

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

"Voluntary or involuntary impostures." The article written by Dr. Cyriax and translated by "V.," to whom readers of "LIGHT" are indebted for so much interesting and instructive matter, is provocative of thought. The subject was thoroughly tackled in London many years ago, and the days of dark cabinets, the happy hunting grounds of imposture, were doomed. Since that time we have had little or no open fraud; and I am disposed to agree with Dr. Cyriax in his opinion that all is not fraud which an uninstructed observer may think so. One or two points should be borne in mind. First, in dealing with so obscure a subject as form-manifestation or materialisation, no pains are too great to present the phenomenon under conditions suitable for exact observation. There should be no room for fraud. And this care, be it observed, is quite compatible with perfect conditions for the work of the unseen operators. There need be no dictation to them, no fidgetty insistence on "tests." As a rule the best tests are those unsought. Next, the opinion of a mere tyro, who *knows* nothing and *fancies* much, is of no value in respect of these matters. It should be appraised at its real worth; as the offspring, usually, of ignorance and prepossession. If I go, by permission of the Astronomer Royal, into the Observatory at Greenwich, or, by permission of Mr. Crookes, into his laboratory, a certain not wholly extinct modesty prevents me from expressing any opinion as to what I see. In the one case I should study astronomy, and in the other chemistry, before I felt qualified to pronounce on what I saw. I should feel justified in stating that I seemed to see such and such phenomena, but I should not feel justified in giving my opinion as to their cause and reason.

This is such a mere truism that it would seem unnecessary to state it in terms. But it is not, when one deals with this subject of ours. Perplexing to the acutest mind, presented in bewildering and ever-shifting phases, so that the experience of one day is perpetually chased by the knowledge of the next, it appears that any chance person who has nothing else to do may loaf into a séance-room after dinner and settle the whole matter out of hand. If it be added that he places himself under conditions where exact observation is impossible, his title to respect will be further manifest. And if it be further added that the person on whose psychical powers depends the manifestation of the most important truth that the mind of man can deal with, is one who earns a precarious living by what can be shown to any one who has two halfcrowns about him, and is willing to

pay them for the show, perhaps the absurdity is sufficiently demonstrated.

Yet it was under such circumstances that the facts of Materialisation were for a long time presented. It was such ignorant people who took upon themselves after a single visit to a séance to pronounce upon them. Too often these victims of a preconceived idea found the fraud that they brought with them in their own minds. "It is so beautiful, it must be true," an eminent man once said to me. "It is so unlikely, it must be false," is the introverted and perverted notion that, I firmly believe, has often manufactured objectively and imagined subjectively what has then figured as an "exposure." The truth is that men have not yet realised how delicate are the conditions under which alone these fugitive phenomena can be observed. They have not grasped the fact that the mediums, through whom they are presented, are, by the very possession of that rare and curious gift, sensitive to all conditions of life. They feel the harsh winds, psychical and natural, that blow on them. They shrink and shrivel up as the sensitive plant does at the approach of each fresh magnetism, or they expand and glow as the sun of spiritual sympathy shines on them. These are not metaphors, they are a faint adumbration of fact.

I write of that which I know. How absurd is it then to take a person possessed of these powers and force him to earn a precarious livelihood by their exhibition to people, nine out of ten of whom believe him to be a rogue to start with, and go away and say so. Not till we realise how great is this gift, how necessary it is to cultivate and tend it, how frail are the beings who possess it, shall we rise to any real knowledge of what we may gain from the study and experience of it. We must train our mediums, we must protect them—sometimes from themselves. We must certainly not allow them to be the sport of a five-shilling public. And, perhaps, when we have done our duty thus, it may be that the gates ajar will let in a nobler company than that which too often crowds the five-shilling séance room. After all, the world is what man makes of it. The eye brings what it sees. And men make of Spiritualism that which is fitting for them.

Mediums do not receive from people concerned with them rational treatment. It has always seemed to me that the Spiritualist owes consideration to the medium. It seems to me also that the medium owes a duty to us: that he should not place himself in dubious positions: that he should remember that he can bring discredit on the cause that he expounds, even by indiscretion: that he is bound, of all men, to exercise care and caution. We may ask this, and while we, on our part, are urgent that all due justice be done in protecting a man from inconsiderate criticism, we also have an urgent duty to perform in protecting the public from people who would prey upon them. This cannot be done without giving full publicity to what comes reasonably authenticated in the way of fair criticism on public men,

Perhaps it may be not improper for me to say in this connection that I have gone to much pains to do this in all the comments that I have made on men and things in the conduct of this journal. I see no reason to withdraw any remarks made by me or to apologise for any criticism. All has been honestly and truthfully made, and I have tried to steer a level course between the Scylla of credulity and the Charybdis of indiscriminate scepticism. This course will, doubtless, prove disagreeable to those who are the subjects of adverse comment; but so long as the comment is fair, no cause for complaint is rightly lodged.

MY LYRICAL LIFE.*

(SECOND NOTICE.)

In the present article we propose to speak of these poems as a whole. The two volumes contain together nearly 800 pp., from which it is obvious that no other mode of criticism is possible. Taken as a whole, then, the reader will find in these volumes much genuine poetry in many moods. War poetry, love poetry, and philosophical poetry are all here represented, and represented well. There is at the end of the second volume some political poetry which may, or may not, commend itself to the reader. Mr. Massey is an independent thinker, that is, as much as any one can be independent in a world where we are compelled to feel the nature of our surroundings, and cannot but be every moment influenced by our consciousness of pleasure and pain, and our by-nature-determined sense of right and wrong. Any way Mr. Massey is resolved to see with his own eyes, and smell with his own nose; and is no mere partisan, who takes the cue from his party leaders, and never thinks of thinking for himself at all. And like most men who start out on these lines, and have no heavy pecuniary interest in the maintenance of things as they are to warp their vision, he has discovered the hollowness of our present social system and political methods, as regards English Social Reform, and Irish Independence. The present writer would perhaps be found to be in greater sympathy with what Mr. Massey feels on these subjects than most of the readers of this periodical. But while he does heartily sympathise with all the definite and constructive views here put forward he laments the tone of fierce denunciation against those who think differently, which shows the man of perception swallowed up by the man of feeling. Such denunciation is justifiable only upon the assumption that these persons are wilfully doing what they clearly recognise to be unjust: that they see the state of the case just as we see it, but wickedly decline to acknowledge that they so see it, and persist in the maintenance of that which they thus know to be evil purely out of sheer egotism and self-interest. Whereas we know that persons are born to the inheritance of opinions; that their view is not to them consciously wicked, but just the most natural view in the world; that all their education and training have habituated them to this way of looking at things. Our part should be, in season and out of season, to strive to open their eyes to the Diviner truth, but we shall not best do this by being ourselves unjust to them, assuming that they see all that we see, and that therefore they, in thinking and acting as they do, are as false as we should feel ourselves to be, if, seeing what we do see, we were to act as they act. They are not necessarily false; they are blind. They see not the significance of the religious truths they profess. Habit, that false second nature, keeps them from entering upon the possession of their true nature, in which the Divine faculty of sympathy will be developed, and whereof the only recognised principle will be Love. Having said this we will only add—what will, we conceive, be admitted even by those who dissent most strongly from his conclusions—that our

author speaks out his evidently honest and earnestly held views with great power and force: hits, where he desires to hit, openly and like a man, and leaves no one any excuse for not understanding what he means to convey.

Now as to his War poetry. As poetry it is unquestionably very fine: vigorous, stirring, graphic. But again we feel inclined to lament that a poet, capable of such high flights into the transcendental, should so glorify the antagonisms of men, who are, and ought to act as, brothers. War, under any circumstances, is to the man of spiritual discernment a hideous wrong. It may be forced upon us as the lesser of two evils, but that does not make it a good; and there is scarcely any sacrifice which can be made, that ought not to be made rather than fight. The true glories of our race are not our victories over Spaniard and Sepoy; and there are many deaths harder to die than to die amid the frenzied insanity of battle, where a man scarcely realises what he is doing, or what is being done to him. More truly Divine are those unmarked heroisms of endurance and self-sacrifice of which newspaper columns never tell, and which have more promise of all good and sweet things for the future of the race than the bravery of the shedder of blood even in the most seemingly righteous of causes, and under the most apparently heroic of conditions. Times will come when the word must be, "He that hath a sword let him take it"; but having smitten under strongest conviction of right and justice let us not exult; let us even in victory weep, and acknowledge that true national glory consists in making good and glad the hearts of all men, and not in bloodshed and murder, howsoever at the time apparently necessary.

We pass now to a more pleasant theme, the Love poetry. Wife and child are Mr. Massey's two sources of inspiration; and the inspiration seldom fails to bear him aloft into the purest regions of song. Here a genuine man stands before us, and shows us all his heart; how intense is the power of its affection, how strongly it binds itself about the dear ones; and all the more strongly because it has had, not only to love them, but to labour and endure for them. There is nothing which brings out so clearly the Divine in human nature as hardship or suffering borne with, or for, others; and the love we feel for those who innocently bring us care and anxiety is infinitely higher and of an altogether different degree than that we feel for those who, with their beauty or pleasantness merely, make us glad. And yet there is a question here, too, which we should like to commend to thoughtful readers. Everyone will remember the fine lines in which Tennyson connects together Love and War:—

Thy voice is heard through rolling drums
That beat to battle where he stands;
Thy face across his fancy comes,
And gives the battle to his hands.

