

Light:

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

"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

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

TRANSCENDENTAL PHYSICS. Zöllner. Translated by C. C. Massey.
THE OCCULT WORLD. A. P. Sinnett. Second edition.
THE COMMON FOUNDATION OF ALL RELIGIONS. H. S. Olcott.
CHRISTIAN MYTHOLOGY. Edith Saville.

Mr. C. C. Massey has published a second edition of his translation of Zöllner. The comparatively heavy price at which the original edition was sold must have been prohibitory of very extended circulation, excellent as was the appearance and style of the book, and valuable as its contents unquestionably were. Any cause of complaint that might conceivably have existed on that score, is now entirely removed by the cheap rate at which the second edition is sold. It is, I believe, identical in contents with the original edition, save that it contains, in addition, an introductory preface by the translator. The illustrations are the same, the type is bold and clear, and the appearance of the book is amply good enough for all practical purposes.

I have before had opportunity of expressing my sense of the benefit that Mr. Massey has conferred on the movement by this addition to its literature. If any names could attract merited attention to physical phenomena, none could be found more weighty than those of Zöllner, the writer of "Transcendental Physics," and Crookes, to whom the volume is dedicated. And, seeing that comparatively few English readers are sufficiently familiar with the German language to read the original, Mr. Massey's labour as a translator has produced a result of permanent value. Moreover, seeing that Zöllner's work extends to three large volumes, and imports matter of a controversial nature, and of very ephemeral interest, the English reader is additionally indebted to Mr. Massey for compressing what is of value into some 250 pages. That debt is increased by the addition as an appendix of a very careful and exact discussion of "The value of testimony in matters extraordinary." This paper, originally read before the Psychological Society in 1878, is a most complete exposure of fallacious reasoning, which Spiritualists so frequently meet with from the average Philistine, who knows all about nature and her laws, and is not to be deluded by any specious reasoning into accepting as fact what he knows to be impossible, contrary to the course of nature, opposed to all science, and so forth. Since the time when this paper was read and printed, a large number of persons have manifested interest in psychical phenomena and philosophy, and I trust that they, and fair-minded opponents alike, will make or renew acquaintance with Mr. Massey's arguments.

In the preface to the new edition, he is righteously severe on the general attitude of the critical Press to new facts, especially to such as "are in strenuous opposition to the culture which believes itself identical with the highest civilisation." "There is no fact," says Mr. Massey, "of which the observer of mankind has to take more frequent notice than that of mental inability to stand in a truly objective relation to nature. It is always so much the worse for the facts when they cannot be adapted to our preconceptions. They may stare us in the face, but they cannot enter into the mind that has no place for them. If they unfortunately refuse to be altogether neglected, they are momentarily hustled out of sight by all sorts of logically

foul means. No logic is too despicable, no prejudice too unfair, to be adopted in such a strait. We all know to what fallacies the orator may safely resort when his task is not to convince the understanding, but to confirm the foregone conclusions of a friendly audience. The Press writer in regard to Spiritualism is in this fortunate position—and he knows it. Arguments, if such they can be called, which he would be probably ashamed, and certainly afraid, to use in any recognised controversy, are good enough for his purpose and for his readers." This justly scornful estimate is expounded at length and illustrated by reference to an article from the *Saturday Review*, September 11th, 1880. The article is of the same type as that recent one on "Thought-Reading" to which I lately adverted—a thoroughly bad type, full of prejudice and spite, and richly deserving the severe lashing administered by Mr. Massey. That it will do the writer any good is too much to hope: but it will minimise his power for harm, and that is no small benefit.

Mr. Sinnett has also published a second edition of his "Occult World," and it is amusing to find that his introductory words are occupied chiefly with an indignant protest against the conduct of the same cultured *Review*. Bad as was the tone of the article on Mr. Massey, certainly that which described the founders of the Theosophical Society as "a couple of unscrupulous adventurers" was far worse: and Mr. Sinnett's strong language in condemnation of the original offence, and of the extraordinary refusal to insert a letter of Mr. Hume's in refutation, is thoroughly deserved. The *Saturday Review* did indeed withdraw the offensive words, but in doing so took occasion to import fresh matter which rather aggravated the original offence,—a common device, that should be discounted in fair journalism.

The readers of "LIGHT" are acquainted with the contents of Mr. Sinnett's volume. If any one is not, I may say that it is eminently deserving of his attention as a record of extraordinary phenomena which are parallel to, though (as is claimed) not identical with, those known to Spiritualists. In it, too, are outlines of a philosophy which, in the absence of a fuller and more comprehensive statement which I hope Mr. Sinnett will one day give us, may usefully occupy attention. The most remarkable of the fresh recitals which this edition contains has already been transferred to these pages, and is fresh in the minds of my readers, who can estimate its effect in "dissipating, as much as possible, the dogged disbelief that encrusts the Western mind as to the existence of any abnormal persons who can be regarded as masters of true philosophy—distinguished from all the speculations that have tormented the world—and as to the abnormal nature of their faculties." It seems to Mr. Sinnett, and it assuredly is a very interesting point, "very interesting, to get a glimpse beforehand of achievements which we should probably find engaging the eager attention of a future generation," and he claims for them an even superior interest as "distinctly placing their authors in a commanding position of intellectual superiority as compared with the world at large." These men, he tells us, transcend the world in their knowledge of nature; "while their bodies are in one place their perceptions may be in another, and they have consequently solved the great problem as to whether the Ego of man is a something distinct from his perishable frame." This knowledge, the highest man can attain to in its potential effect upon him, we may humbly hope to have confirmed to us by that evidence on which alone it ought to be expected that we should receive it, now that a change has come over the attitude of the "Brothers" in respect of the outer world, and especially of that portion of it which so long lay under their special ban—the possessors and users of Psychical Power.

"The Common Foundation of all Religions" is "a learned and eloquent discourse," as the introduction tells us, delivered by Colonel Olcott "to one of the most crowded audiences ever

seen in Madras, with the greatest applause," on April 23rd, 1882. It is printed for general distribution by the liberality of a sympathetic friend. The long address is characterised by all the writer's well-known earnestness and eloquence, and contains much that I cordially agree with. The common foundation of all religions he posits thus:—

"What is this rock? It is a conglomerate, having more than one element in its composition. In the first place, of necessity, is the idea of a part of man's nature which is non-physical; next, the idea of a post-mortem continuation of this non-physical part; third, the existence of an Infinite Principle underlying all phenomena; fourth, a certain relationship between this Infinite Principle and the non-physical part of man."

