

# Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

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## SPIRITUALISM :

### IS IT FACT, FRAUD, OR FANCY ?

#### II.

A study of the philosophy rather than the theology of Spiritualism will give ground for answering many objections to this new claim upon our belief. There can be no doubt that Spiritualism is destined to play a most important part in the history of the world. If the communications made by the manifesting Spirits be true, then the Victorian age is the line of demarcation between systems of things that can only find a parallel in the comparison of heaven and earth. "Old things are passed away, and all things are become new." Spiritualism will make as vast a change as the inductive method 300 years ago has effected in natural science.

To science it is destined to act as the missing link. It supplies what pure and unassisted materialism cannot give. Taking hold of the phenomena of mind, heart, and conscience, with all the relations of men and women to others of their kind, it demonstrates the underlying realities of all theologies, and places on a scientific basis the profoundest speculations of our most religious minds. Science has no theory for the great facts of right and wrong, the mystery of suffering, vicarious and personal, the absence of adequate retribution in the present system of things, and, also, the absence of fitting surroundings to the good and noble. Science has nothing to say to baffled hopes, to defeated yearnings, to crushed aspirations, to aching bereavements. It has no science of aching hearts and craving souls. It has no philosophy which includes the phenomena of conscience and its necessary relations to the future for the purposes of reward and punishment. It restores harmony everywhere but in the moral, emotional, and intellectual world of human life. There science is at fault, and has tried to solve the mystery as Alexander undid the Gordian knot.

Now Spiritualism comes in with scientific proof of another world; of adaptation to every man of a sphere of things for which he has fitted himself; of a progressiveness of life that seems to contain no end or limit of exercise; and of a rising scale of being that is dependent upon the energies and virtues of the individual. The harmony of its philosophy with the facts of human consciousness is its greatest and most probable proof of truthfulness. If coherence and harmony be the proof of truth in our conception of nature's laws, then this must apply to Spiritualistic philosophy. If to man's sense of sorrow in this world be applied a real consolation in the continuity of life beyond the grave; if to his sense of being victimised be applied a certain and true justice in that other state; if to his sense of bereavement there come the balm of a brighter intercourse with the beloved lost; if to the consciousness of the escape of the guilty in the present, there come the assurance of those guilty ones being pursued by the laws of conscience till, penitent and heart-broken, they seek the offended one, and by love and good works atone for their past guilt; if to the noble in mind and heart, like Kirke White, unable by reason of bodily weakness to carry out the prompting of their burning natures, there come the Gospel of a new life, where, with responsive organisations, their natures can have free play; if all this can be proved and demonstrated, then has a Gospel, glad tidings of great joy, come indeed to the earth, and sadness and mourning shall flee away before the dawn of a bright and certain hope. The grave will be robbed of its sable gloom, and

the houses of the afflicted will be filled with the comfort that springs from Divine truth and law. From out of the unseen world comes continually this cry to the dear ones left behind, "All is well, because all is right."

It may be expected that if the Spirit-world be so near as these facts would seem to imply and prove, then the course of affairs here is more influenced than has been supposed by the operations of the departed. Our literature would shew that many inventions and literary productions have come from the genius of the vanished instead of from the native powers of the earthly recipients of the honour. On the supposition that the foregone facts are true, this theory is only a fitting corollary. It is strange that the Church has never recognised the possibility of a wider inspiration than that which composed the books of Revelation. The books of Moses tell us that Bezaleel was inspired as to the mechanical contrivances necessary for the construction of the tabernacle. Some schools of theology go so far as to maintain the verbal theory of inspiration, and all the orthodox maintain the plenary theory, at least. And yet, though admitting the possibility of inspired thoughts, and even the verbalism in which they may be clothed, the possibility of a Burns, a Shakespeare, a Milton, James Watt, a Wheatstone, or a Stephenson, being inspired too has never been but hinted at, and that only by the most heterodox. The theological world has hardly been philosophical here. They have failed to realise the inter-relation of social, manufacturing, inventive, political, and religious reforms. The Reformation was not possible till the fall of Constantinople had hurled Greek learning upon the Western world, and the printing press was ready to multiply the thoughts of Luther, Melancthon, and Erasmus, for all Europe to be aroused by them. The railway and the telegraph have only begun to remodel the social, political, and indeed, religious worlds; their more brilliant exploits are yet to be achieved. It is impossible, after taking a wide sweep of human history, and observing the inter-relation of all things, not to feel that there is some controlling genius manipulating all these forces towards one general end—the progression of the human race towards its truest ideal. Now the Spiritual philosophy claims that such is the case. It announces that there are hierarchies of Spirits, the higher operating upon the lower, until at last the earth plane is reached.

Another sequence of this philosophy is manifest. If this be true, then every age and every country reaps the result of its doings in the operations of the unseen upon the earth. As we educate the subjects of an empire, and develop them into the laws of righteousness, so, when they enter that other sphere, do they work upon us here. Are we neglecting our lower masses till they are removed but a stage from the brute creation, then that mass pass not beyond the earth sphere save in bodily presence, and are as much, and more really, living with us for good or evil than when we ground them down by the unwise laws of our legislatures. In proportion as the nations fall into line with the laws of progress will the rate of progression be accelerated with increasing momentum, because aided by the lesser amount of evil and the increase of positive good operating upon earthly matters from the other side of life.

The philosophy of Spiritualism proclaims a sphere of things of ascending nearness to perfection; of better conditions of life and the fulfilment of its functions, with a truer adaptation of the effort to the attainment of the object.

The astonishing ignorance of the Church upon the nature of man, and, therefore, the possibilities of the other life, is manifested in its surprise at the fallibility of the communicating Spirits. These Spirits do not know everything. These Spirits are not as holy, as wise, as powerful, as present as the Deity. Limitations are around all their faculties and functions in that life as in this. Nothing is more lamentable than the questions and tests to which the Spirits are asked to answer and submit. At a séance at which the writer was present one by no means unintelligent man in any other matter, wanted to test the

Spirit by telling him what he had for dinner the day before. The writer has heard credulous people demand prophetic tests as to the events that were to come to them and the luck or ill-luck of certain ventures. For all such absurd states of mind in relation to the Spirits the current theology is largely responsible. Teaching dogmas which it cannot substantiate, such as the miraculous change of a sinful soul at death into an infallibly holy being; or of an eternal division between the saved by the merits of Christ and the unsaved; or that death bounds the probation of the race, the Church has developed a superstitious credulity on the one hand, and a defiant and equally dogmatic scepticism on the other. Let it once be admitted that as we die so we enter that invisible scene, and much that has bewildered in spiritual phenomena will become clear.

It is equally important in judging of a communication to know from what position the Spirit is speaking to us. There is a towering ascent of heavens above the earth plane; and the inhabitants of those spheres are fixed by their advance in moral life or in the element of love. With this, no doubt, goes increased knowledge. In comparing, therefore, the statements of different Spirits this ought to be borne in mind—that each will be speaking from his own sphere and stage of development. Individual and constitutional bias is another factor of the induction that must not be neglected.

We expect, therefore, that Spiritualism will be a supplement to the scientific knowledge already attained, and a guiding channel to the higher forces and subtler laws that move the natural world. It will destroy that unmeaning and misleading word—supernatural. Nature will include all phenomena. What is above Nature will be what is without and beyond our present knowledge.

