

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 429.—VOL. IX. [Registered as a Newspaper.]

SATURDAY, MARCH 23, 1889.

[Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

I am indebted to a correspondent, to whom my thanks are due, for a copy of the *New York Press* of February 17th, containing a whole page of seven columns devoted to evidence "which has induced so many intelligent men to believe in Spiritualism." I make no apology for drawing attention to the fact that a journal of wide circulation and considerable influence should devote so much space to a subject with which it is in no wise specially concerned. A smart American paper prints that which it believes its readers want: and no one gauges the demand more accurately than the American editor. I shall, therefore, desert my usual well-worn track, and present at some length the views of an outsider, dispassionately stated, on Spiritualism as judged by results. We know how the journals in America run to "headlines." I cannot "display" my contemporary's headlines, but they are imposing enough in ordinary type. Be it remembered that this is a secular paper purveying for its readers what it imagines they will appreciate. I have not come across a more striking sign of the times, nor one that my readers may more profitably read, mark, learn, and inwardly digest.

This is the superscription:—

THE BELIEVERS IN SPIRITUALISM:

Statesmen, Officials, Merchants, Professional Men, Men of Business and of Letters who are Firm in the Faith:—

UNIQUE AND STRANGE ARE THE MANIFESTATIONS.

Prominent People who vouch for Remarkable Phenomena of Spirit Rappings, Drawings, Writings, Speeches, Healings, and Communications:—

THE TERM SPIRITUALIST, STRICTLY SPEAKING, DIFFICULT TO DEFINE.

All who call themselves Spiritualists believe in the Continuity of Life after Death, and the Return of Spirits to this Sphere:—

BEYOND THIS THERE ARE MANY DIFFERENCES OF OPINION.

Intelligent Men Who give Reasons for the Faith that is in them—Curious Ways in Which the Dwellers in the Unseen World Frequently Return in Spirit to This One—The Innumerable Number of Spiritualists Spread Throughout the Land—Men of Wealth, Culture, and High Position Who Are Not Cranks or Fools Who Assert Their Belief in the Spiritualistic Faith—Wonderful Mediums—Prominent Spiritualists in New York, Boston, Philadelphia, Chicago, St. Louis and Washington Furnish Testimony.

Starting from New York, the *Press* begins with Mr. Kiddle, "ex-superintendent of public schools," a man who "gave a reason for the faith that is in him" by resigning an important public post, rather than disavow his belief. This is the man:—

"Mr. Kiddle had much to do with the education of public school children in this city until some little time ago it was dis-

covered that his materialistic views had been exchanged for the (to him) more satisfying and acceptable doctrine of Spiritualism. His work for twenty-five years and more—first as a teacher and then as a superintendent—was forgotten or put aside, and his personal, if extraordinary, opinions allowed to prevail as an influence against his usefulness, and he was divested of his public office. 'I became a believer in Spiritualism,' continued Mr. Kiddle, 'in the first place by studying the literature of the subject—books containing the researches of eminent men. I scarcely ever visited a medium myself. After four years of such study as that I found accidentally that there were mediums in my own family, and enjoyed an intercourse through those mediums with my friends and relatives who had passed before. Then for at least ten years I investigated the subject through a large number and variety of other mediums, and acquired a great body of experience which I have only in a very small part given to the world.'"

Mr. Kiddle states in the interview with the *Press* reporter that he was convinced of the truth of Spiritualism by the writings of Dr. Hare, Epes Sargent, Judge Edmonds, Mr. A. R. Wallace, Mr. Crookes, and by "the remarkable investigations and experiences" and publications of an English gentleman who is not unknown to the readers of "LIGHT" and signs his articles by the *nom de plume* of "M.A. (Oxon.)."

Mr. Kiddle went on to refer to Zöllner's work, for which we and our English-speaking friends in America are indebted to the self-denying labours of Mr. C. C. Massey, who has added the further obligation of giving us more recently Du Prel's great work. In the course of his remarks Mr. Kiddle said many things that I am very glad to see in print in such a journal as the *Press*. For example, he replied to a common question:—

"Have you any idea why one person should have the power of mediumship more than another?"

"No more than I know any reason why one person should have musical genius and not another. For ought I know, mediumship and genius are interchangeable terms, and inspiration is the universal concomitant of what we call the "poetical afflatus." Human talent differs in 1,000 ways, and it is scarcely necessary to ask why one person receives communications and not others. Even these have no evidence at all that they are mediums. Probably the quality that gives rise to mediumship exists in some degree in every one."

And to another:—

"Do you think Spiritualism is gaining ground?"

"Certainly; inconceivably fast. These checks that it appears to receive from the discovery of frauds, either real or apparent, and the exposure of deceitful mediums who are mediums probably nevertheless—they are in some cases, I know—these are not interfering with the real progress of Spiritualism at all, because that progress is silent and unseen. Tens of thousands, perhaps hundreds of thousands, of these people are perhaps quietly investigating the subject, and becoming thoroughly convinced of the reality of the phenomena, as produced by disembodied spirits, and thus becoming believers, or rather, I should say, acquiring an actual knowledge of the actuality of the future life and the spirit world. I consider that Spiritualism, so called, as a practice is by no means to be approved of in all its phases, that it may become debasing rather than elevating. I would also say, too, that the moral and spiritual character of mediums should be very carefully scrutinised, and none of them should be patronised or even visited

in any way unless their character and conduct as men and women are entirely exemplary."

Spiritualism owes much to Mr. Kiddle's direct honesty and straightforwardness of purpose.

The next name mentioned is one well known to my readers, Mr. Henry E. Newton, president of the New York Society of Spiritualists. He is an earnest man, and his wife is a worthy helpmeet to him. This is his first experience:—

"My attention was first drawn to Spiritualism thirty-seven years ago. I was a piano manufacturer, and I went to Bridgeport to set up a piano. The instrument was shipped by boat, but I went by the cars. I waited there day after day, expecting the arrival of the piano, but it did not come. Some friends of mine who were believers in the spirit rappings suggested that the 'table' should be got out, and then it was rapped out that a ship was aground. At first we did not know what the communication meant, but on inquiry it was found that the boat on which the piano had been placed had come to grief in the manner mentioned.

"I thought this was very strange, but I was interested, and told my wife the circumstances when I went home. She thought what had been done was wicked and sacrilegious, but I talked about it so much that she finally overcame her scruples, and we sat down to a table of our own, placed the tips of our fingers upon it in the manner required, and it began to move. We could neither of us believe it, and one said to the other, 'Did you do that?' or, 'I am sure you moved that,' but once we were convinced that it was done by an outside power we sat down to the table every night, and after piling heavy objects upon it, invited our friends in to see how easily it would move in spite of any amount of weight. The result of investigations made both of us strong Spiritualists, and some of the most remarkable manifestations that have ever been given have taken place in our house."

"The public mediums are few compared with those in private life," says Mr. Newton, and rightly. And Mrs. Newton is not less right when she says:—

"Everything in life looks so different from our standpoint. We consider this world only the primary school. The church people think that we do away with hell and fiery spirits, but if we do we don't do away with punishment. We believe that evil doing is surely followed by suffering of some kind. Miss Jennie B. Hagan, when she spoke to us at Adelphi Hall last Sunday, said she had visited a hat factory in the East and she found that all the hats before they were sent to market went through a bleaching process, and she thought it was the same with people, that we all had to go through with the bleaching process.

"We don't believe in the forgiveness of sins," continued Mrs. Newton. "Whatever of wrong we do in life we must atone for it, we must make amends, although not always in this life. There are many states of purification, and we are in a constant state of progression in the other life. Only, however, according to your own ability do you progress. I long for the day to come when ministers will preach that people cannot live a wicked life and go to Heaven."

The meetings in Adelphi Hall, New York, have an average attendance of 300 or 400, and the churches are full of Spiritualists who think it more respectable to attend there. There are many mediums, like Mrs. Nellie Brigham, who are employed in addressing audiences daily in the week and twice on the Sunday. Mr. J. J. Morse is fully occupied in the same work, as are many others whose names are very familiar to us. If we turn to Washington we find a large contingent of Spiritualists among the Senators, one of the most prominent of whom is Senator Coke, of Texas. Dr. Baxter, one of the chief physicians of Washington, is an ardent Spiritualist, and many others whose position is prominent, but whom our English readers would not know. Senator Leland Stanford, of California, declines to be labelled Spiritualist because he has failed to identify a spirit who has communicated with his wife and himself as his departed son. But he entertains no doubt of the power of disembodied intelligences to communicate with the denizens of this world. His investigations with mediums and association with Spiritualists have impressed him with a conviction of "their earnestness and sincerity." The fact that he is himself "every day influenced by some intangible power which he attributes to spirits about him"

no doubt influences his belief, which, whatever he may call himself, is that of a Spiritualist.