This is, no doubt, vague, but for Colonel Olcott's purpose vagueness is necessary. Those who have progressed beyond the blind acceptance of hereditary dogmas may afford to be more precise. Religion, however defined, has, like its professors, its period of youth, vigour, and decay—of growth, development, and decadence. This is a familiar truth to thoughtful Spiritualists.

"Like man, his religion has its ages: first, proclamation, propagandism, martyrdom; second, conquest, faith; third, neglect, self-criticism; fourth, decadence, tenacious formalism; fifth, hypocrisy; sixth, compromise; seventh, decay and extinction. And, like the human race, no religion passes as a whole through these stages *seriatim*. At this very day, we see the Australian sunk in the depths of animism, the American Red Indian just emerging from the Stone Age, the European in the full flush of high material civilization."

From these and similar premisses Colonel Olcott takes occasion to advocate with much power a study of Theosophy: and is in unison with what I have so repeatedly desiderated, viz., the foundation of religious truth on the sure basis of scientific evidence. This evidence can, I believe, be had only by the study of psychical phenomena and philosophy.

"Christian Mythology" deals with the Divinity of Christ and the personality of the devil in a destructive manner. It is a note of the present age that the work of destruction largely occupies it. Tares are being rooted out freely. I wish I could always be sure that they who root out have sufficient knowledge to distinguish tares from good wheat. The pamphlet before me contains a wealth of iconoclastic matter; if I may demur to some conclusions, I may at least agree in this:—

"The Devil has done duty as the hero of many thrilling adventures, and is of venerable age, but further than that his existence cannot be authenticated."

And I may join the authoress in her congratulations on the fact that "nobles, statesmen, churchmen, foreign ambassadors, professors of science, clergymen, and men of no creed," united in a common expression of respect and veneration at the grave of Charles Darwin. M.A. (OXON.)

A CASE OF DELUSION.

We abridge the following from the *Detroit Weekly Press*:—

One of the most singular of religious delusions has just terminated at Sandwich, Illinois, in the death of Mrs. Lay. She was 46 years old, and, with her husband and a son approaching manhood, took a residence there several months ago, coming from State Center, Iowa, where they had created some stir by claims she made to Divine inspiration. She dreamed that she was to become the mother of another son, who would be inspired with prophesy and manifest his title to be considered the direct agent of the Most High. Both husband and son encouraged this delusion; and ultimately Mrs. Lay announced that the miraculous infant would appear early in June, and that she was spiritually commanded to fast until then. A few of the "elders in Israel" expostulated with the family on the folly of yielding to such delusions, but few knew what was going on in the Lay cottage until a physician, calling, found death near. A few hours later Mrs. Lay breathed her last. Her death awakened neighborly sympathy. Citizens gathered in knots discussing what action would be proper under the circumstances. Some advised criminal proceedings against husband and son as accessories to the death. Others thought that they should be sent to an asylum for the insane. A committee calling upon them was met with the assurance that the death would attest the divinity of the expected child after the restoration of the mother to life in season to bring it into the world. The physician and neighbors insisted upon a post-mortem examination. To this the relatives were opposed, but the argument was advanced that mutilation of the corpse could not defeat the purpose of restoration to life if such was divinely intended. The argument had weight, and opposition was withdrawn. The prominent physicians of the city assisted in making the autopsy. They found the foretold increase of family without foundation, and that Mrs. Lay had died of starvation.

SPIRITUALISM AND CHRISTIANITY.

To the Editor of "LIGHT."

SIR,—I have been a little surprised by Mr. Paynter's letter on my paper read last Monday. When I quoted the words of St. Paul and adopted them, I took care to quote, not the Authorised Version, which translates *Anathema* as *accursed*, but the Revised Version, which gives the Greek word, and to this I added its correct meaning (put aside). The passage might perhaps best be rendered "Let it be put aside,"—and there is no warrant other than the Authorised Version for translating *Anathema*, *accursed*. The Vulgate, Beza's Version, Martin's French Version, Diodati's Italian, and the Spanish Version of the Bishop of Segovia, all preserve the Greek word, and Luther in his Testament translates it *verflucht*--driven off or rejected. Cursing in its common acceptation is indissolubly connected with everlasting punishment, and as I have stated that I do not hold the dogma, I am at a loss to comprehend what Mr. Paynter means by a curse from me.

Further, I do not know upon what evidence Mr. Paynter charges me with refusing to listen to any other gospel than that commonly preached. I did not hint at any other gospel than that in the New Testament. I said nothing in favour of any system of divinity, and indeed, I thought I had more than hinted at my own strong objection to such systems, and especially to creeds and articles, as mere human attempts to narrow and formulate what we have in the New Testament.

If to believe in a future state and to admit the possibility of the appearance of Spirits made me a Spiritualist, *de facto* I have been one all my life, but, according to the definition in my paper, I was not a Spiritualist twenty years ago. Since then Spiritualism has revealed to me realities more grand and harmonious than I could have dreamed of, and I now *know* more than formerly I believed. With this knowledge has come, as I indicated in the paper, the removal of many obstructions to the view of the grand harmony of creation and its history, and I can more clearly apprehend the Christian scheme as expounded by the Apostle Paul. I may believe that in many things a Spirit knows more than I do, but I must try his teachings by my own inward monitor and accept or reject them according, not to his judgment, but to the means of judging given me by my Creator. "Prove all things—hold fast that which is good," and if the teacher have not proved his doctrine let it be put aside.

I must ask Mr. Paynter to take the trouble to read the concluding portion of my paper treating of religion in general, before he ascribes to me "a narrowness of scope," or "a circumscribing of the mission of Spiritualism." I treated the subject from my own point of view, which is Christian, but in this latter part took the wider view, and I certainly did not say that any one book contained the whole of Divine revelation. Mr. Paynter admits that *the latter*, by which I suppose he means the Bible, is one of the *channels* of revelation, and what I say is, that as Divine revelation cannot contradict itself, what is contrary to that already revealed should be rejected. The whole of Divine revelation will require an eternity to read, and the most important portion of it is in no book, but within ourselves, for it is through our own inward monitor that we can hold communion with the Spirit of God, and obtain directions which clear away all doubts.

If in my paper I have not made clear my thorough desire to hail all men as brethren in Christ, I must regret my failure. But so little am I disposed to curse any that I am persuaded that the preaching of false doctrines, even of Atheism, cannot exclude man from the benefits of Christ's sacrifice, though his enjoyment of these benefits must be infinitely delayed by his own perversity.

