

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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## CONTENTS.

Notes by the Way. By M.A. (Oxon.) .....	281	Buddhism and Christianity .....	288
Uncertainties of Spirit Identity .....	282	Dr. A. Kingsford's Address to the B.N.A.S. ....	289
Spiritualism and Christianity .....	283	Fraudulent Mediumship .....	290
Thought-Reading .....	285	Psychometry .....	290
The Doctrine of Vicarious Suffering .....	286	A Visitor from New South Wales .....	291
The Spiritualism of Tennyson .....	286	Work in London and the Country .....	291

## NOTES BY THE WAY.

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

RECOLLECTIONS OF TWENTY SUNDAY AFTERNOON ADDRESSES.  
By J. Page Hopps.

AN ESSAY TO SPIRITUALISTS. By a Spiritualist.

IMMORTALITY: ITS PEOPLE, PUNISHMENTS, AND PURSUITS. By J. J. Morse.

HINTS ON ESOTERIC THEOSOPHY. (By authority of the T. S.)  
"THE THEOSOPHIST." May, 1882.

In "Recollections of Twenty Sunday Afternoon Addresses," Mr. Page Hopps gives us some sermon notes full of thought and power; a little fragmentary and somewhat chippy to those who did not listen to the full discourse, but useful reading and very suggestive as food for thought. There is more religion and less theology in them than in any volume of sermons I ever saw. And there is more vigorous application of rational common-sense to matters on which orthodox folk think it wicked, or at least daring, to argue, than most preachers venture upon. Mr. Hopps has grasped fully a great truth, on which he is fond of insisting. It is that uniformity in faith is neither attainable nor desirable. Nature teaches us so much as that. "She loves diversity. Her trees are all different in their foliage; nay, she makes no two leaves absolutely alike. Her grasses and flowers puzzle us to onumerate because of their marvellous variety. Her clouds are infinitely diversified, and are never still. Her human faces are a miracle of variety, and the diverse tones of the human voice are simply indescribable. And all these diversities give a charm to nature and life. What folly, then, to wish all minds to be alike!" This thought is well applied in various ways. Unity in diversity is that at which we should aim. Faiths are many, religion only one. There are many roads, but only one home hereafter. "In religion, it is the highest result of faith to regard the human race as moving on to one destiny. Ignorance, barbarism, bigotry, selfishness divide. Wisdom, civilisation, charity, intelligence unite. Civilisation is uniting the nations of the world, and will, in like manner, unite the religions of the world. In politics we shall have the brotherhood of man, and in religion we shall have the one destiny of that brotherhood." A glorious vision! But alas! how far are we from its realisation. In place of the brotherhood of man in politics, when wars shall cease, and injury and wrong be redressed without bloodshed, we have among us a brotherhood of another kind, secret, malign, implacable, whose deeds are deeds of terror, and whose weapons are the knife of the assassin and the midnight outrage, that terrorises honest men, terrifies helpless women and children, and mutilates dumb creatures that have done no wrong. We are a long way yet from the Millennium!

In "An Essay to Spiritualists," the writer magnifies the office of Spiritualism as a regenerator of a corrupt Church. God uses this as His witness in days when the Church fails in her duty as the witness and keeper of the Word. If this be so, how comes it, then, that many are so far from being enlightened that they are befogged by what they learn of Spiritualism? The writer considers that the fault is in the individual, and chiefly in the improper manner in which séances are held. "Heated with wine, filled with carnal desire, men come to a spiritual séance as they would to a worldly feast, to gratify a

spurious curiosity, or merely to have an empty hour filled with a superior order of conjuring." Such are dealt with according to their folly, and their end is bewilderment. Those who gain satisfaction seek after another fashion. They are few as yet. "The few shall become the many eventually; but before such a blessed fact shall become a settled heritage of the followers of Christ, a purification of the séance holders must take place." This is good so far as it goes. There is much to be said for the view that is enforced, for little room remains for doubt that human folly is responsible for a great deal of Spiritual buffoonery and illusion. But it is not easy to see how this folly is to be purged away, except by a true and vital belief in the reality of the world of Spirit, and its impact upon us. If a man seriously believes in the reality of the beings with whom he seeks to establish relations, in the risk of obsession by Spirit, in the dangers unseen and unknown that beset him in his search, he will pause before he intrudes recklessly into the world of Spirit. But this postulates a knowledge which he has not, and which he can acquire only by experience. To say, then, that "all public meetings for witnessing Spiritual phenomena must cease" is to say that for the majority of men personal satisfaction shall be made impossible. The views of the writer as to "personal communication" with the Father, or the Master, are transcendental and unpractical. The notion that "created Spirits" do not produce the manifestations of Spiritualism, but these are due to "angels," is one of the odd assumptions of the pamphlet; as is the statement that attempts to construct a science of Spiritualism are regarded by God as wicked, and involve a sort of curse. I fear that what is sound and good in the early part is counterbalanced by the flightiness and viewiness of the conclusion.

Mr. Morse is one of the best known and most appreciated of the public teachers of Spiritualism. In his eight discourses at Goswell Hall during the first two months of this year, he gives the opinion of those Intelligences of whom he is the human mouthpiece on Immortality; on the merit of deeds as against dogmas—or of works as against faith, in theological language; on the consolations of Spiritualism; on the Day of Judgment; on the religion of the future; and concerning angels. In all these are contained thoughts that are suggestive and beautiful, and I may say of these discourses, as I often say of others of the same nature delivered through mediums in America and elsewhere, that as sermons they are ahead in matter, interest, and form of what is served out from many orthodox pulpits. Though they deal with subjects that are by their nature transcendental, they treat them as matters of human interest, and treat them sensibly and well. "Concerning Angels" is worth the attention of the writer of the "Essay to Spiritualists" noticed above. The contrast between his views and Mr. Morse's is very amusing. This little book (144 pp.) should be an excellent one for distribution among those who are anxious to know whether there is anything in Spiritualism beyond dark circle phenomena, as well as among the better informed and more thoughtful who regard Spiritualism as a factor in religious thought.

The Theosophical Society has issued a small volume of "Hints on Esoteric Theosophy" for the purpose of enlightening those who seek for light on the nature of Theosophy in general, and of that Himalayan Brotherhood who are alleged to control and direct the Esoteric movement. The arguments are clearly and persuasively set forth, and the pamphlet contains as able a defence of, and apology for, the Theosophical position as I have seen. That position is familiar to such of my readers as are interested in ascertaining it, and I need not re-state or criticise it. The most curious addition to our knowledge of the occult powers possessed by some of the chiefs of the Society is a letter of Madame Blavatsky's, detailing her own mediumistic experiences in early youth. For over six years, i.e., from eight to fifteen years of

age, Madame Blavatsky was what is now called a psychographic, or writing medium. "An old Spirit came every night to write through me in the presence of my father, aunts, and many other people." This old Spirit gave abundant tests and proofs of identity, after the manner familiar to Spiritualists, and even wrote "in clear, old-fashioned, peculiar hand-writing and grammar in German, a language I [Madame Blavatsky] had never learned to write, and could not even speak well." The old Spirit after six years' daily intercourse turns out to be the Spirit of an old lady resident all the time in Norway! Madame Blavatsky persuades herself that all this was the work of her own mind. "I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though of course perfectly unconscious then of anything of the kind." As a child she had seen a miniature of this old lady, and whilst playing with it and her letters, "my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light.... What it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this." Years after, "some trifling association of ideas again put my mind in connection with these long-forgotten, or rather never hitherto consciously recognised pictures, and it began one day to reproduce them!" This very Carpenterian explanation (!) I give for what it is worth. The whole narrative works in with "J.P.T.'s" experiences, and seems to shew that the most apparently conclusive tests may have no real value. It also gives a very interesting and valuable glimpse of Madame Blavatsky's psychological history. She evidently possesses the mediumistic temperament, and on at least one prolonged occasion developed it fully.

In the May number of the *Theosophist*, some words of mine in reference to the practice of taking men of the stamp of the Rev. J. Cook as average types, and of answering and attacking them, are taken up as material for an article. Mr. Cook, it is represented, was accepted "throughout all India and Ceylon" as "the champion of Christianity." I cannot seriously think so meanly of the intelligence of so many otherwise sensible and thoughtful people. But, were it even so, he carried with him the refutation of that idea, and might have been trusted to answer himself. I should be ungrateful, however, if I did not acknowledge the vigour, though I may be pardoned if I do not adopt the powerful language, with which the missionary was driven from his ground. And I assure my respected critic that "our equanimous friend of 'LIGHT'"—that is, my unworthy self, ("equanimous" is good; I will try to live up to it) never dreamed of making an unfriendly reply to "offers of alliance and friendly overtures." Far, very far from it. There has grown up an idea that Spiritualism and Theosophy are mutually destructive, and that within the camp of Spiritualism the *Theosophist* may not dwell. I see no cause for such an idea, other than the fact that Spiritualists believe many of the strictures of *Theosophists* on their profession and practice to be one-sided and unfair. To them Spiritualism is something higher and nobler than it has been depicted: and those who have penetrated farthest into its sanctuary are assuredly least disposed to deny some of the distinctive principles set forth by the *Theosophist*. It has always seemed to me that the superficial Spiritualist may learn much of philosophy and of the hidden causes that he too often overlooks from the *Theosophist*, and that neither possesses any monopoly of truth. No, there is no reason for Theosophy to make light of Spiritualism; nor for Spiritualists to decline to look into the hoarded stores of wisdom that are contained in the philosophies of the East. Let us work, each in our own way. Our friend calls us "A Light shining in darkness." May I continue the quotation, and equanimously remind the *Theosophist* that it is further written that though the light did shine in darkness, yet "the darkness comprehended it not." Alack!

It is always interesting to compare communications independently made. The Spirit Teachings lately published in "LIGHT" date back some five or six years. A correspondent sends me an extract from some very recently given (March 25th, 1882) which shew the same effort on the part of Spiritual teachers to instruct, and disseminate instruction, through a suitable medium. This is a phase of Spiritualism that seems to me to be too little considered. I append the extract which I refer to.