No list of Spiritualists—by whatever class name called—would be complete without the mention of Professor Elliott Coues, ablest and most incisive of writers, frankest and bravest in the avowal of his belief: a man to be proud of. With him are Bishop Newman (General Grant's spiritual adviser), and Dr. Sunderland (who filled the same post with President Cleveland). President Arthur was a Spiritualist of the Nicodemus order, and Dr. Lincoln, one of the leading physicians to President Garfield, is a Spiritualist of a more uncompromising type. It is a small thing to record this, for one might name twenty for one that is mentioned if any exhaustive list were possible. As in our own country, so in America, many, whose belief is most assured, are for various reasons most unwilling to avow it. It must be remembered, however, that this is always the case before the flood-gates are opened. When they are the inrush will be tremendous, and the Nicodemuses will be loudest in proclaiming their unwavering and heroic faith, though not, in this particular case, combined with works.

When we come to "the Hub" the first name among Bostonians that occurs is that of the Rev. Minot J. Savage. His comprehensive intellect, keen intelligence, and open mind have led him long since to devote his attention to Spiritualism. He told a *Press* reporter some of his thoughts:—

"He said, among other things: 'I have three things to say about Spiritualism:—

"First, that in my judgment at least half of that which concerns itself with the work of public and paid mediums is downright fraud.

"Second, there is a large amount of what might be called honest self-delusion and misconception. For example, some strange thing occurs, and the person in whose presence it happens misinterprets it and says that a spirit is at work, when in reality the phenomenon is capable of some other explanation. In this respect I refer not to tricks, but to psychic experiences.

"Third, I believe that there is a large amount of facts that demand for their explanation one of two things—either the presence and agency of invisible intelligences, or such a widening of the range of activity on the part of minds still embodied as our ordinary scientific theories have made no room for."

"Mr. Savage referred to a number of marvellous personal experiences with mediums which had served to increase his desire of finding out what there really was in the so-called Spiritualism. Among them was an experience with the famous Slade, whom Mr. Savage and a friend visited in the old Adams House when Slade was in Boston. During their visit Slade gave a startling illustration of his power of levitation. Mr. Savage was seated in a large, heavy armchair in the centre of the room, and Slade simply placed his hand on the back of the chair and with no effort whatever raised the clergyman, chair and all, some distance from the floor.

"A slate-writing experience with the same medium was more marvellous still. 'I have brought my own slate,' said Mr. Savage, 'which, by-the-way, was not a double one—and several messages were made to appear on its surface. Finally I said to him: 'Why cannot I get writing independently of you?'

"Try it," replied Slade.

"Accordingly," said Mr. Savage, 'I took the slate in my own hands, and, after placing a small piece of pencil upon it, I held it under the edge of the table. Slade was seated on the other side. His hands were in plain view, and he had no contact with me whatever. In a few moments I looked at the slate again, and lo and behold! I had a message.'

"Another instance was more marvellous still. 'I was seated at some distance from a wonderful male medium,' said Mr. Savage, 'when suddenly I felt my right knee clasped in a firm, strong grip. I looked down and I saw nothing. The pressure continued and I thought I would make a little investigation on my own account. I slowly and gently extended my hand down to the spot and held it there right where the invisible force was acting. What was the result? I felt a curious sensation exactly as if fingers were running over the back of my hand and the phenomenon finally concluded itself with an unmistakable patting on the back of my wrist. I was not alone with the medium all this time. Another gentleman, a friend of mine, was with me, but neither of us could see anything which could give us even the remotest explanation of the wonderful occurrence.

"Such occurrences as these and many others equally as inexplicable," said Mr. Savage, "have convinced me that there is something which is eminently worthy of investigation. If there is even a grain of truth in Spiritualism the world ought to know it, and the search should be instituted by the thinking men of the world."

A well-known Jewish Rabbi, Dr. Solomon Schindler, has given much attention to Spiritualism, and is yet "far from being outside of the valley of doubt." Yet he goes on, and his testimony is all the more valuable from the fact that he is obviously not a mere credulous *gobemouche*. The attainment of conviction as to the reality of the objective phenomena of Spiritualism is largely a question of temperament and even of accident. But no one who has honestly investigated available phenomena comes away without a belief that "there is something in it." What that "something" is, usually occupies much further thought. Mr. Eli Smith, a large manufacturer, has given this thought to the subject with the result that he is able to say:—

"I do not think that Spiritualistic phenomena have happened and will continue to happen. I know it. I am as much assured of this truth as I am sure that I am talking to you in this room and at this moment. My belief is the result of no sudden fancy, and I have not been imposed upon by any fraudulent practices. There is not the slightest doubt in my mind—no, not even the suspicion of a doubt."

"Over ten years ago," continued he, "my wife, whom I dearly loved, breathed her last. Her death had a most depressing effect upon me. She had been all in all to me, and when I was left alone I became, as I thought, incurably disconsolate. I longed for the time to come when I could see her again, and I ardently wished that I might, in this world even, communicate with her, if such a thing were possible. A few nights after she died I was in my little boy's room. He had just retired after repeating the prayers that his mother had taught him. We were talking together when all of a sudden he said:—

"Papa, there is mamma standing at the foot of the bed!"

"I looked in that direction, but could see nothing."

"Are you sure?" asked I.

"Oh, yes!" exclaimed he. "Can't you see her?"

"I must confess that I could not, but soon I was sure that her spirit was in the room, for I felt its influence until a few moments later when my little boy told me that his mother was gone. From that moment I began to think seriously of Spiritualism, for I was convinced that my little boy had not been mistaken. Some time after that a medium, whose name I think was Watkins, came to this city. I had heard of his marvellous slate-writing powers, and I was determined to test them and see moreover if I could not get a message from my wife. Accordingly I bought a double slate and went to his room. Remember, he had never seen me before. I told him that I wanted a 'sitting,' and he gave me his instructions, which were to write the names of several of my deceased relatives on little slips of paper and roll them into little balls while he was out of the room. This I did, and then mixed them up on a table in front of me to such an extent that I myself could not tell which was which. When he returned he picked up one of the little balls, and, without looking at it, he called out the full name of my wife, which was written on the paper. Then he took an ordinary slate pencil, bit off a small piece and placed it inside the slate, which all this time had not left my possession. I grasped one end of the slate firmly, he took hold of the other, and presently I could hear the pencil scratching around inside. A few moments this continued, and then we opened the slate. You can imagine my astonishment when I read a message of endearment inside from my wife, and the most marvellous part of it was that it was written in her own handwriting, the signature being almost a perfect facsimile of hers. All this occurred in broad daylight and I am satisfied that not the slightest kind of chicanery was employed. Since then I have witnessed a large number of manifestations and materialisations. I soon saw enough to convince me, and I am not, as a general rule, easily convinced, of the undoubted truth that is contained in modern Spiritualism. I have given the matter a great deal of time and careful attention, and have spent not a little money in my investigations. Whatever doubt I might have had on the subject has been long since removed by nothing more than a complete personal examination. The number of believers in Spiritualism is increasing every day and in every part of the country. Men of means and men of brains are revolving these questions in their minds and are fast becoming converts, though some of them do not care to admit it. For my part, I am convinced that Spiritualism will be the coming belief the not very far distant future."

In the Quaker city, Philadelphia, the most prominent Spiritualist is Mrs. Kilgore, who has fought the woman's battle and won admission as an attorney in that State. Her late husband, one of the leading lawyers of Philadelphia, was a prominent Spiritualist.

"Mrs. Kilgore, who now occupies the same office, spoke earnestly of his and her belief in what she called 'the grand truth of Spiritualism,' and gave many proofs to justify it. She said that while Mr. Kilgore was in Madison one of his pupils, a boy of some eight years, went into a trance and pictured most graphically to Mr. Kilgore the deathbed scene of his mother. This young medium told exactly who attended the funeral, and several other particulars that could not possibly have been known to him by any human methods. He went back to the scenes of Mr. Kilgore's childhood, and correctly related events which then occurred. At another time a pupil named Gilbert was the medium through whom appeared the spirit of Henry Clay, which made astounding revelations regarding a body of men who were known as the Knights of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these men."

"Mr. Kilgore was urged by the spirit visitor to go to Washington and lay before the President all the facts that had been presented."

"Mr. Kilgore, who had implicit faith in these manifestations, went as suggested. As it was at that time extremely difficult to obtain an audience at the White House he sent to Mr. Lincoln a card, with this suggestive wording:—

"D. Y. Kilgore, wishing neither office nor favour, desires to speak a few moments with the President." For an answer he received from Mr. Lincoln's son 'Tad' a card with the message, 'My father says write your name on this card.' The bold, open handwriting of Mr. Kilgore proved the 'Open Sesame.' They talked together for an hour, and by prompt action the well-laid plans were frustrated, and the four valuable lives saved. Governor Curtin, so says Mrs. Kilgore, acknowledges that he owes his life to that influence which had been brought to bear upon the dead lawyer. Mr. Kilgore was a student and investigated thoroughly the physical phenomena and science, which he considered too sacred a truth for fraud. His wife learned with him and believed with him too."

A paragraph from the *Press* reporter's very dispassionate records I may quote here:—

"A not unsuggestive feature of the subject is the fact that four-fifths of the believers whom the *Press* correspondent saw were men whose hair was white with the snows of full sixty winters. A majority of them, too, seem to have been attracted toward the belief, not in youth, as might be supposed, but in the developed vigour of matured manhood. It is impossible to doubt their sincerity. Started upon their favourite subject they rush resistlessly into a torrent of words, the meaning of which is not always clear to the listeners. Nor must it be supposed that they are universal cranks, the women shallow brained or the men perverted. In much that goes to make up a lovable Christian character they have shared in no small degree, the majority of them having Biblical illustration or precedent for even the smallest detail of their faith."