Does not this hint to us that the soldier is always the man of strong, but narrow, affections? One who realises so intensely the ties of wife and child, of parent and home, that he fails sometimes to pass through these to all humanity, and feel as near to all men as to those of his own household? Hence he can fight and slay, because the overmastering sense of his kinship, or his nationality, enables him to regard his foe as of no relationship at all to himself. And may it not be, therefore, that the very fire and splendour of our author's War poetry has its root in his Love poetry?

A moment, while the trumpets blow,
He sees his brood about thy knee;
The next, like fire he meets the foe,
And strikes him dead for thine and thee.

Now no one wants in the slightest degree to lessen or disparage family affection; but we do want, surely, to extend our notion of the family, and never be content till we embrace with heart of love the whole family in Heaven and earth.

* *My Lyrical Life: Poems Old and New.* By GERALD MASSEY. (Kegan Paul, Trench, and Co. 1889.)

We do not say this as in any way disparaging our author's Love poetry, which is throughout sweet and pure, and a thing to be thankful for. When a man has had to battle and struggle both for recognition and for subsistence it is natural that he should regard life rather from the point of view of the soldier than from that of the philosopher. That (while at times, and in certain moods, taking the sterner view) he is yet capable of rising to the sublimer and more universal, is a fact very greatly to his credit; and that he is thus capable will be at once apparent to anyone who will attentively peruse his poems.

Of his spiritual and philosophical poetry we spoke in a previous article. He is always intelligible and suggestive, and often profound. Everything he says is evidently spoken from the heart, and earnestly and enthusiastically believed; and even those who do not in general agree with his conclusions (among which number we do not reckon ourselves) will be obliged to respect the man's evident sincerity and whole-hearted devotion to truth for its own sake.

As to the general style of the poetry, we may observe that if the reader of sensitive ear remarks, as he will occasionally feel obliged to, that two lines out of four do not rhyme, and that the blank verse, which is used here and there, is not quite equal to that of the "Epic of Hades," let him remember that a great deal of this poetry was written twenty or thirty years ago, when ears were not so sensitive and style was not so much thought of as is the case now. Failure in point of style is intolerable where great pretence of style is made, but our author never goes about to make any such pretence. He is homely, simple, straightforward; and evidently cares more about the truth he desires to teach than about the particular form in which the truth is expressed. Not that this form is on the whole unsatisfactory; it is far from being so, and is often exceedingly happy, as the poetry of every clear headed, earnest man who is impelled to write in verse will usually be: but the substance, rather than the form, is obviously the principal thing with the writer, and though the style may occasionally fail here and there, the substance is sound all through.

We take leave of these poems with regret. We are told that the writer in his later days has taken up opinions with regard to historical Christianity which are altogether off the lines on which we ourselves think. We are not careful to inquire whether this be so or not. Unless of late years he has entirely refashioned himself we are sure that what he believes he holds earnestly and sincerely, and not merely from considerations of worldly interest; and that, after all, is the great thing. Meanwhile we prefer to think of him as the clear-seeing, spirit-discerning, God-loving man that stands out upon every page of his poems; witnessing to truths which the world is in sore danger of overlooking, and testifying to the fact of the Divine Fatherhood, the recognition of which, by evoking in us the spirit of sonship, can alone make us free.

THE PATH TO TRUTH.—We do not yet know that in the soul's search for truth the bitterness lies here; the striving cannot always hide itself among the thoughts; sooner or later it will clothe itself in outward action; then it steps in and divides between the soul and what it loves. All things on earth have their price; and for truth we pay the dearest. We barters for it love and sympathy. The road to honour is paved with thorns; but on the path to truth, at every step you set your foot down on your own heart.

It was a touching memorial to their comrade, the warrior of Breton birth, La Tour d'Auvergne, the first grenadier of France, as he was called, when, after his death, his comrades insisted that, though dead, his name should not be removed from the rolls; it was still regularly called, and one of the survivors as regularly answered for the departed soldier: "Dead on the field." The eleventh chapter of the Epistle to the Hebrews is such roll-call of the dead. It is the register of a regiment which will not allow death to blot names from its page, but records the soldiers who have, in its ranks, won honourable graves and long-abiding victories.

THE DUALITY OF RESEARCH.

English Spiritualists have yet, it appears, to learn what the students of every science know, and have known for long. And if Spiritualism is to become a thing of usefulness, its promoters and disciples must adopt those measures and work on those lines that have served to advance all the sciences that have so revolutionised the mode of life of civilised nations. Spiritualism must be scientific in method as well as religious, if it is in the future to do for mankind that which it is fully capable of doing; namely, of uniting science and religion into a Divine philosophy, in which the two factors shall advance hand in hand towards the harmonising of material and spiritual study.

That which has to be learnt by the mass of those who know of the truth of spirit intercourse, is that if their knowledge is to progress, they must treat their subject in the same way as their subject is destined to treat the two before mentioned branches of knowledge. They must let theory and practice, the spiritual and the physical, or speculation and facts, move on together. Facts are useless so long as they have no meaning attached to them; but the moment that speculation begins to handle them, and evolve a theory to explain them, they acquire a new value. The fact of the existence of a theory stirs up the intellectual faculties to verify, or to condemn it. It is looked at from all sides, by minds different in calibre and in training; it is discussed and deductions are drawn from it; investigators subject it to trials, whereby new facts and phenomena are unearthed, and the theory is confirmed or is weakened. In this way by the combination of new facts with the parent theory, of new observations, or of a new application of older ones, the speculative habit improves and modifies their interpretation, and truth becomes daily nearer of attainment. Has not the history of Spiritualism proved the truth of this over and over again? Are not the earlier views, formed by the first investigators and pioneers of the movement quite different from those which are now held by the most acute thinkers in our ranks? Have we not gradually come to know that there is in physical mediumship a danger, undreamt of in the early days? Have not theories by the dozen been invented to explain the various phenomena that have been observed? And have not many of them been disproved, many strengthened, and some perhaps as nearly proved as is possible outside the realm of pure mathematics? And lastly may we reasonably suppose that what has been the course of our glorious subject in the past, shall not also be its future career? New theories will be promulgated, and are being afforded not only by speculative minds on earth, but also by those who have passed on before. By utilising those theories, and especially by subjecting those in the latter category to the analysing action of reason and discussion, new views will be formed, and new sequences of natural events will be revealed to the observant eye. And those theories will be modified, rejected, or confirmed, by the increased number of facts that by their means we have been able to accumulate. It is only in this way that reasonable opinions can be gained; by subjecting the fruits of observation and experiment to the tests of speculation and discussion. If we follow this path by the marriages of the spiritual and the physical, by the union of intelligence and observation, a philosophy will be gradually built up that will appeal to the reason as well as to the feelings, that will harmonise the religious sense with knowledge, and will lead mankind to a knowledge of himself, his past, his present, and his future, that will far transcend any system the world has heretofore possessed.

For this grand result but one thing is necessary. And that one thing is that we, that is Spiritualists, fix our vision steadily and firmly on the acquisition of truth; we must

search for her, and follow her at no matter what sacrifice of old and cherished notions, wherever she may lead. There must be no hanging back from fear; courageously must we invade the unknown realms and endeavour at any cost to free ourselves from every idea and opinion that will not bear the test of reason. In our researches after truth intelligence must work almost alone; the feelings will misguide, for their function is not here called upon, except so far as to prevent our falling into selfishness, or puffing ourselves up with pride, on the strength of the new truths we have been able to extract from Nature's secret depths.

Our English nature is rather to cling to the practical, to hug facts, and accumulate matter, to do the part of the labourer; than to speculate, theorise, or perform the work of the architect. Let us, therefore, try and take a higher part, and raise our natures, so as to unite within ourselves both architect and labourer. For by the two a noble edifice is built, that either by himself would be powerless to raise.

1st M.B. (Lond).

MR. SAMUEL LAING ON SPIRITUALISM.*

In the last volume of *Essays* by Mr. S. Laing he treats in Chapter vii. of "Animal Magnetism and Spiritualism" in such a manner as to arrest the attention of those who are acquainted with or are interested in the subject. Mr. Laing's opinions on many topics are read with confidence, inasmuch as he is known as an authority, as an exponent of science, as a free inquirer into the problems that most perplex the present generation. In these *Essays* on the "Problems of the Future" we have in clear language an exposition on the new cosmic astronomy, on the glacial period, tertiary man, the missing link, Agnosticism and Christianity, the historical element in the Gospels, finance, &c.; in short, a convenient summary of the latest utterances of our great contemporaries on the most important questions of the time. We always feel indebted to authors who are so good as to clear the way for us and help our progress in knowledge along the road we desire to travel. At the same time we must look to it that our guide is trustworthy and will lead us rightly.