"Illumination must come from within, and not from without. To you in your present state this may appear to contradict that

which you have experienced; but you will readily understand what I mean when I explain that our work has been up to the present time, and will continue, so long as necessary, to remove those obstacles which oppose the ingress of light. If I may use a common-place similitude, we have been in the past cleansing and brightening the reflecting mirror of your soul in order that the divine ray may be reflected and dispersed through your outer man. I have before hinted many times that our work in the future would be through companionship; had I told you that which is perfectly true, that there would be no connection between us as *controllers* and *controlled*, you would not have comprehended what I meant and would have been cast down and disappointed. No, my dear companion, the delight which you will experience when the time arrives of perfect and free communion will only be equalled by the delight which we shall feel in knowing that our work and patience have not been in vain. We have only been excavating the channel—God alone can turn the stream into it. At one time you considered that you were rather hardly dealt with, that your mediumistic qualities were not used by us to give to the outer world proof of Spirit power through outward manifestations. We have in some few instances given you sufficient proof that the demonstration of that power was perfectly possible; but great as is the mission in demonstrating, even in one instance only, the continuous existence after so-called death, that mission is far greater in which you may be the means, through the illumination of your own soul, of providing thoughts upon which the spiritual nature of hundreds may be sustained in advancing from spiritual infancy to manhood."

M.A. (Oxon.).

#### OXFORD AND CAMBRIDGE MANSIONS.

To the Editor of "LIGHT."

SIR,—A correspondent dating from these mansions has given you some strange experiences that he has had in them. Would he kindly give me the opportunity of comparing notes?

The subjoined address would reach me.—I remain, yours faithfully,

2B, Oxford and Cambridge Mansions,  
Marylebone-road.

#### UNCERTAINTIES OF SPIRIT IDENTITY.

To the Editor of "LIGHT."

SIR,—As your correspondent, "J. P. T.," hopes for further remarks upon this subject, I would ask him what are his reasons for adopting the "false in one, false in all" theory? Putting his case into figures, he received say ninety-nine truthful messages; the one hundredth was a lie. Is it not reasonable, therefore, to suppose that the lie was in no way connected with those who told the truth, but was one of those "Uncertainties" we have still to cope with? It seems hard to debit friends with what they may not be guilty of. In this case we have truth imitating a lie instead of a lie imitating truth.

I cannot agree with "Trident's" line of argument when he says: "If a Spirit tells me that a certain person died at such a time, and I afterwards discover that the person is alive and well, I do not accuse the Spirit of deceiving me, because I know the word 'death' is used by the Spirits to express the commencement of a new course of thought and action," &c., &c. This is special pleading, of which we have had more than enough, indeed *ad nauseam*, during the last five years. The Spirit's truth in that case is a lie, and he knows it (I mean the Spirit); therefore argument falls to the ground.

"M.A.'s (Oxon.)" remarks on the subject are full of wise and ripe thought, but I should have liked to see him offer some suggestions as to what should be done in such a case. As no one, therefore, has made one, I venture to suggest that the sittings should continue to be pursued, and see how long the lies last, or if the old groove of truth again returns.

S.

June 7th, 1882.

PROFESSOR ZOLLNER.—The *Journal of Science*, in noticing the death of Professor Zollner, says:—"His theory of the possible existence of a fourth dimension in space has given rise to much unworthy ridicule, and has certainly not been clearly demonstrated. But no thinking man can deny that our conception of the universe might be greatly altered if our faculties were enlarged or modified."

DREAMS.—M. Delaunay ("Les Mondes") makes some remarkable statements concerning dreams. By covering the forehead with a layer of wadding dreams can be rendered sane and rational. The position of the sleeper is also of importance. If he lie on his back the dreams will be sensorial and erotic. If on the right side they will be mobile, full of transition and exaggeration, absurd, and relating to old events. If on the left side they are intelligent, reasonable, and refer to recent affairs.—*Journal of Science*.

## SPIRITUALISM AND CHRISTIANITY.

An Address by MR. H. T. HUMPHREYS read before the Members of the British National Association of Spiritualists, 38, Great Russell-street, W.C., on Monday evening last.

“Right well liveth he who keepeth his hand on the present and his eye on the future.” This dictum, if taken with reference to earthly life alone, seems to be perfect, but when we consider not this life only, but also that beyond the grave, we cannot fail to perceive its incompleteness. Doubtless a few of the Christian professors of the day might be disposed to assert that the saying was applicable to what they would call both worlds; but the truly spiritually-minded Christian cannot be satisfied even on this side of the grave with only having his eye on the future. He must, even while here below, grasp it. He must feel the full force of the utterance of the Lord Jesus, “He that believeth on Me *hath* eternal life.” I repeat not here any new doctrine—it is as old as the days of the apostles, when Simon Magus *saw* that the Holy Ghost was given by the laying on of hands. St. Paul quoted to the Corinthians the expression of Isaiah: “Things which eye saw not and ear heard not, and which entered not into the heart of man, which God prepared for them that love Him,” adding the significant words: “But unto us God revealed them through the Spirit.” This doctrine has been preached, though for a very long period by but few, ever since that time, and especially in later days by the Society of Friends, who may fairly claim to have aided in hastening the period in which they are no longer peculiar in teaching it.

Modern Spiritualism has called fresh attention to this doctrine, and has, moreover, supplied in the present day much evidence to supplement and strengthen that which is internal, or, to speak with more accuracy, to awaken in the heart of man ideas which, if rightly followed out, will lead to the reception of that internal evidence which is irrefragable, and which supplies the true defence from all intellectual attack, giving us for a helmet the hope of salvation. I cannot believe that modern Spiritualism of itself can do this, or in other words, can engender spirituality; but I can have no doubt whatever that it frequently is, and ought always to be, a means to that end. While I rejoice, then, in the spread of modern Spiritualism, there appears to me no small danger of its being attended with serious delusions and harassing snares, unless care be taken that it be so employed as to engender spirituality.

Before proceeding further it may be as well to define accurately what I am speaking about. It is scarcely needful to tell this audience what Spiritualism is, but to prevent any misconception I may say that I define it as a belief in the possibility of holding intercourse, both conscious and unconscious, with Spirits which once dwelt in earthly bodies on this world; and a Spiritualist I should define as one willing to enter into such intercourse. With regard to religion, its definition is more difficult, as this word is used in senses which vary considerably. The word itself is Latin, and I agree with Cicero, who derives it from *relegere*, to ponder carefully, attentively, and constantly; and hence its meaning will be a leavening of the whole spirit with a faith or law. The Greek and Hebrew equivalents of the word are susceptible of a similar interpretation, though there can be no doubt that in all these languages, as well as in our own, the idea of rigid ceremonial observance came to be attached to the words. Nevertheless, as the Hebrew Prophets taught, and as was more fully expounded by the Messiah Himself, the truth lay, not in the observance, but in the inward feeling. I could accept Miss Emily Ford's definition with some emendation, and would say that religion is the following of the inner law of love, for love's sake. The definition of the Apostle James is—“Pure religion and undefiled before the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” This gives no more of ceremonial law than was given by the Founder of Christianity, and from Him we learn that religion is love—the love of God and of His Son, which begetteth love in us. This love must be the foundation of all religion.

The word, however, is very commonly applied as signifying a phase of belief, or view of religious doctrine, and I propose now to consider very briefly the relations of Spiritualism to religion generally, but, before touching on the general question, to deal with the subject especially from my own point of view. And here let me say that while I exercise the right to express my own convictions, I in no way seek to force their acceptance on others. Holding, as I do, that Christianity is meant for all

mankind, I cannot doubt that its scope is sufficiently wide to include all diversities of human comprehension. Further, I make no apology for appealing to what I—in common, I hope, with a large proportion of those who hear this paper—hold to be the volume of Divine revelation. I in no sense attempt here the task of confuting the unbeliever, my object being at this time to shew how Spiritualism, as I understand it, is in full accord with the teachings of the Son of God and of His apostles. I cannot agree with those who look upon Spiritualism as a new religion or as a revelation of new doctrines. I do not believe that any new doctrine has been preached since the days of the apostles, and I take as sound the saying of the Apostle Paul—“But though we, or an angel from heaven, should preach any other gospel unto you than (or contrary to) that which we have preached unto you, let him be anathema” (or put aside). I can say for myself that Spiritualism has not led me to change my religious convictions, although it has modified, or I should rather say, led to modifications in my views as to many details, with the result of clearing up many doubts and apparent discrepancies, and largely expanding my view of the grand harmony of Christianity and of the whole scheme of creation. I do not presume to say that everything is clear; indeed, I expect to spend an eternity in discovering and realising the glory of fresh harmonies; but so much difficulty has been removed as affords a “pledge and confident assurance of the rest.”

When I first undertook the preparation of this paper the most remarkable, and in many respects the most valuable contribution which for many years had been made to the literature of Spiritualism, had just appeared in the shape of the report of the discussion on the subject which had been held in the Church Congress at Newcastle-on-Tyne. This important discussion suggested to me certain topics which might be dealt with, and I take the liberty of still adhering to the arrangement under which I then commenced to treat this question.

The discussion was opened by the Rev. R. Thornton with a paper characterised by much more common-sense and Christian charity than had previously been displayed by almost any opponent of Spiritualism, thus affording strong evidence of the breadth and depth of the movement. He deprecated the habit of those who take no trouble to seek for the causes of things--

“But rather choose the theory less civil  
Of boors, who, origin of things forgot,  
Refer still to the origin of evil,  
And for their master mason choose that master fiend  
the devil.”