H. T. HUMPHREYS.

June 24th, 1882.

A TRUE DREAM.—An exchange says that at Virginia City, Nevada, the other night, Mrs. James Troy, on retiring, was exceedingly restless, and for a long time unable to sleep. Finally she sank into a troubled slumber and almost immediately dreamed that her husband and his brother were fighting with knives. The vision produced a deep effect upon her. In her dream the figures of her husband and brother-in-law were engaged in a desperate struggle, apparently in a dark cloud, through which the gleam of their knives could occasionally be seen. It produced so deep an effect upon her that she related the fact of the vision to many friends, and was, therefore, somewhat prepared to hear as she did, during the day, of the fraternal conflict at San Francisco the night before, and of the death of James at the hands of his brother.—*Religio-Philosophical Journal*.

THE NATURE OF GOD.

In answer to Dr. Wyld's criticism of my letter of the 17th I would like to make a few remarks.

In the first place, it is just because I *cannot* conceive nature in any of her forms as "simply a soulless galvanic arrangement" of atoms that I believe her to be possessed with the living Spirit of Deity, the Adonai of Being.

It is certainly *not* conceivable that magnetic, electric, or any other cosmic force should evolve mind, but it is conceivable that those forces should be the external evidence of interior intelligence.

Mind or Spirit is higher than the form of its manifestation, but that "pre-existent higher," to which all things tend through evolution from the lower, is also the source and substance of all things, and those who, in communion with nature, receive the impress of the Spirit of her being in their souls, certainly recognise something far higher than a "blind, unthinking unconsciousness." I wish, however, to state my belief that Dr. Wyld's views and my own are not far asunder, although he may see the point and I but the circumference. Further, I claim, not to *possess*, but to be seeking only, that "initial wisdom" that leads to the portal of truth. F. ARUNDALE.

Whilst fully concurring with Dr. Wyld that the "awe of God is the *beginning* of wisdom," I am all the more inclined to dissent from the conclusion at which he arrives, that because Miss Arundale does not exhibit that "awe of God," she has not yet reached the initiatory stage. It may be just as true that having progressed beyond the initiatory point in her study of Theosophy, all "awe" has vanished, and that consequently she may be able to walk in a broader and clearer light than some of us can at present bear.

In the successful study of any subject, with the commencement awe must be concomitant, but as soon as the real nature of the study is appreciated, the continuation of that awe would be a hindrance rather than a help and must be succeeded by the perfect love which casteth out fear.

Miss Arundale's letter simply conveys to my mind a gentle protest against the *limitation* of the nature of God, and not, as Dr. Wyld thinks, a deification of blind force; it appears to me to be the very opposite of atheistic, and to be the natural result of that "logical mind" which Dr. Wyld evidently admires.

I too with Dr. Wyld can rejoice in the teaching of the Fatherhood as given by Jesus, because that expression covers, at present, my highest ideal; but I also am conscious that even this expression is a *limitation* of the nature of God, and I can dimly anticipate a time when I shall be compelled to force my boundary beyond the idea which is now so helpful to me. I think that Jesus clearly provided for this possibility, for I can but remember that whilst reducing God to a personality as a "Father" in order that the infant spiritual mind might obtain to some extent a firm grasp of the truth which He had to deliver, He also intimated, when finding that the limitation was productive in some minds of spiritual paralysis, that God is a Spirit and must be apprehended by the spiritual faculties after the mental faculties had carried the student as far as he could travel in that direction.

I feel certain that if Dr. Wyld will read again Miss Arundale's letter he will come to the conclusion with myself that their differences are more imaginary than real.

EDMOND W. WADE.

DEITY ANTERIOR TO CREATION.

"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."

* * * * *

"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 our souls, either as Mahomed, Buddha, Christ, or any other form of our highest ideal."—"LIGHT," June 17th.

I am glad that the challenge thus thrown down has been taken up, and that some one has answered this in the interests of both faith and common-sense. The affront is offered to both. Miss Arundale need hardly fear being accused of Atheism, for the position of an atheist's mind is comprehensible, and I doubt if any "ism" yet formulated would correspond to this creed of hers,—that an abstract idea of the Absolute Totality of all things should be worshipped in an individual human being as its

manifestation (the choice of the "ideal" thus manifesting being left to the worshipper). But surely of the Absolute Totality of all things,—necessarily indifferent to any quality of any part—the only possible manifestation would be the totality of all things in the concrete; and how Mahomed, Buddha, or Christ, *could as individuals manifest universality* passes thought; one being can manifest the will or characteristics of another, and in One infinite being the totality of all things may indeed be latent; but manifested in one creature, no!

It is much to be regretted that when St. Paul's saying, "In Him we live and move and have our being," was quoted by Miss Arundale she did not pause to notice what that "expounder of truth" says in the context—in the four verses preceding and the three verses following that passage, in the seventeenth chapter of Acts. The very reverse of her conclusion is his; evidently he believed in a God of *conscious* existence, prior to creation and external to it as well as omnipresent and permeating every creature with life. St. Paul would not have said anything so *flat* as what amounts to nothing more than "we live and move and have our being in the life of the universe," if by *Him* he only meant the absolute totality of all things; besides the pronoun *him* would in that case have been strangely misplaced.

And again, how can she explain the terrible contradictions in this Totality if it represents the only God—cruelty and rapine in the animal world, gross selfishness among average mankind, and yet hundreds of men and women who find more joy in making others happy than they do in any self-ended pleasure! If human beings are conscious of this disinterested joy—not unfrequently inimical to self-preservation—surely we should apply to the emotions of love and pity David's argument regarding ears and eyes (*Psalm LXXIV. v. 9*) and say, He from whose universal life such emotions emanate, must not He feel our consciousness apart from creaturely life? I feel ashamed of meeting any doubt of this so gravely. Is this what the enlightenment of the nineteenth century has brought—a confounding of the maker with the made, of the parent with the offspring, of the source with the stream proceeding from it! an attempt to prove that because God is everywhere, therefore everything in the universe is all that there is of God.