When I pass to Chicago such names, beside that of one that all my readers will at once recall, as the following occur:—

"Judge Isaac G. Wilson, of the Appellate Court Bench; ex-Judge W. H. Barnum, of the Superior Court; Henry Booth, president of the Union College of Law; Leonard Swett, the famous lawyer and friend of Abraham Lincoln; Professor Rodney Welch, one of the editors of the *Times*; J. H. McVicker, the veteran theatrical manager; and E. S. Holbrook, Sanford B. Perry, William Law, jun., Thomas L. Darlow, H. F. Valette, George F. Westover, and S. K. Dow—all lawyers in good standing—may be named."

Of Colonel Bundy the *Press* writes in terms of merited praise:—

"Both his social station and journalistic ability entitle him to respect. Much of what is known concerning Spiritualism in Chicago has been learned through the intercession of Colonel Bundy, because most of the other gentlemen named, while they are by no means averse to speaking of the subject which is prominent in their thoughts, are not inclined to father their views in cold print. This is especially true of the legal profession, which, relatively speaking, has more adherents to Spiritualistic doctrines in Chicago than any other."

Lastly I come to St. Louis. Judge Portis is the most prominent Spiritualist there, the general attorney of Mr. Gould's railways, a very capable and able man who has no

superior as a lawyer. The following anecdote will speak for his belief:—

"A lawyer told this story of Mr. Portis: 'I was interested in a case and needed a paper which I knew was either in the effects of Samuel Glover, then lately deceased, or Judge Portis. I asked Judge Portis about it. He said he could not tell where the paper was, but he would ask Mr. Glover for it that night. I thought he was wandering, and reminded him of the death of Mr. Glover. 'I know,' he said, 'but I'll ask him to-night.' A day or two later he sent me a note, telling where I could find the paper in Mr. Glover's boxes. I got the administrator to look for it, and in the place indicated the paper was found."

To omit other names, which space forbids me to mention, I have drawn attention to what justifies me in saying that Spiritualism in the United States of America is a great fact in the national life. It strikes me with extreme surprise that those honest and well-meaning critics who regard Spiritualism as a question of this or that public medium or this or that private professor on whom all is supposed to rest evidentially do not take more pains to get up their facts. I might do for England what the *Press* has done for America: but, to confess the simple truth, I am not disposed to trouble myself in the matter. Spiritualism is spreading quite fast enough. It is, in my judgment, more important to point out the risks that may attend an experimental acquaintance with it than to urge people to satisfy themselves of the reality of phenomena which are already more than sufficiently proven. The next generation will concern itself with the question, "What do these things mean, and how are we to interpret them?" far more than with the query "Are these things true?"

BLOOD SACRIFICES.

"Man's mind naturally revolts against the massacres and all the sanguinary acts with which Hebrew traditions are filled; and when to this feeling is added all the prejudice which there are so many ways of forming against these writings, it is not an easy thing to bring reflection upon them back to the right line."—ST. MARTIN'S *L'Esprit des Choses*, Vol. II., p. 178.

That ignorance of the hidden purport of an otherwise unaccountable act should lead to its being condemned as foolish, and, if involving severity, as cruel, is most natural; it is a mode of judgment common to us all, from the nursery where small rebels denounce the sternness of rule, to the fireside where senility mumbles its disapproval of all in which it can see no good. But until the last century surely educated Christians did not sharpen critical faculty on the laws and requirements of the God of Israel. It is now becoming almost a commonplace in current literature to speak of the Levitical law as the barbarous product of an epoch when brutalised people, mistaking a *personifier* of Deity for the High and Holy God, submitted to the horrors of a sanguinary ritual and a form of worship only acceptable to demons. And truly the God who through His angel medium could command the daily sacrifice of a number of innocent animals, and prescribe punctual observance of all the details of their immolation, is so incomprehensible to modern minds, and so contrary to modern ideas of Deity, that it has become the fashion to adjust estimates of Bible history to the intellect of readers, rather than suspect their incompetence to judge of it aright, either by the help of reason or ecclesiastical authority. Knowledge of *physiological* laws, illustrated by appetite, quite explains the *rightness* of a daily slaughter of beasts in every town and village of England; and the sanguinary process of butchers' offerings to the human stomach is seldom complained of as shocking and incongruous, "man being compared to the beasts that perish" himself. The scandal consists in bloodshedding having been an appointment of the God who declared Himself to be merciful and gracious. And the confidence with which it is expressed

has often much surface-learning for a propelling force; a learning which seems to me on just this point as misleading as that of the mother who complained of the school to which her child went, because "they taught there that ix was the way to spell *nine*—so ridiculously absurd *that*." Our Biblical critics know quite well what the sacrifice of animals, as a part of Divine worship, would indicate among civilised human beings *now*, but very few, if any of them, seem to have the faintest idea of what those sacrifices were appointed for, and *did* effect, or what arcane facts are involved in *every* act of bloodshedding. We will not, however, despair because of the well satisfied, total ignorance of most laymen and clerics on this subject; it was as deep, as unsuspecting, and consequently as boldly judgmental forty years ago, about a wide range of phenomena, now respectfully studied as revealing the laws of supersensuous nature. *Superstition* was then the comprehensive word with which people mentally *smudged* over the records of unintelligible experience. We would not grudge contemporaries the comfort of an equivalent label for knowledge not their own; but when they try to fasten it upon a large part of our Bible, it is time to remind them that knowledge may be *lost* as well as acquired. And to them is apposite Franz Baader's saying about the illumination of the last century. "It rests," he said, in one of his lectures given in the third decade of our own, "on the assumption that one must hold the doctrines of Scriptures as incomprehensible and silly because they have been presented and defended in an unreasonable and silly manner. And so the French Revolutionists thought to have done with Popery when they had done with religion, and were about as clever as if, in order to be quit of quackery, we settled to give up all knowledge of medicine." It is much to be regretted that Baader's lectures upon *An Intelligible Theory of Blood Sacrifice* still lack English translation. From these I have learned so much that I feel as if no one could study the books of Moses intelligently until these lectures, and some of Boehme's and St. Martin's writings, were read *with desire to learn*; from the *Mysterium Magnum* of the one, and *The Spirit of Things* and *Ministry of Man* of the other, great increments of illucidating perceptions may be won. Unfortunately, our divines do not spend their learned leisure over books of this kind—[had they done so, *Robert Elsmere* could hardly have been written]—and what Baader said fifty years ago is as deplorably true now as it was then.

"If in this attempt at a theory regarding sacrifice—for this essay does not amount to more than that—I have chiefly followed the principles of J. Boehme and his follower, St. Martin, it is because, to me, no investigator of Scripture and of nature is known (at least in the last three centuries) who, in opposition to the platitudes and shallowness of our time, has won and imparted a deeper insight to the essence and significance of sacrifice than these two writers, though both by their countrymen are [in every sense of the word] as good as ignored whereby these have not truly become more intelligent either in natural or Divine things. . . . I hold it to be indispensable for the present crisis of knowledge that an unprejudiced and thorough revision of the speculative contributions of both these inquirers, deeply versed as they were both in Scripture and nature, should be undertaken; unquestionably neither in Germany nor in France would an unspiritual conception of nature, as well as a conception of spirit contrary to nature, and a godless one of both, have gained the ascendancy they have, if the writings of these inquirers had not been so studiously kept in the background."*

"LIGHT" is not a paper to cumber with long quotations about the true meaning of Jewish sacrifices—not its symbolical, but its actual, occult efficiency—but in another issue a few passages on this unexplored ground—short and suggestive—may be welcome; these I hope to give.

A. J. PENNY.

* Franz Baader's Preface to *Lectures on an Intelligible Theory of Sacrifice*.

JOTTINGS.

With reference to a recent Note about "Japan seeking a new religion," a well-informed correspondent points out that Japan has had its own religion since 660 B.C., and imported Buddhism 1,400 years ago, tolerated Christianity for 100 years, and then suppressed it when Papal influences attempted interference with politics and supremacy of native rule.

Besides the indigenous cultus we call Shintoism, Chinese (Confucian) Philosophy, and Taoism, there are more than a dozen sects of Buddhists and many sub-sects—religion enough for any one nation, surely—and even young men's Christian societies and missionaries from Europe and America, male and female, are competing for favour, all and every religious and non-religious phase of thought, in fact, being already well known to the Japanese.

Buddhism is, at last, attracting public attention in the Occident. A new print comes to us from Ceylon, dated from the year of Shakya Gautama, 543 B.C., now the 2432nd. No. 2 contains quotations from Western writers of our own day—which we may reproduce later on—but we are informed by experts that the highest and most Spiritualistic form of Buddhism is not that found in Ceylon. Yet even this appears to be far nearer the ideal of true, simple, pure religion than much that is forced upon us as such, nearer home.

Buddhism, as we call it, should be rendered "Enlightenment," and that of Gautama was but a revival of the Archaic Wisdom Religion, and He the leader of a successful revolt against the domination of a theocracy, and the monopoly by a sacerdotal class (or caste) of hereditary performance of rites and ceremonies, and exclusive possession of great privileges, all of which become a burden insupportable on the people.