Its influence upon theology will be more tremendous than even on science. If it maintain its ground and prove its supporting facts, then the theologic form of its philosophy must remodel, though not destroy, the faith of Christendom. All Spiritual teaching seems unanimous in this, that the teaching of Christ has been fearfully corrupted by contact with Jewish, Greek, and pagan thought, and the statement will be frankly admitted by scholarly minds. It is impossible for any fair theologian to tell us how much or how little of pure Christian teaching we have in our day. The Bible is fled to as the infallible standard, but when sounded by a Martineau it yields a different note from that when sounded by a Spurgeon.

It will proclaim the reality of God, and His Fatherhood, the being of Christ as a transcendent personality, the continuity of human life beyond the grave, the reward of virtue, the retribution of sin, the compensation of suffering and injustice, the unceasing progression of life from sphere to sphere of activity, knowledge and happiness, and the brotherhood of man. These undoubtedly were all taught by Jesus of Nazareth, and if the Church has superadded to these simple yet sublime teachings dogmas of inconceivable horror, such as Augustine and Calvin formulated, it will be a gain and not a loss to have such additions demolished by the blows of unquestionable truth.

Its influence upon ecclesiastical organisation it is less difficult to see. A haughty priesthood, rites that have no utility, and a worship that ends in mere psalm-singing and iterated prayings, will be done away with. The Church organisation of the future will be to raise the fallen, cheer the down-hearted, relieve the oppressed; in fact, to continue and organise the channels where the loving power of human and regenerated hearts will well itself forth upon fitting recipients. Controversies upon dogmas will die away, and the only strife will be that of a holy rivalry in good deeds. Intellectual accuracy in doctrine will not be so much prized as the power of virtue.

It is certain that a wide movement of this kind will be accompanied by many mistakes on the human side of the intercourse. The controlling Spirits have not only to battle for favourable conditions, but also to struggle with the crude conceptions, prejudices, and apprehensions of those to whom they speak. If this intercourse in its investigation requires scientific patience on the part of the earthly participators, it needs far more forbearance and loving perseverance on the part of the Spirits. No doubt much of the seeming stupidity of the manifestations is attributable to human ignorance and superstition.

It is sometimes asked why these phenomena have only appeared in the nineteenth century. It may be replied—Why did railways and telegraphic connection only come 50 years ago? Why did not printing appear at the time of Christ? Why did

not Christ appear at an earlier date in the history of man? Such queries are puerile. There is a law that governs these revelatory times. But all through the ages there are signs that that other world has not been so silent or so invisible as has been made out. There is abundant evidence, which it is difficult to dispute, of Spiritual phenomena in all generations. The only difference in our age from all others is in its responsive and receptive state. To the knockings, movings, and inspirings of the Spirit world it at last begins to respond; and in proportion as it does so on right and holy lines will the progress of the race be advanced.

#### OCCULT PHILOSOPHY.

*To the Editor of "LIGHT."*

SIR,—Could you spare me a little space for a reply to the somewhat sweeping condemnation by "Trident" of Mr. Sinnett's book on "Occult Philosophy"?

I am not acquainted with Mr. Sinnett, and of the brotherhood of which he speaks I know nothing; but when "Trident" says that "Mr. Sinnett may be assured that India can teach little that is new and valuable to the most cultivated European Spiritualists," he is making an assertion which he is not only unable to prove, but which is not in accordance with facts.

In India the highest Occultists have risen to a knowledge which far transcends anything in Europe. With them the Spiritualistic phenomena considered so wonderful here are merely a branch of Occultism, and by no means a high one. They are used for purposes of every day life, but that is all.

In India there are secrets of science as well as of Occultism amongst the adepts which are far higher than any our Spiritualists have been able to disclose, and, whilst here we merely make our doctrines an adjunct to religion, there they are the knowledge and ruling forces of the secular as well as of the religious world.

From what I have seen of Spiritualism in the two countries I should say that before Europe can hope to equal the East in her knowledge she will have much to learn, and I consider the Europeans at the very bottom of that tree of occult knowledge which the Easterns have climbed to the top.

I am glad to see in your paper that a conference of Spiritualists is proposed, and that some organisation is to be set on foot by which some real advance may be made.—Yours truly,

KETTER.

#### QUESTIONS FOR RE-INCARNATIONISTS.

*To the Editor of "LIGHT."*

SIR,—I have a few questions on Re-incarnation, which perhaps, Miss Arundale or some other Re-incarnationist can answer through your columns.

Is Re-incarnation voluntary, or has the spirit no option in the matter?

Is everyone a re-incarnated spirit, or are there two kinds of people on the earth—some re-incarnated, and others original spirits, or whatever they may be called?

Does a spirit which re-incarnates enter the body at the birth of the child?

When a person dies does his or her spirit immediately enter another earth body, or wait till it finds a fitting one?

Suppose a spirit re-incarnates a dozen times, it has to go back through all the stages of infancy every time, and so on to old age, if the body it is occupying should happen to live so long. Of what benefit to the spirit are these dozen different infancies, as well as the succeeding stages of growth, so long as they leave no imprint on the memory in any new incarnation?

Do we go from incarnation to incarnation without any real spirit life, till we have been re-incarnated sufficiently?

These are all the questions I care to put now, though many more have suggested themselves on reading the Re-incarnation theories.

I am much pleased with your paper, especially its articles on Mysticism; Christian Mystics; Dr. Wylde's articles; Dr. Nichols' and others' on Diet in its relation to a higher spiritual life, and many others I have not time to name. Wishing you all success, yours truly,

788, Main-street, Hartford,

FRANCES ELLEN BURE.

Connecticut, U.S.A. June 26th, 1881.

A lady who has recently seen Mrs. Fletcher in prison informs us that, after having suffered a good deal in health, she is now better, and is in as good spirits as can possibly be expected.

## SPIRITS; OR UNCONSCIOUS CEREBRATION?

I am glad "Pseudo-Medium" has written again. His second letter still seems to me very vague in its reasoning.

What is meant by "Unconscious Cerebration"? That the brain operates upon impressions received unconsciously to the owner of that organ, and that after a certain course of cerebral convolutions it manifests the result, though not the process by which it has been attained. According to this theory whatever comes out of the brain must have previously gone in, and by certain mental processes, and mostly by the imagination, been formed into a definite shape. It is quite possible for a siter at a séance to get nothing for a time but what previously resided in his own brain, or can be explained on some such hypothesis. But a cursory study of Spiritual phenomena negatives that that is all which has been received by mediumistic intercourse. Take, e. g., the facts recounted in "Hafed," through David Duguid, whom I know and with whom I have sat. David Duguid knows nothing of Egyptian hieroglyphics. How was he able to write them as he did? Take a fact which occurred in my own private solitary mediumship. For years I had suffered from a mysterious internal complaint which was rapidly becoming a deformity very visible, and which threatened my life in a year or two if not stayed. I had consulted the most eminent physicians and surgeons, but they made me worse, not better. I was in despair, when I became acquainted with Spiritualism. I had then just gone through a painful illness, and the most eminent physicians in the south of Scotland had only been able to pull me through by vigorous bleeding and blistering, and then had not removed the complaint. My Spirit-friends surprised me by telling me that the deformity could be removed. Every surgeon would say it was impossible, and so I thought myself. I laughed at them as humbugging me. Their remedies were very simple, every one opposed to my idea. They demanded absolute rest from exertion,—I believed in exercise as alone able to keep my liver at work. They prescribed no medicine,—I believed that without some tonic I could not live. They prescribed fasting on all but nothing, and abstinence from tea and coffee,—I believed I should sink to nothing on it. And to my greatest surprise, after my system had purged out a quantity of filth, they ordered me to smoke, to allay the nervous irritability and excitement natural to one of my intensity of life,—I had left it off for twelve months believing it did me harm. But in flippant despair I adopted their means. I am cured. My mental and bodily powers were never so great; work is a delight and life an ecstasy. No man works longer hours, or produces more in the time. My deformity is gone. I am ordered by them to live on light diet, abstain from tea, coffee, and alcohol, for the rest of my life, never to exceed an average of two miles a day exertion, and to smoke to allay my superabundant spiritual energy, or more accurately, to calm my restless mental energy. How could that have come out of "Unconscious Cerebration"? I do the work of a heavy church, am constantly speaking on political, social, and temperance matters; am an assiduous student, and a constant writer for the press, and I never know any but a healthy fatigue. My friends are startled at my new and fresh appearance.