In describing the doctrine of those who profess Spiritualism he at once makes the logical mistake of arguing from a part up to the whole. He says one of their doctrines is that “Each individual Spirit is a part of a Great Over Soul or Anima Mundi.” This idea can doubtless be explained so as, perhaps, even to satisfy Christian views, but, as it stands, is too indefinite, and there are certainly large numbers of Spiritualists who would repudiate it. It is simply Platonism, and some Spiritualists do hold it, but it can be no more said to be the doctrine of Spiritualists than can Re-Incarnation. Again, he says their view is that the Spirit when released from the body “at once enters upon the possession of higher powers and more extended knowledge; and its condition is one of regularly progressive advancement.” To this I cannot subscribe, for I, and I think in common with many other Spiritualists, believe that many Spirits on leaving the body find themselves in a condition no better, and many even worse than that in which they had previously been. I, for one, do not believe that higher powers and more extended knowledge must immediately follow the release from the body, and should rather look upon that idea as an erroneous doctrine of certain sections of Christians. Throughout the whole paper he argues of the whole from a part, his mind being evidently occupied with the idea that Spiritualists are a sect with a creed and articles. The notion that the old religions, Christianity included, have played their part and must pass away in face of clearer light, has no doubt found some supporters among Spiritualists, but it is much older than modern Spiritualism. The Rev. Canon Wilberforce, in a speech remarkable for its justice, charity, and breadth of vision, shewed the error in Mr. Thornton's logic, and gave fair credit to the Christian Spiritualists. Moreover, he bore his own testimony to the very widespread existence of family mediumship. I can fully agree with him in believing that no power can prevail against the Church of Christ, but I cannot hold that this title is to be applied to any denominational body on the earth, though each may contain many of its

members. "The Foundation of God standeth sure, having this seal, The Lord knoweth them that are His." Canon Wilberforce concluded with some excellent advice to the clergy, winding up by counselling them "to shew that in the Christian religion, rightly understood, is to be found all, and more than all, of important truth that any Spirit has ever taught from the beginning of the world." This discussion at the Church Congress enables us at once to give an affirmative answer to the question: "Have any of the rulers or of the Pharisees believed?" Now, my object here is to prove this fifth postulate of Canon Wilberforce, or perhaps it may be said its converse, and to shew that Spiritualism, rightly understood, affords abundant evidence of the important truths of Christianity. The question which I should be disposed to put to him is: Do he himself and his brethren teach these important truths simply as they are to be found in the Book of Revelation, to which they appeal for their authority? His own admission is important. He said that the sole strength of Spiritualism lay in the knowledge, partial and imperfect though it be, of the future life, and that the weakness of the Churches was in the ignorance of the future life, and in *misapprehension of Scripture teaching concerning it*. We live now near the close of the nineteenth century, and as regards the future life the prominent Churches have for the past 1,500 years at least, been materialising, dogmatising, and finally, refining away every shred of a definite idea of the future condition of man.

Christianity is based on a belief in immortality. "If in this life only we have hope in Christ, we are of all men most miserable." Yet we never hear from the pulpit anything which shews that the preacher has the smallest definite idea of the nature of our life beyond the grave. I heard the late Dean Stanley, of whose faith in a continued existence none could doubt, preach on his first appearance in the Abbey after the death of Lady Augusta, and he then spoke of the future state, but with such hopeless vagueness that I could not help pitying him from my soul. He confessed to his having no idea whatever of the nature of that state, nor of the condition of the Spirit after it had left the body, but he felt certain that it had an existence. After his own departure from this earth I listened to the eloquent sermon of Canon Farrar, and remembering his own words, I felt a thrill of joy in thinking how gloriously his doubts had ere then been removed, and of his meeting with his revered teacher Dr. Arnold, his fellow-worker Canon Kingsley, and his beloved wife. Not a few earnest preachers hold the doctrine, which is but the Platonic one of absorption though under another name, that we shall be so filled with the sense of the glory of God that we shall have no room to think of anything else. I have heard that the Rev. C. Spurgeon commended a remark made by a gentleman to his wife when she spoke of their meeting in heaven. "My dear," he said, "I might be standing beside you for ten thousand years and not know it." What is this better than Platonic or Hindu absorption?

In the early ages it was not so; men had, most probably from spiritual revolutions, very definite ideas as to the future. Witness the Elysian Fields and the Tartarus of the Greeks, Indra's heaven of the Hindus, and the paradise in which our Lord told the thief that he should meet Him. Even in that day there were men such as the Sadducees who doubted, but the records of Jewish history, not unlike those of every historic nation, afford evidences of the appearances of those who had left their places among men, and had afterwards shewn themselves to warn or counsel those they had left behind them in the world. The Apologia of Socrates shews that he was a believer in a future existence, for though he speaks of death as being either utter destruction, or a means of meeting and holding converse with the great of old, it is quite evident that he expected the latter alternative. Christianity in no sense dissociated the minds of men from these definite ideas. It appealed to a personal God and spoke of surroundings in the future analogous to those which we have on earth. But as the teachers of Christian doctrine multiplied they began to look to books rather than to their Master Himself; they became learned over the intricacies of verbiage, and forgot the spirit in the letter. They began to teach notions of their own, and not seeking for the revelations of the Spirit they elaborated their ideas from the letter, clothing them in material language so that they became material. Hence came the physical flames of hell, and the pictures of souls resting on the bars of purgatory, which had become so nearly burned out by the fire below that if masses were not speedily paid for by their friends they were likely to fall through into hell, whence they could never escape.

Still, we find that some sound, definite ideas continued to exist. Shakespeare refers to them; witness the speech of Claudio, which alludes to the spirit unable to go far from earth; in fact, to the condition of those in the limbo of fools mentioned by Milton; and until the end of the seventeenth century the belief in spiritual appearances continued to be general, if not universal. In the eighteenth century, however, a wave of Materialism swept over the world, and appears to have culminated somewhere about the end of that century. Certain considerations cannot be eliminated from the examination of this period. In the remarkable little book printed some years since by the Earl of Dunraven is to be found an account of a séance in which certain gifted Spirits stated that in the very early days this world was nearer to the spiritual spheres than it is at present; but that we were now rapidly again approaching to the spiritual spheres, and that more frequent and more important intercourse would be the result. Another explanatory phase is that after the Reformation we had the usual human result of a falling away in earnestness, accompanied and further promoted by a profligacy which became especially apparent in the days of Louis XIV. and Charles II., all tending to divide humanity from the higher spiritual spheres, and to open readier access to Spirits wholly or partially undeveloped. Thus, though in this period there were philosophers who are yet appealed to as deep thinkers, we find that they are really those to whom Milton alludes, "deep learned in books, but shallow in himself." The philosophers of the eighteenth century were Materialists; their genius was inspiration from Spirits who had not been liberated from the earth sphere; the poets and artists of the time could only copy the works of former days, without being capable even of appreciating the genius of Milton, Shakespeare, Cellini, and Michael Angelo; and the divines preached, not Christianity but a species of moral philosophy, which might have been Jewish or even heathen. The remnants of this philosophic Materialism still survive. Divines of the present day too often preach as if God were too great and too pure to be approachable by a sinner. While preaching a unity they dissociate the Son from the Father, forgetting that all that is in the Son is of the Father; "He that hath seen Me hath seen the Father;" and they ignore the words of St. Paul, "Though He be not far from each one of us." They also wholly ignore the evidences in both the Old and New Testament of our proximity to, and close connection with, the Spirit spheres.

"Beloved, believe not every Spirit, but prove the Spirits, whether they be of God." This counsel is explained as implying that we are to try what a man says who claims to speak by the Spirit. The language gives us no warrant for such an explanation, and of all the writers in the New Testament none is more exact and philosophical than John; had he designed his injunction to bear this interpretation he would most distinctly have said so. St. Paul uses no mere figure or supposition when he warns the Corinthians against receiving even a messenger from the upper world if he preach a Gospel other than that which had already been preached. Spiritualism has afforded us much reasonable explanation on these points. He who maketh Spirits His messengers and His ministers a flame of fire, communicates mediately with man. There arose no more a prophet like unto Moses, with whom God talked face to face. It was a messenger that laid the live coal on the lips of Isaiah; Daniel's inspiration was through the mediumship of the Angel Gabriel; of like nature was the vision which came to Zachariah to foretell the birth of John Baptist; and even to Mary, the Mother of Jesus, an angel brought the glad tidings. Messengers were sent to Peter and to Paul, and when John saw the glorious visions of the Apocalypse it was a fellow servant with him and with his brethren the prophets who shewed him the visions and expounded them. It is by the aid of these ministers of God that we can hope to wrestle, not with flesh and blood, but against the hosts of wickedness in the upper air, and to resist seducing Spirits and doctrines of demons. This ministering character of Spirits appears to have been in no way strange in the days of the commencement of the Christian era. When the Roman centurion prayed the Lord Jesus to heal his servant he admitted that he was not worthy that the Lord should come under his roof. He said "Speak the word only, and my servant shall be healed. For I am myself a man under authority, having soldiers under me, and I say to one go and he goeth, and to my servant do this and he doeth it." Our Lord Himself, when taken by the soldiers, reminded His disciples that He might have had twelve legions of angels.

There are passages in the New Testament of which, apart

from Spiritualism, no satisfactory explanation can be given by the Evangelical Christian—such are that in which St. Paul alludes to baptism for the dead, and the allusion of Peter to Christ's preaching to the Spirits in prison; but to the Christian Spiritualist there is not the same difficulty. Again, St. Paul says: "For I could wish that I myself were anathema from Christ for my brethren's sake." Now I have heard that a certain work of Swedenborg's was given by the author to a friend, and that in this copy is an annotation by the recipient to the effect that the author had omitted to state that one of the ways to Heaven is through Hell, for the elevation of a dweller in Hell may be accomplished by a happy Spirit who descends and places himself by his side. This appears to me to indicate an explanation of this extremely perplexing passage. Again, before leaving this part of the subject, I will allude to one or two portions of the Old Testament, much of which appears more clear and consistent in the light afforded by Spiritualism. The remarkable story of Micaiah, son of Imlah, of the Spirit going out to deceive Ahab that he should fall at Ramoth Gilead, is not difficult to comprehend; and in the meeting of the Spirit of Samuel with Saul we have abundant analogy with what we know of modern Spiritualism. To enter into details would be tedious and needless to those present, and I think I have sufficiently indicated numerous aids to the Christian which Spiritualism can afford.

Coming then to the question of doctrine, we need not that for the broad doctrines of the Christian religion any man should teach us. We have the glad tidings as they were preached of old—old but ever new; and let man or Spirit who preaches contrary to this be anathema. Spiritualists are well aware that they can have, if they listen to them, and most readily if they look for them, revelations of all sorts of doctrines, but Christians must recollect that the Comforter who has come to teach us in particular matters, and to tell many things which the disciples could not bear at first, cannot contradict Christ, though He may expand and explain what He taught. Thus, I at least have not experienced any change of faith, unless it may be called one to have in my own mind utterly abandoned the dogma of everlasting punishment, in which I do not think I had ever fully believed; and, indeed, I must say that, with regard to this special dogma, I could never myself obtain from Spirits any reply affirmative or negative as to its truth.