A beautiful system of morality, suitable to all capacities, combining the eternity of a universal hope, the immortality of a boundless love, an everlasting faith in ultimate good; and the grandest, noblest protest ever made against all that enthralls intellectual freedom—the propaganda has for thirty centuries been carried on without sacrifice of life, without persecution, but with kindly consideration and good will to all men.

At Potsdam there is in process a certain trial on an unspecified issue which has brought to light the fact that there has been or is an unseemly disturbance of furniture by abnormal means at a village called Resau. This the *St. James's Gazette* calls "Spiritualist manifestations on the part of the furniture of the house," a new way of looking at the matter. Pigs, furthermore, have been released from a locked sty, and generally there are things going on. The meagre account does not tell us whether the authorities have followed the example of the French in the Middle Ages, who hanged and burned a sow for witchcraft; but clearly the pigs are uncanny.

Some more than ordinary lunatics have been in conference and have decided that the world is to come to an end on March 5th, 1896, at twenty minutes to one. It is as well to be precise. Let us hope that these prophets will come to an end before the world.

The *Pall Mall Gazette* may fairly claim to have beaten the record in its review of Dr. Carl du Prel's *Philosophy of Mysticism*. It is, as it stands, quite the feeblest and stupidest notice of a remarkable book that has appeared. It bears internal evidence that the writer has not read the book, for his notice consists simply of records of some dreams and visions.

In order to show how it has appreciated Du Prel, the *Pall Mall Gazette* appends the following story:—

"Two travellers shared a room at the same inn, and on going to bed one of them noticed that the other, after undressing, took a pair of old slippers and tied them carefully to his feet. 'Are you a sleepwalker, my friend?' he said, 'and thus prepare for your nocturnal promenade?' 'No,' gravely replied the other, looking at his slippered feet, 'I am nothing of the kind, but last night I dreamt that I was stepping with my bare feet on broken pieces of glass, and the pain was so intense that, in order to avoid any similar recurrence, I shall never again go to bed barefooted.'"

Body and Soul (Blackwood) is described as a "Romance in transcendental pathology." It is, as a matter of fact, an extremely realistic account of the resuscitation of a corpse. But

the operation is operative only on the body. The soul is left wandering in space, and the hitherto respectable man is converted into a conscienceless, blaspheming ruffian. The book is powerful but repulsive.

A coincidence, or more, perhaps. Dr. Wolfe in his *Startling Facts in Modern Spiritualism* (published in 1874) records a conversation with James Nolan, a spirit-guide of the medium with whom he was then sitting, to the following effect:—

"Have you anything more perfect than metallic wires for conveying electric currents?"

"Yes: we have electric currents without the wires. These are as appreciable to our eyes as your metal conductors, and the battery which enables us to transmit our thoughts is simply *will-power*. We not only send thoughts, but we go ourselves faster than you can conceive. Your metal conductors are simply the channels through which electric currents flow. We see these currents in the wire as you see the wire. We can outstrip them, as light moves faster than sound."

"I understand, then, that you make this distinction between our wires and their correspondence in the spirit-world. Over the first are transmitted electric currents alone, while over yours are thrilled electro-magnetic currents. Now I am a little confused in apprehending this distinction. It sounds to me like 'tweedle-dum and tweedle-dee.'"

"I can't help that! By the aid of electricity and Puck, you say, you can put a girdle around the world in twenty minutes; by the use of our electro-magnetic currents and *will-power* I can make the trip myself in half the time."

"You are as quick as lightning, Jim. We have no use for such celerity. But, tell me, do you think these electro-magnetic currents will ever supersede the metal wires we have in use?"

"The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world."

It seems from the *Electrician* (October 21st, 1887), that the fulfilment of this prediction is recorded first of all in the year 1881, when a patent was issued to one Mr. Wiley Smith:—

"In this specification the plan of using a 'buzzer' does not occur, and the patentee relied upon the direct inductive effect of Morse key makes-and-breaks between an adjacent wire and a closed circuit (including a telephone receiver) carried by the train. It is obvious that the method of Phelps is capable of giving far better results in practice, but yet Mr. Cheevers has found that with a receiver having 700 to 1,000 ohms resistance it is possible to read a message when the terminals of the instrument are merely attached to the opposite ends of the roof of a single car. The distance of the inducing circuit and the battery power is not given. For the Phelps system as at present in use, a battery of twelve chromic acid cells is employed. Each cell is two inches wide and four inches deep. This battery is closed on an induction coil having a primary coil of about three ohms and a secondary coil of about 500 ohms, and provided with an ordinary vibrating make-and-break. Messages are sent with a Morse key placed in the secondary circuit. The receiving telephone has a resistance of about 1,000 ohms. The line wire is stretched on poles sixteen feet high at an average distance of eight feet from the rails. The train circuit is made up of wires carried through the train from car to car and fixed just under the roof."

"As far as we have gone, we have met with encouraging results with the line wire situated 8ft. distant from the moving car. There seems to be no reason why, with the proper adaptation of the elements employed, communication between ships could not be arrived at. Telegraph line wires may in the future be laid through our rivers and sounds, and, with suitable coils upon the boats moving up and down the streams, communication may be had with them. Edison, Gilliland, and Phelps have all experimented in the direction of ship telegraphy, and the results give great encouragement of ultimate practical success. To conclude, while the results are all that can be desired for telegraphic communications to and from railroad trains, there is still a vast field of other uses for induction telegraphy yet open for experiments to make them practical and useful."

"In the discussion which followed, Lieutenant Toppan called attention to a singular phenomenon in connection with the working of static induction, stating that in crossing the iron bridge that spans the Mississippi river between Minneapolis and St. Paul, which is several hundred feet long, with the wires a number of feet below the bridge, there was no apparent falling off in the inductive effect, and the operators were able to work as well at that point as anywhere else on that branch of the Chicago, Milwaukee, and St. Paul Railway."

The *New York Herald* is a daring paper:—

"Mr. Bennett has opened his columns to correspondents on the question, 'What shall we do in Heaven?' Our Scandinavian forefathers answered this question in their own peculiar fashion. In Valhalla they were to drink wine and fight their enemies. The American parsons are less positive as to what we shall do, but they are more confident as to what we shall not do. The Rev. John R. Paxton says: 'We cannot be destined to be waving palm-trees and singing all day for all eternity. We have not all of us the gift of music in us, and for my part if I have to join the choir I don't want to go there.' Dr. Talmage knows all about it, and he says: 'Heaven is always improving. It is altogether a different place from what it was a hundred or a thousand years ago.' I wish the reverend doctor would tell us where he got his information."

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

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Light:

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

SATURDAY, MARCH 23rd, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

PRIVATE MEDIUMSHIP.

The New York *World* (February 20th ult.) contains an account of private mediumship which we reproduce. Last week we concerned ourselves with the fungus-growths that discredit Spiritualism in the eye of the superficial observer. There is no subject which it is so dangerous to touch superficially, and there is none which has so completely puzzled those who approach it from a superficial point of view. If ridicule could have killed it, Spiritualism would long ago have been slain. If science could have stamped it out the late Dr. W. B. Carpenter might have had the achievement inscribed on his tombstone. If fraud and folly could extinguish it, surely there would be nothing left for honest men to swear by. Yet it thrives: it wins its way: it permeates the thought which is the daily food of our readers of fiction: it has won that acceptance which causes even such a pillar of orthodox respectability as the *Spectator* to cite the phenomena of mediumship with an assumption of familiarity on the part of its readers.

The account which we quote is not different from others that we have published, but it is well defined and presents some phenomena which are rare though not by any means unknown.

We remember a case of transfiguration even more striking than that here recorded. And we are of opinion that what is known as Materialisation might, in certain cases, be more properly called transfiguration. The assumption by a spirit of peculiarities of gesture, face, handwriting, and all the distinctive features that go to make up individuality so as to secure recognition, is by no means rare. It is, indeed, one of the common methods of identification.

The account of private mediumship which we lay before our readers needs no further elucidation:—

BALTIMORE, February 20th.—Miss Annie Stidham, aged sixteen years, is the daughter of Richard B. Stidham, of 1323, North Carey-street.

Until a year ago she enjoyed good health, but about that time she began to go into trances which have continued at intervals ever since.

Neither the father nor mother is or ever has been a Spiritualist, both saying that they cannot accept the tenets of that sect. The father was brought up in the Roman Catholic Church.

They do not make a religion of their belief in their daughter's powers, which they say the spirits tell them they must not do. They do, however, regard her powers as something sacred, and have an almost superstitious horror of exhibiting them for money, believing that did they do so the powers would be withdrawn.

A reporter called at her house to investigate the rumours of her wonderful power.

Near the door, upon an ordinary parlour chair, sat the medium, who was in a trance. In this state her face usually looks like that of a woman of twenty-five or thirty years, though when this condition leaves her she looks perhaps a little younger than she really is.

She develops all the peculiarities usually found in spirit mediums, and in addition one which is probably peculiar to herself. This is that now and then her face changes utterly and takes on the appearance of the earthly physiognomy of the spirit which at the time is supposed to have control of her.