Now "P.M." shows me that he understands little of Spiritualistic research by that fourth paragraph in his letter. He asks of health, mental calibre, &c., "what directly have they to do with the matter?" Everything. Let "P.M." reflect for a moment on one or two patent facts, on the hypothesis that there is another life. If that be so there will be beings of all grades of development, some bad, some intensely bad, some indifferent, some good, some intensely good. Take another fact. Law regulates all things. There will be a law regulating this intercourse. What is it? The law of *like to like*. In the Unseen, communion amongst the disembodied is regulated by the law of affinity. On earth I can talk to the Earl of ——— an incarnate *roué*, despite my abhorrence; an infamous woman can accost me in the streets, no matter what my horror. In the Unseen they could not meet anyone in intercourse, unless there was a sympathetic point of contact. That law regulates also their intercourse with us. Hence the importance of conditions such as I have named. My experience as a personal medium and from a wide study of Spiritual literature, séances, &c., leads me to the conclusion that Spiritualism is all-dependent upon the personal conditions implied. I refuse on principle, and persistently, now, sitting with anyone in this intercourse. I always find it brings confusion, even where there is unanimity of moral

life and bodily health, but not the same level of broad sympathies and intellectual calibre.

Another fact is that there must be a process of development. At first, I believe, every mediumistic person will find irregularity, and possibly, even though good himself, demon influence. It takes time for the points of contact with lower worlds of Spirits to be rubbed off the character or bodily organisation, and time, too, to rise to oneself away from such accidents. That is why I asked "P.M." for this factor, which he has not answered; that will shew well, too, the necessity of discriminatingly studying the matter.

Recognise this, too, that there are opposing influences in that Unseen. The lower worlds will fight against a medium escaping to the complete dominance of the higher. They will seek to deceive one that looks as if likely to do that, and disgust him with the whole business. I found this in my process of bodily cure; a very startling and painful fact it was, too. Meet everything communicated, by the test of Reason, Heart, and Conscience. Don't believe anything because a Spirit says it. Get rid of the authority idea implanted in the human mind by the Church's teaching. Truth requires no evidence but itself, and if a new revelation it must be in accord with a blended Reason, Heart, and Conscience. For instance, the Church says on revelation that the majority of the race are to be damned. I deny that categorically as an infamous lie. Why? Because it plainly contradicts my sense of Justice and Love and Reason. I heard a Spirit say through a trance orator that Jesus never lived. I called that Spirit a liar to his face. Why? Because he contradicted the plainest fact of history.

Treat it as natural; treat Spirits as you treat your fellow men on earth, and much will come right. I believe the intercourse depends less on peculiarity of bodily properties than on mental, emotional, and moral and religious development. I believe that almost every one is endowed with the natural power, but it goes astray from failure in these higher conditions. These superior conditions exercise a potent influence on bodily organisation—a physiological fact that cannot be disputed. What Spiritualism wants is obedience to these terms; the lesser bodily one will eventually ensue.

I hope "P.M." will go on with his investigation with these hints, and be a patient toiler after truth.

EPSILON.

## SIGNS AND PASSWORDS.

A Suggestion to all friends of godly Spiritualism.

To the Editor of "LIGHT."

SIR,—It may not be generally known that the early, or primitive Christians, had their passwords and signs\* in order that they might recognise each other, in the days when the followers of Jesus were physically hunted down like wild beasts. Even to-day, there is a sort of freemasonry between the members of many of the holy Orders connected with the Episcopal (Anglican, Latin, and Greek) Churches, and it is well-known to many theologians that for the first few centuries the Church at Jerusalem had its esoteric as well as exoteric ceremonies. Spiritualism, pure and undefiled, is destined to emancipate all mankind from the ignorance that at present holds most people in mental bondage, but like the early Christians, in nine cases out of ten (for many reasons, often their own fault) believers are morally persecuted, and become ostracised. Personally, I can now stand any amount of ironical contempt from sceptics, but at one time I felt the darts of moral persecution very severely, and only after extreme anguish and earnest prayer for strength to bear the persecution, did I become proof against the "fiery darts of the wicked."

I found it a very difficult matter to know how to open up the subject so dear to many, and often had to converse on topics quite foreign to my taste. I have often thought that all veteran or tried workers in Spiritualism who love to spread the *truth* should be able to recognise each other in the light or dark, and I certainly do not think it would in any way shew that they were morally or physically inferior to the early and modern Christians, modern Freemasons, Oddfellows, &c., &c., if they had their signs and passwords. I hope before long to see established something analogous to Freemasonry amongst all those Spiritualists who have dedicated their lives to the propagation of the teachings of Jesus, of which Christian Spiritualism is only an amplification.—Yours in Love and Truth,

LUX.

London, July 10th, 1881.

\* Read the "Denominational Reason Why."

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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\* All communications may be addressed to the Editor, 13, Whitefriars-st., E.C. Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

## NOTICE TO THE PUBLIC.

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## NOTES BY THE WAY.

We see from the *Fountain* that Dr. Parker has equipped himself for a conflict with Colonel Ingersoll. He attempted in the last number to answer the remarkable discourse—"What must I do to be saved?" which has attained such a wide circulation both here and in the States. We are not concerned to express any admiration of Colonel Ingersoll's iconoclastic vehemence or to debate the question whether such destructive criticism is a good and serviceable preparation for the reconstruction that is imminent. Some may think that it is, and that the good done in directing attention to time-honoured fallacies counterbalances the shock that many will undoubtedly feel from a perusal of Colonel Ingersoll's scathing sarcasms. But however this may be, Dr. Parker is no match for his redoubtable antagonist. One result of his assault has been to advertise the discourse in most unlikely places—the *Christian World*, for instance—and to obtain for it favourable notice in many journals, among which is the *Jewish World*, which both advertises and commends the brochure in a most favourable review. If Ingersoll is to be successfully answered, it must be by other methods, and by a mind of another type. The Spiritualist, or Christian Mystic, would bring into the controversy arguments and facts far more likely to pierce the joints of his armour.

Dr. W. B. Carpenter is having a somewhat uncomfortable time of it. He is very angry with Mr. Romanes for telling him that his advertisement of Bishop was a blunder, of which that astute young person was not slow to take advantage. He relates another example of Bishop's conjuring tricks with cards, and an unkind correspondent in the last number of *Nature* explains how Dr. Carpenter's scientific training has not preserved him from delusion. The truth is that he himself is the victim of a "dominant idea," that, namely, of his own supreme and unassailable infallibility. Next we have Dr. Beard administering to him the wholesome snub which we recently noticed. All this pother for nothing! Bishop is not a novelty—he learnt all he knows from one Brown, some of whose far more remarkable performances we recorded in our issue of June 4th—and, if he were, a special committee, specially testing Bishop's pretensions, agree that there is nothing in them to merit attention, and tell Dr. Carpenter to be more careful in writing introductory letters. Poor Dr. Carpenter!

