakes, Mr. R. Owen, Mr. John Owen, Viscountess de Panama, Miss Procter, Miss Patten, Mr. Pullen-Burry, Mr. C. Pearson, Mr. C. W. Pearce, Mrs. Partridge, Captain Pilcher, Mrs. and Miss Robinson, Mrs. Rogers (Blackheath) and Miss Rogers, Mr. E. Dawson Rogers and the Misses Dawson Rogers, Mrs. Robertson, Miss J. M. Robertson, Mrs. Ross, Mrs. Read, Miss Rogers, Miss Riego, Madame de Steiger, Mr. J. H. Stack and Mrs. Stack, Mr. G. Milner Stephen, Mr. J. C. Scoble, Mr. and Mrs. Sadler, Madame von Slaphen, Dr. and Mrs. Robert Theobald, Mr. and Mrs. Morell Theobald and Miss Theobald, Mr. and Mrs. William Theobald and the Misses Theobald, Miss F. J. Theobald, Mr. and Mrs. A. F. Tindall, Mrs. Vaughan, Mr. H. Withall and the Misses Withall, Mrs. Western, Mr. H. Worsley, Miss Warley, Miss C. M. C. Wyatt, Mr. B. Waite, &c., &c.

The President having taken the chair briefly introduced Mr. Morell Theobald, who read a paper prepared by himself and Dr. Robert Theobald, entitled "Spiritualism and Religion—Points of Affinity and of Divergence." This we give at length in the succeeding pages of the present issue.

A vote of thanks having been passed to the Messrs. Theobald, the meeting then became informal for the purposes of social intercourse, music, and refreshment. The music was under the direction of the Misses Withall, who were ably assisted by Miss Patten and Mr. Dotzheimer; while Miss G. Hardinge also kindly favoured the company with a recitation. The grand piano used on the occasion was generously lent by the Messrs. Brinsmead.

THE Soho sleeper, Chaulfat, whose thirteen days' doze last year attracted so much interest, is at it again. Dr. de Watteville, a student under Professor Charcot, says that there is nothing very out of the way in the case, except that hysteria is rare in the male. (Is it?) The doctor states that in France such a case would attract no remark. They have women there "sleeping for several years." That certainly snuffs out Chaulfat!

THERE is a performance at St. James's Hall by a M. Milo de Meyer which is likely to attract attention. He is possessed of remarkable hypnotic power, and his entertainment certainly illustrates very graphically some of the risks and dangers that we have more than once pointed out as belonging to the indiscriminate practice of hypnotism. We shall no doubt hear more of M. de Meyer when he is settled to his work. His season is to extend over six weeks.

VALUE AND CREDIBILITY OF THE HISTORIC ELEMENT
IN CHRISTIANITY.

BY THE HON. RODEN NOEL.

(Read before the Hermetic Society.)

It is here taken for granted that there is sufficient evidence to prove the historical basis of Christianity. I shall not attempt to prove it. My aim is twofold, to urge briefly that there is no *a priori* incredibility in the account we possess of our Blessed Lord's career, and also to traverse the mythical theory of Strauss and others, their view being that the question whether the sacred narrative be historical or otherwise signifies little, because the essential element in all religion is spiritual, inward, universal, not particular, historical. It is sufficient, say these thinkers, if the Gospel narrative be a skilfully devised fiction, inculcating a high moral, holding up for imitation a transcendent example, or an allegory representing abstract truths of great and general importance. Nor is there any harm, say they, but much advantage in the fact that common and unlearned folk accept the biographies of Christ and His Apostles as authentic; only persons of culture and reasoners ought not to do so, on peril of indulging a superstitious and infantile belief. On the one hand, Christianity is alleged to be only a member of the family of solar myths; on the other, it is accounted as a fine imaginative parable shadowing forth the conversion and regenerated progress of an elect and enlightened soul, holding up also a model, a type for general imitation.

Now, granting this representative and parabolic value in our New Testament history, I would argue that the *actuality* of the events narrated, which I assume as proved, being satisfied with the evidence, gives it a character of peculiar and distinctive importance, while this does not detract from its representative and allegoric value. A real history may be as good a parable as a work of fiction. I believe that all the great spectacular process of external nature is symbolic of spiritual truth, yet not less matter of fact. Day and night, morning and evening are to the poet as verily a parable of higher things as the *Divine Comedy* of Dante, *The Faery Queen*, or *Pilgrim's Progress*; yet are they concrete realities, brought about in accordance with the permanent order of physical law. If a particular individual actually passed through the experience ascribed to our Blessed Lord, this would not militate against the utility of such experience as type, and eminent representation of one more or less common to all regenerate and enlightened souls. The only question is whether it might not be in such a case still more useful and valuable to the race than if it were only a "myth," in the ordinary acceptance of that term.

Metaphysicians have surely a most unphilosophical contempt for the concrete, as well as a most inhuman affection for the abstract. They airily assume, valuing themselves on their superiority in the assumption, that nothing concrete, nothing historical can be of supreme spiritual importance to the race. On the contrary, I believe that no one incident in the history of any individual can rationally be regarded as insignificant, even if we regard the incident only in its bearing upon the course and current of human life generally; because it must have a bearing upon the formation of individual character, and the race is solidary. Nothing that happens to one is without influence, however secret, upon all other members of the human family. But since life is, for the most part, made up of minute events, it seems rather absurd and perverse to disregard them even for their own sakes—to condemn the constituents of life one after the other. We are commonly told that earth is nothing, and Heaven alone important; but why may not the same fastidious disposition prevail even there, and cause equal discontent with what may there be provided for our enjoyment and allotted occupation?

Now, if the life and death of an ordinary person be indeed of this incalculable importance to himself, and also to the world, of how much more evidently and eminently universal import must be the career of Jesus Christ, assuming that the New Testament gives, on the whole, an accurate account of His life and teaching, of His death also, and His resurrection and ascension. For not a good or evil deed is done, not a good or evil word is spoken, not a good or evil thought or wish is con-

ceived without consequences (manifest and hidden) of infinite and worldwide import; they are a heaven for life or death; they are, indeed, "vicarious." So Jesus Christ was an atonement between God and man.

But taking particular events as "philosophically" as you please, in this light they are of incalculable importance, because they are never isolated, but have a universal reference, and a dynamic influence. Every experience is an indissoluble link in a living chain, is in vital touch with a complex organism, stimulating to function. Every circumstance in every person's life is subject to the law of causality (except so far as you may choose to regard it as the product of his free will, and that is obviously engaged in building up his habits and character). But the law of causality, having in it the factor of necessity, would appear, if we were in the secret of it, as a process of reason, involving something corresponding to purpose or end. The *final* cause, result, or end of an event in history, or of a phenomenon in nature, must be regarded as its *efficient* cause, though in time it may come later; what Bacon calls the *physical* cause being really only an instrument in the accomplishment of this end—and this purpose or end is the truth and essence of the event or phenomenon, its Platonic "Idea." But you cannot rationally disintegrate the resultant of these two factors—idea, end, and particular incident, circumstance, phenomenon or means, for they involve and imply one another; in the Divine or perfect mind they do not present themselves at all isolated and apart, as they do to us, but interpenetrating and one. Yet we form the most correct conception we are capable of forming when we regard the circumstances of our lives as a Divine discipline of the individual soul, and also as necessary steps in the education of our race, just as we form the most correct conception possible of natural phenomena when we regard them as means adapted to produce the ends which they are actually found to effect—the so-called physical "forces" and "laws of nature" being evidently disposed by Reason so as to introduce or subserve organic functions, first of plants and animals, then of man.

As to the *a priori* incredibility of sacred history on the ground of *miracle*, that is too large a subject for me to enter upon here. I will merely say that this objection does not present itself with so much force now as it may have done some years ago, before "occult" phenomena had come forward so prominently as subjects for investigation and study. The objection, indeed, implies that our knowledge of natural law is exhaustive—surely a somewhat foolish assumption, when new laws are being discovered every day, and the conclusions, or hypotheses, of science vary from hour to hour. Considering, moreover, how very long the ages of faith have lasted, one may well be sceptical as to their permanent suppression.