Let us test Mr. Laing's fitness as instructor to such as desire to be led in their study of Spiritualism to right methods of inquiry and to sound conclusions.

We are told that

There was such an atmosphere of imposture, delusion, and superstitious credulity about the whole subject (of mesmerism) that rational men, and especially men of science, really competent to make experimental inquiries, turned from it in disgust.

After referring to Dr. Braid's really scientific inquiry Mr. Laing proceeds:—

Dr. Braid's experiments, however, did not carry the subject much further than to make people believe that there was really something in it, and the subsequent rise of Spiritualism, with its vulgar machinery of table turning and spirit rapping, and frequent exposures in police-courts, once more repelled rational men and consigned the subject to oblivion.

It comes to this, then, that the "rational man" has twice at least in the history of this movement been forced to his knees by the irrational man with his vulgar methods, and has been compelled much against his inclination to acknowledge the truths—the facts—as established by the unscientific and the ignorant. But this conversion in spite of "disgust" has been effected when, and only when, a theory has been advanced for placing the despised fact on a "scientific" or materialistic basis. A short sketch is given of experiments chiefly on "hysterical" female subjects by the physicians at the Salpêtrière.

These effects may be classed under two heads—physical and mental, or psychical. Not but that the latter depend ultimately on mechanical movements of nerve-centres of the brain, but

they are connected with will, consciousness, and other phenomena which we are accustomed to consider as mental.

The author appears to admit as facts all the results of the experiments of Charcot, Binet, and Féré of lethargy, catalepsy, and somnambulism, and even proclaims them "remarkable," "most remarkable," "most extraordinary," "most startling," "truly wonderful," "still more wonderful."

The most extraordinary phenomena known are those of somnambulism, and of the artificial somnambulism which is produced by animal magnetism or hypnotism. These are of various stages, graduating from that of ordinary waking dreams to that of profound hypnotism in which will, consciousness, memory, and perception are affected in a way which at first sight appears to be truly magical or supernatural. The symptoms may be classed for convenience as physical or psychical, although the latter are really physical, depending ultimately on the movements of nerve-centres.

Any time these fifty years the author might have indulged his faculty of wonder with these apparently "magical or supernatural" effects if he had possessed the patience or humility, or the temperament, let us say, to inquire in a scientific spirit into this problem, which was not so much "in the future."

It is, however, when we come to the partly psychical phenomena of hallucination and suggestion that the results are most startling and most opposed to ordinary experience.

Hallucination Mr. Laing defines as "seeing the invisible and not seeing the visible," and he draws attention to "the purely mechanical origin of these hallucinations."

He then goes on to show that the phenomena at séances (if true) are all hallucinations, and proceeds:—

All these attempts to escape from the inexorable laws of nature invariably fail. Spiritualism is grasped at by many because it seems to hold out a hope of escaping from those laws and proving the existence of disembodied spirits. But when analysed by science, Spiritualism leads straight to materialism. What are we to think of free will . . . if it can be annihilated and the will of another brain substituted for it? . . . These cases of an alternating identity are most perplexing.

And here is the conclusion:—

It is evident that these phenomena all point to the conclusion that all we call soul, spirit, consciousness and personal identity, are indissolubly connected with mechanical movements of the material elements of nerve-cells.

When we consider that Mr. Laing, on his own confession, knows nothing whatever of the phenomena of Spiritualism, we cannot wonder at his evolving from his inner consciousness the strange conclusion quoted above. It is true that he once was present at a séance, but he there saw nothing that he could place in his categories of "the most remarkable," "most striking," "truly wonderful," "apparently magical or supernatural." His faith was not stirred; his imagination lay stagnant. He reads of wonderful things done in France—and believes. Would it not be more "scientific" to investigate at home and be content at first with fewer wonders? Singularly enough he twits Crookes and Wallace, "who profess a belief in Spiritualism," for not proceeding in the way of actual experiment pursued by the French school of Salpêtrière! Can anything more be said to show that Mr. Laing is not a safe guide in matters "called spiritual?" It would be hardly worth while to notice this essay had the author not to a great extent secured the ear of the public which, on this subject, he will surely mislead. M. A. I.

ONE reason why the world is not reformed is because every man is bent on reforming others, and never thinks of reforming himself.

IMPARTIALITY.—The true impartiality of our age, in my opinion, ought to be—the truth. If it is difficult to find it in the world of ideas, it is not less so in the world of fact; it is a matter for patience and diligence. Real merit—or, rather, I should say, duty—consists in proclaiming it, even when it deranges our own combinations. A book is impartial when it is true.—COUNT DE CAVOUR.

* *Problems of the Future, and Essays.* By S. LAING. (Chapman and Hall. 1889.)

EXPOSURES OF MEDIUMS.

(FROM *On Mediumship* BY DR. CYRIAX, EDITOR OF THE *Neue Spirituallistische Blätter*.)

TRANSLATED BY "V."

None of my readers but will know how, unfortunately, in connection with this phase of mediumship (*materialisation*), much imposture is practised, for scarce a month passes without accounts being published of the exposure of mediums, who have been caught, clothed in white drapery, in the act of personating spirits. It must be admitted that many such impostors have existed, with whom no genuine materialisation has ever taken place, but at the same time, there are many mediums at whose séances the visible appearances of spirit-forms are real, and by these genuine mediums for materialisation many persons have been convinced of the fact of personal existence after death, who could not have been so by any other means.

Although abominable frauds and deceptions have taken place, and still frequently occur at materialisation séances, we must earnestly warn our readers not to believe too implicitly in the accounts of exposures which are published, for most of the so-called exposures are due to ignorance of the process on the part of the exposers, and it is not the mediums but the spirits who are responsible for them. The process as well as the conditions requisite for producing materialisations are almost entirely unknown to us, and even the spirits themselves—so it seems—can give us no clear account of them, but content themselves with describing materialisation as the greatest and most difficult chemical-physical performance, which scarcely one spirit in a hundred is capable of learning. In attempting such a difficult manifestation, when the conditions for its successful production are not forthcoming, the spirits often substitute a trick, by so altering the form and features of the medium that he cannot be recognised, and then materialising light drapery, with which they envelope him; or if their power to do this likewise fails, they bring it as an "apport" and in this way deceive those present at the sitting. To free the mediums from his bonds and so to change his form and features that he really appears to be another person is to us mortals as great a miracle as materialisation itself, and no one would have any cause of complaint, if the spirits would acknowledge beforehand that there was not sufficient power to produce a materialisation, and that, therefore, they would endeavour to transfigure the medium, when it often happens that a spirit is able to personify himself and prove his identity in the person of the medium. When, however, the spirits profess to produce materialisations, and someone present thinks that in the figure presented he recognises the medium, holds him fast till light is turned on, and then finds that it really is the medium, enveloped in all kinds of white materials—which certainly never came from the spirit world—then indeed unpardonable imposture is proved, but the cheat is not the medium but the controlling spirit. Many of the accounts of exposures in the newspapers are based upon the above explanation; when the drapery, beards, wigs, &c., are materialised by the spirits and after the medium is seized are not found—as in the case of Bastian and others—it is not difficult to prove to the exposers that they have been carried away too far by their zeal; when, however, these objects are discovered, it is impossible to prove the medium's innocence, since no one can be certain whether they are an apport of the spirits, or have really been provided by the medium himself. However, that may be, the counterfeit only proves that there are genuine materialisations, just as a false five-cornered twenty dollar piece shows to those who have never seen a genuine one, that such must exist for the forged one to copy them.

Gradually the controlling spirits are becoming able to offer better security against imposture in materialisation, as well as in physical séances, as the medium, instead of being ensconced in a cabinet or behind a curtain, now frequently sits in front of it, partly or wholly entranced; when voluntary or involuntary imposture on his part is wholly out of the question. As long as the practice of placing him behind a curtain prevails, the only guarantee against imposition is to search the medium thoroughly before the commencement of the séance, and then, if when a so-called exposure takes place, drapery, &c., are found, it must be clear that they have been produced by the spirits and that the medium cannot be guilty of the fraud. Many Spiritualists are themselves to blame for causing suspicion to fall upon the medium by declining to search him, under the pretext that they are perfectly convinced of his honesty. This is quite a

mistake, however, for the safety of the medium demands that he should be thoroughly examined, and to decline to do so deprives him of all guarantee of his innocence. It is the right as well as the duty of both sitters and mediums to demand test-conditions, and no one is justified in declining to see that they are enforced.

ARE OUR SCIENTISTS BEGINNING TO COME TO THEIR SENSES?

BY DR. F. L. H. WILLIS.

After forty years of senseless blundering, to state it mildly, in their dealings with the phenomena of Modern Spiritualism, can it be possible that our leading scientific men are changing their bigoted, humiliating attitude sufficiently to admit of their assuming one of "suspended judgment" with relation to these and all other phenomena that lie outside the domain of the five senses?

It would seem as if this might be the case, judging from the position taken by Professor Flower, President of the British Association. In a recent speech he affirms that the true, scientific attitude of the day is "a suspended judgment," and he endorses Sir John Lubbock's theory that the field of inquiry is limitless, and that there may be "fifty other senses, as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colours, as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of colour which we cannot see, of sensation which we cannot conceive."