Coming now to religion in the general sense, I should say that the revelations of modern Spiritualism, of whatever dogmatic complexion they may be, almost universally concur in enforcing the ideas thus expressed by the American Quaker poet, John Greenleaf Whittier:—

"Like warp and woof, all destinies  
Are woven fast,  
Linked in sympathy like the keys  
Of an organ vast.

Pluck one thread, and the web ye mar;  
Break but one  
Of a thousand keys, and the paining jar  
Through all will run.

Back to thyself is measured well  
All thou hast given;  
Thy neighbour's wrong is thy present hell,  
His bliss, thy heaven."

The revelations of modern Spiritualism urge upon us the need of working here while in the body for the progress which is eternal. They teach us to love our fellow-creatures, and to aid them by all means in our power. And in general they point out that wrongs done here must be redressed either here or hereafter; that we live now, not in the present merely, but in the future; that in the concluding words of the poem above quoted—

"The past and the time to be are one,  
And both are now!"

In other words, they, speaking generally, inculcate, if not Christian doctrines, the precepts of Christ. Love, hope, and faith in the future are all to be learned from them. Hence Spiritualism, if rightly employed, is an aid to, and promoter of, religion. It would be idle to waste words here on the argument that it may be, and is, misused. This may be urged against every useful or beneficent improvement of our condition, or alleviation of our suffering. Men who employ any power or resort to any means of doing good must exercise their judgment, and must not rush blindly on without looking at the road that they are taking.

Spiritualism has peopled our future home for us, and has enabled us to say with John Greenleaf Whittier—

"Not mine the sad and freezing dream  
Of those who with their earthly mould,  
Cast off the loves and joys of old—  
Unbodied—like a pale moonbeam,  
As pure, as passionless, and cold;  
Nor mine the hope of Indra's son,  
Of slumbering in Oblivion's rest,  
Life's myriads blended into one—  
In blank annihilation blest;  
Dust atoms of the infinite—  
Sparks scattered from the central light,  
And winning back through mortal pain  
Their old unconsciousness again.  
No! I have FRIENDS in Spirit land—  
Not shadows in a shadowy band,  
Not others, but themselves, are they.  
And still I think of them the same  
As when the Master's summons came;  
Their change—the holy morn light breaking  
Upon the dream-worn sleeper, waking—  
A change from twilight unto day."

In conclusion I have to apologise for the manifest shortcomings of this paper, of which I am painfully conscious; but the subject is so large that to deal with it fully would occupy much more time than an evening or two. I have but given a sketch or outline of what might be much amplified. If I have succeeded in throwing out any ideas worthy of being more closely followed out by any of those who hear them, I shall feel abundantly repaid for any trouble I have taken.

#### THOUGHT-READING.

The following appears in the *Spectator* of the 9th inst. :—

SIR—As father of the children with whom the experiments in Thought reading were made, as recorded in the current number of the *Nineteenth Century*, perhaps you will allow me to state two or three facts which bear on points alluded to in your article on the subject in last week's *Spectator*.

When I commenced to test the possibility of transmitting ideas from one mind to another, without any apparent external means (a suggestion which occurred to me in seeing our children playing the "willing game"), I made very full notes at the time of all the conditions under which the thing occurred; and as I have made some thousands of experiments, my experience may be of some value in searching for the laws of the curious phenomena.

In your article above referred to, you observe "that if Mr. Knowles's theory were true, there ought to be, we should suppose, an indefinitely greater amount of success when four or five 'brain-waves' of the same sort are originated at the same moment, in four or five co-operating brains, than there should be when only one of those 'brain-waves' is thus originated. But so far as the paper of Professor Barrett and his friends goes, this does not appear to be the case. At least they make no mention of any evidence of the sort." The recent visit to us of Professor Barrett and his friends was too short to vary the conditions sufficiently, so as to determine the essential and non-essential elements of the process; but I have had abundance of decisive evidence on the point to which you refer.

One evening we were engaged in guessing cards, there being present myself, five children, and a young maid-servant. The children went out of the room in turn, remaining, while absent, in a distant room at the end of a lobby, more than ten yards from where I and the others were assembled, the intervening doors being shut. No word was spoken; I merely held up the card, which was selected by cutting the pack in the ordinary way, so that all in the room with me could see it. The child was then recalled, and asked to name the card. In this way, we made sixteen trials, when thirteen were named at once, without a mistake, while the other three were guessed on the second attempt. I then told the children they might all go down stairs, and come up to me as I called them. They did so, and having fixed on a card in my own mind, I called them up in succession, asking them to tell me the card I had chosen, but the success was only two in eight. We then resumed the experiments under the previous conditions, and the per-centage of successes immediately rose to very nearly the previous rate.—I am, Sir, &c.,

Buxton, June 6th.

A. M. CREERY.

[This experiment hardly meets the case, as some of the thought-readers were in this case amongst the experimenters, and it is quite conceivable that there may have been a closer sympathy between the minds of those who had a common power of this kind, than between Mr. Creery and any of them. The experiment ought to be tried by the multiplication of experimenters none of whom are themselves thought-readers.—*Ed. Spectator.*]

To be truly great, it is necessary to be truly good and benevolent, for all other distinctions the clouds of the valley will cover, and the greedy worm destroy.

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THE DOCTRINE OF VICARIOUS SUFFERING.

That your correspondent, Mr. J. J. Meyrick, immediately after quoting these words, "if when we were enemies *we were reconciled to God* through the death of His Son," should add "if language have a meaning at all, their plain meaning is that God could not forgive us our offences until His anger was pacified by His sinless Son being punished instead of us,"—proves how blinding long authorised misinterpretation of Scripture can be: (his inserting "of God" after wrath, which is not in the text, in the 9th verse of Romans v., proves it also.) Surely the words would have run "*God was reconciled to us*" had this view of Divine anger been the right one. The most superficial reader of J. Böhm knows that it is not,—knows that the wrath which has to be pacified is that part of Deity in which the original life of man's soul consists;—that fire without which it could have neither being nor will. It was inevitable, and if so, one would conclude expedient, that in earlier times the purpose of the vicarious sufferings of the Redeemer should have been misconstrued. It *must* have been while pain seemed far more terrible than sin, and man thought of God as little differing from such a one as himself. The hard legal notion of a victim satisfying the claims of an offended God completely hid the remedial process of a sinless being accepting the conditions of a fallen race that he might bring it back to eternal life. And even now to comprehend the whole bearings of this process—this transcendent mystery of love—is far beyond the deepest reach of thought; yet, little as we can tell of all it is, we are able to see quite plainly what it is not. It is not the means by which *God was reconciled to man*, for "*in this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him.*" John i., chap. 4, v. 9. And again, "God so loved the world that He gave His only begotten Son, that whose believeth in Him should not perish."—John iii., v. 16.

But it is an old and easy device, when wishing to attack a religious doctrine, to identify it with its most commonly misrepresented aspects; and it is wonderful how much killing errors of this sort take before they are dislodged from the popular mind. No abstruse study is needed to prove the absurdity of this time-honoured stumbling block; William Law, in the last century, put it before the public in clearest light and with most cogent eloquence. While so doing, however, he dishonoured our national idol—*Compromise*—veiled as it ever is by so-called moderation. He pushed the standard of Christian conduct to the eccentric extreme of evangelical requirement, so that even devout clergymen found him "hardly safe;" nor, indeed, could it be expected of them to approve the theories of a man who took only a bunch of raisins and glass of water for supper. That alone bore out their suspicions that he was an enthusiast; and those who *did* read his books before they pronounced upon them generally added, "a dangerous enthusiast!" This was quite enough to seal his voluminous works to the general reader; and now, after nearly a century's indument on untouched bookshelves, rather than examine and accept his well-reasoned and irresistible teaching upon the Atonement, our clergy lament and marvel at the quick-growing infidelity of our times, and our laity still talk of Christians believing in a vindictive God! Only the most ignorant among them can hold such belief. When your correspondent says that the tenet of vicarious suffering "is not for true women any more than men, but for mean-spirited cowards

who dare not face the consequences of their own acts"—that "it could only have originated in the heart of savages"—he must surely have been for the moment oblivious! What do not mothers, what the bringers to life of every *new* good thing, heroes, pioneers, and martyrs to every good cause, suffer for the benefit of others; and how, almost proverbially, the innocent for the guilty! The tenet, and—thank God!—the cheerful endurance, of vicarious suffering is from the divinest instinct in man's confused nature.

A. J. PENNY.

P.S.—Not having Law's works at hand now, I cannot refer to volume and chapter, but both in his treatise on "The Spirit of Love," and in his "Way to Knowledge," if I remember rightly, he deals very fully and conclusively with the subject in question.

THE SPIRITUALISM OF TENNYSON.

Do we, indeed, desire the dead  
Should still be near us at our side?  
Is there no baseness we would hide?  
No inner vileness that we dread?  
Shall he for whose applause I strove,  
I had such reverence for his blame,  
See with clear eye some inner shame  
And I be lessen'd in his love?  
I wrong the grave with fears untrue;  
Shall love be blamed for want of sight?  
There must be wisdom with great Death;  
The dead shall look me through and through.  
Be near us when we climb or fall:  
Ye watch, like God, the rolling hours  
With larger other eyes than ours,  
To make allowance for us all.

In these exquisite words the Poet Laureate opens out one of the most sublime aspects of spiritual philosophy. The true poet is a being of intuitions. Letting heart merge in harmony with reason, and intellect be interfused with noble emotion, he allows the imagination to wing itself into the hitherto unrevealed. It is sometimes—too often—supposed that the man of science is the man of exact knowledge. Perhaps no class of men are farther away from the realm of truth. Truth is too vast to be comprehended in exact definitions and scientific terms. Science is simply the classification of so many phenomena. It only widens the circle of mystery and wonder. The Unknown is, to us, in these days of telescope, microscope, scalpel and laboratory, a region that must fill the thinking, imaginative soul with a sublimer awe than that which the early sailors knew when they passed the Pillars of Hercules and ventured upon the wide Atlantic. Hence it is no wonder that in this throbbing age of intellect and discovery two poets of such transcendent genius as Tennyson and Browning have appeared to express the deeper emotions of our time. There is something more than Utilitarianism in our day. "In Memoriam," and the sonnets of the two Brownings, are a sign that the age not only marches with the slow method of a scientific intellect, but soars into the Infinite with irrepressible yearnings. Progress is spurred onward by man's deathless impulse to transcend his limits. Our poets, not our physical discoverers, are the true pioneers of human advance. They are the Columbuses and Drakes of human intelligence. They will ever be—in company with the true preacher—the corrective element to science, which without them would be more harmful in dwarfing the nature of man than anything we can possibly imagine. For science must be humble enough to know that a human being is not only an *intellect*, but a *heart*, with sublimer wonders in it than all their stary systems; a *will* with potencies which have no parallel but in the Divine; a *conscience* that for its regal sway and splendid prophecies outdoes the most solemn tribunal that ever sat upon earthly thrones. Science must be more scientific, and know that there is a science of the human heart, the human will, and the human conscience, and a science so transcendent that the Milky Way, Radiant Matter, and Conservation of Force, are trivialities compared to it, like an Irishman's cabin to the Ducal palace at Venice.