Another *a priori* objection is that many sacred histories contain relations of incidents very similar to those alleged in our own, in some cases even identical duplications of them. This similarity has, perhaps, been exaggerated; still there is no doubt that it does exist. Some circumstances may have been incorporated from one history into another. But I am not at all satisfied with the argument that disposes summarily of the authenticity of a narrative by showing that the same thing has been said to have occurred elsewhere, and on a different occasion. Because I regard all material phenomena, and all outward events, to use a Swedenborgian phrase, as "ultimations" in "matter," or physical order, of higher spiritual Realities, or Ideas, providentially so disposed by the supreme Reason; or, perhaps, more correctly speaking, they are our own halting and imperfect *interpretation* of those Ideas, of Divine realities. Isis remains veiled; but the sinuous folds obey incantations from her august form; the luminous film allows faint revelations of her supreme effulgence. Therefore I should quite expect that where similar aspects of spiritual truth come forward for manifestation in time to human learners, similar incidents also would present themselves in the outer world, as best adapted to impress the lesson which God has determined to teach, and, as a matter of fact, I find that history does repeat itself persistently; even as the constant order of phenomena in external nature repeats the same wonderful phantasmagoria. The sun is ever rising and setting; the tides are rhythmic in their ebb and flow. That a comet was visible some years ago makes it not more unlikely, but more likely that we shall see the same appearance again. If there has been an eclipse or earthquake before, it is the more probable that there will be others. But human lives and human conduct are quite as much subject to Divine law and ordinance as external nature—at least so some of us believe. The inference drawn by sceptics from the re-

currence of similar incidents in religious narratives, or national legends is usually that these are all "solar myths," poetic accounts of the sun's course in heaven, or some other physical phenomena. Now if you look long at the sun you carry an image of him about with you everywhere. And some people certainly seem to suffer from solar myth on the brain. Learned treatises have been written to prove that the periods, as well as the ceremonies and rites of our Christian festivals, correspond to those of the ancient and Pagan worship of nature. Christ, therefore, it is contended, no more existed than the goddess Flora. He is as much a fanciful impersonation of the sun, or spring, as were Baal, Osiris, Adonis, Mithras, or Apollo. Well, I am extremely interested to find these correspondences in the periods, rites, and ceremonies appertaining to the order of religious worship in various times and places. In the first place, I may remark that the wise and learned men of old never so far differed from the vulgar among them as to suppose Osiris, Baal, or Hyperion to be merely a ball of fire, as we in the arrogant ignorance of our pseudo-science choose to fancy they must have done. The earth, sun, and moon were to them alive; the green fields, seas, and forests, the fierce, glowing, but genial, and life-giving fire of day, and the moon's pale flame, being only the body or vesture of those powerful gods. The Timæus, and Aristotle are sufficient witness. Not physical functions only, but moral and intellectual functions also, were attributed by their worshippers to these deities.

I certainly find, however, in the birth, life-giving career, death, and resurrection of the visible sun, whether diurnal or annual, a perfect type, pattern, and representation of the dawn and domination, withdrawal, burial, resurgence, and ascension of the true eternal Sun of souls, the Sun of Righteousness. And I should not accordingly be surprised if the very periods of momentous crises in the natural and human worlds were providentially arranged to correspond—if crises in the career of a man super-eminently illustrious should be found to accord with salient periods of the seasons—the birth of Christ with the glad return of the sun from his distant journey, which had left us cold and darkling.* Moreover, if there has lived and died one in whom the Divine-Human consciousness, and practical sense of Sonship was super-eminently clear, exceptionally perfect, we might expect Providence so to order the events of His residence upon the earth, and His exaltation to reign over the spirits of men after death, that these should conspicuously represent the spiritual progress of every regenerate man.

The commonplace occurrences of birth, growth, conduct of everyday life, involving self-discipline, self-effacement, contemplation, prayer, ministration to others, dutiful devotion to work, faith, cheerful acceptance of the destiny decreed for each, beneficent influence over men while yet in the flesh, or after personal withdrawal from among them, these must form the history of every powerful and saintly soul in proportion to its own achievement and attainment. Our warfare with world, flesh, and devil has to be carried on here in the world, upon the common earth, not somewhere up in the clouds, or beyond them; and this is no vulgar or despicable drama, but one of infinite and supreme import, more majestic than the condensation of nebulae into suns, more tremendous in its pregnant issues than the upheaval of ocean beds, or establishment in fire and earthquake of the everlasting mountains. In the light of after events inexorably bound to it by links of adamantine necessity, the meanest incident becomes transfigured; for God is in that place, as in the bush that burned, although we know it not.

It is alleged that the Christ of the Gospels is an invention of the devout consciousness of many writers. But, with all my respect for human imagination, I can hardly credit it with the power to accomplish so gigantic a feat. For the ideal embodied in Jesus Christ was not that of Rome, or Judæa, or Greece, not that of the Stoic, nor of Philo the Alexandrian, not even that of the Essene ascetic, although having points of contact with these, and, as we believe, including by transcending them, more large, and tender, and human, though so unworldly and pure. In all other religions (while these also, as I firmly believe, have a nucleus of vital truth, and represent a real converse or communion with "gods," unseen intelligences, high or low in the scale of moral or intellectual rank, as the case may be) the ideal object of worship is little above the moral and intellectual standard of the worshipper—often even below it—but in Jesus Christ the converse holds; He so transcends the

spiritual standard of His time, and, moreover, so transcends our own, that He was not understood when He lived and died on earth, and His teachings ever since have been degraded to the level of a so-called Christianity, which is in truth anti-Christian. The coincidence, indeed, of several points in our Lord's doctrine with those of Hillel, of the Essenes, of Buddha, and of Epictetus, may gladly be admitted; for the same one Divine Spirit teaches all His sons, always and everywhere, according to their capacity for receiving instruction. But consider the actual problem before us. Here we have a concrete presentment, a biography, alleged and believed to be that of an actual man, which attributes to Him an ethic of doctrine and a revelation of God, corresponding and harmonising with a life and death also attributed to Him; the spirit of that life, death, and doctrine being assuredly opposed to the natural bias of the majority then and since, although, doubtless, more or less honoured and lived up to by a few wise and good men in every age and country. Yet this presentment, or ideal, has shown power to win for itself the unwilling suffrages even of the disobedient, to sit enthroned for worship within hearts and minds of infantile as well as cultivated races, of learned men and ignorant, wise and simple, of the hoary-headed, and youthful, of mature manhood, woman, and child. All these, moreover, have endured persecution even to martyrdom; not sternly, with teeth set defiantly like the Stoic, as one marching against a bitter wind, but with smiling countenance embracing the flame. For how many centuries has Jesus been leaned on in life, while on His bosom how many have fallen asleep? But I have too much faith in human nature to believe that it can be permanently nourished on pure delusion, or a diet of mere lies. And, therefore, some intercourse with, and sustainment from, the historical as well as the unseen or supernatural, appears to me to underlie all the old religions, as well as those of the existing non-Christian peoples.

Yet, it will be asked, is not *the Idea* enough, is not that the substantial, sustaining element in religion? I answer, no, not without corresponding objective reality. "Let us distinguish," as the scholastics used to say. That the Ideal should be enshrined in the heart and lived in the life is truly the essential, the end of all religion. Head knowledge of history or dogma is absolutely without value in itself. And if character can be permeated with the Ideal without a given historical knowledge or dogma, the *summum bonum* is attained—so I at least feel constrained to admit with the "broad" theologians of our Church. But the further questions must be faced. (1) How is this result, as a general rule, most likely to be attained; and how, as a matter of fact, has it, as a general rule, been attained? and (2) How was it possible for the Christian religion to be first propagated, established, and maintained? To these questions it is replied by the opponents of historical Christianity: It is possible, as a rule, at least, for the educated and cultured classes, to experience the saving and spiritual change, or conversion to essentially Christian character without trust in, and affection for, a personal Jesus Christ, whom they regard as the Divine-Human fulfilment, and Incarnation of their supreme Ideal—for that is, I think, approximately a reduction to its *ethical* value and content of the Christian dogma and historical belief—and secondly, it is possible that the Christian religion might have been propagated, developed and sustained without any historical antitype of the idea that had been conceived, first in the minds of a few Galilean fishermen, then in that of St. Paul, and the writer of St. John's Gospel. These two alleged "possibilities" appear to me impossible. In philosophy, I am myself a convinced idealist. But I do not believe that ideas can exist out of actual individual thinkers, and though, perhaps, purely intellectual systems may be propagated from mind to mind without the *manifest* and *personal* intervention of thinkers, yet where a *religion* is concerned, which kindles, vivifies, constrains and binds emotion, and appeals to conscience, then it will be found that convinced seers or prophets of pre-eminent moral and spiritual humanity, of exceptionally gifted character, have intervened; moreover, that, except when their names are lost in remote antiquity, having become blended with the idea and name of the god they preached, these are recognised as promulgators of the religion, even when they are not themselves worshipped with Divine honours. Thus we have Gautama, Zoroaster, Mohammed; and I doubt not that only remote antiquity, together with the absence of fully read written records, prevents us from distinguishing similar great prophet-leaders in the "gods" of Egypt, Osiris, Thoth, or Hermes and Horus,

* Still, I am aware that the periods of festivity in commemoration of prominent events in our Lord's career may be regarded as somewhat arbitrary.

who are also venerated as kings or legislators with a human history.