The reporter was fortunate enough to sit near Mrs. Stidham, the mother of the girl, who now and then offered an explanation of the things her daughter did. The medium sat perfectly motionless except for the gentle movement which her breathing gave her chest. Suddenly even this ceased.

"There is a spirit present," said Mrs. Stidham, seeing that the child no longer breathed. "There is about to be a manifestation."

For a time the manifestations were confined to slate-writing, and several messages were noted down in radically different handwritings and signed with different names, most of which were recognised by one or other of those present.

The writing ceased, and again the girl's chest rose and fell as her lungs were filled and emptied. This cessation of breathing occurred invariably and was absolute whenever there was a "manifestation."

Soon after the writing ceased the girl began to speak in a most peculiar voice. It was, it seemed, that of an old man, and it was noticeable for the breadth given the vowels. The words were those of a sermon and evidently intended as such, though some of the things said might not have been considered quite orthodox if uttered by a living divine.

The benediction closed the sermon and the voice announced: "I am John Loy, of New York." No one present happened to have known Mr. Loy in the flesh, but his remarks evidently set some of his hearers to pondering.

More written messages were shortly followed by a change in the medium's face which was startling. The reporter had been watching her closely when he saw the change begin.

Her cheeks and temples became sunken, her lower jaw receded, her lips bent inward as though she had suddenly lost her teeth, her chin and nose became pinched and sharp, and she was a perfect picture of a very old woman.

Her hands, which had been lying loosely in her lap, were brought to her waist, and with the left she slowly stroked the back of the right with that peculiar motion which is seen in those who have been partially paralysed. All efforts to stop this motion were futile.

"That is my mother," explained Mrs. Stidham. "She was seventy-eight years old when she died. Shortly before that she was paralysed in her right hand, but she did not know what was the matter with her, and she was constantly rubbing it in just that way to try and restore sensation."

A cracked voice, perfectly in keeping with the appearance of the face, gave the spirit's name as Mary Jane Casey, which was the name of the medium's grandmother. After several verbal messages were given the girl's face again returned to its original appearance. The spirit had departed. Again her hand began to move, and upon the slate which was put into her hands she wrote a name.

"Perhaps this is meant for you," said Mrs. Stidham to the reporter.

The latter attempted to take the slate, but the perfectly rigid hand which held it would not allow him to do so. The girl, moving the lower part of her body for the first time in an hour and a-half, rose, walked across the room, and handed the slate to a lady, who, however, could not decipher the name written upon it.

Suddenly the girl's body became rigid and she would have fallen like a log had not her father caught her and leaned her against a chair. No other phrase expresses the board-like stiffness of her attitude.

The lady to whom the slate had been given seemed not sure of the name written on it, and asked some further manifestation. The one which was given was horrifying. The medium began to breathe in a painfully-laboured manner, which grew worse and worse until it developed into a death agony which was appalling.

If it was acting it was a bit of realism which Bernhardt would envy, and which, could that young girl repeat it at will on the stage, would win her fame and fortune.

Still the lady was not sure of identification, and asked a further guide. In response the medium's head sank slowly to one side and rested in a rather unusual position. She seemed to sleep.

No sooner was the position assumed than the lady uttered an exclamation and declared that a relative of hers had been in the constant habit of going to sleep in just such a pose, and that her death had been just such as had been so vividly pictured a few moments before.

Apparently because of the strained position she was in, the girl seemed about to fall from her chair. Seeing this, her father laid her at full length upon the floor. She lay there as stiff as though she were carved marble.

The reporter tried hard to move her hands and change the position of her feet and head, but the effort might as well have been expended upon iron. In a few moments she began to speak in a voice distinctly masculine and radically different from any she had ever used before. The words uttered were :

"I am James Anderson, of Frederick. I come thus because I was bedridden seven years. I have been dead seventeen years." There was a pause, and then the same voice said : "Anyone present can now move this body."

Acting on the suggestion, the reporter found that the entire body was as limp as a wet rag, and that he could move the arms, legs and head in any direction.

Again the child's lips moved, framing the words : "Now no one can move the body."

The reporter thought he would try to, anyhow, and made the effort ; but the hands, which seemed folded lightly across the breast, could not be forced apart, though he used all his strength. The limbs, too, were perfectly stiff, and the whole body so absolutely rigid that when he clasped his hands at the back of the girl's neck and lifted her nearly into a standing posture there was no more "give" than there would have been in a crowbar. She was again laid upon the floor, and in a few moments her hands began to move, and she wrote several more messages on the slate.

Once again there was a pause, and all those present stood around watching anxiously for what was to come next.

Slowly the girl's eyes opened, for the first time since she had gone into the trance, and fixed themselves upon a gentleman who stood at her head, and with whom the reporter was acquainted. Their expression was dreadful. No sooner had the one upon whom the look rested observed it than he exclaimed, under his breath :—

"That is the expression which was in my mother's eyes when she was on her deathbed !"

A few moments afterwards, without the slightest warning, the girl suddenly jumped to her feet, scattering the onlookers in all directions. The trance was at an end, and the child was evidently entirely unconscious of what she had been doing.

"Do you not feel exhausted?" someone asked.

"Not in the least," was the reply. "Why should I?"

And in proof of this the whole party adjourned to the kitchen and Miss Annie, who is quite a frail girl for her age, proceeded to give an exhibition which casts that given by Miss Lulu Hurst into the shade.

To one of the gentlemen present was handed a stout stick, about two and a-half feet long. He grasped it by the ends while Miss Annie caught it lightly in the middle, and without the slightest apparent effort pushed and pulled him all around the room.

"Some more of you catch hold," she said, and the reporter accepted the invitation and joined forces with the first victim. But, though every effort was put forth by both, the result was the same. While both puffed and blew and struggled until beads of perspiration stood upon their foreheads and every muscle was acting with the strain, Miss Annie laughed at their efforts and hauled them around at her own sweet will.

Not satisfied with this, she mounted the table, got one of the gentlemen, who weighed 140lb., to hold on to the stick,

and then lifted him three or four feet from the floor half-a-dozen times without adding a single beat to her pulse.

It has been claimed that Miss Hurst managed to push her subjects about by the aid of rubber-soled shoes. Knowing this, the reporter satisfied himself that Annie Stidham had no such aid.

Watching her closely, too, it was found that when she pushes and pulls those holding the stick, she does not brace herself as one would naturally expect, but keeps her feet together and apparently makes no muscular effort.

DECEASE OF SAMUEL CARTER HALL.

A veteran has gone from amongst us. One of the oldest journalists, and one of the oldest and staunchest Spiritualists, has been relieved of the burden of the flesh which he has borne for eighty-eight years. The *Times*, the *Daily News*, the *Standard*, and other journals mention Mr. Hall's literary labours, his vast circle of acquaintances among men of letters, his advocacy of the cause of temperance ; but they do not notice what was unquestionably the chief characteristic of the man. He was an uncompromising Spiritualist. In season and out of season both he and his wife gave testimony to their faith, and reason for it. They belonged to the class of Spiritualists who take a religious view of Spiritualism, and his "Letter to a Clergyman," which, in his later years, he expanded into a small book, was, from the point of view of the writer, a very cogent and clear argument in defence of Spiritualism. Mr. S. C. Hall lived, since his wife was removed from him, in the full consciousness of communion with her. From that conviction he never wavered : and in that faith, firm and assured, he rejoined her. Peace be to their honoured names. Their memory will long be held in esteem amongst us.

NEW BOOKS

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THE REAL HISTORY OF THE ROSICRUCIANS. By A. E. Waite. (Purchased.)

LIVES OF THE ALCHEMYSTICAL PHILOSOPHERS. By A. E. Waite. (Purchased.)

LAND OF DARKNESS. By Mrs. Oliphant. (Purchased.)

TWO STORIES OF THE SEEN AND THE UNSEEN : THE OPEN DOOR ; OLD LADY MARY. By Mrs. Oliphant. (Purchased.)

"A MAN may find truth mixed up even with the mud that is flung upon him ; he may find it billeted upon a poisoned arrow. And he will find in this way just that sort of truth which he would be likely otherwise to miss. I would always rather read what makes against my opinions than what coincides with them."—SIR HENRY TAYLOR.

ZOLA AND GHOSTLAND.

Is M. Emile Zola an obscene satyr masquerading as an archangel? or is he a concealed mystic who seasons earnest teaching with coarse descriptions to gain the ear of the French novel reader? *Le Rêve*, his last story, might be read aloud to little girls in a French convent. It is said to be a simple *tour de force* to show that the author could write a story as lofty as his fellows were he so inclined. If so, it is a marvellous effort, for he has put forward the poetic side of the Catholic religion with unexampled power, and, we might add, spirituality.

In the cathedral of Beaumont there is a fine doorway dedicated to St. Agnes, the child saint and martyr. On a certain Christmas night, when the story opens, a violent snowstorm assailed the marble groups that depict the chief events in the life of this young child. There was represented the miracle of her hair growing long to hide her nudity; the burning faggots that destroyed her executioners and spared her; the miracles performed by her bones. St. Agnes was to be seen becoming the Bride of Christ, with all the thrones and dominations of Heaven depicted, rank over rank, as witnesses. The spectacle of the drifting snow which gradually invaded these marble figures, and eventually half smothered the celestial hierarchy itself, is described with immense force in the story. But crouching under the doorway was another little child in this severe snowstorm, and she was now as stony and as white as the marble St. Agnes above her. This was another saint, and martyr as it proved, a martyr destined to be the victim of something far more persistently cruel than "wicked governors" of old, namely, modern respectability.