Can it be possible that there is anything in this universe that the five senses of men, sight, hearing, smelling, tasting, touching, cannot perceive?

How long is it since unmeasured ridicule and contempt was heaped upon the idea of a sixth sense?

How long is it since the Seybert Commissioners sent an agent to Europe to gather proof of the insanity of Professor Zöllner, in order to counteract the force and destroy the influence of his testimony concerning the wonderful phenomena he witnessed through the remarkable mediumship of Dr. Henry Slade?

He did not, like Sir John Lubbock, arrive at the conclusion that there might be "fifty other senses," but that there might be a fourth dimension in space. He arrived at this conclusion, however, through his investigations of the phenomena of mediumship. Therefore he was insane (!) and his testimony unworthy of acceptance.

If it is possible that there are, "even within the boundaries of our own senses," sights and sounds we cannot see or hear, we would respectfully ask if it is impossible that there are also intelligent spiritual beings moving about in our atmosphere whose radiant forms and loving words can be seen and heard by those fortunate enough to possess more than five of the many possible senses that exist?

It is quite possible that our scientists may yet be forced to admit that the words of Longfellow are something more than a mere poetic fancy:—

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.
We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.
The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

—Banner of Light.

MISS LOTTIE FOWLER.—We beg to acknowledge the receipt of £1 from Mr. H. Wedgwood; of 2s. 6d. from "A Friend"; and of 2s. 6d. from Mr. Percy Smyth on behalf of the appeal for Miss Lottie Fowler.

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

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Light:

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

SATURDAY, DECEMBER 7th, 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.

SPIRIT IN ART.

It is matter for consideration whether the phenomena of what, for want of a better term we must call our "present life," are not a little too much neglected by all classes of students of spiritual things. There is a tendency, perhaps inherited, towards Spiritualistic *Sundayness* which is somewhat regrettable. The *week-day* facts have meanings of great importance for the careful observer, and probably contain those proofs of spiritual truth which will bring home to the majority of men the ultimate acceptance of that truth in a way that speculation, however profound, may never do. From such a point of view the words of Ruskin, lately commented on in "LIGHT," are words of supreme value. The lack of work of the highest kind in art and literature, existing side by side with the gigantic endeavours of science, must be apparent to every thinking man. Mediocrity reigns supreme in the world of art, and very nearly supreme in the world of literature, while an almost feverish striving for excellence has its reward in the developments of the world of science.

There are plenty of books in all conscience, and there are plenty of pictures, but how many of the former does one read with a feeling that therein is inspiration. The few there are make meaner all the rest; and of the latter at any rate in England there are none. And science builds the Forth Bridge and works the Deptford dynamos!

A sort of wail has gone up in the public Press at the depressing effect of the pictures in the Exhibition of the Institute of Painters in Oil Colours. Disguised by learned words and enveloped in technicalities we had the same cry last spring, and we may fully expect to have it again next April and May.

Now art and literature depend upon spirit, science on matter. As matter has been conquered spirit has been lost, or, perhaps, it would be better to say, using Professor Tyndall's expression, men have been so successful in exploring the fringes of "the garment of God" that they have forgotten God Himself.

This is, perhaps, too rhetorical, and so it may be well to examine the question of spirituality in respect of art somewhat more closely.

Going back across the ages we are confronted with the majesty of the sculptured imagery of ancient Egypt. The Divine repose of the higher life is patent to all in the solemn tranquillity of those statues of gods and kings with which we now adorn our museums. The technique may be

faulty, the sensuous or intellectual beauty which Phidias or Praxiteles developed later may be wanting, but we see the handiwork of men to whom spirit was a real thing, underlying the mask which perforce it had to wear.

Nor is that recognition of spirit wanting in the art of Greece; the gods still were real, the heroes were still not solar myths, and spiritual life is prevalent in the rhythm of the Parthenon frieze, in the image of Pallas Athênè, and in the broad brow of the Olympian Jove. The spirit of the woods and of the rivers was ever present to the Greek artist, while words were still spoken to him out of the unseen at Delphi, and whispered to him in the oaks at Dodona. And so men gaze in wonder at the Apollo Belvidere, hopeless of catching the Divine afflatus which produced it.

Coming down to later times, during the so-called darkness of the Middle Ages, the spirit still lingered, and was known by many. Encrusted as it was with overloaded ceremonial; distressed as it was, by the rapine of Popes and Emperors; dishonoured as it was, by the wickedness of its professed priests, yet it was still recognised, and the masterpieces of Italian painting were the result.

But on the ashes of that dead past we have raised the fabric of our commercial civilisation, and we have "quenched the spirit." The belief in the unseen has been relegated to the limbo of forgotten superstitions, or has been kept up only in a half-hearted way by religious teachers, who promise a flimsy future salvation accompanied by a present material prosperity. "Making the best of both worlds" has destroyed art, as it has banished religion.

What true spiritual insight can modern art possess when one of its most favoured apostles is chiefly famous for his splendid imitation of marble staircases and alcoves?

It is true that there is a dawn of hope. A streak of morning light comes at last to herald the departure of the night. There has grown up a love of scenery, and an appreciation of beauty in its myriad forms has developed of late. Yet though the spirit strives to make itself known, it is hardly recognised. A tree is still a tree, the "primrose on the river's brim" is still to the artist a yellow primrose; 'tis that and nothing more.

And this is not to be wondered at. In the pursuit of what he is pleased to consider the real—the pre-Raphaelite movement of a quarter of a century ago must not be forgotten—the modern artist has not only lost the ideal, which is the true real, but has surrounded himself with an astral darkness which the spirit cannot penetrate. The sun is obscured by the fog which successive generations of unspiritual art has spread across its glory. "The letter that killeth" has been the spring of action, "the spirit that giveth alive" has been set aside.

That this is not mere verbiage will be apparent if the matter is looked at from another point of view. The scientific adjuncts of art were never so perfect as in the present day. The knowledge of the laws of perspective, of the laws of colour, of the order of external nature were never so well understood. A painter would not dare to draw a boat as Raffaele did even though he filled it with demi-gods. But science, as generally understood, is cognisant of, and evident in materiality, while art should be the vehicle through which spirit speaks to man.

YET more "Secret Doctrine." Mr. George Chainey will address an audience, which we hope will be large, at South-place Chapel, on "Revelation Revealed: or the Secret Doctrine of St. John's Apocalypse." The date is Monday next, and the hour 8.30 p.m.

Mr. J. J. MORSE appeared at the Victoria Hall, Archer-street, Bayswater, on Wednesday evening, in pursuance of an engagement by the Kensington and Notting Hill Association, and gave an eloquent and stirring trance address on "The Relation of Spiritualism to the Liberal Thought of to-day." Unfortunately, the weather was bitterly cold, and the audience was, therefore, not so large as it would otherwise have been; but those who had the courage to attend had a great intellectual treat.

"GLEANINGS ABROAD."

On Tuesday evening, November 26th, Mr. Morell Theobald, who has recently returned from "a journey round the world" gave, under the above title, a narrative of his experiences in connection with Spiritualism to the members of the London Spiritualist Alliance, at their rooms, 2, Duke-street, Adelphi. Amongst those present were: Mr. E. Dawson Rogers (in the chair), Miss E. Bainbridge, Mr. and Mrs. J. F. Collingwood, Miss Collingwood, Miss Dixon, Mr. and Mrs. Everitt, Mr. and Mrs. T. H. Edmands, Mr. H. M. Earle, Miss Marie Gifford, Mrs. Maltby, Mr. J. H. Mitchiner, Mr. Paul Preyss, Mr. C. Pearson, Miss Porter, Mr. and Mrs. J. H. Stack, Mrs. and Miss Sainsbury, Mr. T. and Miss Shorter, Madame von Slaphen, Mrs. Stapley, Madame de Steiger, Mr. and Mrs. Morell Theobald, Mr. and Mrs. W. Theobald, Miss Theobald, Miss F. J. Theobald, Miss Williamson, Mrs. Barton Wright, Miss Wyatt, Mr. H. Withall, Miss Withall, &c., &c.

Mr. Theobald said:—

A man must be a fool indeed who can travel round the world, and cover 30,000 miles among people of all nations, scenes of all climes, and not glean in such extensive fields.

Well, I have been a gleaner; a gleaner of thoughts and photographs! and I return home, having made many new friendships, fonder of old England (excepting its climate) than ever.

I went out not as a Spiritualist; but with the full determination to see as much of Spiritualistic life as I could, when it presented itself in the course of travel, without being drawn into any speechifying or work connected with the cause, for I wanted rest.

And what a rest it is to an active man to be always moving on among fresh scenes and the grandest exhibitions of natural scenery!

I could say a good deal on this point, but to-night among Spiritualists I must confine myself to gleanings among people of a common faith, if often—I may add—very diverse in expressional life.