Greek drama is impregnate with the idea of a personal redeemer of some illustrious race from the curse of sin and suffering—not to dwell upon the vicarious sacrificial victims of all religions. They have an evil significance, but also a good one, pointing to self-immolation for service. But when the very soul, mainspring, and generative impulse of a religion is professedly and manifestly devotion to a Person—as in the case of Christianity, to a Man identified with God, believed to be risen from the dead, and yet living in the spiritual world as supreme Mediator or, at any rate, object of worship, to whom prayer is addressed, who is held to be a living and present Saviour, that such a religion could have originated in a mere pious and poetic invention of a few devout minds seems to me *absolutely incredible!* St. Paul, the writer of John's Gospel, the Galilean fishermen, were not Jesus Christ, were only a little like Him, while all these professed to derive the inspiration of their life and teaching alike from Him, whom they revered as Divine and Human, as Saviour from sin and suffering, Redeemer from deserved wrath and punishment.

Who was capable at that time of inventing the story of Jesus Christ? Though, *after the event* of His career, the spiritual consciousness was so quickened that men and women became imbued with His spirit, and became capable of conceiving similar biographies. Again, how could this marvellous story get itself accepted for authentic so near the time of its alleged occurrence, unless true in all the main particulars? What does Baur, the head of the destructive school of criticism, himself admit? "Never," he says, "was an apparent defeat so surely made a victory as by the death of Jesus." "What the resurrection was in itself is a question that lies beyond the circle of historical inquiry; but this is most certain, that in the consciousness of His disciples it had all the firmness of a sure historical fact, and by this fact there was supplied a basis for the development of the new faith." St. Paul assumes in his Epistles the fact of the death and resurrection of Jesus Christ as *notorious*, and beyond dispute. Nor does even Celsus think, in his controversy with Origen, of denying the incidents recorded in our Gospels. It can be proved also that the historical Christ of our synoptical Gospels does not differ from the Christ of later Christian belief, although the doctrinal inferences may have received further development later. If Christ did not really rise (*i.e.*, appear after death), or if He was stolen away by the disciples, being only entranced, and died afterwards somewhere in a corner, how account for the faith of the Church only twenty-five years after the alleged fact? All this has been so powerfully urged by Christian apologists—especially of late years—that we need not insist on it. The actual course of history wants accounting for; and if you take away the historical Napoleon, or the historical Renaissance, and French Revolution, you cannot account for modern secular history; so again if you take away Greece or Rome, you cannot account for ancient history; but no more can you explain the religious history of the modern world if you take away Mohammed from Mohammedanism, or Christ from Christianity.

Furthermore, who shall venture to affirm that the same effect on life and character would have been produced in the highest exemplars of Christian faith in remote and recent time had they not believed in, trusted, and adored a living Divine-Human, personal Jesus Christ as their Lord and Saviour, but only regarded Him as a poetic embodiment of a high ideal, formed by devout minds for our edification?

It would be a bold affirmation! They could not have felt *gratitude* to the ideal of their own minds, personal *loyalty* and *love*; they could not have *prayed for help* to it; nor *trusted* it *implicitly* to help them; could not have *reposed* on it in suffering, disappointment, bereavement, and death, *leaned* on it as on a personal Friend, who had never broken His word, and having loved would love on to the end. That the same persons might have exhibited fortitude, resignation, serenity, I do not deny. But the specific virtues formed in them could hardly have been precisely the same, the ingredients of their faith being different. And another question is whether this Ideal itself could have burned so brilliantly, so steadfastly before them, or have been so potently noted within them, without such a faith as that of Christian martyrs and confessors; it had all the real solidity of a life already lived, a death already died, all the loveableness of that which has belonged to a dear friend, even to the Friend of friends, of the Love who had lived and died *for them*, besides all

the glory, majesty, and prestige of Virtue that belongs to Ver God.*

Great personalities of moral, or intellectual, and emotional genius may be partly the resultant of world-forces before and around them; but they bring also something of their own with them from God; and that has the true magical, supernatural transforming power; that burns, compels, and moulds the common clay to forms of use and beauty. And though regeneration must be brought within the soul of each, cannot be done by proxy, the question here is, *how is that, as a rule, effected?* Surely not by the contemplation of our own navels. For we are not isolated units, but members of a society, which has a history, all being members one of another, and necessarily one another. It is impossible, therefore, but that those who have advanced further than ourselves up the arduous hill Difficulty should not be of incalculable service in showing us the way, and impossible that those who are stronger and better equipped should not be able to help us in the climb. As a matter of fact we do receive help from those better and wiser than we—in thought we receive it from Bacon, Spinoza, Plato, Kant; in art from Shakespeare, Dante, Beethoven; in conduct from Mazzini, Washington, Lincoln, Gordon, Livingstone, Francis—yes, and from many a humbler hero, less celebrated saint; from devoted woman, holy mother, loving sister, innocent and blessed child. Are not these much more to us than sermons, dissertations, or lectures, or many solitary fits of abstract musings? Mankind, on the whole, will answer yes! The proud resolution that looks only within ourselves for strength appears to me an attitude scarcely befitting a mortal man, who has undreamed of enemies in himself, prowling in many a dark corner and waiting in place, only waiting for opportunity to betray the garrison of the soul while outside are encamped a myriad beleaguering foes, waiting for a signal from the treason that lurks within. For we must wrestle not against flesh and blood only, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is something after all, to be urged in favour of the Christian virtues of humility, and dependence on Divine Love, mightier than the Lord of all power and might. For even Christ was filially human in His attitude toward the Father. These virtues certainly are most likely to be secured by the contemplation of Christ, and dependence upon Him, for it is personal virtue that best kindles virtue in persons, the heroic exemplars that engenders heroism.

True, there is the way of attainment by discipline, by asceticism. But while the flesh may be thus controlled, it is not so certain if the devil will be. There is a danger of spiritual pride in the acquisition of a self-mastery, laborious and self-conscious. Moreover, there is a sphere of carnal imagination, far more terrible and dominating than the earthly flesh itself; from this ascetics have not always been delivered. And then it is not certain that devotion to the service of men is thus best secured; there is peril that the service of God may be left insufficiently identified with the service of man. Nothing more cruel and inhuman too often than the ascetic. St. Simeon Stylites, on the tower of abstract self-macerated and bent on saving his own ugly soul, is no engaging spectacle, and not, as Protestants think, a very useful or elevating one. But humble women at the foot of the Cross, what have they not achieved for sinning and suffering brothers or sister!

Gladly, however, do I admit that noble characters are to be found in the ranks of heathen nations, and among those who reject Christianity among ourselves, saturated as our atmosphere is with Christian ideas, constituent as they are to our very mother's milk, quick and pulsing within our own inherited blood. And yet so corrupted and debased is all within the false Christianity of man's own degrading that some of our purer souls—either deluded by the assumptions of pseudo-science, or still perhaps not wholly purified in vision and desire—are incapable of rejecting the Master—the responsibility not lying wholly at their own door. Yet if in life and spirit they receive Him, *that is* the vital, human, implicit and saving faith He requires. The same, like Cornelius, will be instructed in the way of God more perfectly. But in "every nation he that feareth God and worketh righteousness is accepted of Him." For that was "the true light that lighteth every man who cometh into

* I know Mr. Maitland and Mrs. Kingsford maintain that Jesus was the creation of a later, more philosophical age, the Alexandrian. I am too much occupied to enter into controversy on these points, and can only refer to the critical writings of Lightfoot, Westcott, and others for proof, as against the Tübingen school, that it was not so.

the world." Yet these cases are exceptional. Are not the final touch of excellence, the bloom of consummate spiritual health, the finer breath and aroma of goodness, the serenity of tranquil bliss and joyful acquiescence, the beatific vision—are not these the privilege in their fulness of souls, who bask in the genial summer beams of the Sun of Righteousness? At all events it is not true that this faith in a living personal Christ may easily be dispensed with by educated philosophic votaries of modern culture! *They* are not better or happier than others. But religion is to make us better, not to make us cleverer. Those airs and affectations of self-reliant deity, if appropriate to mortal men at all, could only become the very spiritual flower and crown of humanity—can never befit the disorganised, inharmonious constitution of average character. But it is *character*, not knowledge, nor skill in art, handicraft, and business that is here in question—how best to cultivate and excel in that, which is also Heaven.

The contention, however, is that whether Jesus Christ was a gracious ideal of devout minds only, or whether He was a real person Who verily lived, died, and rose again, can be of little consequence, since in either case we have this high ideal before us. Now that appears to me a great mistake. To me it appears of quite infinite importance whether the truth be that a few of us are able to shadow forth in our imaginations a beautiful ideal after which in our best moments we too ineffectually aspire, or whether some among us have actually come near the *realisation* of this ideal in life; and One at least has positively arrived at the goal we so ardently desire to reach. It makes all the difference, I say, if we believe that, and if it has actually occurred.