"It is impossible," says Mr. Oxley, "to separate cause from effect, spirit from matter, God from man" ("*Philosophy of Spirit*," p. 210), and there all will agree with him—as difficult as to sever life blood from the veins in which it runs, but as we know there was the cause of life acting before veins were formed, so we know they cannot be identical. Centuries ago an unlearned shoemaker knew very well that "the motion of a thing is not the highest ground of a power, but that out of which the cause of motion cometh." ("*On Divine Vision*," chap. iii., par. 55.) Now, in the times when Böhme wrote those words there was such gross ignorance of the truth that he had constantly to deprecate the folly of supposing God to be in Heaven, afar off from the world; and he complained, "Reason speaketh very much concerning God and of His omnipotency; but it understandeth little of God and His substance, *what and how* it is; it severeth the soul totally off from God, as if it were a *sundry* being or substance apart." ("*Ninth Theosophic Question*," par. 10.) And again in his "*Aurora*," chap. xiii., par. 145, he had said:—"All whatsoever it is that liveth or moveth is in God, and *God Himself is all*, and all whatsoever is formed or framed is formed out of Him, be it either out of love or out of wrath." But he had been intromitted to depths of Divine knowledge which made it impossible for him, while clearly perceiving this truth, to confound the effects of a life-giving power with their originating cause. And so precisely does he express revelation on this point that I venture to submit his testimony to our modern philosophers as more *reasonable* even than this new mode of superseding Christian faith:—

"This world, with all that belongs to it, as well as man, is created as an out-birth out of the Eternal Nature; understand, out of the seven scales of the eternal nature." (The seven spirits of God are thus indicated.)—"Threefold Life," chap. iii., par. 40.)

"The Eternal Centre and the birth of life, and the substantiality is everywhere. If you make a small circle, as small as a little grain or kernel of seed, there is the whole birth of the Eternal Nature, and also the Number Three in Ternario Sancto contained therein; but you include not, nor comprise, the Eternal Nature, much less the Number Three, but you comprehend the *outbirth* of the Centre: the Eternal Nature is *incomprehensible*, as God also is." "The Eternity, as also the Deity is in one place as well as in another, everywhere; for there is no place in the Eternity, but the outbirth maketh a place and room. Therefore God saith, 'I am Alpha

and Omega, the beginning and the end.' This world maketh a beginning, and God in the Number Three is the beginning; and it also maketh an end, and that is the Eternity, and also God: for before the time of this world there was *nothing but God* from Eternity, and after this world there will be *nothing but God* in Eternity: but the cause why we comprehend not this is because there is no comprehensibility in God. For where there is comprehensibility there is beginning and end. And therefore we are shut up in darkness that we might labour and manifest God; as we have mentioned to you concerning the seven forms of nature, what an eternal labour there is therein, so that one form generateth another till all are brought to light, and so the Eternal is manifest in a three-fold form, which otherwise could not be.—("Threefold Life," chap. vi, pars. 43, 44, 45.)

"We have shewn you already concerning the seven forms of the Centre of the Eternal Nature, where every forme is a several wellspring of nature: in like manner, out of every forme, out of every wellspring, go forth *Spirits*, according to the multiplicity of essences and properties, everyone according to its kind." (*Ibid*, chap. iv., par. 37.)

I entreat Miss Arundale, and those who think as she does, to reflect upon this last significant saying, bearing in mind that all *Spirits* form their own embodiment; they will see that at least it answers the question why in the totality of all things there are so many contrary one to another.

June 23rd.

A. J. PENNY.

THE UNCERTAINTIES OF SPIRIT IDENTITY.

In your issue of June 10th there was a communication on this subject from Mr. E. W. Wallis, which very much interested me. It gave a remarkable instance of the exposure of a deceiving Spirit, under unique circumstances, and thus roused a hope that with deeper knowledge and further experience of psychological subjects, we may learn with more certainty to discriminate between the true and the false therein.

Mr. Wallis's story is exceptional in that other reliable *Spirits* acted, as it were, as detectives to unveil the imposture that was perpetrated.

There is still, however, this important difference between his narrative and the experiences I recently detailed. In his case the deception was confined to a single Spirit, who so artfully, and for a considerable time, personated his friend's nephew. No accomplices appear to have assisted the deception. Whereas, in my own case there were five or six communicating *Spirits*, most of them having well known my eldest son, who was the character personated, before they had passed away, supposing them to be really the persons they professed to be, who all endorsed the action of the Spirit personating him, by giving welcoming words of his presence with them, and repeated earnest assurances of his identity.

Two of these were, as we believed, his own brothers, one of whom had passed away only two months earlier, and their individuality was maintained in repeated communications, without a flaw that we could detect, even including the very correct imitation of their handwriting.

In the case Mr. Wallis described the personating Spirit was a near connection, recently passed away, who presumably carried with him the knowledge of family matters, and which he used to carry out the assumed character.

No such explanation is admissible in my case, which rather goes to shew that there are *Spirits* who may or may not have been in the flesh, who have power, by some occult means, to imitate the character of our friends, and study our life histories so as to personate whom they choose and mock us with the delusion.

The Theosophist doctrine of "elementaries," as far as I understand it, does not explain matters, as there is an intelligence needed far beyond what such may be supposed to possess.

I have attentively read the various correspondence you have published on this bewildering subject, and though every earnest suggestion and apposite comment has its value, including the last interesting letter from Mr. Kiddle, the difficulty is far from being cleared away. In the meantime, the best thing to do seems to be to follow the suggestion of "S."—to go on sitting, which hitherto we have rather avoided, and watch what comes with prudent caution and prayerful spirit, and thus hope and wait for "more light" as time goes on. Meantime I hope your other correspondents will continue to give us any aid they can to guide our way in the investigation.

J.P.T.

Faith, Hope, and Charity, or Love, are three such inseparables that they have been likened to a plant, Faith being the root, Hope the upward-rising stem, and Love the bright and glowing fruit.

THEOSOPHY AND SPIRITUALISM.

I must correct one or two mistakes Mr. Sinnett has made in his published version of the appearance of the Himalayan Brothers. The statement is without foundation that my guides "confirmed" my view that the phenomena produced by Madame Blavatsky were the result of mediumship. They stated that they preferred to wait until they had made their own investigation, and the result was shewn by their telling us they had been in communication with Koot Hoomi and the "Illustrious." Nor were my guides "appointed to work in concert" with the Brothers. They simply said they would join with them in aiding them to prove their statement that they were *living* men. The manifestation Mr. Sinnett records is certainly not "quite outside the experiences of mediumship." On my outward voyage to India, it was a pre-arranged and pre-announced plan that on a certain evening I should sit and see if a letter could be carried from the ship to England, a distance much greater than that traversed by Koot Hoomi when he took my letter to Bombay. An account of this manifestation was subsequently published by Mr. Wedgwood. A piece of paper marked by Mr. Meugens was also carried from Calcutta to London, written on, and returned the same evening, having been carried a distance of 16,000 miles. And as my guides say they produced these stupendous results, the Theosophist will recognise that these manifestations are something "quite outside the experience" of Adeptship.—Yours truly,

W. EGLINTON.

Some of your readers appear to be a good deal exercised in their minds as to the difference of opinion between "Theosophists" and "Spiritualists."