Mr. Garner, or Cumberland, or whatever his latest name may be, is paving the way for his coming campaign by sending a letter, to which is affixed the name of Stuart Cumberland, to the *Quarterly Journal of Mental Science*. We do not know who has put Mr. Cumberland's opinions into shape, but he might have been better employed. We shall do Mr. Cumberland no injustice when we say that we seem to recognise in the letter that bears his name a more practised hand than his. The matter of the letter is foolish to a degree; a *rechauffé* of old and worn-out fallacies; an appeal to ignorance and fear, an insult to common sense. What he expects to gain by its appearance in a journal devoted to records of insanity, except to illustrate a phase of it, not unconnected with an astute method which often accompanies lunacy, we do not know. There are, probably, no three people living who would pay three and sixpence to read what he says, and the mad doctors hardly want converting.

In the July number of the *Nineteenth Century* Mr. F. W. H. Myers notices M. Renan's attitude towards miracles, and is led in the course of his argument to make some extremely suggestive remarks on the general attitude of science towards the supernatural, or, as we should prefer to say, of the Physicist to the Spiritualist. Renan rules out the miraculous at starting. If we cannot explain a miraculous narrative, we are safe, he thinks, in assuming that it is incorrectly recorded. The laws of nature are invariable in their action. Mr. Myers rejects, on his part, what he well calls "question-begging terms," such as "the laws of nature," "supernatural," and the like, and states his case thus: It is not unreasonable to suppose that such a life and work as that of Christ would be accompanied by miracles. Of these we have no exact records, and are bound to suspend our acceptance of them until we get confirmatory evidence from later times. Such evidence the Catholic Church professes to furnish from the lives of the Saints. To this science has but one answer. She refuses to recognise any such abnormal events wherever recorded; "and she shows a marked reluctance to enter on their discussion in detail."

This leads Mr. Myers to say: "Her reluctance is natural, for the subject is beset with difficulties of a baffling and distasteful kind. The observer, like Franklin waiting for his thunderstorms, must catch his abnormal phenomena when and where he can. Like an ethnologist classifying savage religions on the strength of the reports of traders or of missionaries, he must often depend on the accounts of witnesses who are wholly unaccustomed to observe, or who are accustomed to observe in precisely the wrong way. Like the registrar of hysterical cases, he will have to extract his history of symptoms from persons whose whole energies are devoted to deceiving him. He will be tempted to pronounce Simon Magus the only wonder-worker who has left successors, and to retire in disgust from the task of discriminating the shades of fraud and systematising the stages of folly." It is impossible not to recognise the ring of truth in this complaint. Not until the observation of phenomena is in the hands of competent and unemotional persons of trained capacity; and not until mediums devote themselves to the production of simple phenomena under unimpeachable conditions, will the reproach be wiped away. At present those who approach the phenomena of Spiritualism from a scientific point of view find themselves deterred by the impossibility of securing anything like a regular presentation of them, and the historian who would reduce the mass of recorded phenomena to order, and deduce from them a law, is bewildered by the recurring doubt as to what allowance he should make for emotional record and inaccurate observation.

This unwillingness of science to entertain the possibility of such facts as those of Spiritualism, Mr. Myers acutely refers to something beyond mere cool scientific scepticism. "Science, like all strong forces which have been too long repressed, and are now asserting themselves in triumph, must necessarily be at first intolerant of the power which persecuted her. In the disdainful dismissal of such evidence, in favour (for instance) of apparitions after death, as might be supposed to hang together in some sense with the Gospel narrative . . . there is a requital of decaying tyranny with strengthening scorn: there is a tacit rejoinder to the sentence on Galileo." Mr. Myers is disposed, however, to think that this attitude of science has been, on the whole, beneficial to mankind. The doctrine of the fixity of natural laws is one that it is important to establish in the public mind. This has been done, and abnormalities, instead of being loosely accepted, will be thoroughly tested before they can win their place as proven facts. The scientific method of dealing with the abnormalities of the Gospel story is not to reject them *en masse*, but to "begin with those which are most strongly affirmed, and for whose subsequent repetition there is also most evidence, and to examine in detail what that evidence is worth." For instance, Christ is alleged to have healed the sick, and to have appeared to His disciples after death. "Can it be said, or rather, *would* it be said, if no professional pedantry intervened, that the action of one human organism on another is thoroughly understood? that the phenomenon called hypnotism or mesmerism has been explained? that the physiological doctrine as regards what is styled the influence of mind on body is settled or complete? . . . that the widely-spread accounts of apparitions seen at the moment of death, or soon after death, have been collected and scrutinised,

as they would have been had the testimony related to any other class of facts? Notoriously they have not been so collected and so weighed." We may be permitted to add to this acute estimate of the scientific method as applied to things Spiritual that in addition to the element of *scorn*, engendered by ages of theological persecution, a place must be found for the element of *fear*. Science dreads, above all else, a return to superstition. She fears to find these things true. She has ruled them all out of her system, and she consciously shuts her eyes to their presence, lest, being forced to find a place for them, she be under the necessity of revising and restating many of her most authoritative and dogmatic utterances.

Mr. Myers is not less happily suggestive in what he writes of the methods of founders of religions, and speculators as to the Invisible World. They have begun at the wrong end. Starting from the most magnificent generalisations—the existence, nature, and attributes of God—they have proceeded downwards to explain what they conceive to be His dealings with man. The analogy of physical science suggests that what we first learn are not the highest and most attractive truths, nor those most interesting to ourselves. "The chemist begins with the production of fetid gases and not of gold . . . . The more interesting to us anything is, the less, and not the more, are we likely to know about it." Apply this to the Spiritual world. The only line that science can draw is between what can and what cannot be cognised by our existing faculties. And this line is not fixed. "It is the continual work of science to render that which is unperceived perceptible, that which is fitfully seen and uncontrollable, habitually manifest and controlled. In this process she is constantly encroaching on the domain of old religions, and bringing things which once seemed so unearthly that they must needs be divine, into her ordinary categories of observation and experiment. A subtler ether than ever hung around the windless Olympus, is now the subject of differential equations, and man has tamed for his use, and fixed for his illumination, the very flash and bolt of Jove. Science, while perpetually denying an unseen world, is perpetually revealing it." "If then, (apart from the inspirations of the individual soul) we are asked in what manner we can hope to obtain definite knowledge about Spiritual things . . . . the answer is: In the same way as we have obtained definite knowledge about physical things . . . . But while we thus commit ourselves to Science with loyal confidence, we shall call on her to assume the tone of an unquestioned monarch rather than of a successful usurper. *All phenomena are her undoubted subjects: let her press all into her service, and not ignore or proscribe any, because ignorance may have misrepresented them, or theology misused.* Let her find her profit where she may, without contempt and without prepossession, in the superstitions of the savage as in the speculations of the sage."

We make no apology for presenting to our readers the substance of an argument so cogent, and so apposite to the matters with which it is our province to deal. Much of the beauty and grace of diction which pervades all that Mr. Myers writes, is necessarily lost in condensation. But the argument is presented, we hope, in an intelligible form, and it is a permanent cause for thankfulness that such a protest against scientific intolerance, such a vindication of the facts and phenomena of Spiritualism, have found a place in a magazine of such repute and appealing to such an audience as the *Nineteenth Century*.