In the former case, the human family, however fair its fleeting hopes and imaginations, may be all and for ever impotent to fulfil and realise them; in the latter, it *has* already attained and conquered in the person of its Head and Representative; wherefore we are encouraged to persevere in face of failure and do likewise. It makes all the difference. The one attitude is consistent with despair, while the other inspires faith and confidence of ultimate triumph; and, further, there is in the latter case reliance upon ever-present, never-changing Love, who has condescended to loss, dishonour, and lifelong suffering, that culminated in a cruel, aye, and God-deserted death for our sakes. Now, Love begets love; the Ideal was alive, was dead, descended into hell, but is alive for evermore, holding the keys of hell and of death. Upon that ever-living and victorious Love we rely. Does not that give strength? And does it not give consolation in the disappointments, the failures, under the maddening sense of personal loss, under the oppression of grim despair, which is wont to gripe and paralyse with cold hand, under the leaden cope of earth-cloud that hides God, stopping our very hearts, when we gaze abroad upon the spectacle of human misery and wickedness, that none of us know how to staunch, how to cure? But the Jesus Who wept is He Who said, "It is finished," and "Thy will be done." I may be wrong, and thought quite otherwise once, but to me, personality, individuality, is the final word of Philosophy herself—not Force, not abstract Being, not the Unknowable. And here I find the Person of persons, the chief among ten thousand, the altogether lovely. Although, indeed, many are the Christs that come to us in our dark night to soothe affliction, holding aloft a beacon in our distress. They came to the ancient world, and they come yet:—Osiris in Egypt, Indian Gautama, Indian Krishna, Mary, the Mother; our blessed saints departed, rapt from mortal sense; living friends we trust; Divine children, weak ones whom we cherished, bringing us joy fresh from Paradise, and pouring Heaven, all unconscious, at our feet. Yet, with so many Antichrists within and without to distract, dazzle, seduce, we do sorely need one who has fulfilled all righteousness to assure us that even the weakest and worst among us may fulfil it, and that he shall be helped to do so by a God Who has become man, by a Divine Mediator, Who was "in all points tempted like as we are, yet without sin."

"I AM sure that if failures and faults are considerably stated and admitted, the dead will be more tenderly loved because of their *mortality*, than when, so to speak, they are embalmed and rouged in their sepulchres."—HEWLETT'S *Life of Chorley*.

"HUFFY people when obstinate are hopeless. You can't break pillows. Glass offers formidable resistance, and retaliates cruelly. A pillow yields with the feeblest opposition. You do not hurt yourself on it by offering violence. After a contention in which your pommellings are active, and the pillow pommelled is passive, both remain as before—the pommeller having the worst of it."—J. C. BURNAND.

HYPNOTISM AND CRIME.

The following letter appears in the *St. James's Gazette*. It calls attention to subjects on which we have repeatedly commented:—

"To the Editor of the *St. James's Gazette*."

"SIR,—Allow me to correct an error in your article on the 'Soho Sleeper.' It was Dr. Keser, of the French hospital, who had charge of his case, and I only examined the patient at the invitation of this gentleman. My visits, moreover, were abruptly discontinued, owing to the violent opposition of the inn-keeper in whose house the unfortunate man was lying. This extraordinary conduct, I may add, was due to the fact that I was making efforts to convince the authorities of the danger there was to leave a man obviously *non compos mentis* among strangers and under utterly inadequate safeguards.

"Allow me to take this opportunity of calling the attention of your readers to the fact that in the state of 'natural hypnotism' such as manifested in Chaulfat, as well as in the well-known condition of 'artificial hypnotism' or so-called mesmerism, the patient may be compelled to perform actions of the deepest medico-legal import.

"To restrict myself to what actually happened in the case of Chaulfat, I may say that I one day took the opportunity of the presence of a detective officer in the patient's room to demonstrate how unfair advantage could be taken of the circumstances. By the simple process of verbal suggestion, I compelled the 'sleeper' to sign an I O U for 1,000fr. in perfect form. The document was handed by me to the police officer to be submitted to his superiors as a proof of my allegations. All I got for my trouble was a shower of unparliamentary language from the inn-keeper, who, it appears, had been listening at the key-hole; and an answer from the police that the law did not provide for such emergencies—the 'sleeper' being, in fact, the property of the inn-keeper as long as the latter thought fit to keep him, whether from motives of gain or of philanthropy.

"I think that the growing number of hypnotic experiments, performed under no check or control whatever, present dangers of various nature—some of them analogous to the one just mentioned—which deserve the attention of our legal authorities.—I am, sir, your obedient servant,

"November 20th.

"A DE WATTEVILLE."

On this the following editorial comment is made:—

"The letter upon hypnotism and crime which we print to-day, taken in connection with an article which appeared in these columns a short time ago, raises a very important question. It seems now to be established beyond all doubt that there are persons who are able to induce others to do their bidding without a murmur, whether that bidding be for good or for evil. The 'subject' appears to have no option. His mind is surrendered to the will of the operator, who may be a thief or even a murderer, by proxy. M. de Watteville tells us that he compelled a hypnotised person to sign an I O U for 1,000fr. by way of experiment; and it is very likely, indeed, that before long we shall have this kind of thing taking place in earnest. If M. Milo de Meyer and others can practise hypnotism for the amusement of the public, there seems to be no sufficient reason why others should not practise it to the detriment of the public, unless the law in some way steps in."

Without making the matter occasion for repeating what we have so often said, we may record our general agreement with the opinions expressed. In our judgment there is grave danger of abuse of hypnotism.

"THE most powerful of all Antichrists is that which is developed through the dead ecclesiastical and social body of a corrupted Christianity."—T. LAKE HARRIS.

"To deny the possibility of the existence of anything of which we know nothing would imply that we imagined ourselves to be in possession of all the knowledge that exists in the world, and believed that nothing could exist of which we did not know. A person who peremptorily denies the existence of anything which is beyond the horizon of his understanding because he cannot make it harmonise with his accepted opinions, is as credulous as he who believes everything without any discrimination. Either of these persons is not a freethinker, but a slave to the opinions which he has accepted from others, or which he may have formed in the course of his education, and by his special experiences in his (naturally limited) intercourse with the world."—FRANZ HARTMANN.

SPIRITUALISM AND RELIGION :

POINTS OF AFFINITY AND OF DIVERGENCE.

A Paper by MR. MORELL THEOBALD and DR. R. M. THEOBALD,
read before the London Spiritualist Alliance, November
28th, 1888.

The fact that some relation exists between Spiritualism and Religion is so obvious that there is little reason for wonder if there should also be some confusion between them. How the confusion expresses itself is not easily defined. It may, however, be seen actually at work.

It is the practice in many parts for Spiritualists to hold Sunday services, partly of a devotional and partly of a meditative kind, in which a common agreement about Spiritualism becomes the basis for a sort of ecclesiastical organisation. In these meetings it is generally assumed that invisible as well as visible visitors, or worshippers, are to be recognised; and part of the interest or profit is supposed to be dependent upon the influence or teaching of these hidden presences. Communion with them seems to be often as much the aim as the worship of any loftier powers. That which is rather an incidental tenet than a practical fact in ordinary Christian services becomes in this case the primary motive; and the declaration of the Creed, *I believe in the communion of saints*, puts all the other articles into the shade. We do not mean to assert that communion with spirits is *consciously* elevated to such a rank in the beliefs which bring these companies together as to make ordinary worship subordinate and unimportant. But such of these meetings as we have attended left an impression approaching to this in our mind, and we could not help feeling that there was a tendency to think of spirit intercourse as equivalent to the opening of the Heaven of heavens, and that the divinity of those shrines was not an infinite being, certainly not a jealous God refusing to admit any rival to share His throne, but simply, as Bacon says the gods of the heathen were—a number of “good fellows”—beings to be approached not on bended knee, but with shaking of hands and friendly solicitude for their health and happiness.

These meetings are doubtless often very delightful, and the addresses delivered instructive and elevating. And the methods used by the Divine Father of all souls to educate the spirits of men are so infinitely diversified that it is quite allowable to suppose that such services as these are often used by Him as pathways leading to Heaven. The human spirit is so constituted that it can assimilate foods of infinite variety, just as the body can be sustained by an infinite variety of meats. But if in providential order the religious life can be nourished by all kinds of influences, we may be allowed to look with some critical discrimination on the methods which men invent for themselves when they set up a ladder on earth by which they hope to climb into Heaven.