In the first place it seems to me a mistake to suppose that the particular views held by Madame Blavatsky and Colonel Olcott, the founders of the Theosophical Society, must be of necessity endorsed by members of that Society. On the contrary, both the founders have repeatedly stated that such is not the case, and as a matter of fact there are many members whose views differ *toto celo* from those of the founders. So far as the religious views of the founders are concerned I suppose they are more "Buddhist" than anything else; but no profession of religion is necessary to enable one to join the Society. The only needful qualification, so far as I understand it, is the "religion of humanity," or in other words, the desire to do one's best in life for the brotherhood of mankind, while at the same time those who join the Society with a desire to study Occultism, and are willing to undergo the necessary training to develop their psychic powers as *adepts*, can have the opportunity of so doing. If I were desirous of being enrolled a member of the Society I certainly should not be called upon to give up my adherence to Spiritualism, nor would any of the Theosophist brethren think it their duty to convert me to any belief that they held. In a word, the Theosophists are *truth seekers*, and as such know perfectly well that truth is many-sided, and what is truth and revelation to one may not bear that aspect to another who is on a different mental plane. For my part I do not see why there need be any clashing of opinion between Theosophists and Spiritualists. No one who has been in the East and has cared to study the people of that part of the world, can doubt the fact that there are mystics or "adepts," who by their knowledge of Occultism and their lives of asceticism have developed *psychic* powers which to the multitude are simply miraculous; but it appears to me that if spirits in the body can develop such wondrous psychic powers, it is logical enough to infer that spirits *out* of the body can exercise still greater ones. I have never called in question the existence or the powers of the Mystic Brothers, but I do not see that my views as a Spiritualist need be in any way modified on that account. I am not a member of the Theosophical Society, nor have I the pleasure of personally knowing either of the founders, although I have corresponded with them, but my Spirit friends have told me that I shall ere long come into contact with the Mystic Brothers myself. If I do I shall be happy to let your readers know it, and I shall indeed be very glad of the opportunity of increasing my knowledge of all that pertains to the spiritual condition of man, whether here or in the Spirit-world. I must confess that I fully share the feeling of Mr. Eglinton as to the difficulty of seeing the necessity for deceit, or being forced to believe in misrepresentations, from those who come to us as the *Spirits* of our departed friends.

In my own case—I have been a Spiritualist for many years. I have had séances with many mediums, both public and private, in England, and have corresponded with others in America,

whom I have never seen, and from every medium I ever sat with or corresponded with I have had convincing tests and communications from the Spirit of my mother, who passed into the world of Spirits when I was five years old, and who has never given me anything but the best, truest, and most loving counsels. That my mother should continue in Spirit-world to take an interest in my earth-life and should take every opportunity of convincing me of her undying love and care for me, seems to me natural enough and far more in accordance with the eternal fitness of things than that all the loving tenderness that she has evinced for me should be the work of a "spook" or "shell."

J. G. MEUGENS.

SEANCES WITH MRS. LOWE.

To the Editor of "LIGHT."

SIR,—You were good enough to publish a short time back an account of my experiences with Mrs. Lowe. Possibly the following particulars regarding that lady's mediumship may prove of interest. On my return home after the séance I had with her I found that a married sister of mine, Mrs. Rees by name, had come over on a visit and to her I related the account of my interview with Mrs. Lowe. She was exceedingly interested and expressed a strong desire to have a séance herself with Mrs. Lowe. I suggested that it would perhaps be advisable for her to make an appointment with Mrs. Lowe, for she might not happen to find her disengaged as I had done, and as she lived at some distance from town it would be a pity to go up for nothing. To make my narrative intelligible I must state that this same sister had been very dangerously ill the preceding year (1878), and had indeed been given up by the doctors, but had been restored to health by a healing medium, Mrs. Loomis by name, who was in London at the time, and an account of which was published by me in the *Spiritualist*. Mrs. Rees had been nursed through part of her illness by one Lizzie Stephens, and the same Lizzie Stephens was at the time staying for a short time at Mrs. Rees' house. Without telling me of her intention Mrs. Rees wrote for an appointment with Mrs. Lowe in the name of Miss Lizzie Stephens, and got a reply by return of post from Mrs. Lowe, fixing a time for the séance; and at the time appointed my sister presented herself at Mrs. Lowe's rooms as Miss Lizzie Stephens, and was so received by Mrs. Lowe. Before leaving her house Mrs. Rees told Miss Stephens that she was going to see a lady who gave communications from people in the other world, and Miss Stephens had said, "Oh, Mrs. Rees, if you can, do get me a message from Miss Mann." (Miss Mann, it appears, had been also nursed by Lizzie Stephens during a long illness which culminated in a surgical operation, under which she died, and a strong friendship had sprung up between the patient and her nurse.) My sister said she did not expect to be able to get anything of the sort but that she would ask. My sister sat for some little time with Mrs. Lowe chatting on ordinary topics, and nothing took place in the way of manifestations. My sister began to think that her séance would be a blank, when suddenly Mrs. Lowe was controlled by "Daisy" (the same Spirit who came to me at the end of my séance, as described in my last), who accosted my sister thus:—"Ho, ho! Jenny Rees! What a clever trick for you to play on my mamma, was it not? to write as Miss Lizzie Stephens while all the time you are Mrs. Jenny Rees?" My sister was perfectly nonplussed at this, as Mrs. Lowe could not by any possibility have known anything about her, and at once asked "Daisy" how she came to know this, and got for a reply, "Are you not Mr. Meugens' sister, and have you not got the same mother and brothers and friends in Spirit-world?" "Daisy" then went on to tell her that she had come on purpose to convince her that she was known to them, and that when she ("Daisy") left her mother the séance could go on, and that my sister would get communications in writing from some of her friends on the other side, "and," added "Daisy," "before I go I want to tell you that there is a Spirit of a lady here who calls herself a *man*, come with a message for you." My sister professed ignorance of what she meant, and "Daisy" added, "Don't be silly, Jenny Rees. Did not Miss Lizzie Stephens (whose name you took when you wrote to my mamma) ask for a message from Miss Mann? Well, Miss Mann has come to give a message, and here it is. 'Miss Mann sends her love to Lizzie, and wishes to tell her that all her pain and suffering is over, that she is very happy where she now is; she thanks and blesses Lizzie for all her loving kindness to her before she passed over, and she wants you to tell Lizzie that when her time