All know the dread fact that suggested this sublime poem from which our quotation is taken, but all have not experienced the awful vacancy which made the poet rise on soaring emotions to a higher world. The secret of all faith is in this word—Love. That is why more women go to church than men. They love truer, better, and all but invariably; whereas man too often crushes the heart by the lower part of his nature—the intellect; or debases the noble passions of the human soul. We have narrowly studied the facts of human life, and we never yet

found any true lover to be a complete sceptic of the Voltaire or Rousseau type. If any can bring us such a specimen we shall like to make a study of all the circumstances, and question him for a few particulars of that inner soul of him. It is a startling scientific study, is biography. Read the lives of two of the purest of unbelievers—J. S. Mill and George Eliot. When we did so we were covered with a pall of sadness such as we feel when entering the chapel of a cemetery and seeing the craped forms of the mourners. Every book of George Eliot's is melancholy. We say this sadly enough, for she is one of our favourites. Her "Adam Bede" made us kneel before our God, even as our Bible has done. She was a great soul—what more praise can we give? And J. S. Mill—on a lower level certainly, far below, deep down there in Chamouni, while G. Eliot is up there on the heights of Mont Blanc—was still a noble nature, a fine intellect that was true to many things that his training fitted him for, but straying at once from the oblivion of certain factors that could alone bring him to the right. We have read G. Eliot carefully, but we do not think you can bring us one true delineation of human love. Moral motives, goings down deep in that inner region of us? Yes! The play of passion against passion? Yes! But a delineation of love—the mother, the father, the husband, the wife, in their deepest moods, their cruellest and happiest experiences? No, decidedly, no! You will find more of that in "Pickwick" and "David Copperfield," than you will find in all G. Eliot ever wrote. We wish you to notice that that is a scientific fact—that *vacancy* or void in George's Eliot's character. We believe it was that which made her a follower of Comte, and not a believer in Life beyond the Grave. For we must remember that it takes the *internal* of man to get at the *external* of man; and only as that internal is true will he see the external that is true. You might just as well tell Robinson Crusoe to lecture to the British Association on Higher Mathematics, as expect a soul impaired in the love sentiment to reach the science of Immortality and a personal God. The question an agnostic, materialist, secularist, or any other 'ist of that school, would have to answer to us would be:—"I do not want to know your intellectualisms about things such as these till I know your emotionalisms, your moralisms, and your will-isms. You must prove to me your competency to attempt the problem."

The question is a still more patent one in the case of the far smaller nature—J. S. Mill; smaller, not in intellect, but from the very reason that made G. Eliot smaller than a believer, that while his intellect was great his emotions were scarcely developed at all. He was a soul without balance—a man of one-sided culture; and what captain would let a landlubber "go aloft"? J. S. Mill wrote his own life; and having read it, can you tell where his mother is? Of course you know who and what his father was, who and what were his companions, and what was the *trend* his studies took. All we say at present is, we decline to listen to such a man on anything except mathematics, syllogisms, part of political economy, and his philosophy, as a kind of ballast in our reading. He has not proved to us his competency to deal with anything besides these.

We are a constant reader of the *Contemporary*, the *Nineteenth Century*, and the *Fortnightly Review*. Most of the writers take for granted their competency, and we know they admit nothing that they are not already acquainted with. To read them is like playing the same piano always, with the same limitation of notes, simply changing the tune now and then. We invariably find out all we can about the character and life of every writer, and the psychological *facts* compared with the outcome in these Reviews would be an interesting study. The truth is there is an exact correspondence between our world outside and our world inside. You see no more than your sight power allows you to see. Tennyson, we hold, is as scientific in "In Memoriam" as Tyndall in the Royal Society. He asks a question. Why? He had loved and—lost a friend. Not a wife, observe, not the other soul of him, not a mother, but only a friend, and he writes this poem, to our mind one of the most marvellous reaches of the human intellect. Why? The further back why? He had loved a friend, loved well, loved as he ought to love; for we do not think much of the man who has not known that love. Will you search Mill's Autobiography, Rousseau's Confessions, or Voltaire's volumes, and tell us if you can find friendship such as this there? You know very well you cannot. Are we to listen to Tennyson or to these? We think our poet the truest judge of life's great problem.

He had possessed, because he was capable of, love. He had loved, possessed, and—lost! Life without continuity, as this poet says, as most poets say, is the greatest of all Golgothas,

the dreariest of all Hells. Mill, for all we say, knew something of love's yearnings, if not of love's full development and satisfaction, and agonies and bloody sweats. You know what he wrote in his "Essays on Religion"—practically what Carlyle wrote in the "Everlasting No." That the Reviewers feel it is so is patent from the night owl things they write. We are always glad to get out of these desolate Babylons of modern literature, with their fearsome moanings, "cryings in the night," to the lanes and fields around us, with the 1 Cor., chap. xv., open before us as we walk, if only to tone us up a bit. We like to read these Reviews just as we would like to visit Karnac or Palmyra—to see the *remains*; or go into those awful caves of America where eyeless birds fly about in darkness—for a scientific study of the beautiful abnormal of nature. In our boyhood of scepticism, when "Manfred" was our text book, and "Sartor Resartus" up to the "No" chapter our philosophy, we used to spend the Sunday afternoon in Highgate or Kensal Green Cemetery, by a kind of irresistible attraction. We go to such places now to find the "living among the dead."

You see Tennyson's opening words of our quotation contain the deep philosophy of the whole matter:—

"Do we indeed *desire* the dead  
Should still be near us at our side!"

But Tennyson was a truer theologian than Newman, Spurgeon, Parker, Martineau, &c., as every poet is. Tennyson decides, as we think, scientifically, that love proves that our friends are not lost. He then comes to a deeper truth—as scientific—that not seen does not mean not here, and not seen does not mean not active on us. Just as one human being implies another human being, so the love-passion proves that death is not extinction, not distance, not separation of communion. It proves something more which Tennyson, we think, saw in this poem. Love reciprocates, and love in communion is happiness; love severed from love, or barred in any way is—*agony*! This is true on either side the veil. Those you see in yonder cemetery chapel are not the only mourners. Tennyson evidently believes from a poet's instinct, if it can be called that, what the Bible teaches, what the Protestant Church has *never* taught—except on the *devil* side of it—in spirit communion.

We seldom hear the preaching on Heaven, hell, and the other life in general, and as a consequence on a good deal of this life, but more especially the former, but we are touched by its absurdity. The shocking effects of this teaching—all but general, alas!—in paralysing the finest emotions, in dehumanising all, in bestialising man, in stunning the conscience, in rearing fearing cowards instead of loving children, in stunting the intellect, in developing infidelity, is to us the deepest pain we have ever known.

We are sorry—for weak moments come to all—that our mode of life brings us into contact with such undeveloped believers in the living God. It is our purgatory as well as our school. But it does us good too, for it humbles us, makes us patient, and fuller of sacrificial love; but—the Church's mission is to save souls. We hope it *will*, but as we live in sight of that Judgment Day which will meet us in our death-hour, we dare not say we think it does, in any true sense of the word. To save is to save a being from his lower self, in intellect, in heart, in conscience, and in will, and in body. How far the Church has fulfilled that commission we leave our readers to judge from personal observation. You know John Bright's opinion. He asked,—in the words which you may see in mercantile documents we have little to do with—"Value received?" The Church will have to answer the question. This age will have the *quid pro quo*. The age of sentiment is not gone, but the age of sentiment without sense will have to go. Science can write across the document, "Accepted," and *honour* it. Why cannot Religion do so too? It is high time the Church answered this double question—Is this earth a preparation for Botany Bay, a training place for criminals; or is it a home with a great Father in it, filled with children erring from many causes, but so surrounded by love that they cannot ruin themselves beyond recovery?

We have travelled somewhat from our point to illustrate it more deeply. We wish now to illustrate the Church teaching with Tennyson's, and then that of Spiritualism. We met a lady of the true Evangelical type, and talked upon this subject. We expressed our opinion in the words of the last verse of the opening chapter of the Hebrews. (We wish it to be understood we are writing now in view of the Church, not in view of Science—therefore certain things are allowed.)

"But," said our friend, "Mr. —, I would not like my dear ones to know all I do!" "Yes, but it is not your *like* that is in life's matters at all; it is God's like to be made your like." "Oh, but I should not like them to know!" "Why not?" "Oh, it would be horrible to be known like that!" "But then you are known already." "Well—yes, I know God knows it all!" "Well?" "Well, I should not like them to know it!" "No?" "No, I should not; I won't believe it, there!" "But, my dear friend, that *won't* sounds like that child's *won't* at tea-time, for which you rebuked her." "Well, it does, Mr. —, but really it is dreadful if it is true!" "Is anything dreadful that is true?" "Yes, a thunder-storm is." "Not at all, unless you are a coward. That would make God a terrible being. Is an avalanche, a volcano, a storm, a wreck even, dreadful, anything but being torn from those you love, anything but feeling oneself filthy rags with no desire to cast them off?" "Oh, I wish I could feel like that." "Why not?" "Well, tell me!" "Would you like that child to feel ashamed because it can't cut bread and butter like you?" "No." "If you had done your best at cooking a new dish and muddled it, would your husband feel ashamed of you? You would feel annoyed, but he—?" "No, not my husband, but some would, I am afraid!" "Well, I agree with you—more to their shame. But your husband would know you had had no experience at that dish; did your best, and did what he could not do any better under the same conditions." "Of course." "Well then?" "Is that like the angels?" "Well, if they see us, and if they are angels, I guess they are a deal better than even your husband, or even than your friend close by." "Well I shouldn't mind *you* knowing all about me, Mr. — and the angels, if they are good; and if bad—?" "Well?" "Well, I don't like it, Mr. —." "Now then, no don't like about it; if they are bad what does it matter if you are not like them, but doing your best and casting off your rags?" "Well, that is glorious! Why I shall turn a table rapper, Mr. —! Oh, pray don't, it is so wicked!"