What Religion is, and what Spiritualism is, are questions which belong to the domain of science and philosophy, as all definition does. If we wish to understand the distinction, the first step may be to present clearly before our minds what are the possibilities of thought in relation to each. Thus it is evidently possible to think of Spiritualism as a matter simply of scientific investigation. Doubtless scientific men have usually failed in their attempts to find room or scientific *locus* for Spiritualism. It is for them a new topic; some new canons of scientific inquiry must be added to their recognised organs of investigation before its facts can be apprehended. But if it is accepted by any man, it is accepted as an addition to human knowledge, and, therefore, its results must find a niche in the cabinet of science; for the aim of science is to register, classify, and reduce to law all facts that enter into experience—it is the storehouse of all that is known. The facts of Spiritualism then, in individuals, may be held as simple matters of knowledge without making any deep impression on the character. We do not expect that anyone, simply as a Spiritualist, should be benevolent, or unselfish, or honest, or truthful, or pure, or devout, or reverent, or in any way interesting or attractive. A Spiritualist may be an unprincipled liar, an eager, grasping self-seeker, a grovelling sensualist, an unscrupulous swindler, a profane, godless scoffer; in fact, a pernicious rascal of any conceivable type. And, *per contra*, a man who not only disbelieves in Spiritualism, but hates it with rabid ferocity, may be a generous philanthropist, a gentle and loving friend, overflowing with the milk and honey of human kindness and

charity, a saintly worshipper of God, full of holy aspiration and active faith.

On the other hand it is *not* thinkable that a man should be religious simply as a matter of intellectual perception. Whatever theory of religion we may hold, it is an axiom that it is not a product of intellectual culture. If, therefore, religion involves any kind of knowledge, there must be a truth organ in man simpler, yet deeper, than that on which education is based. But whether such an esoteric vision exists or not, yet in religious consciousness, knowing or new perception is not the most essential fact. Religion relates to love and to life, and to the ruling loves out of which life springs. It is the ground of good, holy action and feeling. If we say a man is religious we imply that, however ignorant, imperfect, faulty, he may be, he is essentially a good and not a bad man; his character is coloured, it may have been changed, by the religious element in it. As a father, son, husband, friend, servant, citizen, his behaviour is modified by the fact that he is religious, and this modification is, in its essence, an improvement, even if the result is practically neutralised or spoilt by his faults, follies, and frailties. There is what Swedenborg describes as a discrete degree between the qualities of a religious and a non-religious man.

It may, perhaps, be said that no man *is* irreligious; and we are not disposed to dispute the position. If religious influence is extinguished, one of the necessary lights of human nature is put out, and the nature so mutilated is so far dehumanised. We should not, however, describe a man as religious simply because he has fitful gleams of religious feeling. This may only accentuate his badness, and give greater intensity to the blame of a life in which moral restraints are defied even while they are apprehended. Here it is that the essential quality of religion is apparent. For the religious man is not so in an intermittent, spasmodic way—by fits and starts—under restrictions, exceptions, and limitations, at selected times, on suitable occasions. Religion is the dominating, unceasing fact in his life; its authority is absolute, never abdicated, never weakened by negotiation or compromise. This certainly cannot be said of Spiritualism, for most Spiritualists are conscious of many fluctuations in their relation to Spiritualism; and there are few who have not at some time felt impelled to leave it alone and have nothing more to do with it.

This being the case, it is evident that Spiritualism and Religion occupy different places in the economy of human nature and human life. It is not, indeed, denied that they are intimately connected: this is the very ground and motive of this discussion; and for this reason it is desirable that we should advance a little further in the inquiry respecting the nature and province of each.

Now, we may note more carefully what has just been casually remarked, that Spiritualism may retreat or disappear from any one's mind or thoughts, without any very important result. Spiritualism is a necessity for no one. Any one may elect—not whether he will believe it or not, for belief, however connected with volition, is certainly not a matter of self-will—but certainly whether he will attend to it or not. Any one may believe it and then shelve it, and occupy himself with matters of an entirely different order, and no blame need be attached to such an attitude. But Religion, define it as you will, is a matter of obligation and necessity; if any one casts it off, he rebels against the primary laws of human existence and the fixed order of human society. He sins against his own nature, and virtually seeks to destroy it; he is guilty of profanation and moral suicide.

The reason why Spiritualism and Religion are so closely connected, and consequently sometimes confounded, is not far to seek. Spiritualism concerns itself, among other things, with facts relating to a future life, its nature, its occupation, its relations to the present stage of being—and to intelligent persons outside the visible scheme of nature; and all this region of thought and inquiry is haunted by the awe and majesty of religious feeling, and seems to be holy ground, to be approached with unshod feet and bowed head. It speaks also of a future which must sooner or later (and in the measures of duration which the immortal spirit contemplates—very soon) become present. It comes with a special and often irresistible pressure at the great crises of life, when loved ones vanish and leave the earth dark and desolate, when the one overmastering impulse that remains is to follow them and lift the veil that has been stretched between us and them. Spiritualism thus comes when the mind is in the attitude of supplication, and earthly things have lost much of their interest and attraction; when we

stretch forth hands of faith and prayer in eager quest of such gifts as no earthly resources can satisfy; which must be granted, if at all, by some invisible power outside the ordinary course of nature as we usually contemplate it. Thus it is associated with the supernatural, and the supernatural is easily identified with the Divine, though there is really no necessary connection between them. The supernatural may be finite, faulty, and even evil and diabolic; it is not necessarily infallible, perfect, good, or Divine.

But if Spiritualism suggests ideas and excites emotions that are intimately associated with religious experience, it may be easily shown that in this respect it differs not in kind, but only in degree, from all other human experiences. The astronomer may be devout—in fact his special type of sanity requires him to be so, if it is true that

“The undevout astronomer is mad.”

The student of nature may be stirred to contemplation and aspiration by his studies, and “ascend from nature up to nature’s God.” The man who is busy in affairs, law, medicine, politics, may find an altar and a Shekinah everywhere; a connection between Church and State larger and deeper than any ecclesiastical organisation or documentary prayers can express. The fact, therefore, that an interest in Spiritualism may kindle emotion of a quality akin to worship is not in itself a reason for giving it any exceptional pre-eminence over other pursuits.

If we wish, however, to obtain clear ideas on this subject, we must form a distinct, accurate notion of what Religion itself is.

There are three primary elements that enter into human consciousness—volition, knowledge, and feeling; derived from the will, the intellect, the emotions. The will is the self; the essential power in which personal, individual life resides, or in which it consists. It is the centre of all activity, the spring of all movement, the *proprium*, to use Swedenborg’s expressive phrase, by which the individual finds himself capable of asserting a separate and free existence, unshared by any other person. It is a Divine gift by which the individual is set apart as an originating force, a quasi-supernatural being, a centre of action different from all others, and even from God Himself.

The will, then, is the personal centre and citadel of the individual mind. The *operations* of the mind are either intellectual or emotional. Knowing, or the form of intellectual consciousness, has various grades, according as the knowledge is referred to sensation, perception, logical reasoning or intuition. Emotion also has various gradations, corresponding to these degrees of cognition, rising, from simple instinct, to animal passion, social affections, and then to moral and spiritual emotion dependent upon a perception of absolute and eternal verities.

Now while Religion, as we have already remarked, enters into the whole of human experience, its essential quality must be found either in will, intellect, or emotion. Religion has two sides—the obverse and reverse of the same living currency. As it looks towards God it implies worship which is the very highest exercise of the human faculties, the top and summit of man’s inner life. In the highest exercise of worship the spirit, by entire self-renunciation, seems to become almost a part of the Divine essence; it approximately realises the *Nirvana*, the absorption into Divinity of Eastern religions. The dependence on and union with the Infinite Father is absolute and complete.

As Religion looks towards man, and the sphere of human activity and freedom, its special form of expression is to be found in the dictates of conscience. Here again the reference to a Divine presence is essentially involved, for conscience is the Divine element in man, the identical light in all souls, “the light that lighteth every man that cometh into the world.” The man who obeys that inward monitor is so far acting as a religious man. This is no exceptional experience. Conscience is a perpetual sense of obligation never to be cast aside; it claims entire and unqualified obedience as to an inward yet Divine monitor and authority.

Now when thus regarded we see that the religious sentiment does not reside in the will. The will is the centre of freedom; Religion is a sense of infinite obligation, of perfect homage. Nor is Religion a matter of intellect. Intellectual activity is limited and imperfect; Religion is absolute and in its essence perfect, however it may be dwarfed and distorted by association with finite and fallen beings. Its affirmations are not like those of mere intellect, which are ever hesitating and uncertain. Religion never parleys. There is no tremor in its voice, no faltering in its infinite affirmations. Its sublime and awful canon is “Let God be true and every man a liar.” This uncompromising certainty which would be immodest dogmatism in the merely

intellectual sphere, is a simple necessity for everyone, however humble his intellectual rank may be, in the religious sphere.