comes to lie down on the bed of death, she (Miss Mann) will come and smooth her pillow and do all she can to help her, and will be waiting to receive her on 'the other side.'" "Daisy" gave my sister a few personal tests, and then left. As soon as Mrs. Lowe regained her normal state my sister told her who she was, and what had taken place, and the séance then proceeded, Mrs. Lowe giving my sister written communications from a number of relatives and friends on "the other side." I need not enter into particulars, but will content myself with giving one remarkable test that Mrs. Rees got through Mrs. Lowe. She had received what purported to be a message from our mother, and had said, "If that be my mother I wish she would give me as a test the pet name my father used to call her." I may state that the name in question is a pet abbreviation of the Flemish name, "Elizabeth"—a name that no one could possibly guess, and one of the peculiarities of which is the very queer way of spelling it. In reply to this, Mrs. Lowe's hand was controlled to write as follows: "When your father comes over to Spirit-world the first thing he will do on seeing me will be to call me by my old pet name of ———" (giving the name, correctly spelt).

On some future occasion I hope to give you particulars of séances held with other mediums.—Yours, &c.,

J. G. MEUGENS.

SEANCES WITH MR. YOUNGER.

To the Editor of "LIGHT."

SIR,—Will you permit me to describe some remarkable phenomena now occurring at the private circle of Mr. D. Younger, mesmerist and medical rubber, at his residence, 23, Ledbury-road, Bayswater?

The circle is held by Mr. Younger for the investigation of spiritual truth, and communion with our Spirit friends. As sitters and mediums meet from pure love of the cause and not material gain there is always harmony, and the result is good to all. On Tuesday, June 20th, Mr. Samuel Defries, of Sydney, N. S. Wales, and Mr. Hopercroft, one of the regular attendants, were sitting opposite each other, both being under control. They were told to change places and Mr. Defries came round, but Mr. Hopercroft did not go to the vacant place at once. His control thereupon said: "I am going to place my medium up against the door and leave him there, and then I am coming round to touch you all." Those in the circle who are clairvoyant not only felt the touch but saw the Spirit form. After the control returned to the medium he was laid on the couch. Meanwhile a bright light had commenced to emanate from Mr. Defries, growing brighter and brighter and extending farther across the table. His control asked the control of Mr. Hopercroft to take the medium to the vacant chair, as he absorbed too much power behind his medium. After this had been done the light became brighter and extended still farther across the table, reflecting on the hand of a lady sitting opposite. At the same time the lady on Mr. Defries' right could see her hands and rings distinctly, all the sitters seeing the light reflected in the rings. As she moved her hand in a line with the medium's arm the light became still brighter, and reflected on the hand of a lady opposite, from the tips of the fingers to above the knuckles, the nails being distinctly visible to all. Mr. Defries' control said that they intend to materialise through him in his normal condition at some future time. On two previous occasions the Spirit friends materialised hands through him, which were felt touching the hands of the sitters. A short time since we had a most remarkable light, of quite a different kind, Mr. Younger being the only one under control. This light was a pale blue aura, and it enveloped all sitters, shewing their faces and hands quite distinctly, also the forms of those nearest the medium. On Friday evening, June 23rd, we had another very good test of Spiritual power. Mr. Hopercroft was again entranced. The night-light which is kept burning in the room unless ordered to be put out, was directed to be placed on the table, and the medium's hand was held in the flame for some time. A piece of writing-paper was asked for, and held over the light without being scorched. It was afterwards lighted, and the medium's hand held in the flame. He then took up the light and held it to his eyes, which were wide open, and the light was within an inch of the eye, but did not make it blink. After this experiment, Mr. Defries and Mr. Younger went under control, and two children of the latter materialised—a boy and girl, one larger than the other. They talked in the natural voices of children, the boy's being the stronger of the two. He also joined in the singing, pronouncing the words distinctly. They met above their father's head with an audible kiss, and said "Good night." A few words from Mr. Defries' control, saying how pleased they were to be with us, closed one of many enjoyable evenings with our Spirit friends.

7, Aldermanbury-avenue, E.C.

M. DURRANT.

OFFICE OF "LIGHT."
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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UNDER CONTINUAL SIGHT.

Spiritualism will re-energise many ideas which by their familiarity have lost their force. Carlyle once remarked very powerfully about the Norse worship of the sun that it was a beautiful thing thus to identify God with light and heat. A fire was a thing of life and moving wonder to our first ancestors, though we have ceased to wonder at a galaxy of stars. Use and familiar acquaintance take off the fine edge of things. One can scarcely look into any theological treatise without finding some reference to the omniscience of God. Every preacher iterates the truth that the eye of God is continually upon us. Yet, somehow, the statement falls flat upon the ears of the audience. The tradesman goes from his Sunday pew, and in his private counting-house arranges his plan of adulterating goods; the apprentice goes from the Sunday-school and slyly robs the till; the diplomatist concocts his nefarious designs, as he thinks, in secret; the seducer plies his victim in her lovely trustfulness till he has accomplished his base purpose. Yet probably one and all would say "Amen" to "Thou God seest me." It is all very well for our clever critics—and one of the easiest ways of getting a literary name in our days is to write smart criticism—to sneer at an anthropomorphic God; but it is impossible for a finite creature, however lofty in genius and intellect, to reach any other idea of Deity. To have an unanthropomorphic conception of God one must be the Infinite Himself, and it is a mathematical truism that two Infinities cannot co-exist. A Goethe is just as helpless here as a newly-converted Methodist. It is but few who can so appropriate the reality of God seeing us as to find in it a continual deterrent from crime and wrong-doing. The burning bush made Moses feel locally what was equally true wherever that burning bush was not.

Besides there is one thing that men and women like least of all. They do not mind doing mean underhand things in the sight of God, but they do not like their fellow-men to see them at it, or know even that they did it. The blush that mantles the cheek of the convicted miscreant, or the paralysis of will that besets the found-out sinner, is an abundant testimony to the self-executiveness of the law of God. Every good man is a frank man and lives in the light. He does not care who sees him. He lives the life of nature, the appointed life of God, and nature has no secret. Every bad man, on the other hand, is inevitably a secretive man. He loves the darkness because his deeds are evil. He instinctively knows that he is out of harmony with the law of things, and he sneaks the greater part of his life accordingly.