Our friend was a better soul than is usually met among that class. We talked to her further about the facts of the case and read to her the Saviour's words about nothing secret and all being proclaimed on the house-tops, and fetched our Tennyson to read this portion. But we have met many with that *greatest* of all sins—stupidity. It is the sin against the Holy Ghost for it made its owners call Him—Him, fancy it! Him they called "Beelzebub!" And this class, under the unhappy teaching we have illustrated, do not mind God seeing what it would terrify them for a brother, a mother, or a father to see. Who cares about God Almighty? is the practical feeling of the Church and the world to-day, though of course it is shocking to say it.

We leave our readers now to judge these things. Think of the spiritual effect of the Church's teaching, or absence of teaching. It is more dreadful, this outer life, instead of the inner life, than many think or preachers are bold enough to describe. They *dare* not state the truth that Spiritualists know must meet all in that death-hour. Church people ask us why we are so frank. Our reply is it is no use being any other. We live in continual sight of all our loved ones, and we try to make them weep with joy, but not in bitterness.

Space will not allow us to unfold the splendour of truth that is in this poem, but we leave our readers to enjoy it.

IOTA.

Mr. and Mrs. Henry J. Horn, from the United States, and Mr. Samuel Defries, of Sydney, New South Wales, are at present in London, and have availed themselves of the opportunity for attending séances and visiting the various places of interest to Spiritualists.

THE "LITTLE GLAUCUS."—The proprietors of an ingenious little contrivance—mentioned in our advertising columns—for baffling the attempts of pickpockets, have sent us a specimen, that we may judge of its value for ourselves. It seems to us to be a very simple and effectual means of securing the safety of watches and purses against the arts of the light-fingered fraternity; and as the price is small it should secure a ready sale. Why it is designated the "Little Glaucus" we do not know, but the name is so familiar in some Spiritualistic circles that one is almost tempted to hazard the guess that the inventor may be himself a Spiritualist.

MR. J. J. MORSE'S APPOINTMENTS.—NOTTINGHAM: JUNE 18th; LONDON: JUNE 25th; KEIGHLEY: JULY 10th; STAMFORD: JULY 23rd. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[*Advt.*]

## BUDDHISM AND CHRISTIANITY.

With reference to the letters of Mr. Meyrick and "J. K." in your last number I should like to make a few observations.

Mr. Meyrick refers to an interview he once had with me, in which he arrived at the conclusion that esoteric Christianity was but a name for another *sect*.

But if we analyse the various Christian sects we come to the conclusion that the variations arrived at are *formal* and *circumferential*, and, if so, esoteric Christianity can scarcely be called a sect, as its doctrines are obtained by an *internal* or *central* inspection or experience; and if Mr. Meyrick will favour me with a second visit any day, 12 to 1.30 o'clock, or on Sunday, 1.30 to 3 o'clock, I shall do my best to convert him to this view.

By Christianity I do not mean the teachings of sects, or even the verbal positions of some of St. Paul's sayings, but I mean the life and death, and teachings and works, of Jesus Christ.

St. Paul, to those who know how to read him, is an Initiate, a grand and loving soul, a man of great earnestness and power; but, as St. Peter says, he utters "some things hard to be understood," which the ignorant, as they do other Scriptures, "wrest to their own destruction;" and if even Peter found Paul sometimes hard to be understood, Mr. Meyrick must not be surprised if he cannot fully understand him.

In his ardent desire "to become all things to all men in order that he might gain some," St. Paul seems to me sometimes to have strained analogies, and thus those who love "the letter which killeth rather than the spirit which giveth life" have been led into Sectarianism.

Jesus taught that love to God was the whole of religion, and love to man the whole of morality, and if Mr. Meyrick can find a higher rule we shall be glad to receive it.

Buddha taught the purest morality, but there is nothing he taught which cannot be found in the teachings of Jesus also; and beyond the teachings of Buddha, to my mind, the life of Christ contains infinite depths.

Mr. Meyrick cannot disprove my assertion that ninety-nine per cent. of the genius of the world during the last eighteen hundred years has arisen inside Christianity, and his assertion that this genius has arisen out of the favoured races, and not out of their religion, only confirms the fact that the highest races have adopted the highest religion—Christianity.

Ancient Greece, as he says, certainly produced men of great genius, but the teachings of Plato, the highest Grecian genius, resemble those of esoteric Christianity more than the teachings of any other ancient; and with regard to ancient and pagan Greece it is most noteworthy that it did not produce a single instance of a woman rising to the highest moral and intellectual position.

But both Mr. Meyrick and "J. K." will mislead your readers if they induce them to believe that I regard Buddhism as a low form of belief. It is the agnostic or atheistic form of Buddhism, as taught in the Bombay *Theosophist*, that I object to, for I see with "J. K." that there is a form of Buddhism which is profoundly spiritual, and that the spiritual form of Nirvana, as "J. K." says, does not signify personal annihilation or imply Atheism, but signifies that Divine repose and wisdom which the soul achieves when rising to God it rests in Divine love and light.

Almost all of "J. K.'s" letter is the voice of one who has deep esoteric knowledge, although I should probably so far differ from him inasmuch as I believe the entire secret of the Christ is ineffable on this earth-plane, and can only be known to those who, like St. Paul, St. Teresa, or Böhme, were "caught up into the third heavens and beheld that which it is impossible to utter." ——— GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—In your issue of June 3rd you publish a letter from Dr. Wyld, contrasting Buddhism with Christianity. He asserts incidentally that the Indian reformer, Sākya Muni, preached pure Atheism.

This is a general idea, but I do not think it can be maintained much longer. There is a work called the "Dhammapada," which is received by Buddhists as containing the most authentic sayings of Buddha. In it his favourite title for his disciples is "Brāhmanas." Now, a Brāhmana, or Brahmajnani, means one who knows the eternal God Brahma—a *Theosophist*, in point of fact. Buddha was a Brahmajnani; his disciples were called Brahmajnanis. In two passages of the Chinese version of this book he promises the eternal heaven of the eternal God Brahma

to those who annihilate the lower life and gain the higher life.\* I doubt if Professor Clifford would receive such a man as a brother.

But the question of Buddha's Atheism is removed entirely from the region of controversy by certain inscriptions incised on columns and rocks by a Buddhist convert, King Asoka. These inscriptions were a sort of confession of faith for the instruction of his subjects; their date is exactly 226 years after the death of the Indian reformer (B. C. 251).

Perhaps the most holy word for the eternal God with Indians, ancient and modern, is Isana. The followers of Vishnu call their supreme god Isana. The followers of Siva do the same. I will make one or two quotations from the inscriptions of King Asoka:—

"Much longing after the things (of this life) is a disobedience I again declare; not less so is the laborious ambition of dominion by a prince who would be a propitiator of Heaven. Confess and believe in God (Isana). For equal to this (belief) I declare unto you ye shall not find such a means of propitiating Heaven."—*First Dhanli Edict, translated by Prinsep.*

"Among whomsoever the name of God resteth, verily this is religion."

"Wherefore, from this very hour I have caused religious discourses to be preached. I have appointed religious observances, that mankind having listened thereto shall be brought to follow in the right path, and give glory to God."—*Edict No. VIII. (Prinsep).*

"I pray with every variety of prayer for those who differ with me in creed, that they, following after my example, may with me attain unto eternal salvation."—*Delhi Pillar, Edict VI. (Prinsep).*

The "esoteric" evidence of a modern High Priest of Ceylon is scarcely to be weighed against evidence like this. What if a Buddhist traveller had got hold of the "esoteric" ideas of Pope Alexander the Sixth in a confiding mood? I had always thought, by the way, that esoteric doctrines were not revealed to Tom, Jack, and Harry, but only to those who promised to let them remain esoteric. ARTHUR LILLIE.

To the Editor of "LIGHT."

SIR,—In an article on Buddhism and Christianity published in your issue of June 10th, reference is made to an expression which appeared in the *Theosophist* for May, and which has been since quoted by Dr. Wyld in his article of the 3rd inst. I refer to the statement "that Buddha taught that there is no God either personal or impersonal," which statement "J.K." considers as the "misinterpretation of the teachings of Guatama Buddha by a self-assumed orthodox priesthood of Southern Buddhists."

Without stopping here to consider how far any orthodoxy can be otherwise than self-assumed, I venture, although I am aware that in so doing I draw upon myself the accusation of Atheism, to remark that I consider the statement above referred to as embodying perhaps the highest idea of a Supreme Power.

Colonel Olcott, in his little publication entitled "A Buddhist Catechism," and which has received the sanction of the High Priest of the Southern Buddhists, states that there are but two things eternal—Akasa and Nirvana, Akasa being that from which all things have evolved.

I conceive that the form of thought which considers Deity as a Conscious Existence outside and beyond its expressions is but a higher development of the Anthropomorphism that demands as its God a Being shaped, fashioned and embodied.

"In Him we live, and move, and have our being," says another expounder of truth; and whether we call this evolver of being Akasa, God, or Law, we can only recognise it in its phenomenal manifestation to us, apprehended through its expression in us.

Thus God may be said to be neither personal nor impersonal *per se*, but as being the Absolute Totality of all things whose manifestation claims the worship of oursouls, either as Mahomed, Buddha, Christ, or any other form of our highest ideal.

There is one passage in the interesting article signed J. J. Meyrick, to which I desire particularly to draw attention, namely, that the term Christianity may have a widely divergent meaning. That which the Theosophists of Bombay run counter to is not the esoteric Christianity of Dr. Wyld, or of its founder, but its distorted reflection through an ignorant and bigoted priesthood.

The more we become imbued with the conviction that there is "a stream of tendency that makes for righteousness," the greater will be our belief in the essential unity of all esoteric religions, however diverse the outward manifestations may be.

F. ARUNDALE.

\* Beal's "Dhammapada," pp. 57, 58.