Now to begin. You cannot go round the world without entering into a ship! Here, of course, I expected absolute rest among fellow passengers whom I could converse with, or study, at leisure. Rest, yes! But on board ship for any length of time you are sure to find out the bias of character, and the tone of a man's thought, and to be drawn closer to some than to others. And I must say I was astonished to find what a world-wide, eager curiosity, as I must call it, there exists in things occult. Mesmerism is the first—naturally the first—step to things of the spirit. Years ago this would have been pooh-poohed, but now everyone admits there is something in it. Medical men even admit its therapeutical value: and I think the Society for Psychical Research have got so far! Talking of mesmerism one day in the smoking saloon, and listening, as was my wont, to a learned doctor (whom I afterwards found out to have been a fellow-scholar with me in the City of London school) who knew all about it, or thought he did, we soon got upon clairvoyance; and in that mystic region there was a great deal of floundering but intense interest and craving to know more. And so on to Spiritualism.

But I am not going to waste your time and mine in going into all the nonsense that was talked. It was not edifying, but its chief interest was this. It discovered how many, nearly all, knew something of Spiritualism, and many believed that there was more in it than met the eye in its public exposition. The fact is—and men see it—its public life is more or less vulgar; but thoughtful men know that there is a deeper life beneath. And it was curious, and very interesting to me, to find so many coming afterwards, like Nicodemus by night, to hear more about it, and with an earnestness which betokened sincerity and won the heart. Some of this earnestness had previously taken curious forms in India. Later on I found that the Indian officers had got a planchette among them, and two of them had obtained marvellous results, which they could not understand, but they were satisfied that there was no trickery in it. They had been equally mystified by the Indian Fakirs, and standing on the threshold, as it were, of psychic force, they longed to know more of it, and whereunto this would grow. I did my best to tell them and to import a seriousness into the inquiry which was foreign to many.

Over the world of waters the good ship went and called at Adelaide, where I was met by a friend already known by correspondence, and had a long chat on Spiritualism. The most interesting person I heard of there, and I have since been privileged to make his acquaintance, was Mr. A. W. Dobbie, who has, I think, a remarkable gift of healing, but which he associates with clairvoyance and attributes to mesmerism. His cures in and about Adelaide have made no little stir. I heard of many, and have seen two private letters to him from ladies whom he has cured of very serious maladies, after all the best medical aid had for years tried its skill and failed. His cures are many. His *modus operandi* is to send certain sensitives, who work with him (and all working without pay of any kind), into a clairvoyant state: from them he then obtains a correct diagnosis of the various diseases, and a prescription for cure. Sometimes they are simple herbs—or oils, with or without the use of mesmeric force—but usually mesmeric or healing passes have to be made. Mr. Dobbie is an intensely energetic man, in a good way of business, and connected with the Wesleyan Church—and his office is often crowded with patients who want to be healed, the best testimony possible to his success. The Adelaide Spiritualists, like many others, are many of them very free lances, indulging in wholesale attack on all forms of Christian life, and without a basic tone of character which would commend the movement to steadfast men. Phenomenal curiosity reigns supreme.

At Melbourne I had the pleasure of seeing our friend, well known by name, Mr. Terry, editor of the *Harbinger of Light*. He was complaining (as we do), that Spiritualists are not generous in supporting the movement. They are glad to follow up the phenomena at home but when any one tries—as he has done with partial success—to set up an organisation, and a reading-room with papers and books for the use of members, he finds scant support. Well, he is very busy among herbs, and probably cannot give as much time as is necessary to the cementing together, for public work, of fellow Spiritualists, of whom there are very many in and around Melbourne, mostly working at home. He showed me the very remarkable slate of direct spirit writing under the mediumship of Fred Evans, said to have been obtained under test conditions, and as narrated at length in the *Golden Gate* paper of December 18th, 1886. I have a facsimile with me and produce it for the benefit of those who have not before seen it. Now, however good a facsimile is, it never conveys to the observer all that is contained in the original. After seeing this I went off at once to see Fred Evans and his wife, whom I found at home, and with whom I had a long conversation.

I found him aggrieved at the publication of a so-called *exposé* which had been written by an enemy in Brisbane. Recently I was glad to see a report from another point of view copied into "LIGHT," on October 26th, 1889. The public are quite ready to hear and remember anything adverse to a medium, and it should be a solicitude on our part not to spread any false report, and not even to quote adverse criticism without a full knowledge of the facts. I believe Fred Evans and his wife to be straight-forward, honest people, and the presence of such a medium in our midst, now that we have lost Mr. Eglinton, who, by-the-bye, never had so many languages written on a slate, I believe, would be of great value.

At Melbourne I found Dr. Bevan discoursing to a large and fashionable congregation on miracles, and the part they have always played in the introduction of further revelation of, or from, the Great Father, adding that when we see a new influx of miraculous power we may expect it to herald a further revelation as heretofore. It rests with Spiritualists, and the use to which they put our present phenomenal life, what shall be the outcome of the present psychic outpour.

At Sydney, where I stayed about three weeks, Dr. Jefferis lectured one Sunday evening to young men in a very ineffective way on Spiritualism. Where his description of it was not false, it was sarcastic; and he concluded that a manual of conjuring and a study of mesmerism might throw some light on the subject. I was moved to write a reply and send to the *Sydney Morning Herald* which contained a report of this fantastic and emasculated exposition; but with the usual fairness of the Press the reply was not inserted. I had an opportunity afterwards of a conversation with the doctor, and told him plainly that what he combatted was not Spiritualism, but a Spiritualism of his own creating.

But there was one family in the outskirts of Sydney which I frequently visited and with which I made myself at home. The head of the family and I were when young men together

worshippers under the never-to-be-forgotten ministry of T. T. Lynch, and this was a sure bond of sympathy. Speaking one day on Spiritualism (introduced, I believe, by Dr. Jefferis' lecture) my friend said, "But *you* don't believe in Spiritualism?" What a curious hit for me! He had cast it aside as delusion or diabolic, and vulgar. I quietly replied that the public exposition of it was too often essentially vulgar, but my experiences had led me to accept it as a true outpour of spirit communion—in fact, I had written a book on it. Anything I had written he and all would gladly read. I lent them my book and I shall not easily forget the enthusiasm of father and daughters when I next went for a quiet evening. I was no sooner in the house than I was literally pelted with questions from all sides—three or four at a time. Amusing? Yes, very: more than that, for it showed intense earnestness, and a completely altered mode of looking at what had been a tabooed subject. Nothing would content my enthusiastic friends but a séance then and there—and very much against my will I was obliged to sit with them. Twice only did I sit with them, and seeing at once that there was latent mediumship among them I did all I could to induce a calm and quiet and reverent spirit of investigation. Then I wanted them to read more about it, for I was afraid of the power running wild. The *dénouement* I must tell in my friend's own words, and as contained in a letter I received after I got home:—

I am now going to tell you of some extraordinary experiences we have had since you left. I think it was on May 22nd that this singular experience commenced.

I had been at Church. It was Wednesday evening: when I came home I was surprised to find Mrs. A. in the hall with Mr. C. from the opposite house, and my nephew E. M., who had come up to see me; also Miss A. They assured me the bells had been ringing all the evening without anyone to ring them. Not the outside one only but all the others. Mrs. A. and Miss A. being alone had sent over for Mr. C., and soon after my nephew came. In the hall the bells kept on ringing, but they were quite unable to find out the cause.

On another evening, May 27th, I went to bed at 9.30; at 9.45 R. (his daughter) came running up to say that while she and E. (another daughter) and Miss H. were in the drawing-room and the servant in the act of handing them coffee the gas went suddenly out—all lights connected with an inside metre, including our own bedroom fire which was alight. Only three of the young ladies were at home besides, and they were asleep in the turret of the house. E. immediately ran to the metre and found the door closed. She turned the metre and the gas then lit immediately afterwards. The bell then rang with no known ringers.

On the 29th (two days after) bells rang again at twenty minutes past nine; the cook and housemaid were out, and the laundress being alone was frightened out of her wits. On my arrival home the sitting-room bell rang, and then came a tremendous peal at the door bell. I rushed out, searched among the bushes; my daughter and Miss H. following trod on the bell-handle, which was on the door-mat, in the portico outside, broken by the pull.

June 3rd, 7.30, sitting-room bell while L. and I were in the room, after that the drawing-room bell, rang twice while L. and M. were in the room; another bell later on, and then the door-bell rang. The dog was now on the mat, but he never barked. Every one then was on the watch; and so these bells continued ringing day after day—in the daytime and in the evening, sometimes lightly, at others violently—and no clue can even be conjectured.

Besides this, my friend writes:—

For about a month we have had rappings all over the walls and doors. All the servants, and my wife and daughters have heard them again and again: sometimes when a door has been open and they can see both sides; once very violently indeed on the drawing-room door, when all three servants and all in the house rushed to the place, and while all there violent knocks were repeated on this door, and all were fairly terrified.

He concludes a longer report than I can give, written from notes he had taken down at the time (one of the things I had impressed upon him to do), by saying, "I cannot tell you all the tests we have had which have convinced us that both bell-ringing and knocking are not performed by material agency; but it is becoming too serious a matter," &c., &c.

Yes; I am very sorry for them: it is a sad return, at present, for all the kind hospitality they showed me, for he associates it with my visit! But I am looking with interest to what will follow: in vain do these bells ring unless, as I hope it is, to usher in new truth—"to ring in the true."