We believe that simple things lie at the root of the world's evil. Bad sanitary conditions breed and bring up men and women under such a pestiferous atmosphere that bodily they are impelled to live a low life. A large portion of the evil of human nature could be removed were every town built according to the laws of common-sense, alas! though well-known, not executed. But behind all that there is a deeper cause. The larger part of evil is perpetrated under the idea that it can be concealed from the gaze of men, and can be escaped from. The latter—that is, the possibility of escape—our preachers have long combated with their various doctrines of retribution; and, without their help, the inner law of human consciousness proclaims retribution as a sure and certain fact. The former—concealment—is one that is really the secret cause of sin. Very much would men struggle against temptation, and endeavour to be pure, if they knew as a scientific certainty that they are being beheld at any moment by those near and dear to them. It is

precisely here that Spiritualism contains within it a dread and pregnant potency for good. It proclaims that we are constantly under the ken of our departed and unseen brethren.

We have often heard it brought forward as a direct charge against Spiritualism, and especially by religious Church people, that it shews us to be in sight of the departed. Few things have been more distorted by the Church than the other life. The Bible repeatedly speaks of plural heavens; whereas the Church invariably preaches a singular heaven. The Bible undoubtedly identifies angels with departed men and women; whereas the Church in countless sermons speaks of angels as a different race. But in nothing has it more paralysed the human heart than in the twofold doctrine, of believers in Christ, however bad their past lives, being changed instantaneously at death into perfectly holy beings; and the saved at death being shut into a heaven wherein sublime isolation they can be perfectly happy. Holiness with them is not the inevitable outcome of habitually doing good, but the miraculous operation of God's power; and Heaven is not a central home from whence its inhabitants speed their way, impelled by Divine love within them, to succour the wretched and lost. "Are they not all ministering spirits sent forth to minister to them who are the heirs of salvation?" is the blessed query of the Christian text-book; but what orthodox divine has ever ventured on preaching it? The orthodox Heaven is the abode of stoics, of self-contained psalm-singers. The Poet Laureate—as we shewed in a former paper—is a better theologian than the numerous D.D.'s who stand forth as luminous expositors of Biblical truth.

Spiritualism has doctrines that we believe will prove themselves to be mighty leverages to the race in elevating it to true manhood. But it scarcely has one that will work such a reformation as this of being perpetually under human sight. "There is nothing hidden that shall not be revealed," said Christ. Spiritualism will shew to the world that they live enswathed by the light of Heaven and every deed is witnessed by their kind. That will lead us all to vivify the larger conception of God's omniscience. All will realise and feel "Thou God seest me," when they understand this contact of the unseen heavens with earth.

Such a doctrine will act as a mighty deterrent from crime and meanness. After all, the misery of the world is not caused by big crimes, but by little sins. It is the little meannesses, the petty sneerings, the trivial slights, and the small cruelties, that draw the most tears and inflict the severest agonies. And it is precisely in these littlenesses of sin that men like least to be seen as they really are. But let them know that it is "proclaimed on the house tops," and however strong the desire to do may be, the impulse not to do will be stronger still.

Its influence upon training the conscience of mankind will be still greater. It will lead men to be self-reflective. The impossibility of concealment will induce them to weigh their inner thoughts and motives. Before their own imaginations will rise the vivid pictures of themselves in all their secret meanness. Such introspection will render the conscience keen, and the moral life supple. Disgust with self will beget the finer passions and emotions of human nature—humility, penitence, sympathy, charity, and helpfulness to others. The world will start from the right principle of life—the spirit motive. It will lose the deceptive influence of an apparent bodily concealment. Spirit will speak and act to spirit; and the hypocrisy which a bodily medium of communication with one another is apt to engender will flee away. All will seek to be frank, to be themselves. That will beget world-wide confidence. The arts of diplomacy and commercial trickery will cease. Individuals will seek to live in amity, and nations in peace.

The sequence of such a motor in human life will be a sublime discovery—the noble loveliness, the divine beauty, of human nature. The Divine image in man will at last be revealed, and every century of evolutionary life will lend fresh ecstasy to the exclamation of wonder. The hateful in man will cease to be; the hidden loveliness will come out to view. The vision of the Book of Revelation will then be a visible and eternal fact—that Heaven will be an ecstatic song. Music was the great symbol of John's Heaven, and so it will be when every living soul is harmoniously attuned.

IOTA.

MRS. HARDINGE BRITTON'S ADDRESS.—Correspondents will please address Mrs. Hardinge Britton for the next fortnight to the care of the Countess of Caithness, 51, Rue de l'Université, Paris, France. After that as usual—The Limes, Humphrey-street, Cheetham Hill, Manchester.

MR. STANTON MOSES & MR. W. H. HARRISON.

SIR,—I have to request publication by you of the following letter addressed by me to Mr. W. H. Harrison, and bearing date April 18th, 1881 :—

[COPY.]

SIR,—Absence from town has somewhat delayed my acknowledgment of yours of April 13th, containing an expression of your "regret for having posted to some of the salaried officials of U.C. a few copies of a Spiritualist periodical containing records of your [my] public connection with the movement."

It is my earnest wish that no act of mine should perpetuate strife, or be in any way a cause of offence to any man. I therefore take this opportunity of saying that any expressions used by me in former controversies which (I understand) have seemed to you to reflect on you personally, were intended only to characterise a course of hostile criticism that was, in my opinion, unjust.

And further, making this explanation *ex animo*, I desire to withdraw any expressions used in the heat of debate that seem to go beyond such interpretation.

It is my sincere hope that the embittered controversies of the past may now die. My own connection with the public movement has been severed; and I am not sorry to leave it with an explanation which may, I hope, remove any traces of soreness that may remain in your mind.—I am, &c.,

April 18th, 1881.

W. STANTON MOSES.

Avoiding comments which may be, I hope, unnecessary, I have to state in reference to the above letter—

1.—That it was written by me in answer to an apology received from Mr. Harrison, which I accepted as the first step to the conclusion of a controversy which had unfortunately become embittered.

2.—That it was not marked "private," nor was it so regarded by me.