A sensational divorce case in Paris has been complicated even beyond the usual limit of complexity by the importation into it of a charge of sorcery. It appears that Madame d'Imecourt is anxious to have the marriage between her daughter and M. Musurus dissolved. It was surreptitiously celebrated before a registrar, and the lady has been seized by her mother, and removed from the charge of her husband. As the voluntary consent of Mlle. d'Imecourt cannot be disputed, it has occurred to her astute mother to petition the Vatican for a dissolution of the marriage on the ground of the exercise of the black art by M. Musurus in order to gain his ends. The young lady is described as subject to hallucinations, hysteria, somnambulism, and the like. She read, wrote, recited verses, played the piano, and embroidered, without remembering that she did so. In short she is alleged to be a medium, and M. Musurus, the sorcerer, seems to play the part of the well-known character who uses means for obtaining undue influence, and works his ends by unholy though Spiritual methods. Only it is usually the medium who is so charged. Here we have a medium posing as a victim, an odd reason to give for divorce. What will the Vatican say to this public pleading of Spiritualism?

## WHAT EVIDENCE HAVE WE?

Before expressing my view of identity, I will first state the evidence I have of a Spiritual world, peopled by intelligent beings, in substance beyond the compass of our physical senses, but in whose hands matter appears plastic. If they have not been schooled in the experience of this world they know much about those who have been so.

No positive evidence can be given, only approximative, as in all the questions of speculation or opinion. The strength of the evidence will much depend upon the incisive, conclusive, and clear nature of the observation and experiments made, and the power of reason brought to bear upon the conditions of the case. To me this question of life has a persistent, self-conscious force which has been the puzzle of my life. I early refused to pay others to think for me, and took the responsibility upon myself of looking into what I was and why I was. The result was that I could find no evidence that I was more than a material being, subject to birth, growth, and decay, like all I saw in nature; and the reasons given me failed to satisfy me why I should be exempt from the general law. Science had for me a special interest. I pushed my inquiry into many of its branches. I have said this to shew that when Spiritualism came in my way I was prepared, by experience in exact science, to look the evidence full in the face, and after careful analysis to abide by what reason taught as the only possible conclusion. I will only take space to state the evidence that convinced me that beings exist of considerable intelligence and power, capable of moving heavy bodies of matter, entirely independent of any power or influence exerted by the medium or any one present. The cases I will state briefly.

I called on Mrs. Marshall with two gentlemen. They were entire strangers to the inquiry, and all three completely unknown to the mediums. We waited in the room for fully a quarter of an hour, thus having opportunity to see all that was in the place. Then entered old Mrs. Marshall, her niece, and a lady of about sixty years. We were politely told to take a seat. It was about five o'clock in summer-time; two large windows in the room, with the blinds fully up, a large table, and other things common in ordinary sitting-rooms.

In a few minutes very loud raps were heard in the ceiling, toward one corner. "They are here," Mrs. Marshall said. I replied, "Who is here?" She said, "The Spirits." I said, "Nonsense!" She called out, "They are; will you come to the table, please?" The rapping ran down the corner across the floor, and came in the table. I was told to ask a question. The manifestation seemed to me to be too strange for sober consideration, but Mrs. Marshall said, "Ask if anyone is present known to you." I did so, and the word "Mother" was given. My doubt became much stronger. I said, "If my mother is here I must have proof; will she give me her name?" "Jane Bruce" was given at once, being the right name, according to the practice of village life in Scotland. I was completely brought up, while reflecting upon my bearings in the case. The table plunged in an unmeaning way, except that it would persist in tumbling on the top of me.

Here I became convinced that there must exist, outside of all material beings present, beings endowed with knowledge and strength, and that I knew of no other hypothesis that would cover the facts. The evidence accumulated during the séance and the conclusion became irresistible.

It next became clear to me that these beings were human, and must have graduated for more or less time in material bodies. But identity became a question both perplexing and complex. After careful sifting, and noting all possible modes of interference, the residue of evidence left only amounted to strong probability or reasonable inference.

I will only give a case to illustrate what I mean. I was instrumental in arranging a séance for a most remarkable lady of eighty-four years of age; she had a keen intellect, and a mind strongly sceptical, her faith beyond this realm of existence being very dim. Her long life in a sphere where all her acute senses had been fully gratified, and the fact that her sun was low in the west, made her eager to look into Spiritualism. She brought with her a daughter and three other ladies. She took her seat opposite to the medium. The table was large and the room in full daylight. The mode of communicating was by raps. The first Spirit professed to be her husband, who had been dead forty-two years. I will only say that the history of a life was read off in its minutest points, and there were no mistakes or blunders made. The sitting lasted over two hours, and during its pro-

gress the servant called to say the carriage was waiting, but the old lady exclaimed, "Well, then, I would not leave this room for a thousand pounds." Every question the lady thought of was answered and explained, and the Spirit was then asked to give his name. I said, "Will he write it?" "Yes," was given with great force. I took a pencil and paper and laid them down beside my foot, and said, "When you have written, tap on my boot with the pencil." We heard the writing, and afterwards my foot was *three times painfully pricked inside of my boot by the point of the pencil.* On lifting the paper it was found that not merely his name, but his autograph was written.

Now, looking at the facts, what is the inference to be drawn from them? Had the communications come through the medium in any direct form, the most, if not all, might have been due to very luminous thought-reading, but my experience does not supply a case so remarkable.

Supposing thought-reading to be admitted as an element in the problem, whence came the raps, and their rhythm with the thought supposed to be read? Moreover, the autograph and pricking of my foot have to be accounted for.

Looking from every point of view, by no process of reasoning could the manifestations be attributed to the physical conditions then present. Some invisible intelligent power was necessary. If that is to be admitted, it seems to me most reasonable to believe that the being is present who gives such strong evidence of his identity. He may not be the immediate communicating Spirit, but must be the source of the communication. Given the continued existence of humanity with the awful gaps in its present condition of existence, then the problem of their identity and influence becomes a deep one and full of the intensest interest.

J. BEATTIE.

#### UNIVERSALITY OF SPIRITUALISM.

Spiritual communication is a divine institution or appointment, or the foundation of every religion in this land is baseless. The Bible is a collection of spiritual communications, made through angels or spirits, extending over a history of thousands of years. If its claims in this respect be true, spiritual communications must be the result of *eternal law*: the law of God, respecting the unfolding and perfection of mind. We are not surprised, therefore, at spiritual communications marking the tablets of every age, reaching over the unsearchable past, and ante-dating all reliable history. Its altars stand or moulder in silent eloquence upon the hill-tops of every land. Not a sacred book of any people that does not recognise it. Ever since death removed human beings from external vision, spirits have returned to influence and help those left behind. Hence, we find impressible persons, through whom spirit-messages of wisdom and love have been received, among all nations and in all ages. All along the line of the centuries we see spiritual light striving to enter the institutions of the world. Avarice and selfish assumption first denounce its mediums, then flatter, and, alas! too often bribe them into the shameless purposes that characterise the superstition and tyranny of every clime. Now the den of lions opens to a Daniel, and then he is seated among the nobles of the realm. Now Joseph is a dreamer in prison, and then the Viceroy of mighty Egypt. Now Paul and Barnabas are mobbed by a rabble, and then worshipped as gods. Now Anaxagoras is followed by the most powerful Athenians as a philosopher, and then persecuted and driven into exile for impiety to the reigning divinity. Now Socrates is honoured as a moral philosopher, the wisest of men; then ridiculed in a comedy for magical arts, and then doomed to drink the hemlock. But "wisdom is justified of her children," and the eternal laws of mind and matter make themselves known to all who desire to obey them. Except in periods of great and general corruption, such as have usually preceded some tremendous revolution in society, and the downfall of some world-encumbering State, whose vice has exerted an unrestrained power, and whose hypocrisy walks unblushingly upon the high places of the earth, the masses of mankind never are Sadducees, never doubt of "angel or spirit." The reasoning head and the feeling heart everywhere admit that our claims to the sensual world are but temporary; that we belong especially to a higher world, from which we have a divine birth, and towards which, through new scenes of development, unfolding new powers of action and enjoyment, we are pressing forward towards that perfection and purity we call God—more in adoration than in comprehension. Our spiritual affinities are in everything proclaimed. The order and regularity of the universe, the wonders and beauties of nature, find a response in every uncorrupted and cleansed heart, which utters its faith by day and by night. Faintly it is heard amid the monstrous creations of Oriental mythology, and its light steals through the veil of error and fable that swells the soul of the Occidental hunter and warrior. The elegant and graceful forms of Grecian art proclaim it, and the rude pagoda of Indus hides it not beneath its gorgeous trappings. It is the wisdom of the Old Testament and the faith of the New.—J. B. FERGUSON.