I well remember that the inauguration of new power in my own house at Hendon commenced with this bell-ringing; and if our spirit friends want to come into the house, what more natural way could they adopt than to ring the bells? Only the

door that *we* must then open must be the door of our own heart and intellect.

My friend was rather positive that all Spiritualism was a delusion, or of the devil, and this violent entrance and reprimand will not be in vain if it open out to this accomplished family a way to the ministry of spirits, who after knocking and ringing at other doors have introduced a calm, new life which has linked the material and spiritual together in a most holy alliance. This is a large house, and the knockings and ringings, as described so carefully by my friend, could not by any possibility be the work of trickery. Dr. Jefferis will look long in his manual of conjuring or mesmerism before he can explain these mysteries.

I travelled up Australia as far as Brisbane, but although I was there only one day, I met an old friend, Mr. W. R. Price, whom I found practising as a mesmeric healer. I heard of several Spiritualists in the town, and also of an intense opposition in some quarters, which had led to the fiasco with Fred Evans, to which I have already referred.

Now we will cross the Pacific Ocean, touching only at New Zealand, where Spiritualists are somewhat numerous, and enter by the Golden Gate—as it is happily called—to San Francisco. Here another Spiritualist friend met me and kindly introduced me to some of the leading Spiritualists, who were as much interested in looking over the direct spirit writings done in my house, as I was in hearing how the work was prospering among them. Among kind friends made there I must not forget Dr. and Mrs. Morton, well-known workers in the cause.

Anyone looking through the columns of the *Golden Gate* paper can see that Spiritualism in San Francisco, and, as I afterwards found, all through the United States, has become a *business*. Two columns and a-half of advertisements of mediums were in the current number when I was there. Here were clairvoyant and test mediums; trance and business mediums; magnetic and other healers; automatic and independent slate writing; sealed letters answered; cure of disease through the power of spiritual thought; mineral psychometry; a crystal seeress, and so on. In the same paper we read of a new spiritualist colony, called Summerland, while a testimony to real faith in, and love for, the movement is evinced in a manner we might well copy, by a gift of 40,000dol. (or £8,000) for the building of a spiritual temple and other objects. The editor, after a long article of eulogy, thus concludes his reference to this princely gift:—

This gift places beyond question the early construction of a temple, to be erected in this city, and devoted to Spiritualistic work, such an one as we have long had in contemplation. It is our ambition to see such a building erected, in some desirable locality, that shall cost, with the lot on which it stands, not less than 100,000dol., wisely expended. In this building we would have a printing and publishing department for our paper, and also for the publication of spiritual literature generally; a large and convenient hall for public meetings; a book depository, containing all kinds of spiritual, liberal, and scientific works on sale; a free library and reading room on a liberal scale, to be kept open to the public as late as ten o'clock at night; a department of psychical research and experiment, with one or two of our best known mediums, employed on a salary, to give their entire time to the work, under the management of the superintendent.

This temple should be of attractive appearance, four stories in height, with an elevator. The ground floor we would devote to stores or shops, the rental of which would afford an income to aid in the general work. The second floor should contain the public hall, and perhaps the editor's private office, reading-room, and book depository. The third floor might be devoted to offices for rent; with college for psychical research, séance rooms, &c.; and the fourth story wholly to the printing office, press rooms, book bindery, &c.

Is not this a grand scheme, and one well worthy of our cause? We are yet far short of the necessary funds to build and equip such a building. But we have the positive assurance of our spirit friends and guides, who have never yet deceived us, that other noble hearts, abounding in worldly wealth, will be opened, in due time, to aid in this grand work. In your own time, blessed immortals, not ours—we wait and trust.

This gift probably represents the choicest spirit of disinterested self-sacrifice in the movement.

Personal inquiry discloses much to be lamented, associated with the *business* spirit of our friends. Mediumship, associated with money getting, has brought in those who for a dollar will simulate materialisations or other phenomena; and, no doubt, the great prevalence of advertising would lead to this deception. The large prevalence of advertising Spiritualists represents a certain—not very definable—proportion of phenomena factories,

where Spiritualistic shows may be supposed to follow the law of supply and demand and to be produced to order if they do not spontaneously present themselves when they are required. The wheat and the tares grow together. What shall the harvest be?

I have elsewhere referred to the camp meeting and Sunday service I attended. Good, no doubt; but I am more than ever impressed that Spiritualism, pure and simple, unattached to a religious life, can never organise such effective work for the good of humanity as is found associated with real Christian life, marred, as that ever is, with human error. The spiritual afflatus is not in science, or in psychic research, but in the deeper life to which it points and in the study of our own inspired oracles under direct spirit illumination.

I do not mean here to deny, but rather to affirm, what was so well put recently by Principal Fairbairn in his inaugural address at Mansfield College, Oxford, when he said:—

“Now, religion is, as it were, the one ubiquitous spirit in the realm of knowledge; pierce the realm at any part, and you are sure to touch religion.”

Precisely so; and when you reach that religious stratum it will organise a study or work of its *own* for proselytism.

At Sacramento I took up a Denver daily paper where I found twenty-five advertisements, and in Chicago, sixteen, all devoted to some class of mediumship.

In Salt Lake City, visiting the Mormon Museum, I saw a picture of the angel bringing the revelation of the Mormon religion to Brigham Young, and had a chat thereon with a Mormon Elder, who said they fully believed in spirit communion, but that it was all evil except as delivered to their own teachers. It was in vain I combated this opinion: I was satisfied in that they recognised the possibility of *direct spirit intercourse*.

In Chicago I had a long interview with Colonel Bundy and his wife, both of whom received me with genial hospitality. The Colonel is suspicious of public mediums, and agreed with me that Spiritualism is most suited for the *family* circle, especially where such a circle has been *sought* out by our spirit friends.

Proselytising in Spiritualism promiscuously is bad, and organisation should be at present confined to a careful study of phenomena, and the accurate record of results. But the question of organisation is, I see, again to the front over there; and it would not be a bad theme for *us* to discuss.

Travelling in a train from Canada to Albany, I got into conversation with a gentleman who told me he was a lecturer, and who was evidently a well read and cultivated man. He knew all about the Spiritualistic movement, but he said (curiously enough to me) there was only one book he had read which made him think there was any good in it, and that was by an Englishman, and called *Spirit Workers in the Home Circle*; but he did not advocate its promiscuous development. “No,” I said, “its appeal is to prepared minds”; and I added, to his astonishment, “When I wrote that book I thought it would have a greater effect than it has had upon Materialists; but the fact is the materialistic mind cannot grasp a spiritual appeal; we find spirit has no existence to him except in fraud; the mind’s eye to which Spiritualism should appeal is shut or blind, and reminds me of the saying of one long ago, ‘If they hear not Moses and the prophets, neither would they hear if one rose from the dead.’”

It is curious that on the same day I came across an intelligent stonemason in travelling, who, on exchanging cards at the end of the journey, said my name was perfectly familiar to him, for he had been reading my book! Well—I hate egotism—I only mention these two facts as curiously illustrating how the thing is spreading, and the people reading and inquiring all the world over.

I must leave out New York with its reference, in a money market article, to the mediums who had fled from the heat of that city, as I was glad to do, and in the good ship *Umbria* I was once more out on the ocean wave, and had a home on the rolling deep: for every wind and wave wafted me speedily on to dear old England, and the home I love so dearly.

Although not strictly belonging to my journey round the world, it might be interesting to mention that we have heard of our own spirit workers appearing at a private circle in Rio Janeiro, where we find Louisa has produced similar writing to that small style she adopted in our circle for many years; but in this case instead of its being direct writing it has been automatic through the hand of a child, and, as might be expected, although the character is similar the writing is not quite so minute as the *direct* writing, and it can be read without the aid of a magnifying glass. This is the more interesting as

it confirms their record of assisting at a foreign circle as stated in *Spirit Workers in the Home Circle*, at pp. 225-6. We have had considerable correspondence with this family circle upon this matter; and as they will shortly be all here in England we hope for further confirmation as to the identity of the spirit-workers, here and there.

Since I have been home I have had time to read some of the books I had given to me on my way. And in books we find the richest thought of true and progressive minds. One given to me by my friend Mr. Gore at San Francisco, I commend to the attention of those who can get it. It is entitled “*The Way, the Truth, and the Life*, a hand-book of Christian Theosophy—healing and psychic culture, a new education based upon the ideal and method of the Christ, by J. H. Dewey, M.D., published in Buffalo, 1888.” In the preface we have a further indication of what the book is in these words: “To form any adequate conception of human possibility we must study man at his best. Jesus alone has shown him at his best, and is therefore the representative man from whose example we may best judge of the inherent possibilities of all men. In the book Jesus as the Christ is recognised, first, as a literal example for all men; second, as the one teacher of the perfect way of life; and third, as a living, continual, personal influence and power in the spiritual life of the race in co-operation with all those who have risen into unity with His life in God, ever working for the emancipation of man from the dominion and limitations of flesh and sense, into spiritual freedom and supremacy.”