Angélique, the little child, was without any recognised father or mother, a little waif, boarded out, according to French custom, with strangers. These, one Rabier and his wife, were leather dressers, and drunkards, who gave the child nothing but blows. She fled, and passed the night under the Porte St. Agnes, in the cruel storm.

But it happened that, built in almost to the walls of the cathedral, there was a gabled house of old France, with that diamond pattern woodwork that Samuel Prout and David Roberts so fondly loved. In this house dwelt a man named Hubert, an embroiderer of chasubles. The child is discovered by Madame Hubert and eventually adopted. She is taught to embroider, and she soon distanced her instructors. On many chasubles her needle worked patiently out the forms of saints and martyrs and angels and devils, and these denizens of the unseen world began to grow more real in her mind than the commonplace beings around her, for the girl was a strong sensitive. One book was her special delight; indeed, it was the only literature possessed by the Huberts. It was an old block-lettered copy of *The Golden Legend*, that had been bought because it was useful to them in their trade. It was full of quaint illustrations, with descriptions in archaic French, and difficult abbreviations.

But a novel, as Mr. Thackeray tells us, is the "old, old story of a man and a woman." A young artist, as enthusiastic as Angélique, comes on the scene; an artist retained to restore one of the stained-glass windows of the cathedral. Angélique falls in love with him; and full of her saintly romances she comes to the conclusion that he must be a king's son in disguise. There is a certain happiness in her guess. From early feudal days a proud family had figured in the legends of these parts as captains and kings. Angélique knew all about them. Were not the splendid tombs of Hubert I., John V., and Felicien II. in her favourite chapel? This old family had now for a representative the Bishop of the diocese, the Marquis of Haute Cœur. This old gentleman was meagre, ascetic, proud, of iron will. He thought much of Jehovah and his ceremonial, but still more of the Haute Cœurs and theirs. The lover of

Angélique turned out to be his son, whom he had only recently acknowledged. And when this lofty prelate was informed that this son wanted to marry a girl who earned her livelihood with a needle it may be judged that his attitude produced a romance of the sort that do not run smoothly. The lovers are parted and both languish. And then Angélique hears that the young man is about to marry a lady of high degree, and the shock nearly kills her.

This leads up to a scene of great power when the lover returns and tries to induce her to fly with him—not in the direction of disgrace but marriage and wealth, for his fortune is independent of his father. She nearly consents, but is saved by the saints of her dreams, who have for some time been her guides in the ghost land.

"See, the air is filled with whispers. Here are my companions, the virgins of the past. They are present though invisible. Listen, listen. They say that even in death hope lives. They declare that stronger than mortal humiliation is human love!"

"Smiling, she lifted up her hand. The virgins of the legend had come out of the old volume in the same quaint presentment. There was St. Agnes clothed in her flowing hair and wearing the bride-ring of the priest Paulin. There was St. Genevieve with her lambs, St. Cecilia with her harp, St. Agatha with her nipples torn out!" The *denouement* of the story is tremendous. The dying girl nearly kills the lover also, and the Bishop relents too late. He administers extreme unction to Angélique. She rallies, and the report of a great miracle resounds through priestly France. Then she espouses the Bishop's son in the chapel filled with Haute Cœurs and sculpture, but she dies in the carriage going home.

This work opens up difficult questions. The newspapers assert that it is a simple intellectual freak, a theme as completely outside of the sympathies of the author as a prize poem on Timbuctoo. Silenus is in a fanciful mood for the moment, but he is about to return to his wallowings in the Rougon Macquart mire. If this be true the problem is very difficult indeed. What and who is behind the imaginative writer? and what is imagination? Silenus, in a hasty study, picks daintily out all that is of eternal interest in an old-world creed, and Manning and Newman, after a life's devotion, are still choked with its puerilities. Is the leading genius of France a mere telephonic wire through which Madame Guyon can talk one day and Pietro Aretino the next?

"EVERY man consists only of such things as are in the earth, and are exhaled from it in the atmospheres; what he receives from the atmospheres he imbibes by his lungs, and through all the pores of his body, and the grosser parts of his composition he receives from meats and drinks, which are composed of earthly particles. With respect to his spirit, this also is created of things finite; for what is the human spirit but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances which are in the spiritual world, and which are also collated into our earth, and therein lie concealed: unless these were present within, together with material forms, it would be impossible for any seed to be impregnated from its inmost parts, and in consequence to vegetate in a wonderful manner without any deviation from its proper order, from its first germination to the production of fruit and new seeds; neither could any insects be procreated out of the effluvia arising from the earth, or out of the perspirable matter exhaled from vegetables, with which the atmospheres are impregnated. How is it possible, according to any rational conception, for the Infinite to create anything but what is finite? Can a man, therefore, since he is finite, be reasonably conceived to be anything but a form, which the Infinite may vivify from the life which it possesses in itself? This also is signified by these words, 'Jehovah formed man of the dust of the earth, and breathed into his nostrils the breath of lives.' (Gen. ii. 7.) . . . From what has been said above, we may come to this perception and conclusion, that the following things are not creatable. (1) What is infinite; (2) love and wisdom; (3) life; (4) light and heat; (5) activity, considered in itself; but that the organs receptive of the above are creatable and created."—SWEDENBORG'S *True Christian Religion*, pars. 470-472.

ARCHAIC SPIRITUALITY.

In a recent address on the "Evolution of Ethics," before the Dialectical Society of London, by Captain Pfoundes, the lecturer introduced his subject by a *résumé* of the material contained in a course of four lectures, delivered by him some few weeks previously, at Sydney Hall, on the "Development of the Ethical Ideal from Crass Superstition through the Several Stages of Religious and Philosophic Thought."

The testimony that has survived, above all suspicion of having been tampered with, is scant; but enough remains to prove beyond all question that humanity had reached a very highly intellectual standard of development five at least, if not six, thousand years ago, in certain favoured spots of the earth; and there must have been a very advanced state of civilisation for long prior ages to have permitted of this development. Immortality of the soul was even then a recognised fundamental fact, and the longing to know the whence? the what? and the whither? was just as powerful a factor in intellectual activity then as now.

Whatever advances we may have made of late years in applied mechanical science and the minor arts and sciences, we do not appear to have got very far ahead of these early astute reasoners and subtle thinkers. There was a curiously interesting upheaval—a wave of intellectual activity, some half dozen centuries before the Christian era—through Greece, Asia Minor, India and on to far Cathay; in these last-named countries a revival of older truths in their original purer transcendental forms. But there were great contrasts between the leading principles of the East and West; the Oriental and Occidental mind had developed in by no means parallel lines. Buddhism, as we call the "Doctrine of Enlightenment," was intensely Spiritualistic, so was Taoism in its earlier teachings; but not so much as what we call the Confucian school, with the more familiar Socratic and Aristotelian schools of Greece; whilst the Alexandrine and Semitic formed still wider divergencies and stronger contrasts.

It is remarkable that in the higher, purer, truer states, woman held so very high a position; and it is only in the later times she has been suppressed intellectually by the coarser and more selfish materialism. The earlier ideals, the hopes and fears as to the future, are as yet an unknown field of thought to most of the modern workers and speakers; yet there is an inexhaustible wealth of material being opened up for us of late by Orientalists.

In sketching, chronologically, the powerful religions of the Old World—the Egyptian, earlier Semitic, Aryan, and Turanian phases of religious belief were dealt with systematically, the probable influences of each on the other referred to as the echo, and re-echo of far-off peoples through the long ages. The transmission of the higher principles was shown to have been chiefly made by propagandists, who devoted themselves to the task with a heroic perseverance and self-sacrificing spirit far beyond anything seen in modern missionary enterprise.

Numerous quotations from the sacred texts of the East—as it is now the fashion to call this class of ancient literature—supported the arguments put forward by the lecturer as to the very high degree of spirituality attained by those ancients, and the superiority of their ideals and standards, if not perhaps also of their practical daily life.

Whilst making due allowance for the very great difference between the Occidental and Oriental life and type of mind, we cannot but admit we are far behind these people even now, their educated classes being, intellectually, far away more Spiritualistic than the same amongst ourselves. They have traditions we have not got. They have, as in all time, freedom from the trammels of narrow sectarian theological influences that have ever been hostile to intellectual freedom with ourselves.

Now that we are asserting our freedom, we shall do well to use it wisely, by exhaustive inquiry into the higher planes of thought of other, ancient and contemporary civilisations.

"WAIT till their natural affinity unites religion and science in the mind of one man of genius: the appearance of this man cannot be far off; perhaps he is already in existence. He will be famous, and will put an end to the seventeenth century, which always lasts on; for intellectual ages do not go by the calendar, as centuries properly speaking do. And then opinions which to-day seem bizarre or foolish will be axioms such as no one will be allowed to doubt; and our actual stupidity will be spoken of as we speak of the superstition of the Middle Ages."—DE MAISTRE (translated).