The fact that Religion is not culture, nor any phase of mere intellectual development, is not unfamiliar to us. The conviction expresses itself in many confused forms, and indeed leads many persons to speak of Religion as if it had no intellectual side, no scientific relations, whatever. Some of the recognised lords of science, wishing to keep their scientific freedom unimpaired, relegate Religion entirely to the emotional side of human nature. It is for them a pretty poem, which may be set to music, but has no place in the halls of science. We are also familiar with the current depreciation of theology, as a sort of impertinence which ought to be banished from the society of all reasonable persons. This is another clause of the same scientific act or bill by which Religion is shut up in the feelings, and allowed to sing, but never permitted to speak. These are all so many distorted reflections of the philosophical truth that Religion in its ultimate or essential form—in its last distillation—is a mode of feeling, is essentially emotion. With a deeper philosophical perception the French seer, Pascal, says, “*Tout notre raisonnement se réduit à céder au sentiment.*” (All our reasoning may be resolved into yielding to what we feel.) And it is a familiar fact that, in moral cases, where the ethics of conduct are involved, it is safer to yield to the earliest impressions than to wait till the first flash of pure white spiritual light has subsided, and the colder and more variously coloured lights of intellectual conviction have contributed their reasonings, and perhaps also their sophistications.

Religion then is feeling: its seat is in emotion. But all emotion is not Religion. Religion is emotion that is dependent upon the recognition of a Divine power and presence; and so it is in itself a sort of truth organ: an inward revelation. In its most elementary germ, we may not say that it implies any distinct, conscious act of homage or worship to a Divine person: nor any express affirmation of conscience, clothing itself in ethical forms; because these are more advanced developments of the religious sense, and imply a certain amount of intellectual culture, a diffusion of the primary emotion so that it controls the will and informs the mind. In its crudest form Religion is simply a sense of infinite and absolute dependence; it is a consciousness, however dim and inchoate, of the infinite, and a feeling that the finite individual personality is essentially united to an infinite presence which claims perfect and lasting loyalty.

This sense of infinite dependence is present in all that is characteristically religious. In worship the spirit is absolutely prostrate before a Divine presence; a prostration which, so far from being abject, is the very basis and groundwork of the most exalted self-reverence and freedom. And in accepting the rule and control of conscience there is the same recognition of an absolute and eternal law, so completely blended with the finite personal consciousness that the finite subject and the eternal origin of the infinite law cannot be completely distinguished. I, the limited Ego, find that the most essential attribute of my nature is the sense or perception of an infinite living law, which identifies itself with me, and yet commands me; which rebukes all self-will, and yet enthrones itself within me as an authority claiming my allegiance. This is the paradox of life—the union of the finite with the infinite. Religion is the realisation of this infinite factor in human experience; the bowing of the finite will before an infinite authority. Self, however, is not crushed; it is ennobled, aggrandised, exalted. As self retires, being expands. When I, the Ego, am weak, then I, the inheritor of the infinite, am strong.

As culture advances, this sense of absolute dependence on some eternal and living presence lays hold on the conception of a personal God, as the only possible source of a finite personality in which an infinite factor is included. And here the fact that Religion is essentially feeling, reaches its most glorious and shining consummation; it shapes itself into that which is at once the climax of Christian revelation and the fundamental axiom of all pure Religion, that God is Love; and the immediate corollary from this is, he that loveth is born of God; that is, the religious man is the man who loves.

Now when all this is apprehended—even if exception be taken to any particular modes in which the principle is expounded—it is not difficult to see that Spiritualism has no more essential connection with Religion than chemistry or political economy has. Spiritualism enlarges our knowledge; it speaks to our intelligence; it tells us of facts relating to the spiritual world, and these facts may have important bearings on life and morals. But it opens no *arcana* of consciousness—it does not

introduce us to any being that can claim the homage of worship, or the prostration of conscience ; it does not bring the infinite into contact with the spirit, nor open any inner eye that would otherwise remain blind ; it may present a new prospect for the eye to gaze upon, but this is mere discovery ; it does not alter or regenerate the life. All the surroundings are finite : the persons with whom we are brought into contact have limited natures analogous to our own, are in fact very often but reflections of ourselves, our other self projected on the plane of disembodied existence. What these communicating intelligences say has no binding quality. We may lawfully dispute both the truth and the wisdom of their utterances : we must subject them to criticism, and judge for ourselves what their import and value are. Our horizon is enlarged, but still we are on the plane of finite experience ; other worlds arise ; the only result may be that our worldliness becomes *other* worldliness : for no Holy of Holies is opened for us to enter. It is always an open question whether we shall believe or not ; and, if we believe, whether we shall receive what is communicated with reverence, or respect, or the reverse, or with simple apathetic assent. There is no compelling force in this new knowledge—it may enrich the intellect, but it does not sway the will or put any irresistible pressure on the heart and conscience.

It may be thought that the teachings of Spiritualism are capable of being used as a basis of Church life or organisation, and that its disclosures have as much claim to be received as a revelation as anything that is taught in the Bible. The relation between Spiritualism and Christianity is a larger expansion of our subject, on which we do not intend at present to dwell ; though we may offer one or two suggestions, as *obiter dicta*, bearing on this subject. Thus it is obvious to remark that all Church life centres in worship, and Christianity brings us face to face with the only object of worship. The facts and ideas on which a Church is based must refer to God ; and as Spiritualism does not profess to be a revelation of God, but only more or less trustworthy information about spirits, it cannot supply a basis for Church life. We speak of the Bible as a revelation : but this is a very imperfect statement of its real claim and of its place in history. It is not simply a revelation—this might be a very uninteresting and unimportant circumstance ; it is a revelation of God, the manifestation of a Divine Person, a history of His gradual self-unfolding, and of the grafting of the Divine into human history. This is the obvious intention of the Bible ; and all Christians, whatever be their theology, more or less clearly apprehend this as its final purpose. If this is *not* the import of Bible teaching, we know of no reason why it should occupy any unique place in human literature. All its beauties, all its poetical excellencies, all its moral teachings, may be matched, sometimes surpassed, in other literature ; but, so far as we know, no other manual of religious exposition professes to reveal God as the Bible does—to give this unique history of the organic entrance of a Divine Person into humanity, to leaven the whole life of man with an entirely new force. If its claim to superior authority depends on the purity, depth, sublimity of its teaching, its recognition is simply a matter of ethical or literary taste, and there is no very good reason why we should not pick and choose for ourselves in the anthology of the world for expressions of faith, trust, benevolence, sweetness and light, charity, forgiveness, patience, aspiration, and so forth, and allow the Bible to stand aside till we take a fancy to give it audience. And then, when it is admitted, it will come in as one of a crowd, with no crown of pre-eminence ; we may give it what certificates and patronage we please, and express our gratification at being interviewed by such very pleasing and remarkable persons as Moses, David, Isaiah, Jesus, Paul, James, and John.

It seems to us that any excessive reverence shown to spiritualistic communications *does* lead to this wholesale and irreverent levelling of all the prophets of the world into one group. Wordsworth, speaking of the French Revolution, and of what he regarded as the decay or extinction of social order which marked its surging movements, describes it as having

“No single volume paramount ; no code ;
But equally a want of books and men.”

And the modern tendency, shown not only in some classes of Spiritualists, but in various developments of what is regarded as advanced thought—the tendency to seek for religious guidance not in the Heaven of heavens, but in the spiritual world generally, or even in Humanity—brings about this chaotic, anarchical state, in which there is no Commanding Presence, no world-encircling voice, no Universal Ruler, in the spiritual world.

All the souls of all the ages are singing in chorus, but there is no libretto for their song, no arrangement of their harmonies, no conductor for their voices. The throne is always occupied either by the worshipper himself, or by any distinguished person whom he may in gracious civility and politeness place there—not by any Eternal and Divine Presence. He, the worshipper, is master of the situation, and receives, neglects, or ignores his prophets and teachers at his supreme pleasure. To any of them he is entitled, if he so will sit, to say,

“You have good leave to leave us : when we need
Your use and counsel, we shall send for you.”

He even has the right to dismiss any prophet or teacher who claims what he regards as an unpalatable kind or degree of authority, in a more abrupt style, and with less ceremony may say,

“O, sir, your presence is too bold and peremptory,
And majesty might never yet endure
The moody frontier of a servant brow.”

It is evident that such a tone as this is more likely to be adopted in the dismissal of a teacher whose claim has in it some unique, Divine authority, than in parting with some sweet singer of human melodies, whose voice comes from the plains of earth, not from the clouds of Heaven.