#### PROFESSOR BARRETT'S EXPERIMENTS IN THOUGHT-READING.

Professor Barrett is one of the few scientific men who dares to look facts in the face; and though his record of certain experiments some years ago brought derision upon him from men who ought to have known better, he can afford to wait for the time which will certainly come, when he will be honoured for his consistent search after truth. Regardless of present scorn he has again come forward in a letter, which appears in last week's *Nature*, to shew that whatever may be the case in regard to Washington Irving Bishop, and after making the most extravagant allowances for the existence in some persons of a muscular sense of preternatural acuteness, there still remains a large residuum of facts wholly unaccounted for on any received hypothesis. He gives the following particulars of a remarkable case carefully investigated by himself last Easter:—

"A clergyman in Derbyshire has five young children, four girls and one boy, aged from nine to fourteen years, all of whom are able to go through the ordinary performances of the 'willing game' rapidly and successfully, *without the contact of the hands or of any communication besides the air between the person operating and the subject operated on.* More than this, letters and words, or names of places, of persons, and of cards, can be guessed with promptness and accuracy; the failures in any examination not amounting to one in ten consecutive trials. The failures, I am assured by the father—and there is no reason to doubt his veracity—form a far smaller fraction when the children are not embarrassed by the presence of strangers; for example, the parents assured me that their children, before I arrived, told correctly seventeen cards chosen at random from a pack, without a single failure, and after that correctly gave the names of a dozen English towns indiscriminately selected. I will, however, only ask attention to what came under my own observation, which in brief was as follows:—

"One of the children, Maud, a child of twelve, was taken to an adjoining room, and both the doors between fastened. I then wrote on paper the name of some object *not in the room* (to prevent unconscious guidance by the eyes of those who knew the thing selected), and handed this paper round to those who were present. Not a word was allowed to be spoken. I myself then recalled the child, placed her with her back to the company, or sometimes blindfolded her before bringing her into the room, and put her in a position where no whisper or other private communication could reach her undetected. In from two to twenty seconds she either named the object I had written down (the paper, of course, being concealed) or fetched it, if she could do so without difficulty. Each child was tried in succession, and all were more or less successful, but some were singularly and almost invariably correct in their divination of what I had written down; what was more curious, the maid-servant was equally sensitive. This led me to try other experiments with those who knew the words chosen: and the father was found to be pre-eminently the best willer, and to be in fact almost as necessary for success as the sensitive 'guesser.' Further experiments shewed that a battery of minds, all intently fixed on the same word, was far more successful than one or two alone. Apparently a *nervous induction* of the dominant idea in our minds took place on the passive mind of the child, and the experiments recalled the somewhat analogous phenomena of electric and magnetic induction. There seemed to be a veritable exoneural action of the mind.

"I am quite prepared for the chorus of sceptical laughter which will greet this statement. That there should be disbelief is quite natural; a desire for further inquiry is all I ask for. To those who, with a single eye for truth, even if it be in collision with received opinions, are anxious to know if every possibility of error or deception was removed, permit me to add the following additional experiments. Instead of allowing the child to return to the drawing-room, I told it to fetch the object as soon as it 'guessed' what it was, and then return with it to the drawing-room. Having fastened the doors I wrote down the following articles one by one with the results stated: *hair-brush*, correctly brought; *orange*, correctly brought; *wine-glass*, correctly brought; *apple*, correctly brought; *toasting-fork*, wrong on the first attempt, right on the second; *knife*, correctly brought; *smoothing-iron*, correctly brought; *tumbler*, correctly brought; *cup*, correctly brought; *saucer*, failure. On being told this object the child said, "Saucer came into my head, but I thought you would never ask for that after asking for a cup, so I wasn't sure what it was." Then names of towns were fixed on, the name to be called out by the child outside the closed door of the drawing-room, but guessed when fastened into the adjoining room. In this way Liverpool, Stockport, Lancaster, York, Manchester, Macclesfield were all correctly given; Leicester was said to be Chester; Windsor, Birmingham, and Canterbury were failures. I might give many other similar trials, for I spent three long evenings testing the children; but these results and the attempts made to answer the many questions that once started to the mind, such as the effect of distance, &c., must be left for the present. Meanwhile, at the suggestion of Mr. Romanes, I have arranged for a small committee of scientific experts to visit the family, and verify or disprove the conclusion at which I have arrived."

## SPIRITUALISM IN CALCUTTA.

Mr. Alexander Calder, late President of the B.N.A.S., present at a Séance.

To the Editor of "LIGHT."

SIR,—We have lately had the pleasure of welcoming Mr. Alexander Calder, the well-known and honoured President of the B.N.A.S. Mr. Calder attended our usual weekly séance on Sunday last, an account of which I enclose, which may perhaps be of interest to some of your readers. I may mention that on my return to India 18 months ago, I tried to get a few people interested in the philosophy of Spiritualism, and a few native gentlemen agreed to try weekly for a time to see whether any phenomena would result. Baboo Poornoo Chunder Mookeyee placed his garden house at our disposal, where we have met nearly every Sunday for the past twelve months, without, however, succeeding in getting anything in the way of manifestations. These meetings, nevertheless, were not so much time lost, as we turned them to good account by reading and discussing, &c. Just as we were doubting whether we should ever have any success, one of our members, Dr. Raj Kisto Mittra, brought to our circle a patient of his, a young man who was obsessed.

At the first séance this lad, Nitto Nirunjun Ghose by name, was at once controlled by the Spirit of a man who had been murdered some 25 years ago (at least this was the account the Spirit gave of himself). The young medium was at first extremely violent under this control, and was only subdued and kept quiet with great difficulty. At subsequent séances he passed under control without any repetition of such violence, and has been controlled to write or speak by various Spirits, but never so far, on any two occasions by the same Spirit. Such inquiries as we have been able to make have always resulted in the confirmation of the intelligence given through this medium.

Possibly as we progress he may be used as a medium by the Spirit of some European whom I may be able to test for myself. So far the controls have always been of his own nationality. If you or your readers care for an occasional account of our doings in this part of the world I shall be happy to act as your correspondent from time to time.—Yours for the truth,

J. G. MEUGENS.

Calcutta, June 17th, 1881.