PROMOTION OF THE GROWTH OF PLANTS BY MAGNETISM.

(FROM THE *Sphinx*. TRANSLATED BY "V.")

The Editor of the *Sphinx* has requested me to give an account of my mode of procedure in the magnetising of plants, in answer to the many questions put to him on the subject, elicited by the essay which appeared in the August number of 1888. I willingly comply with this request, but think I ought first to say that it was the interesting essay of Dr. Carl du Prel, relating to this matter, in the illustrated journal *Ueber Land und Meer* which first excited my attention and in some measure guided me in my experiments.

To magnetise a plant is to transfer to it the indwelling life-giving nerve-spirit, Od, or whatever we may choose to call it, possessed by some persons, and this is generally effected by holding the fingers or palm of the hand towards the plant.

Thus, I take the flower-pot in my left hand, hold the tips of my fingers, or the inner side of my hand, for one minute or more towards the lower part of the plant, that is, towards the root, so that the plant and I may become familiar with one another, then carry the hands slowly upwards over the entire plant—to speak technically, I make magnetic passes over it—and linger a short time over the topmost points so as to let them absorb the life power. If the pot is heavy, I set it down before me and do the same thing with both hands, then I turn it round, in order that it should be magnetised on every side, and finally, I make passes spirally, always from the lower part upwards, winding as it were about the plant. I hold my palms and fingers from half an inch to an inch distant from the plant. When I have finished this pass, I withdraw my hand to some distance before commencing another, so as not to make backward passes and thus take away the magnetism, and then I begin again. It is necessary, in operating on plants with many branches, to magnetise first the part nearest the roots and then the stem and the branches separately, beginning at the stalk. In conclusion I breathe softly over the plant, likewise from the lower to the upper part.

According to the time I can spare, I do this magnetising once or twice a day; the morning and evening are the best times. Five minutes at a time is sufficient for small plants.

Then I water my nurselings, not oftener than necessary, with spring or rain water, after I have magnetised it in a vessel. This I do in the same way as I magnetise the plants, and I should remark that neither plants in pots nor those growing in the ground should be watered with quite fresh cold water, because it chills the roots.

Plants grown in the open, which bear their fruit above ground, should be treated first by the earth being magnetised and then by upward passes.

Seed-fruit or grain, such as corn, peas, beans, or lentils, receives the life-promoting gift by the hands being held over them when spread out upon a table, and likewise by being breathed upon.

With vegetables that grow beneath the earth, such as potatoes, only the seed, and later on the place where they are planted, should be magnetised; upward passes must be avoided, otherwise the strength would go to the foliage and seed-vessels.

In the case of flowers, a much longer time is needed. It is a most interesting and convincing experiment to magnetise only one branch of a plant. I unfortunately have not myself had an opportunity of doing this. When this is done the fruit of this branch will be much finer and of better taste, and will ripen sooner than that of the others.

Thus I have obtained in a small way similar results to those described in the August number of the *Sphinx*, 1888, and I may add that the same effects showed themselves later on in some flowers and other plants which I treated magnetically. I always take two plants of the same age and size, grown in the same earth, under the same conditions, one of which I treat magnetically, the other in the ordinary way, so it is easy to compare them with one another.

There is one thing, however, I look upon as absolutely necessary, as it is in magnetic healing—with relation to which I may here incidentally remark, that I have been wonderfully successful in several unsought for instances—that is, that in the magnetising of plants it is most essential that the body should be in a perfectly healthy state, for it is only from such an one that the life-giving nerve-spirit can stream forth. For breathing oo, the breath must be pure, and therefore a smoker

should operate early in the morning before he has had a cigar between his lips. A tranquil state of mind is likewise needful, or I might say a harmonious condition of the inner man, for agitation, anger, anxiety, or uneasiness of any sort will rather exert a deleterious influence. Outward quiet, too, is advisable, therefore it is better to operate when alone; and love for the work, which makes it easy to concentrate the will-power with a strong feeling of wishing and desiring on the object in question, is self-evidently needed.

Anyone who possesses the God-given power of life-magnetism and uses it rightly will understand the meaning of King Solomon's saying (Wisdom ix. 2): "Man also is lord over the creation."

LUDWIG H. (Gardener.)

CORRESPONDENCE.

Astrology and Public Events.

To the Editor of "LIGHT."

SIR,—It was on Sunday, the 3rd inst., that I posted, at Malvern, the article entitled as above, which appeared in "LIGHT" of the 9th. On Tuesday evening, the 5th, the writ for the Kennington election was moved in the House of Commons, and the polling was fixed for the 14th (afterwards altered to the 15th), on the following day. My MS. (sent to your office) not reaching the National Press Agency till Tuesday, the 5th, it was not till Wednesday that I corrected and returned the proof, in which I made some alterations, but none in that part which ran:—"I commend that date, and a day or two before and from that date, the 14th inst., to observation for some political reverse or discredit to the ruling party in the State"—and, in fact, I was not aware of the fixture for Kennington till Thursday morning, the 7th.

I mention these facts because a friend whom I met to-day took it for granted that I knew of the fixture before the article had passed wholly out of my control, and others may have made the same supposition. Now the only election then pending which could result in any conspicuous reverse for the Government was that for Kennington, for Kennington was the only seat of those vacant, or then known as about to be vacated, in which the Opposition had a chance of winning a seat from the Government (though of course they might improve a majority), and the writ for Kennington had not been moved. As far as I knew, or know, the seat had not been actually vacated when I wrote the passage quoted, though of course I was aware that a vacancy was imminent. So that, supposing I were sanguine enough to make a merely political forecast of the result, I certainly could not expect to hit off the time of the decision of it within a day or two of a given date. I believe the returning officer has a large discretion in fixing the dates for nomination and polling. But the simple fact is that when I transferred my calculations to paper for publication, I was not thinking about elections, or known or imagined probabilities at all, though I immediately did begin to think of them, and actually my first conjectures did not relate to an election, but to certain other contingencies which seemed supposable.

The exact "arc" for twenty-two days nine hours—the interval between the opening of the Session and the declaration of the poll at Kennington (11 p.m. on 15th)—is $22^{\circ} 4'$. The direction I published of this figure—the meridian to the mundane square of Saturn—measures $21^{\circ} 18'$, equivalent in time to 5 a.m. on the 15th. Not reckoning the odd hours, I made the direction come to the 14th. I have since discovered another direction of another class, in the same figure, and one most appropriate to the event, viz., Sun (signifying equally with the Meridian the governing power) to the opposition of Saturn, measuring $23^{\circ} 18'$, thus well within my limit of 3° . Much greater exactitude than this in a figure for which the right time cannot be ascertained within, perhaps, several minutes, I should regard as scarcely more than accidental, especially having regard to the imperfectly known causes of acceleration or retardation in the operation of all astrological directions. The limit of 3° is, however, an outside one, and I am not satisfied of the significance of one of these directions, if it does not bring me to within two days of the event. In most of the cases I have adduced, however, we have just that concurrence, or "train" of directions measuring to nearly the same time, which astrologers regard as almost necessary for the safe prediction of important events. And in the calculation of chances, such concurrence altogether distances the chance probability, doubling or trebling, it may be, the odds against accidental coincidence.

March 16th, 1889.

C. C. M.

"Doubles."

To the Editor of "LIGHT."

SIR,—Your courtesy in enabling me to communicate with "G.A.K.," the writer of the very interesting letter on "Doubles" which appeared in "LIGHT" for February 23rd, has had the eminently satisfactory result of eliciting clear and consistent first-hand accounts from the three persons who saw "G.A.K.'s" "double," which add several important particulars. In the first place it appears that Mrs. G. A. K., who twice saw her husband's double, has twice seen "doubles" of other persons, in places which those persons shortly afterwards occupied, though quite unexpectedly to the percipient. And in the second place it appears that (with one doubtful exception) no one of these percipients has ever experienced any other hallucination. The value of the case is thus distinctly increased.

As regards the behaviour of these "doubles" which appear sometimes to perform an act which the primary personage presently repeats, and sometimes to perform some act, trivial and natural in itself, but which is never translated into reality, I would remark that their reported conduct seems to bear somewhat the same relation to the primary person's conduct as the writing of the "secondary self" bears to the writing of the primary self, or the acts inspired by post-hypnotic suggestion to the acts which the normal person would without suggestion have accomplished. We need not, I think, expect a definite meaning or purpose in the "double's" acts, if they be the random thoughts of a secondary self made manifest in the same manner—whatever it be—in which the thoughts or emotions of the primary self are sometimes manifested "telepathically" to persons at a distance.

More facts, however, are greatly needed if this and other suggestions are to be profitably discussed. I observe that Mrs. Penny, in "LIGHT" for February 2nd, states that Mr. Penny's "double" has been twice seen, and that of another friend twice. Might I beg Mrs. Penny to send either to "LIGHT" or to myself first-hand accounts of all these appearances? It cannot be too often pointed out that, where the actual percipients are living, first-hand evidence should always be procured. In no other serious inquiry whatever would second-hand evidence be accepted when first-hand was attainable. Quite apart from the question of proof that the incident really occurred, a second-hand account is apt to lose or transform many of the details in which instruction lies.