So far as Spiritualism is concerned there is nothing that may not be thus subjected to the goodwill, and even to the convenience and caprice, of those who concern themselves with it. Doubtless, in its higher forms, its influence may be so high and holy, and its companionship so genial and attractive, that we would no more banish it than we would dismiss from our household those who are nearest and dearest to us. But always the attraction is that of equal affinity, not of inalienable command. Even those who value Spiritualism most, and assert for it the noblest uses in society, cannot claim on its behalf any Divine authority. Thus our President most truly says, “Spiritualism gives a new colour to religion, and the modern dealing with spirits throws the best light upon their intercourse with men in ages past.” And in the same writer's *précis* of the Religion taught by spirits, a *précis* which seems to us to be derived largely from his own experience as a devout and intelligent Christian not necessarily illuminated by any occult teaching, there is *nothing* to which it may not be said—

“There needs no ghost, my lord, come from the grave
To tell us this.”

Mr. Dymond, in a recent prize essay, writes, rather confusedly, as follows : “Spiritualism is eminently religious : but in its best conceivable form, when illuminated by that wisdom that comes from fulness of knowledge, it belongs to a higher sphere. Rising above the shibboleths of earth, it needs no longer to bear any distinctive name. *It is the science of sciences, the crown of philosophy, the religion of God.*” Mr. Dymond does not, we believe, point out the privileged possessors of “that wisdom that comes from fulness of knowledge,” and it seems to us that we shall have to travel far and long before we find them. And it is certain that neither the science of sciences nor the crown of philosophy can be the religion of God. For science and philosophy belong to sages and *savants*, religion to the foolish and to babes. If we accept the scientific and philosophic honours we must reject the religious. If we accept the religious we must be content with these alone and not aspire after other decorations.

Miss Fitton says, very wisely, that “if Spiritualists would advance their cause, and raise the conditions surrounding them, they must bring themselves *en rapport* with the best thoughts and influences which the other world can impart” : which, we presume, means that Spiritualists must be good and religious men, as well as hold fast to Spiritualistic facts, in order to reach the best results of their special knowledge : they must bring themselves *en rapport* with Religion—that which is an open secret for all, not a special and exceptional dowry for privileged persons. Then Spiritualism, like everything else in this world—like art, literature, music, poetry, architecture, social economy, politics—must be born again, or converted—turned from darkness to light, from the lower powers and persons to the highest and most exalted—from that which is private and selfish, to that which is universal and Divine. In this great reformation the same law applies to Spiritualism as to the struggles and aspirations of the individual spirit—

“Unless above himself he can
Erect himself, how poor a thing is man !”

A very conspicuous feature in the attitude of one type of Spiritualism to Christianity, deserves present notice, although

it is not peculiar to Spiritualism, but is to be found in that singular alliance between Mysticism and Agnosticism which we regard as at once one of the most perplexing and one of the most hopeful features of the nineteenth century. It is part of the existing revolt from the frigid, unideal, ultra-logical orthodoxy of a former age, and is well expressed in the following extract from a letter sent to "LIGHT," (November 10th, p. 557) by Mr. Edward Maitland. He says: "Christ, whether under individual manifestation or not, is, by His very nature, transcendental, being always 'in Heaven,' in the sense in which I explained this phrase." And he proceeds to emphasise the importance of "the distinction between Christ and the human personality in and through which Christ is manifested, in order to rescue a doctrine which is purely spiritual from a presentation which, *by degrading it to the physical plane*, constitutes, in my view, a perversion of it in the highest degree misleading and idolatrous, and such as to 'make the Word of God of none effect.'" Here we see an unusually frank avowal of a wish to detach religion completely from history, and to make it entirely transcendental. The physical plane is not only a lower but a "degraded" level, and the Divine *Word* causes no vibration in the atmosphere of earth; it abides "in Heaven" for ever. Now we conceive that there can be no religion for the entire human race which does not enter into and focus itself in the physical plane in which all of us, even the most transcendental, must live, and any religious teacher who considers this local and material embodiment of the historic faith as degrading, has no message for humanity at large, but only for a selected section of its leisured and cultivated classes. Men will of necessity be "idolatrous" if there is no reconciliation between the instinct which bows before a graven image, and the unquenchable aspiration after a human expression of the Divine. Christianity meets this by giving us a historic manifestation of the Divine life, and thus rescuing the worshipper from the degradation of image worship on the one hand, and the futile attempt to divest himself of mundane conditions, and find a footless footing in cuckoo cloudland! Certainly the "Word of God" is made of none effect, so far as its Christian manifestation is concerned, when it is no longer "made flesh," when it does *not* dwell among men. And religion itself and religious speculation is of "none effect," if it leads to the degradation of whatever rests on the physical plane, instead of raising the physical into such complete sympathy with the spiritual that the highest truths are brought by the "breath" of the Word—by his hands and feet, and flesh and blood,—and by his perpetual consecration of the physical plane, within reach of the lowly worker

"that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

It is clear that we have not exhausted this subject, scarcely even broached it. The views we have at present expounded are negative rather than positive. We have placed Spiritualism and Religion apart as different in nature and distinct in function, and then shown that it is both unphilosophical and injurious to confound them. The other side, the affirmative or approximating side, presents a much more genial and inviting aspect, and would require more detailed and better proportioned treatment if we were addressing the foes and not the friends of Spiritualism.

In this audience Spiritualism needs no vindication; in *any* audience its true nature and relations may be profitably discussed.

Did time permit, it would be pleasant to expatiate upon the many services which Spiritualism has already rendered to religious life, and the many more services which it is capable of rendering, and which we believe it will yet render. The greatest of all is the immense advantage it gives to the plea of Religion that human life shall not be inexorably chained down to the lower levels of natural experiences and secular interests. Spiritualism makes miracles, which must enter into the scaffolding of any revelation, antecedently credible, and removes the logical blockade which materialism, both in science and philosophy, interposes between simply natural evidence and reasoning, the common ground on which all that is knowable must stand, and the supernatural issues which must rest upon a finite basis. It furnishes the *missing link* which is required to connect our common-place existence with the exceptional signs and wonders of old, which are fraught with such momentous significance. It thus enlarges the scope of theologic perception, and supplies new and necessary premisses for its most important syllogisms.

And Spiritualism does more than this: it makes the future life, to which religious motives so largely point, a solidly ascertained fact. The quest for mere outward phenomena and abnormal wonders may often lead to frivolity, or even to irreverence, yet when we find that the infinite and tender yearning so natural to human affection, especially when it is thrilled and subdued by a visit from the Angel of Death, the longing to receive some token, however faint, from those who have crossed the narrow stream and are landed on the spirit-shore, is not rudely repulsed as an impossible and presumptuous wish, but is met with sympathy and some sort of satisfaction, this permission, resting may-be on the gentlest whisper, one which is only perceptible to the sensitive sympathy of the spirit addressed, must bring a mystic glow and radiant colour to life, as of the mournful light —

"That broods above the fallen sun
And dwells in heaven half the night."

These spirit touches, however we may reason about them, do bring the mind into close proximity with the invitations and monitions of Religion, and make the Divine whisper "Come to me," more audible and more articulate.

And what shall we say of the messages, which certainly come from the other side? This one thing we will say, that there is often a strange half-hidden character in them which renders them, as it were, open secrets, having a common-place surface, but an interior significance only to be understood by those addressed, or by those who need the interior kernel which the husk conceals. And this mystic essence it is which brings out the deepest and holiest qualities of the spiritual nature, and quickens into activity those movements of will, and those stirrings of emotion, which are at the root of all religious life.

Lastly, to make an end, where suggestion without end abounds, let it be granted that if not necessarily religious, Spiritualism is a *handmaiden* to Religion, as we have claimed elsewhere,* in that it not only mitigates, but, in a sense, abolishes death. Spiritualism teaches and proves the absolute continuity of the present and future, and that it is as natural for the body to return to the elements out of which it is formed, in order that the liberated spirit may enter into the franchises of spirit-life, as it is for the leaf to fall when its uses are fulfilled and its term of duration completed.

It thus confirms the profound evangelical axiom that "The sting of death is sin," and removes the terrors of the last enemy by giving free scope to religion to deal with the infinitely momentous *previous question* unencumbered by the craven alarms which spring from darkness, and the phantoms with which ignorance peoples its gloom. No better service can be offered to religion than this, by which the shadowy realm becomes full of light, and the nearest Presences that people it are those which are consecrated and endeared by the sweetest memories of home and of earthly friendship and love.

N.B.—For the leading principle of this paper, the Analysis of the Religious Consciousness on Philosophical Principles, we are indebted to Dr. Morell's *Philosophy of Religion*, in which the whole subject is worked out with admirable depth and clearness.

MISS LOTTIE FOWLER has changed her residence in Paris, her present address being "Hotel de la Tamise, 4, Rue d'Alger." She speaks well of this hotel, and recommends it to English visitors.