The weekly meeting of the Calcutta Association for the Investigation of Spiritual Phenomena was held in the garden house of Baboo Poornoo Chunder Mookeyee, in the northern suburbs of Calcutta, on Sunday, the 12th June, 1881. Present: A. Calder, Esq., one of the leaders, and President of the British National Association of Spiritualists in England, as a casual visitor; J. G. Meugens, Esq., President of the Association; Baboo Pearychand Mittra, vice-president; R. Mittra, Esq., barrister-at-law; Baboo Poornoo Chunder Mookeyee, attorney-at-law, Sooyo Coomar Mookeyee, accountant at the office of the Inspector-General of Jails, Lower Bengal, and some others.

At about 4.30 p.m. all the above-named gentlemen sat in a circle, and in the course of about 20 minutes, Baboo Sutto Chum Chatterjee and Nitto Nirunjun Ghose passed into a state of trance, the former being influenced to write, and the latter to speak. The following is the translation of the replies given in English and Bengalee to questions put in English to the speaking medium by Mr. Meugens and Baboo P. C. Mittra:—"My name is Modoooodun Mittra. I am Baboo P. C. Mittra's brother. I am very unhappy. I have something private to say, and desire to communicate privately."

On this all the gentlemen left the room, leaving the medium to make a confidential communication to Baboo P. C. Mittra. After an interval of about 10 minutes all the gentlemen re-entered the room and sat in circle again, and Baboo P. C. Mittra informed them that his brother's Spirit asked him to pray for him, giving him satisfactory proofs of identity. The medium was still in the trance state, and remained quiet for some time, giving no replies to questions put. Then in reply to a question, he said his name was Surut Chunder Mittra. He had no special message for anyone. For more than a year he had been in the Spirit-world. He had passed away at Mirzapore, in Calcutta; was nephew to Baboo Kally Churn Ghose; was unmarried, and died of phthisis, adding—"I am very happy where I am, but sorry for my poor sorrowing parents. Sympathy for my parents brings me here. My parents do not understand Spiritualism. I am very happy here. I think of God, and require no other occupation. By meditating on the infinite power of the Great Father we spend our time happily. Who is not lost to himself when he thinks on the majesty of God and His infinite love? Surrounded by friends and relations we are spending our time very happily. There is no distinction here of caste and colour. Everyone is in a calm state. At the time of my death when I saw my Spirit friends around me I was frightened, but afterwards I was delighted. Here everyone is full of enjoyment and happiness."

To a question the medium answered, "You don't know my father, therefore I gave the name of my uncle. I bid you good-bye. I go to my place."

The writing medium wrote out a long message in Bengalee, from his wife's Spirit, touching upon the fact of the next re-marriage. A translation of this will be sent by the next mail.

At the close of the proceedings, Baboo P. C. Mittra addressed the distinguished visitor, Mr. A. Calder, in a few brief and appropriate words, complimenting and thanking him for the honour done to the meeting by his presence, and offering a deserved encomium upon him for his disinterested efforts in the cause of truth, and for the loftiness of his soul.

Mr. Calder acknowledged the compliment in a suitable reply. It may be as well to add that "Surut Chunder Mittra" was not known to anyone at the séance during his earth-life. Just after the séance, Dr. Raj Kisto Mittra, a homoeopathic physician and frequent visitor at our séances, dropped in, and fully confirmed the statement of "Surut Chunder Mittra," who had passed away as he described, when under Dr. Raj Kisto Mittra's treatment.

## OUR CONTEMPORARIES.

## "The Spiritualist."

The current number of the *Spiritualist* is somewhat heavy reading, except to the few who take a very lively interest in Theosophy and Occultism, with which subjects it is almost completely filled. The editor plainly enough has little faith either in Mr. Sinnett or Madame Blavatsky, and does not believe that Spiritualism and Occultism—at least the Occultism of the Madame Blavatsky type—can be very different things, and yet both be true. "The manifestations," he says, "which take place in the presence of Madame Blavatsky as recorded by Mr. Sinnett, of Allahabad, are of the same class, with the slight variations which might be expected from difference of individuality, which once took place in the presence of that most powerful of mediums, Mrs. Guppy, in the days of her full power." The editor mentions instances in which solid objects were brought into Mrs. Guppy's presence, and yet he retorts upon the Occultists—"She did not say that she was an 'adept,' or that Highgate Brothers would help her. If she had done so, in those days of inexperience of the Spirits who produce physical manifestations through mediums, we should have believed her, and, if permitted, would have recorded it in a book called 'The Occult World,' and repented at leisure afterwards." The editor believes that Mrs. Guppy was used by "some power—a terrible power—outside her own control, and that the ascetic life said to be necessary in Himalayan adepts, is death to the expression of that power."

On the other hand a correspondent, "J.K.," who claims to know a good deal more of true Theosophy than the members of the Theosophical Society, objects that the latter are not ascetic enough. Physical purity is in his view an essential, and yet, he says:—"As far as I am aware, the London Theosophists, with the exception of two lady members, are all flesh-eaters as well as tobacco-smokers, and teetotalism is not the rule among them. This settles the physical question. As concerns the psychical part, in the words of an adept, 'No one knows a thing until he can do it.' 'To know is to be,' in the Occult. To know of regeneration is to be in the regenerate state. Let Theosophists be careful how they lightly say they know a thing." "J.K.'s" estimate of the Theosophical Society may be gathered from the following words:—"I perceive that their real object is the reverse of their manifest assertions, and is nothing more than the propagation and furthering of the interests of a disguised priestcraft as the rules of the Arya Samaja palpably indicate. These priests have humanitarian phrases on their lips, but other thoughts are in their hearts." He asserts that the "Occult" has been his special subject, and that having been rightly initiated there is little that he does not know, and he promises to give some of the results of his knowledge. "I am opposed," he says, "to the Theosophical Society, as I cannot allow the members of it to be equal to their pretensions. And while they hold secret meetings, because their foolery will not bear public investigation, I will throw wide open the doors of the Sanctuary by announcing freely that attainment to the Absolute State is possible to all who live rightly."

Of the communications of other correspondents we have not room to speak, except to remark by the way that Mr. J. A. Campbell, B.A., promises in his forthcoming "Studies in Psychonomy" to shew "that many a despised medium in the more resolute moments of his early career, has exactly the same power over his 'raps' which Madame Blavatsky is declared to have over hers, and is no more the slave of guiding Simon, or rather Peter, than she is of Koot Hoomi Lal Singh."

So the Occultists and Theosophists may look out for squalls.

## "The Medium."

"Ouranoi" continues his articles on Bible Spiritualism. We know his style, and believe that in it we can identify the writer. The *Medium* is happy in having such an able and earnest contributor. This week he deals exhaustively with the objections which science raises to the possibility of miracles. We

cannot reproduce his arguments, we have not the space to spare. We can quote but the conclusion at which "Ouranoi" arrives:—

"I have allowed my pen to wander, not without a purpose; for I hold that modern Spiritualism is meant to be a continuation, and, indeed, enlargement in 'wonder' of the Gospels and the Acts of the Apostles. It is to be what Christianity would have been had it not found the crass darkness of paganism too great to be dispelled without the long dawn of 1800 years. It has taken all that time for the germ ideas of Christianity to raise the race all but universally to a receptive state for the transcendent genius of angel workers. Hence, I hold that science will be met—if Spiritualism rise to the glory of its mission—by similar and larger facts to New Testament miracles, and will speedily find them pass beyond mere historic testimony into the sphere of Observation, this time to be ensphered in the Verification of Science. These miracles I hold to be a lost science, the vanishment of a cometic splendour. They have been a 'Paradise Lost'; Spiritualism is to be a 'Paradise Regained.'"