The ideal of the book is charming, containing, as I think it does, undreamed of and unrealisable possibilities in this earthly life; the two lives (earthly and spiritual) impinge here one upon another in such harmony of thought that we feel such a life of the absolute power of the spiritual over the material *must* be, *shall* be. But when? Is it when the earthly house of this tabernacle is dissolved? That is, when *our* house is dissolved shall we, having learnt here, return with intense psychic power over then living mortals? But, as a voice out of Syria cries, “We are as yet very ignorant as to the laws which govern the new life.” We are; we cry after it and explore for it as children yet; and we Spiritualists are beginning to penetrate into some of the hidden life—hidden from us chiefly by our dense, materialistic conditions.

Be it ours to follow up with scholarly trust the phenomena which appear often to be very unmeaning. We are on the threshold of new discovery—it may be the secret of spiritual life, intense and real—let us keep to *facts* as the basis of all theorising; keep touch with these and then only may the wings of imagination safely bear us into ethereal heights. Psychical research is now world-wide; too often, as we have seen, is it beclouded by the world’s spirit and the grasp for gold. It is not strong enough yet to flow through society without contracting an admixture of its colour. If we organise, it must be in groups and with the one single aim to follow truth scientifically, and the truth so attained will colour or influence all other lines of thought and action.

In pursuing our researches new problems are ever presenting themselves—practical rather than speculative; and everyday life brings queries which belong to our region. For instance, as Spiritualists we might profitably consider how it is that in old age the spirit of a man becomes dim; or is it only apparently so? And why? For it seems to be unable to grasp ideas of the most elementary kind. The spirit, if progressive, would be painfully impressed, one would think, if it can see this decrepitude and mark its own failure of power to control the brain, and exercise its former cunning and power over its link with matter. Is the spirit—the Ego—weaker, poorer? If so, what is the cause; and if not, what makes it apparently so? When will it revive and continue its eternal progression? Will this explain to us, and is it in the same category of phenomena as the poor, weak, drivelling messages so often received from the other side; aye, and from intellectual spirits? These questions have forced themselves upon me of late; and probably many of you have had similar questions thrust upon *you*. We, as Spiritualists, should find an explanation.

Again, Spiritualists glory in fact *versus* faith: in positive knowledge *versus* faith in revelation. How can we account, then, for so many baseless theories, or, indeed, for any purely speculative theories, finding such a lodging in our midst? It seems to me, if we are to be judged by recent literature, we should be accounted the most wildly speculative of all speculative beings! Certainly, it is foreign to Spiritualism as a science, for that rests on facts; we shall be wise to keep nearer to them.

If we raise our ladder of imagination, let us at least see that it rests on the earth.

We have to develop, in this mundane state, the psychical powers hidden within us, to their highest attainable perfection. It is to be done, moreover, in the midst of our daily work, in the spirit of the noblest God-man the world has yet seen; Him who moved among us and lived for the healing of the nations; to Whose life all men pay tribute. It would not be the same thing to develop it on the mountains of Syria or Himalaya—nor in the cave of Adullam, nor in Summerland by the Golden Gate: Spiritualism is another stepping-stone in the evolution going on here from physical to pure spirit-life; a long way off as yet, but it is

The one far-off Divine event
To which the whole creation moves.

The Spiritualism to which we have as yet attained would never satisfy us as a resting place. It has, as it were, run wild through the world, proclaiming a new force and giving us but a veritable glimmer from the higher workers, of what shall be the powers of the spirit. Let us not be wild in our enthusiasm: but we may calmly rejoice. Physical sense must be brought under subjugation, and then illumined by the glorious light, and power, and breath of the spirit; the evolution going on is from physical to absolute psychical control—from matter to spirit.

Sometimes we think it may be *here*: possibly, however, it may be ours only to draw *near* to it here. *Yonder* is its home.

But as we bask in the psychic light here, it may prepare us so to enter into its fuller development *yonder*, that when we awake, surrounded by its full glory, we shall each feel, as weary travellers at the end of a world-wide journey, like a child at home.

The usual complimentary vote succeeded a brief discussion.

We beg to remind our readers that on Tuesday evening next Madame de Steiger will address the members of the London Spiritualist Alliance on "Spiritualism in the Poets—'The Epic of Hades.'"

PSYCHIC TELEGRAMS.

PART IV.

(Continued from page 572.)

UNITY OF SPIRIT MANIFESTED IN A TRINITY OF BEINGS.

(THE FOLLOWING WAS A CONVERSATION HELD THROUGH THE TWO SISTERS (MEDIUMS) BY PLANCHETTE WITH SOME ROMAN CATHOLIC AND ADVANCED SPIRITS, ON JULY 11TH, 1889.)

After a remark by Sister T.L., *What a beautiful fact is the devotion of a young heart in all its freshness, as shown by a young school girl, it was written:—*

It is a fault of you Protestants that you have no devotion. Yours is not a religion of the affections at all; we have affections which often lead the head.

QUESTION.—*Are you a Roman Catholic?*

ANSWER.—I was a Roman Catholic and found a place in that religion for my instinctive devotion to a goodness I could imagine but could not practice. I might adore holy people, but in your creed there is no devotion to fellow souls allowed.

QUESTION.—*Are you still a Roman Catholic in faith?*

ANSWER.—Yes.

QUESTION.—*Then does Roman Catholicism exist as a creed among people in the spirit-world?*

ANSWER.—Yes, because Catholicism is a principle, and principles are deathless. The principle of Catholicism is not only devotion, but obedience to a fellow being, whatever we may think to the contrary.

QUESTION.—*What! Do you believe it right to obey a fellow-creature, whether you think it right or wrong?*

ANSWER.—You cannot understand! It is our nature to prefer obedience to thinking.

QUESTION.—*Well, then, I would not be a Roman Catholic to be in bondage like that.*

[Here another spirit, writing in a large, free hand, while the former wrote in cramped writing, said]:—

My dear T. L., he cannot understand you. It is as he says a difference of nature; for all that, the Roman Catholics have a Heaven of their own!

[Here the Roman Catholic replied to this speaker:] She is so bold.

QUESTION.—*Who is bold?*

ANSWER.—Purity, who then spoke! (Purity is T. L.'s guardian.) All Catholics are not Roman Catholics when they come here, because, some are so on earth only by circumstance!

QUESTION.—*How came you here to talk to us this way?*

ANSWER.—Someone here tells me there is one spirit I know now in this room.

[Here another spirit wrote of Roman Catholics.]

Ce sont les âmes "en embryo," mon amie.

QUESTION.—*Is this Purity now speaking?*

ANSWER.—Non. Me voici! "J. M. Guion."

J. M. Guion had promised to speak again after her first talk, through Planchette, on July 4th, 1889. On that occasion Sister T. L. had asked why she spoke in French, not in other languages now?

ANSWER (by J. M. Guion).—Je puis parler d'autres langues, mais je vous donne l'odeur de mes pensées plus entièrement en Français.

QUESTION.—*But what brought you to us now? Was it your own "book" in the room, which I have been reading, or the subject of our inquiry?*

ANSWER.—Pas tout-à-fait! Tu m'as aimé T.L., mon amie, et je l'ai vue (pause, and answer to a thought). J'ai vue que T.L. m'as aimé.

QUESTION.—*Then you are more liberal than to agree with this Roman Catholic?*

ANSWER.—N'est-ce-pas que j'ai souffert sur la terre parce que j'ai osé penser pour moi-même?

QUESTION.—*Do you, dear J. M. Guion, know this Roman Catholic?*

ANSWER.—Non!

QUESTION.—*Do you know this spirit Purity?*

ANSWER.—Ah, oui. Je me confonde avec cette chère, "Purity."

QUESTION.—*Do you mean "Confonde"?*

ANSWER.—Oui. Tu ne sais pas comme les âmes qui sont dans la même vérité, et dans la même amour, s'entre-mêlent, et se confonde apparemment l'une avec l'autre!

QUESTION.—*Do you mean you lose your apparent identity?*

ANSWER.—Non, non. C'est une Trinité avec toi, pour un instant!

QUESTION.—*Is it that we think alike?*

ANSWER.—C'est plus que penser ensemble, c'est vivre, c'est vivre une nouvelle vie, par l'enivrement de sympathie!

QUESTION.—*Where did you meet Purity, that you are so united?*

ANSWER.—J'ai rencontré cette Ange avec toi. Je ne sais pas son histoire. Elle est beaucoup plus rarifiée que moi. Elle n'a point odeur de terre!

LETTERS TO THE EDITOR.

Buddhism and Budhism.

SIR,—Referring to Captain Pfoundes' letter which appeared in "LIGHT," of November 23rd, I beg to say that from the Sanscrit root *budh* come the words "Buddha" and "Buddhi." The first means recognised, observed, wise, one who is perfectly enlightened; and so Buddha, the enlightened one, whose original appellation was Sakya-muni, the sage of Sakya, who was born at Kapilavastu, a city and kingdom at the foot of the Nepal Mountains, his father Saddhodana, of the family of Sakya, being the King of Kapilavastu.