SPIRITUALISM AND RELIGION.—"Spiritualism has always been, and in all probability will ever be, connected with religion,—religious, in fact,—no matter how much anti-religious extremists may deny it. Spiritualism is a blending of science, philosophy, and religion, and its very essence, the very marrow of its philosophy, pertains to the religious realm. The being and character of God, the relations between God and the material and spiritual universes, the relations subsisting between the spirit of man and the Divine Oversoul, the destiny of man's soul and spirit after the dissolution of the physical structure, the nature of the heavens and hells of existence, the character of the rewards and punishments of the after-life, for good and evil practices,—all these and other cognate subjects religious in character, are indissolubly involved in the Spiritualistic philosophy, are integral portions of that philosophy. Necessarily, then, Spiritualism is a religious philosophy, a philosophical religion; and to talk about Spiritualism not being a religion, and as not of a religious character, is utter nonsense. It is an absolute impossibility to dis sever Spiritualism from religion, it unavoidably trenches largely upon the domain of religion and in the nature of things it is forced so to do."—*Carrier Dove*.

* *Spirit Workers in the Home Circle* (p. 304), published by Unwin.

JOTTINGS.

We have more than once referred to the sensations of drowning, and have recorded our own very vivid recollections. Here is another contribution to the study of the subject:—

"It is well known (the *Hospital* remarks) that people who have just escaped death by drowning say that during the last period of their immersion, after the conscious struggle for life has ceased, they recall, with incredible vividness, all the events of their past life. Admiral Sir Francis Beaumont gave a very clear account of his emotions under such circumstances, which is quoted in Harriet Martineau's *Biographical Sketches*. He first thought of the accident which had just taken place, the awkwardness that had produced it, the effect it would have on his father, the manner in which the latter would break it to the rest of the family, and of a thousand other things connected with home. Then his reflections took a wider range, and he recalled his last cruise, a former voyage and shipwreck, his school days, with the progress he had made and the time he had mispent in them; even his boyish pursuits and adventures recurred to his mind. And all this took place between his losing consciousness and his being taken out of the water—that is, within a space of two minutes."

Science gives an interesting account of the effects of hasheesh in a given case:—

"A. M. Field has recently recounted his experience under the influence of hasheesh. He smoked the hasheesh until he felt a profound sense of well-being and then put the pipe aside. After a few minutes he seemed to become two persons; he was conscious of his real self reclining on a lounge and of why he was there; his double was in a vast building made of gold and marble, splendidly brilliant and beautiful beyond all description. He felt an extreme gratification, and believed himself in Heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmical spasms throughout his body; the double was a marvellous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued and all ended. Upon another occasion sleep and waking came so rapidly that they seemed to be confused. His double seemed to be a sea, bright and tossing as the wind blew; then a continent. Again he smoked a double dose and sat at his table pencil in hand, to note its effects. This time he lost all conception of time. He arose to open a door; this seemed a million years. He went to pacify an angry dog and endless ages seemed to have gone on his return. Conceptions of space retained their normal character. He felt an unusual fullness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing. This experience admirably illustrates the close relationship between states of real insanity and transitory affections induced by psychic poisons."

We have had some statements now as to drowning and narcotic sensations. How does it feel to be decapitated? Does the head feel and think after separation from the body? It has been alleged that it does. Dr. Loge, in his recent volume, quotes a story told by M. Pettigand about an execution by the sword at Saigon, in the year 1875. It is so ghastly that we hardly like to reproduce it. Yet the evidence is very important. Here it is:—

"The place of execution was the Plain of the Tombs, a vast sandy tract, serving as cemetery to the Anamites and the Chinese. Four Anamite pirates, taken with their arms in their hands, were to be beheaded. The chief of the band, a man in the prime of life, energetic, muscular, brave without boasting, and firm to the very last, had attracted my special attention, and I had decided to make my observations on him only. Without losing sight of him for a single moment I exchanged a few words in a loud voice with the officer in charge, and noticed that the patient was also looking at me with the liveliest attention. The preparations having been completed, I took my stand at a distance of about two yards from him; he knelt down, but before bending his head he exchanged a rapid look with me.

"His head fell down at the distance of about a yard and a quarter from where I stood; it did not roll in the usual way, but stood with the surface of the wound resting on the sand—a position by which the hemorrhage was accidentally reduced to a minimum. At this moment I was terror-struck at seeing the eyes of the doomed man fixed frankly on my eyes. Not daring to believe in a conscious manifestation I went quickly to one side of the head lying at my feet, and I found that the eyes followed me. Then I returned to my first position: still the eyes went with me for a short distance, and then quitted me quite suddenly. The face expressed at that moment a conscious agony, the agony of a person in a state of acute asphyxia. The mouth opened violently as if to take in a breath of air, and the head, thrown off its equilibrium by the motion, rolled over. This contraction of the maxillary muscles was the last sign of life. Since the moment of decapitation from fifteen to twenty seconds had passed."

What nonsense people with characters to lose, who should know better, talk when they get outside of their own groove! There seems to be a special gift in a clever man to talk rubbish outside his own subject. The secretary of the Royal Botanic Society, presumably a man of scientific education, talks of "some mesmeric influence" on a table. Does he at all know what he is talking about? Here is what he is reported to have said:—

"ROYAL BOTANIC SOCIETY.—The first meeting of this society since the recess was held on Saturday, Mr. J. P. Gassiot, vice-president, in the chair. Among other exhibits upon the table were plants of *abus precatorius*, the so-called 'Weather Plant.' The secretary, in explaining the action of the plant, said he could not do better than quote the late Michael Faraday, who, during a lecture on table-turning, re-

marked that effects noticed were often incorrectly attributed to a certain cause—thus, the movement of the table was ascribed to some mesmeric influence rather than to the unconscious mechanical act of the operator, and thus the action of the weather plant was put down to atmospheric or other influences at a distance of time or place rather than that of the immediate habitat in which the plant might be at the moment. The behaviour of the weather plants in the society's gardens varied at one and the same time according to the special conditions under which they were growing."

Advertisements are becoming once more a feature (as the advertisers say) of some papers devoted to Spiritualism. A few specimens, which will show how the advertiser is on the rampage.

Mrs. E. R. H., spirit medium, who charges ladies one dollar and gentlemen two—why, we wonder?—will diagnose anything "from a lock of hair, or otherwise"—which is sufficiently comprehensive.

And "the little boy, Harry White, will, for a short time, give sittings for business and other purposes to honest seekers after truth, through a child medium." Psychical Researchers should apply, and the little boy should be suppressed.

Mrs. T. M. D. advertises that she "diseases diagnosis," at San Francisco. Very odd. We do not know how she can do it. Germs, we suppose.

Andrew Jackson Davis propounds himself as "seer into the causes and natural cure of disease," and quaintly adds that "having permanently become a citizen of Boston, he may be consulted by letter or in person at his office." The postscript contains the gist of the matter. "Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information."

Think of a person who "now makes a speciality of business." If not, why advertise thus?—"Sealed letters. E. M. now makes a speciality of business, five dollars; full spiritual message, two dollars."

Here is a chance. "A Reliable Clairvoyant and Magnetic Healer.—Send four two-cent stamps, lock of hair, name, age and sex. We will diagnose your case free, by independent spirit writing.—Dr. J. S. L."

A new departure. Who would not have a well? "Artesian wells located by spirit directions.—Address, A. B. F."

Then we get the inevitable metaphysics, which word is becoming as potent with American Spiritualists as "that blessed word Mesopotamia," and means about as much. "Metaphysical College, 106, McAllister-street, San Francisco. —Mrs. S. A. H., F.T.S., conducts the school in Theosophy, Sunday at 2.30 p.m. Seats free. All are invited."

Dr. A. W. D. must be "a boon and a blessing to men" if he can cure us, "no questions asked." "Eyes, cancer, tumour" is a rather startling conjunction:—

"Dr. A. W. D., clairvoyant and magnetic healer, 822, Mission-street, diagnoses disease without questions; all kinds of disease treated; root and herb medicine used; eyes, cancer, tumours, &c., successfully treated; has had twenty years' practice as a healer in this city."

Madame Delphi is a stroke of real genius. What visions of tripods and omens are not conjured up! And the "real Hindoo crystal," all for the small sum of one dollar. But why are the electro treatments few?

"Madame Delphi, seeress, by aid of a real Hindoo crystal gives the most wonderful revelations of the past and coming events. Sittings daily, one dollar. Few electro treatments given."

Then we have more metaphysicians, and after them a "mineral psychometrist," who advertises that "small specimens of rock may be sent by letter. Prompt examinations made." We get many queer things epistolary and otherwise, but we are thankful that it has not yet occurred to any of our correspondents to send us by letter or project at us by hand "specimens of rock," small or large.

Finally, comes a new species altogether. "From here to heaven by telegraph." "A telegraphic medium, controlled by the late Mrs. Breed," is presumably responsible for this new departure.

Perhaps the funny side in all this is predominant. But there is a serious side, too. This stuff is a disgrace to decent Spiritualism.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. 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. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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

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

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

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

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and 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 in "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.”

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

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

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

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