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

The "Presence" of Christ.

To the Editor of "LIGHT."

SIR,—What relation does the process of communication with an individual guiding spirit—acknowledged in the higher Spiritualism as a reality—bear to the so-called experimental Christianity of a member of the Established Church?—a something described as "the personal relation to Christ"? In using this term from habit, formed by early training, does he who speaks of the "presence of Christ" occupy the very ground on which the experiences rest related by you in *Visions* and the *Higher Aspects*? The question was raised on reading a letter on clairvoyance and clairaudience in your issue of January 19th, and of a review of a book, *Through the Shadings: a Test of Truth* (Elliot Stock), in which a person acknowledges the truth of Christ's being, because he enters into a so-called "personal relation with Him." Where is the test? Is there any test? Speaking of the "dear Lord" in the letter above named, the old sea captain is supposed to refer to a Presence, claimed by some privileged Church people as a manifestation of "the very Lord Jesus." In your opinion, is this so? H.

[Our correspondent raises questions that can hardly be answered here, or discussed with advantage. "Personal relation" must be in all cases of the same kind, though not of the same degree, with all spirits, however exalted. But the conventional sense attached to the "presence of Christ" is quite of a different order from the proven facts of spirit-communion which are not of faith, but of knowledge. This faith again is different from the personal conviction of Laurence Oliphant, that he had come into close and intimate relation with the Lord Jesus, Whom he believed to be the Ruler and Governor of this world. The conventional belief resulting from "early training" may be merely an assent, or it may be a realised truth. The latter alone is of any value.—ED. "LIGHT."]

The Theosophical Society.

To the Editor of "LIGHT."

SIR,—In your admirable "Notes" on the recent exposures in Boston you remark that: "With the Theosophists there would appear to be indications that they are going to try the mystery-monger device," &c.

This would seem to refer to the recent formation of a special Section for occult study and development within the Theosophical Society. At least no other interpretation of the words seems possible.

I trust, therefore, that you will, with your well-known fairness, permit me to point out to your readers that there is nothing whatever approaching even to "mystery-mongering" about this Section of the Theosophical Society.

It is simply a body of earnest students who are prepared to comply with the conditions necessary for the more advanced study of Occultism, both theoretical and practical. To such students, of course, much more can be taught than can be given out to the Society in general, if only for the very obvious reason that they are, *ex hypothesi*, more earnest and better prepared.

But I desire to state most emphatically that there is in this Section nothing even remotely resembling a "selling" of secret knowledge; no payment whatever is required from members, nor do they give any "consideration" in any form for the instruction they receive.

Far from there being any boasting or parade of mystery, we endeavour to keep clear of the slightest taint of such a thing, merely exacting from students the same secrecy which is required in all Masonic and similar bodies, for there is nothing more repugnant to every real student of Occultism than airs of mystery and the assumption of superior knowledge.

To conclude, I would point out that the necessity for such secrecy as is exacted in this Section has been proved by experience. For, had more reserve been exercised in the early days of the Society with regard to the existence of the Mahatmas and Adepts, their names and connection with the Society, we should not now see sacred things desecrated by impostors, who trade upon the credulity of the public by making a bad use of what has been given to the world through the Theosophical Society, which is now paying the penalty for "casting pearls before swine."

BERTRAM KEIGHTLEY (Sec. of the Occult Section
of the Theosophical Society).

17, Lansdowne-road, Holland Park, W.

March 17th, 1889.

[We evidently expressed our meaning badly. We intended nothing beyond a comparison between the pseudo-medium who preys on Spiritualists, and the pseudo-mystic or mystery-monger who in America has sought to prey on Theosophists and Occultists. Esoteric study we should be the last to decry.—ED. "LIGHT."]

The Babbicombe Murder.

To the Editor of "LIGHT."

SIR,—I am one of those who think that the failure to execute Lee was due to occult agency, while I agree that it was no proof of his innocence, though I heartily hope it was in accord with it; and should be glad indeed to hear further evidence of his now alleged freedom from guilt. The extraordinary event appears to have been a successful effort of spirits to avert calamity from a born medium, through the contact of his feet with the drop, and through their own power resulting from that contact.

The force which saved Lee seems to be analogous with the powers the controls of Mr. D. D. Home had of making a table light or heavy by request. It was only reversing the force which kept the table from being raised, that kept the drop from falling.

It is curious that, in my own case, never having had a control, and never desiring one, and being not much of a medium, this is what happened. I had seen a table made light and heavy at a séance with Mr. Home. So, at a séance I went to shortly after—it was in 1870, I think—I asked the medium, who was Mademoiselle Huet, of Paris, if she would allow me to try Mr. Home's experiment. She consented and I was quite successful. When I asked the table to be heavy I tried with all my power to raise it but could not; when I asked it to be light it moved like a wooden platter in my hands. It was a success and interested the other sitters, but I never considered that it gave me any right to throw the first stone at any one on that account. On the contrary, I rather shocked a lady present by addressing Mademoiselle Huet's control as "*Oher Esprit*," when asking

it the favour; and I have yet to learn that there is anything gained by being otherwise than polite, without a cause, to these wondrous beings from whom we have gained so much knowledge.

AN OBSERVER.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

5, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday Mr. Law delivered an able address to a large audience. An interesting discussion followed. Next Sunday, at 7 p.m., Mr. Long will lecture upon "Investigators of Spiritualism."—M. GIFFORD, Sec.

WORKMAN'S HALL, WEST HAM-LANE, STRATFORD.—Miss Blenman will give the address next Sunday, March 24th. Tickets for the tea meeting (9d.) may be had at the hall after the services.—M. A. BEWLEY, Sec., 3, Arnold-villas, Capworth-street, Leyton, Essex.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL (33, HIGH-STREET, PECKHAM).—On Sunday next, 24th, Mr. R. J. Lees will speak at 11 a.m., on "How does Christianity Regard Physical Death?" and at 7 p.m. on "What must I do to be saved?" We again have to express our sincere thanks for kind contributions towards our library.—W. E. LONG, Hon. Sec.

THE LONDON OCCULT SOCIETY, 18, BAKER-STREET.—There will be no lecture next Sunday on account of the great amount of work which has attended the concert at Cavendish Rooms. We are arranging for several important lectures to commence on March 31st.—A. F. TINDALL, President, A. Mus. T.C.L., 30, Wyndham-street, W.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—A meeting in connection with the above was held on Sunday last at 24, Harcourt-street, when it was decided to hold a concert in aid of the society within a month from that date. Will any friends who are willing to assist by singing or giving recitations, kindly send in their names? And will members who have not yet paid their first quarterly subscription kindly do so as soon as possible?—H. GODDARD, 14, Prince's-mews, Bayswater.

295, WANDSWORTH-ROAD, CLAPHAM JUNCTION.—The circle on Wednesday, 13th, was rather small, but very satisfactory proofs were given by Mrs. Spring's controls. On Saturday, Mr. Vango was the medium, and he greatly interested his hearers by the accurate descriptions given of spirit friends around us, and by a short address on spirit life. On Sunday, March 17th, we held an experience meeting, which was very interesting. Our meetings are: Sundays at 6.30, Wednesdays at eight, and Saturdays at 7.30. Next Sunday, a lady will read a paper on "Life beyond the Grave."—R. HILL, Hon. Sec., 18, Ilminster-gardens, Lavender Hill, S.W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—On Sunday morning last, Mr. Purey read a paper on "Our Spirit Habitations." In the evening Miss Benam gave an inspirational address on "The Coming Religion." We were pleased with the great improvement which Miss Benam has made in public speaking. Next Sunday at 11 a.m., an address, with discussion to follow; afternoon at three, committee meeting, to make arrangements for outdoor work, &c.; evening at seven, Mr. J. Hopcroft, when a collection will be made to assist in defraying the funeral expenses of Mr. E. F. Corner. On Sunday, the 31st, at 6.30 p.m., a Service of Song. Tuesday at eight, members' séance at 10, the Mall, Notting Hill Gate. Friday at eight, members' séance, at 16, Dartmoor-street, Notting Hill Gate.—W. O. DRAKE.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Baleni. By SIGNOR ALFREDO PIODA, F.T.S. [Placed in our library, with thanks to the author.]

Daphne's Aring. By MRS. PHILLIPS, author of *Man Proposes, Benedicta*, &c. Price one shilling. (Hughes's Handy Novels.)

Work. An illustrated magazine of practice and theory for all workmen. Vol. I., No. 1. Price one penny. (We are all "workmen," and that is the only connection we have with this very good pennyworth.)

A FAMILY of gipsies have sold to Mr. George Smith, of Coalville, for a nominal sum, and as a token of goodwill for his efforts on behalf of the gipsies, a *mystical metal box*, dated 1197. It is said to have been in the possession of themselves and their ancestors since that time.—From *Information*.

"I THINK a person who is terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the reports of all histories, sacred and profane, ancient and modern, and to all traditions of all nations, thinks the appearances of spirits fabulous and groundless."—ADDISON, *Spectator*.

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. Löbner, 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 contemporaneous, 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 TORNEBOOM AND ERLAND, 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.”