Buddhi, the feminine noun, means perception of the highest degree; the word is used to designate the sixth principle of the seven which constitute man. Manas, the fifth principle, includes what we call mind; but when Manas operates towards Buddhi the result may be called the spiritual soul of man.

The term Esoteric Buddhism was used, I think, by Mr. Sinnett to mean the inner phase of the religion called Buddhism, or Buddhism, the cult of Sidhartha, Gautama, the Buddha.

Athenæum Club.

GILBERT ELLIOT.

Terminology of Mesmerism.

SIR,—I have read with much interest the letters of Mr. Hayes and Mr. Venman upon the above subject, and quite agree with their suggestion that the use of the combination "Psychodyle" would, in itself, leave nothing to be desired.

But I would maintain that the terms "Spontaneous-Hypnosis," "Auto-Hypnosis," and "Induced Hypnosis" are correct to designate the conditions into which the subject or

patient either falls or is placed by the operator, and therefore the term Hypnotism is the suitable designation for the curative branch of the science.

As I am particularly interested in Curative Hypnotism, both as a student and operator, I would propose that the term Hypnotic be still retained by the London Hypnotic Society, because one of its chief objects is the cure of disease by suggestion; and as I think that the more the science is cleared of the mystery which has cloaked it for so many years the greater will be its success with the British public.

I would, however, make a suggestion for which I apologise to Herr Carl Hansen and the promoters of the London Hypnotic Society, and that is that they alter the name of that society, not into that of the "London Psychodalic Society," but to the "British Hypnotic Society" because in my opinion the word "London" limits the society's progress to London and gives one the idea of a local institution.

38, Waldemar-avenue, Fulham-road. L. BYNG HALL.

An Epidemic of Suicide.

SIR,—The following paragraph is from the *Newcastle Daily Chronicle* of November 27th:—

M. Beaune de Baurie, till lately Sub-Prefect of Samur, France, has committed suicide, having gone stark mad and dived head foremost into the liquid manure reservoir of the parish. M. de Baurie was one of the four functionaries who carried out, at the instance of the Republican Government, the expulsion of the Dominican Fathers from Flavigny. Everyone of the four has in succession gone mad and killed himself.

Can any of the readers of "LIGHT" give some circumstantial details of these cases? It is possible that the above is an instance of psychological influence, exerted by the living possessors of a most tremendous occult power; and it would be interesting to learn whether any warning was pronounced before the expulsion of the Fathers against those who disturbed them in their settlement.

Newcastle-on-Tyne.

F. B. O.

"The Astral Light."

SIR,—I have only just seen "LIGHT" of October 25th (which has been sent to me by a friend), containing an article on "Odic Force," or Currents in the Astral Light. I am not a Spiritualist, and till now did not know what the "Astral Light" meant, though I had heard the expression. But I have had one curious experience which this article in your paper suggests to me that you might be able to explain, and so I venture to state it, and forward it to you, in the hope that you may be able to give a short explanation in your column of "Answers to Correspondents." My experience is this, that on one or two occasions I have seen, surrounding the head of a friend, a beautiful light. It was of a sort of mauve colour, and seemed to envelope the head like a soft cloud, and the face was distinctly seen through it, and irradiated by it.

On another occasion I saw a brilliant and almost dazzling light or radiance, shining from the eyes of another friend. This latter was a clergyman, and it was in church as he was on his way to the pulpit to preach. The "light" was something more than that brilliancy of the eyes which intelligence often gives; it looked like a "radiance," or sacred fire, such as one reads of or sees in pictures, only there was a "life" in it that no picture could represent, or description give an adequate idea of.

The experience struck me as remarkable, but did not awe me as much as I should have expected anything so unnatural would have done. I did not speak of it in either case; the first was a lady, an intimate friend; with the latter, the clergyman, I am only slightly acquainted, and had never heard him preach before that occasion, and was quite unprepared for any such appearance.

S. Y. S.

[Our correspondent has a natural gift of clairvoyance and has seen, probably when in a state of psychical exaltation, the aura that surrounds the physical body. This is existent in connection with all, but is perceptible in a more marked degree to those who are in close rapport, and at times of spiritual excitement.—ED. OF "LIGHT."]

TO CORRESPONDENTS.

J.H.G.—No thank you. Those crude speculations advance us no whit. It is obvious that a belief or the reverse in the doctrines so discussed cannot be settled by the dogmatic opinion of any spirit. We once asked the question of a very ancient spirit, and he replied that he had left the earth 4,000 years, had not been reincarnated yet, and did not expect to be. He had never come across any one who had. The opinions expressed by a spirit just disembodied are not seriously to be quoted as authoritative against or for the statements made, for example, by the inspiring intelligence of *Spirit Teachings*. But no dictum is of any value: and a careful reading of the book mentioned does not reveal an authoritative statement on the subject.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Hopcroft addressed a crowded room, and gave some successful delineations. On Sunday next Mr. Long; Wednesday evening Mr. Lees, at 8 p.m.—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The Committee having decided to discontinue the meetings at the Rooms in Hill-street, the last meeting was held on Thursday. The address of the secretary in future will be 79, Bird-in-Bush-road, Peckham. Societies please note. On Sunday last we had good addresses by Mr. G. Leach and Mr. Joseph Humphries. Next Sunday Mrs. Stanley at 11 a.m. and 6.30 p.m.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).—Next Sunday, at 7 p.m., Mr. Hocker will deliver a lecture on his "Experiences in Spiritualism," and considering that those experiences cover twenty years I trust that many of your readers (who have not heard of the phenomena witnessed in the early days of the movement) will attend. On the following Sunday Mr. Goddard will lecture on "True Religion," before which the annual general meeting will be held.—A. F. TINDALL, A. Mus. T.C.L. President.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was conducted on Sunday in usual manner, including musical reading, recitations, calisthenic marches, &c. Recitations by Minnie and Harry Towns, James Cobb, Annie Goddard, and Ettie Mason. Children's festive party on Boxing Day, commencing at four o'clock, with a tea. Members, or attendants to visitors' group, admitted by ticket, 9d. each, which must be obtained previously, as the number is very limited.—C. WHITE.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—The London Spiritualist Federation held their monthly meeting at this hall on Sunday, when speeches in favour of further and better organisation were delivered by Dr. Daly, Mr. Drake, Mr. Wortly, and Mr. Cannon. After the usual service a business meeting was held, Dr. Daly in the chair. Various measures were discussed; among others, the advisability of the Federation opening halls during the winter season, so as to assist the local societies. The next meeting of the Federation will be held at Notting Hill. Speakers: Mrs. Bell, Mr. Emms, Mr. Butcher, and Mr. Long. At this hall on Sunday next, at 7 p.m., Captain Pfoundes will deliver an address upon "Buddhism, the Doctrine of Enlightenment."—C.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE, W.—On Sunday morning, November 24th, the secretary read from "LIGHT" Mr. Thomas Shorter's lecture delivered before the London Spiritualist Alliance, on "Re-incarnation, and the Problem of Moral Evil," which was attentively listened to. Several strangers were present. In the evening Captain Pfoundes gave a good lecture on "Theosophy," going into details pretty considerably, and producing proof of all his assertions. Mr. Whitley, a gentleman in the audience, addressed us in favour of the Captain's opinions, and some able remarks were also offered by the chairman (Mr. Drake). On Sunday morning last Mr. J. Hopcroft agreeably surprised us with his presence, and spoke instructively on the spiritual gift of "Inspiration." Mr. Drake also spoke at some length. In the evening Captain Pfoundes delivered a good lecture on "Buddhism," exposing some popular fallacies. An interesting discussion followed, in which the chairman, Mr. Earl, and Mr. Whitley joined. Notices respecting the appeals for Miss Lottie Fowler and Mrs. Cogman were given out. On Tuesday evening, 10th inst., a social and dancing evening for members of the choir only will take place at 68, Cornwall-road. Choir practices every Friday evening at 8 p.m. Social tea meeting to be held in Zephyr Hall, on Sunday, 29th inst., tickets 6d. each.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road.

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD (ENTRANCE CORNER OF KING'S CROSS-ROAD).—Last Sunday morning Mr. Reed introduced Theosophy for discussion. The lecturer dealt principally with Re-incarnation. The theory, he said, though not capable of direct demonstration, was the best solution of many of the problems of life. Mr. McKenzie maintained that Re-incarnation was not a universal law, but was possible, and necessary under certain conditions. Captain Pfoundes made an uncompromising attack upon Theosophy and Theosophists, who, however, found a stout defender in Dr. Daly. Mr. S. Rodger regretted that the debate had entered a personal groove, and urged that the principal objects of Theosophy, Universal Brotherhood, research into ancient literature, and the development of latent psychical powers, should command the support of all Spiritualists. In the evening, Mr. E. Battell gave an interesting biographical sketch of Andrew Jackson Davis, the remarkable Poughkeepsie Seer. Next Sunday Mr. Veitch will be with us, morning and evening.—S. T. RODGER, 107, Caledonian-road, N.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C.

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

*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mape, of U.S.A.; Dr. Robert Fries, 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 Guldenstübke, &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 consistent, 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 EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham in "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on

those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

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

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

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