#### DR. A. KINGSFORD'S ADDRESS TO THE B.N.A.S.

To the Editor of "LIGHT."

SIR,—Permit me to tell "M.A. (Oxon.\*)" that he mistakes in supposing "LIGHT" to be the journal alluded to in my paper recently read before the B.N.A.S.

He mistakes also in imputing to me vituperative language. If he will read my paper he will find that the comparison made between vivisection and the crimes he cites is made only to confute the plea that vivisection is useful, by demonstrating that the worst malpractices have likewise their utilities, "beneficent" to those who engage in them. As for this charge of "scolding," it is, alas, a word which has been applied in various shapes to all earnest reformers. That which to the man who agrees with the reformer, is noble and uncompromising indignation, becomes to his opponent, vituperation and abuse. So was it with our Lord, whose anger against the false teachers of His day led Him to heap on them such epithets as "children of the devil," "liars," "vipers," "hypocrites," and the like; and, not satisfied with words, to proceed even to the use of physical force, driving out of the Temple with scourges the purveyors of sacrifice dues, and violently upsetting their seats and their goods. Noble vituperation was this!—the violence of a great heart; the rage of a true revolutionist! All real reformers have done the like, for without enthusiasm no cause is won. Therefore, if such be "scolding" I too will "scold" with Jesus, with Paul and with all who in the earlier ages withstood evil in high places and carried their protest unabashed into the presence of princes and magistrates. Or, coming to later times, I too will "scold" with such men as Joseph Garibaldi and William Lloyd Garrison, in the service of a cause which is equally that of freedom and humanity, and than which I know of none more righteous.—I am, sir, yours,

ANNA KINGSFORD, M.D.

11, Chapel-street, Park-lane, W.

June 10th.

To the Editor of "LIGHT."

SIR,—I should like to say in your columns, if you will kindly allow me space to do so, how very sincerely I admire and mentally echo every word of Mrs. Algernon Kingsford's discourse in your number of June 3rd.

I often wonder whether even the most enlightened among Spiritualists realise entirely what a different intellectual plane they occupy to that which ordinary people do. Do they understand that while *Noblesse oblige* is true on the external plane, it ought to be on the Spiritual one also? The nobility of mind that can see theosophic and Spiritual truths must act accordingly. We have no right to be always "despised and rejected among men," and even if we are, we should ignore this opinion, and ought not to consider the world of outsiders; but on the contrary we should lift up our eyes to that heaven above and into that heaven within, from whence comes all our inspiration, and take heart. Knowing that we "are the salt of the earth," let us see that we lose not its savour. We ought of course to make use of, and study, all the material philosophy taught us by the great mind of Darwin and others in modern and ancient times; but we, knowing from our special studies that to all material science there corresponds a spiritual one, will be, as Dr. Kingsford points out, in a very different position for taking enlarged and improved views of humanity and its requirements, from those minds who either take philosophy and science on the material plane only, or from those whose judgment is so much warped by conventional and unreasoned-out views that they are incapable of independent thought. We certainly should be capable of standing firmly, unbiassed, or unstrengthened, or unweakened by all outside criticism or esteem; and we should *not* be content to do what we are requested to do, "to sit down with our ghosts," and ignore the wants of the world of material man. We ought, on the contrary, as Mrs. Kingsford's paper suggests, to be the first to shew by our deeds and lives that our God is not the God of the dead but of the living—that LIFE is our watchword! Can we therefore do otherwise, as the upholders and expounders of the Doctrine of Life in contradistinction to that of the Doctrine of Death, endorsed whether consciously or unconsciously by all who uphold vivisection, compulsory vaccination, or who approve of the slaughter of innocent animals to sustain our animal lives? Truly indeed on such terms are we in death while in life, and by countenancing these brutal actions we are practically worshipping the true devil by imitating his deeds, the devil of destruction without power of renovation. As Spiritualists we look upon man from the highest platform, and I cannot but think, far from it not being our business to attend to "these extraneous matters," it is

eminently our business to attend to them, simply because we see the dire necessity. Spiritualists should, I venture to think, be known as first and foremost in all good deeds, and for the enlightened manner with which we deal with all subjects that affect mankind; and it should be our doctrine that the truths of science and the beauty and purity of art are meant to minister to the life of the spirit of man as well as the pleasures of the body of man, and that we repudiate the doctrine of death with invincible resolve.

ISABEL DE STEIGER.

The Studios, Holland Park-road,  
Kensington.

### FRAUDULENT MEDIUMSHIP.

In the course of a long communication to the *Religio-Philosophical Journal*, Dr. Crowell cites a number of instances in which he thinks deliberate fraud has been clearly proved against persons who have been regarded as successful mediums for physical manifestations; and he thus puts the case for the employment of tests:—

“The best friends of mediums are those who most carefully discriminate between the true and the false, and the best friends of Spiritualism are those who on all occasions stand by and support true mediums, while they denounce, and by every means in their power endeavor to stamp out fraud and imposture under the guise of spiritual manifestations. It should be remembered that every detection and exposure of the false enables us, if we regard the lesson, to better appreciate the true.

“There are those who regard a medium as an irresponsible being; a child of impulse, not accountable to the laws of duty and morality, and necessarily erratic in his movements and actions as a comet, while really his gift is a sacred trust, and his powers are conferred for holy purposes. He is a chosen instrument of the angels and if he desecrates his powers he is a traitor to them, and to his mission.

“Mr. Thomas R. Hazard says, ‘I hope the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatsoever.’ And adds, ‘Then, and not before, may we expect to receive, as a general rule, certain evidences of angelic control.’

“We can assure Mr. Hazard that mediums will not acquire strength and independence through his ill-judged defence of false mediums, but on the contrary every high and pure-minded medium in America and Europe is to-day humiliated by the reckless and foolish championship of dishonest and false mediums by such men as he and Roberts. Were they the sworn enemies of Spiritualism they could not devise more effectual means to destroy its usefulness, to humiliate and even alienate its best friends, and render it a by-word and reproach among men. These and others like them of our own fold, by their incomprehensible folly, are its worst enemies, and they are constantly furnishing arguments to our more sensible adversaries to justify them in charging us all with equal folly and equal lack of common sense and decency. This is the sorrowful cross which we are compelled to bear, and we can only hope that somewhere and sometime, and in some way in the future, good may result from this present evil. How this can be, however, is a problem beyond our power to solve.

“Without the employment of tests it is impossible to determine the qualifications and reliability of most materializing mediums. There are some exceptions to this rule, as Mrs. Mary Andrews, Henry Slade, Mrs. Maud Lord, Mrs. Hollis-Billing, and quite probably a few others in this country. But with most others the manifestations, even when genuine, are so weak that test conditions are necessary to arrive at satisfactory conclusions.

“When a man or woman whose reputation is not established beyond question, publicly proclaims that he or she is an instrument employed by spirits to communicate with mortals, and demands or intimates that he or she expects remuneration for services, he or she then fairly challenges scrutiny and investigation. The claim is a stupendous one and no person has a right to make it without affording every reasonable facility for investigators to satisfy themselves that it is valid and just. In paying their money they have clear right to know whether they are paying it to witness genuine or false manifestations, and if reasonable facilities for acquiring this knowledge are refused by the exhibitor they are justified in resorting to any and all honourable means to satisfy themselves of the truth or falsity of the claim. Honest and true mediums have never in any instance permanently suffered by submitting to reasonable test conditions. It is only the false and knavish that have reason to fear the results, and to them it is defeat and exposure. When the privilege to freely investigate is conceded by the medium the only remaining question is as to what is proper and necessary to be done in order to decide whether the manifestations are true or false. The decision of this question should rest with the investigator, he only being bound to employ no means nor tests, excepting such as are reasonable and proper, and all tests are of this character which

will not interfere with genuine manifestations, nor expose the medium to serious discomfort or personal danger.

“All mediums for physical manifestations, unless their reputations are well established, should for their own sakes refuse to sit unless previously tied or otherwise effectually secured so that not a doubt can exist in the minds of intelligent and unprejudiced witnesses as to the absolute passivity of the medium, and in no instance should the task of securing the latter be performed by officious friends, but on the contrary it should be done by skeptics, if any such be present. This is not only the fair and proper course to pursue but common courtesy and justice demand that this concession should be made to honest unbelievers, who, upon the strength of the representations made that the manifestations are genuine, have paid the fee required to witness them. Genuine manifestations require conditions, but not so with fraudulent ones, for let the conditions be what they may, so long as they are not interfered with, the pretender to mediumship, like the prestidigitator, is always able to perform his rôle. The show is always in working condition for those who foolishly pay their money, and submissively accept what they see and hear as truthful and real.

### PSYCHOMETRY.

The cultivation of the faculty of Psychometry does not receive the attention in this country which its importance demands. Among transatlantic mediums it is met with much more frequently. In a recent report, printed in the *Religio-Philosophical Journal*, of Chicago, of a lecture delivered in Brooklyn, N.Y., by Mrs. Mary A. Gridley, upon her experiences as a Psychometrist, several interesting incidents are narrated. In the course of her remarks the lady said:—

“Psychometry is a new science, a new phase of mediumship, I might say. I have been criticised in public because I say that I cannot tell how much of this gift is of my own natural powers, and how much I am aided by my spirit guides. This critic said that I had no business to make this statement, but I stand before you to-night with a combination of gifts. I am clairvoyant and clairaudient, as well as a psychometrist. Several years ago in Boston, in a gathering of friends in large parlors, Mrs. Emma Harding-Britten was entertaining the company with an exhibition of her powers, and I was sitting at the other end of the parlors, and she said: ‘Mrs. Gridley, you possess marvelous psychometric powers, which you should take pains to develop.’ I asked her to explain, which she did, and I tried the experiment of holding a letter in my hand and placing it to my forehead, and I found that I became *en rapport* with the author.

“Several years ago, while journeying to Colorado, I read the character of persons present in the car traveling with me, which was the first public exhibition I had given. A gentleman in the cars said when we got to Denver, ‘I shall have some friends take the cars for Golden City, and I will point out to you some of them, and we will test these powers;’ and he said that in every instance the readings which I gave of them were correct. I did not come in contact with them at all.