"The Herald of Progress."

Next to the continued discussion of the question as to what constitutes Orthodox Spiritualism—a discussion which leaves the point as far from settlement as ever—the most noteworthy contribution to the paper is one of A. T. T. P.'s "Historical Controls." It purports to be a communication from John Selden. We do not profess to be able to judge whether it bears internal evidence of authenticity, but we have faith in A. T. T. P. as the recorder of the utterances through the medium, and here is what A. T. T. P. says on the subject:—

"This is a singular control. There is quite sufficient in it to establish the individuality of Selden the lawyer and statesman of the seventeenth century, and quite in accord with the general outline of his life historically rendered. The description given by himself could never have been crammed by the Sensitive, and as far as mind reading goes, my own mind has never dwelt one moment on Selden or his doings. I am weak enough to believe that what came from the lips of the Sensitive were the words of Selden, and from that belief I do not think I shall be moved. But, apart from the question of individuality, there is a lesson of greater importance to be learnt in—what was the real object of the control? Its real object was to give an answer to the class of objectors to the fact of spirit communion, who have ever on their lips this question: Why do the controls do this? or *why* do they not that? I have been constantly met by a class of objectors by the question—Why do not your controlling spirits tell you something that will do you some good? There would be some sense in your pursuit of Spiritualism if your spirit friends would give you the *tip* for the Derby, or put you up to a good spec. in corn, sugar, or Spanish. Just as if good was only to be measured by personal advantage to yourself. I have made conditions because I have learnt to leave my controls, whoever they may be, unfettered by either wish or desire on my part, and to receive, for whatever they may be worth, all and every control that have been either sent or that chooses to come."

BRITISH NATIONAL ASSOCIATION.

A meeting of the council of the B.N.A.S. was held on Tuesday, when two resignations were accepted and four new members were elected. A valuable present of books for the library was received from Mr. A. Vacher, and a cabinet photograph from Mr. Coates, of Glasgow, and a vote of thanks was passed to the donors. In view of the proposed conference it was resolved that a committee of the whole council be formed to consider the question—such committee to meet on Tuesday evening, July 26th; and that members of the council might also invite ordinary members of the Association to attend on that occasion. The committees for the year 1881-2 were then appointed, and the proceedings terminated.

GOSWELL HALL.

On Sunday evening last the platform of this hall was occupied by Miss Samuels and her guides, and a large audience assembled to give them a hearty welcome back to Goswell Hall. Mr. Wortley occupied the chair, and discharged the duties in his usual genial and efficient manner; he also contributed by way of "Lesson," an extract from A. J. Davis on the "Reflex Action of Evil," and also a communication which he himself had received that morning, which entirely coincided with Davis's utterances. The subject chosen by Miss Samuel's guides was "Magic and Spiritualism: a Warning to Mediums." They entered fully into the subject and defined magic in quite a different manner to that in which the majority of people accept the term; but I am afraid I am not able to present their ideas on the subject in a manner to do them justice or yet prove of interest to your readers in the necessarily limited space at disposal. The warning to mediums was a most wholesome lesson to them on their obligations to cultivate all the talents or faculties they possessed and not be, like so many of them in the past, mere machines to be used at will by any or every influence that could possibly enter into their sphere. The guides also most pointedly informed us that this year 1881 would be a most memorable one in the history of the world, as mighty changes would take place

in the government, as also in the religious, social, and domestic systems at present in vogue. The friends will please note that Miss Samuels will occupy this platform again next Sunday (see advertisement on first page). Great sympathy was expressed by hosts of friends towards our friend Mr. Morse, and earnest wishes for his speedy recovery.—J. N. G.

QUEBEC HALL.

On Sunday last, owing to the much regretted absence of Mr. Morse, the platform was occupied by various friends giving their experiences, and very interesting relations were given by the different speakers. Mr. Whitley and Mr. Ashman both spoke very warmly and gratefully for the truth of Spiritualism. There was a good audience, who appeared to be deeply interested.—J. M. D.

CARDIFF.

The second quarterly general meeting of the Cardiff Spiritualist Society (since its re-organisation), was held at the rooms on Sunday evening last, Mr. Haines in the chair. Mr. Adams, treasurer, read the account of receipts and expenditure, shewing a balance in favour of the society, all liabilities having been duly met. He afterwards read a paper on the position of the society, its past history and future prospects, arguing that, in view of the favourable turn things have taken, there was every reason for confidence in a prosperous season provided the society held fast to its present motto *Unity*. The hon. sec. followed with a paper reviewing the state of affairs in Cardiff, the rapid development of mediums, and the bright gleams of hope shining in the Spiritual horizon. He proceeded to criticise the conduct of the Press of the movement and the position of the B.N.A.S. In conclusion he recommended the society to issue a circular to all the Spiritualists in the neighbourhood, inviting them to attend the meetings on Sunday evenings, with the object of stimulating the formation of private circles, and a general feeling of fellowship among professors of the same glorious truths. This was subsequently agreed to unanimously. The term of office of the council and secretary having expired, they resigned their trusts into the hands of the meeting, but were enthusiastically re-elected, votes of thanks being also passed without a single dissident. During the séance after the dissolution of the general meeting, a number of Spirit friends testified to the great pleasure they had experienced during the reading of the reports and gave most excellent advice to those present; three trance mediums were successively controlled and a most interesting experience of Spirit life was rendered palpable to the sitters, an account of which may shortly appear in your columns.—W. P.

DARLINGTON.

It is with much pleasure that I am still able to report the gradual progress of Spiritualism in this district. Since last I wrote we have been compelled to move to more spacious apartments to meet the requirements of the cause. On Sunday last, a very large attendance of friends from the surrounding locality assembled in our Institute to witness the christening of a female child of one of the members by the Spirit guide of our local medium, W. Scott, he purporting to have been a minister of the Gospel while in earth-life. The performance was conducted with every solemnity, and with much satisfaction to all. An ample tea was afterwards provided. The evening party was kept greatly interested by a succession of controls from the several mediums who were present, especially of the medium J. Barker, whose guides gave some indisputable tests.—ALFRED C. CLARK.

TO CORRESPONDENTS.

L.V.W.—Greatly obliged. We will try to use it soon.  
A.J.P.—Shall appear next week.  
L.C.S.—In type, but had no room for it this week.

A *littérateur* of considerable note, M. Paul de St. Victor, having recently died, was buried a few days since amid a considerable concourse of literary notabilities. Victor Hugo sent a speech to be read over his grave, and amongst other things he said:—"I am prostrated. I weep. I loved St. Victor. I shall soon see him again. He was of my kith and kin in the world of Spirits—that world to which we must all migrate. He had an object he constantly kept in view. He had a mind and heart that cannot be destroyed for ever. For such souls death is only an enlargement of the faculties."

Acts xvi., 7, contains a small but very significant alteration. Paul and Silas, when about to go into Bithynia, were forbidden, says the old Version, "by the Spirit;" but the Revised Version says "the Spirit of Jesus suffered them not." What a revelation this is, if we can accept it! Jesus had been dead, to use our poor blind word, for several years; and yet here were these apostles travelling about under his guidance! We turn our cold critical eye, perhaps our eye of pity or contempt, upon people who talk of spirit-communion, and yet here, as with a flash of light, we find spirit-communion quietly referred to as a matter-of-fact and homely incident!—From *Lectures on "The Revised New Testament,"* by the Rev. J. Page Hopps.

WHO ARE THESE SPIRITUALISTS ?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism :—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstübbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is it Conjuring ?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art ?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

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