“Some years ago, in the northern part of this State, Mr. O. S. Fowler was giving lectures on Phrenology, and some one told him of this power which I possessed. I read some writings for him, which he said was correct, and at another interview he handed me a picture or photograph to read. In reading this, I gave to him some prophecies in reference to this person, which afterwards he told me were correct.

“Some fourteen months ago I received a letter from a stranger in the West, which I read and returned to him, which he said, in a letter to me afterwards, was remarkably correct; and quite recently I received another letter, signed ‘X. Y. Z.’ with a request that I would read it, which I did, and shortly after I received a letter making this explanation:—The writer said that when he received the first reading, it was so accurate, that he sent it to his father, who was a Baptist clergyman, and he, while admitting the correctness of the reading, said that the psychometrist must have in some way got the information from mundane sources, and suggested the sending of the letter with the signature of ‘X. Y. Z.’ and on mailing the second reading devoted to ‘X. Y. Z.’ to him, his father admitted its correctness, and said the gift was marvelous.

“Another instance quite recently:—I received a photograph to read from a correspondent in Massachusetts. I gave the manner of his death, his profession as an officer in the British navy, and many characteristics. The lady who sent this photograph to me wrote me subsequently that she was in the presence of an English lady, and was relating to her some of the facts in regard to Spiritualism, and the lady said that she was a member of a Christian church, and did not know anything about Spiritualism. My friend asked her if she had a picture that she would be willing to have sent to me, and the result was a complete reading of her son’s past life, the manner of his death, and of my seeing and describing his spirit.”

After closing her address “the speaker said she would try and give one or two readings, but could not promise success, as in public when she attempts anything of this kind, she must be in the best physical and spiritual condition, spiritually perceptive, but was not then. A letter was handed to her which was covered with foreign postmarks, and had evidently traveled

around the world. It was read, and the gentleman who handed it up said that it was only partially correct. The speaker said she felt a female influence, and described a spirit which was recognised, and the letter had been directed to this spirit while in the form, but had never reached its destination. Another letter was sent up, and the gentleman who sent it gave it to another person. 'This person is one of marked individuality, a positive man, more magnetic than electric; a person who must deal in facts; a very practical person in all his ways; a person of few words; has dark hair and eyes; medium height, very quick and active mentally. I feel very strong; this influence gives me strength; it is from a remarkable individual.' This is a very brief and imperfect synopsis of this reading. The letter was sent up by Deacon D. M. Cole, who pronounced it as remarkably correct, and said it was a letter from Colonel John C. Bundy, editor of *Religio-Philosophical Journal*.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### CENTRAL ASSOCIATION OF SPIRITUALISTS.

The Annual Meeting of this Association (late the B.N.A.S.) was held on Tuesday last, at 38, Great Russell-street, when the new rules and constitution were adopted unanimously, and Mr. G. H. Potts was elected as members' auditor. A meeting of the Council was held the same evening, Mr. E. Dawson Rogers, Vice-President, in the chair. Presentations for the Library were received from Signor Rondi and Mr. Morse, and were accepted with thanks. The vice-presidents were re-elected; Mr. Theobald was appointed treasurer, and Mr. R. Pearce auditor; and the several committees were chosen for the ensuing year. It was resolved that at the close of the present series of Fortnightly Discussion Meetings, a soirée should be held, and that Mr. E. W. Wallis should be asked to attend and give a narrative of his experiences in America.—THOS. BLYTON, Secretary.

### DALSTON.

The members of the Dalston Association held their final reception for the present season on Wednesday evening, the 7th inst., at their rooms, 53, Sigdon-road. The proceedings consisted of a tea party and concert, and the company quite filled the rooms. Among those who kindly gave their services in aid of the purpose of the evening were Mrs. Williams, the Misses Allan, Nichol, Morse, and Van Dyck, also Messrs. R. M. Dale, J. W. Lishman, and J. Cowderoy. Mr. J. J. Morse directed the proceedings, which closed with a carpet dance for the young folks. The meeting was quite a success, and was evidently enjoyed by all present.

### GOSWELL HALL.

Mr. Wilson, the "Comprehensionist," was in attendance again on Sunday morning last, to discourse on his favourite topic, and judging from the attendance, he seems to succeed in interesting his audiences. In the evening it was our privilege once more to hear an address from Mr. J. Veitch, who took for his subject, "Orthodox Christianity: What Has It Done?" his reasons for choosing this subject being a desire to reply to an article by Mr. Enmore Jones which had appeared in a contemporary. Mr. Veitch is a great acquisition to our platform speakers, and with a little more experience will be able to maintain for himself an honourable position as a lecturer. His reply to some rambling and irrelevant opposition was admirable.—RES-FACTA.

### QUEBEC HALL.

On Tuesday evening last, the 31st inst., a farewell entertainment was given here on behalf of Mr. R. M. Dale, who is about leaving England for America. At the time of commencement the hall was full, and on the motion of Mr. J. M. Dale, Mr. J. J. Morse was requested to preside. An excellent programme was then gone through, and upwards of two hours were most pleasantly spent. The following ladies and gentlemen took part in the proceedings:—The Misses E. Dale, Allan, and the Messrs. R. M. Dale, J. Stubbins, Iver MacDonnell, and A. L'Estrange. The pianoforte solos of the last named gentleman evoked the utmost enthusiasm, as indeed their excellence deserved, a solo of his own composition being redemanded. Miss Allan recited "Maud Muller" in a most affecting manner, and Miss E. Dale's singing was also marked by an exceptional amount of taste and feeling. Mr. Morse enlivened the proceedings by a series of "Happy Thoughts" between the pieces, and he also made a few appropriate remarks concerning the departure of Mr. Dale. The meeting closed with a hearty vote of sympathy with Mr. Dale, and regret at his departure.

### BIRMINGHAM.

Encountering numerous vicissitudes the cause is, in spite of all difficulties, still kept before the inhabitants of this town, the main agents in the work being Mr. and Mrs. Groom, who for many years have worked energetically and unselfishly to spread our facts and teachings. Mrs. Groom is an excellent medium, and has a large circle of friends, among whom are many of the influential townsmen, who are largely interested in the facts witnessed through her mediumship. On Sunday last our friends

arranged that Mr. J. J. Morse should attend and deliver two trance addresses in the Ozell's-street Board Schools, and that gentleman was duly favoured by two excellent audiences. The subjects—in the morning, "The Mission of the Spirits," and in the evening, "Spiritualism: What Does It Mean?"—were dealt with in the usual admirable and lucid style of the Controls of Mr. Morse, and gave unqualified satisfaction to the listeners. Mr. Groom presided at each service, and the day's proceedings were marked by much enthusiasm, and were calculated to do a great amount of good.

### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last, June 11th, through some misunderstanding, Mr. Brown did not attend to lecture as had been announced. Fortunately, Mrs. Pollard kindly volunteered, and gave a brief trance address in a very pleasing manner, after which Mr. George Wilson, the new secretary, detailed a few interesting experiences. Mr. Hare occupied the chair.

GATESHEAD.—On Sunday evening, at 6.30, Mr. Hall, of Mount Pleasant, lectured from the Gateshead Society's platform upon "Materialism, Christianity, and Spiritualism." He was followed by a few interesting remarks from Mr. Pickering upon his experience in the Spiritual movement. Mr. Burton occupied the chair.

HETTON-LE-HOLE.—At Hetton, on Sunday morning last, Mr. Grey lectured to the Spiritualists of this district, on "True Christianity," and in the evening upon "Man a Free Agent."

NORTHUMBRIA.

## WORK OF THE COMING WEEK.

### LONDON.

- Sunday, June 18.—Goswell Hall. 11.30 a.m., Mr. Wilson on "Comprehensionism." 7 p.m., Experience Meeting.  
 " " Quebec Hall. 7 p.m.  
 " " Christian Spiritualist Mission. 5 p.m., Tea Meeting; Address by Mr. Williams; Séance.  
 Monday, June 19.—Central Association of Spiritualists. 6.30 p.m., General Purposes Committee Meeting.  
 Tuesday, June 20.—Quebec Hall. 8.30 p.m.  
 Thursday, June 22.—Christian Spiritualist Mission. 8 p.m., Séance.  
 Friday, June 23.—Central Association of Spiritualists, 38, Great Russell-street. 8 p.m., Members' Weekly Free Séance.

### PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c., &c. See our list of Societies on p. 2.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

### TO CORRESPONDENTS.

E. N.—We shall be glad to receive your report. A statement of well-attested phenomena is always acceptable.

A VISITOR FROM NEW SOUTH WALES.—On Tuesday evening last, Mr. Samuel Defries, of Sydney, N.S.W., delivered an address to the members and friends of the Central Association of Spiritualists, at their rooms, 38, Great Russell-street, W.C.; Mr. Cornelius Pearson in the chair. Mr. Defries spoke in high terms of the work done by Mr. Thomas Walker, inspirational speaker; Mr. G. Milner Stephen and Mr. De Caux, healing mediums; Mrs. Foy, test medium, and Mr. Spriggs, materialising medium. Special reference was also made to the services of the Hon. J. Bowie Wilson, whom Mr. Defries described as the father of Spiritualism in the colony. Speaking of the state of affairs in Sydney, special reference was made to the work of Messrs. Westman and Miller, trance speakers, who were constantly before the public on the platform at Trance Hall, in the above town; while the labours of Messrs. Eames and Gale were, he said, as valuable as their earnest support was acceptable. Excellent courses of lectures had been delivered in the Theatre Royal by Mrs. Hardinge-Britten and Mr. Charles Bright, with the result of drawing audiences which completely filled the edifice, and excited a large amount of interest in Spiritual matters among the intelligent of all denominations. Sydney also possessed a healer of special power and merit in the person of Mr. Cyril Haveland, whose cures were most remarkable. Mr. Defries also expressed his deep sense of the loss the cause had sustained in the departure from this life of Mr. John Tyerman, whose lectures were held in high esteem in the colonies. At the close of his address the chairman invited questions or remarks from the company present; and after some conversation, a cordial vote of thanks was accorded to Mr. Defries for his address, with a request that on his returning to Sydney he would convey from the Central Association of Spiritualists their best wishes for the success and prosperity of the cause at the hands of fellow Spiritualists in Australia.

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

SCIENCE.—The Earl of Crawford and Balcarras, 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. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. Robert Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, &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 Guldenstülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## 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, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

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 bedroom, 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, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sésances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sésance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.