3.—That before sending I submitted it to the judgment of Mr. C. C. Massey, who was not only perfectly conversant with the controversies referred to in it, but had actually taken part in some of them with Mr. Harrison, and against the Council of the B.N.A.S. and myself. He entirely agreed with me that my letter was, and ought to be accepted as, satisfactory.

4.—That my letter being simply a disclaimer of any personally injurious meaning, I had no substantial statement to retract, although I was willing to withdraw expressions hurtful to Mr. Harrison's feelings. I could, therefore, recognise no obligation on my part to make public a letter having this conciliatory object.

5.—That I am induced to do so now by learning that others consider Mr. Harrison's personal character to have been impugned by one of those expressions. I therefore repeat publicly my disavowal of any such interpretation, as contrary to the tenour of my letter of April 18th, 1881.

I trust that the publication of that letter may remove any misconception on the subject.—I am, Sir, &c.,

W. STANTON MOSES.

[We print this letter at the personal request of the writer, and to remove any possible ground of misconception; but we do not intend to admit any controversy on a subject the interest of which has long since lapsed.—Ed. "LIGHT."]

ACCORDING to an advertisement in the New York *Herald* there is an "Apostolic Church" in Brooklyn, "divine service" and "healing" being the specialty on Sundays and Wednesdays. *Rev. Dr. Monck, pastor.*—*Banner of Light.*

HENRY SLADE, the medium, is now located at No. 221, West 22nd Street, New York. He will remain there during the rest of the year. He is still quite lame from the effects of the paralytic attack at Cincinnati during the latter part of January.—*R.P. Journal.*

BOUND VOLUMES OF "LIGHT."—We have a few volumes of last year's issue of this journal, substantially bound in roan, which can be obtained at 15s. per copy, carriage extra. Those of our friends who have neglected to preserve a complete file of this paper, and desire to possess one, should send us their orders at once.

CONVERSAZIONE AT 38, GREAT RUSSELL-STREET.—The last conversazione of the present season will be held at the rooms of the C.A.S., 38, Great Russell-street, on Monday evening, July 10th. We mention the fact thus early that the friends may not make other engagements for that evening. A very attractive programme is being prepared by the Committee who have charge of the proceedings.

THE LAW OF DETERIORATION AS APPLIED TO SPIRITUAL PHENOMENA.

WITH SUGGESTIONS FOR THE ABOLITION OF PUBLIC DARK CIRCLES.

By MR. JNO. S. FARMER, Editor of the *Psychological Review*.

Paper read before the Members of the Central Association of Spiritualists, 38, Great Russell-street, on Monday, June 26th.

One of the most hopeful and cheering signs of the times in connection with Spiritualism is the desire, growing year by year more and more apparent, to bring our facts and our theories to the tribunal of sober common-sense. It is being recognised that the only attitude towards the subject capable of standing the test of time is one on which shrewd discrimination and sound judgment are brought to bear. Facts must be keenly sifted and a cool unbiased judgment exercised in dealing with the theories which they seem to suggest.

I have long thought, too, that the clouds which one after another have overshadowed the movement during the past few years have not been altogether devoid of benefit, inasmuch as they exercised a salutary influence in causing us to look more closely into our means and methods of investigation. The lessons, may be, have been hard to learn, and still harder to apply, but on that very account they have probably not been the less effectual. Our facts, however, have not succumbed to the assaults made upon them: these, as many are able to testify, cannot be taken from us. If, on the other hand, the course of events has caused us to modify our theories, or change our methods of investigation, in that case the discipline, severe though it may have been, was needed—else why any change at all? As a matter of fact we must not grumble if occasionally we have to retrace our steps. Physical science has before now had to reconsider its methods and verdicts, and may have to do so again, and there is no reason to suppose that Spiritualism will prove any exception to the general rule, and jump all at once into absolute truth. Spiritual phenomena have not stood their ground by being offered up on the shrine of credulity and superstition, but only so far as their basis was established by a stern and rigid conformity to the dictates of reason and an unflinching honesty of purpose shewn on the part of those who sought them. Just in the ratio that Spiritualists have adopted these methods has the movement gained ground, and become acceptable to earnest seekers after truth. The progress has been slow; at one time scarcely apparent, at others seemingly retrograde; nevertheless, it has been sure. Adopting this method, marvels and wonders may become conspicuous only by their absence; the worthies of the past may no more return to spout their bad grammar and worse sense; but we shall at least have the genuine satisfaction of knowing that the facts we are able to present to the world are so many solid and reliable additions to the science which deals with (1) Man as a spiritual being; (2) the existence of a Spiritual world, and (3) the duality and the continuity of life.

It is in this spirit that I desire to draw attention to a question, which, perhaps more than any other, is calling for attention. Its scope is but partially indicated in the title I have given to this paper, for it is intimately associated with the whole question of mediumship. I can, therefore, only hope to glance briefly at a few of the more salient points which occur to me, as I cannot pretend in the present circumstances to consider fully a question that would require a volume, if treated according to its merits.

Our Methods of Investigation require Reconsideration.

Spiritualism as a science is yet young, and notwithstanding much that is frivolous, repulsive, and disheartening, there is, as I have said, a solid substratum of undeniable facts which have been elicited in the same way as the facts of any other physical science. It is, therefore, I think, a matter for congratulation that after making due allowance for mistakes and exaggerations—unavoidable with those who are seeking in what are practically untried paths—there remains so much to us of sterling value. No other branch of human knowledge and inquiry has, at a corresponding period of its career, been able to exhibit such a clean bill of health; and if we have met with shadows and disappointments in our research, if many of our conclusions have been unsatisfactory, and our methods of inquiry inadequate, these are but the natural outcome of an exploration which only begins where physical science ends. While admitting this, however, I take it for granted that we are all agreed on the necessity of at once making backward tracks when once such a course is shewn to be necessary.

Such a reconsideration of method, it appears to me, is

apparently essentially necessary with regard to the lines of investigation adopted in circles to which the public are not only admitted, but in many cases counselled to go, in order to satisfy their curiosity, reasonable or otherwise, as to the truth of Spiritualism. It is notorious that a large percentage of the exposures, real or alleged, which have taken place in this country or America during the past ten years, have arisen out of these circles, or circles conducted on the same lines. It is hardly, therefore, beyond the bounds of truth to assume that, in some way or other, the conditions which usually obtain in such séances are mainly responsible for the disasters to which I have alluded. That such is really the case seems borne out by the fact that in America, where for every one circle of the kind existent here ten or even twenty may be counted, exposures are far more frequent. Indeed, so rampant has fraud and imposture become in that country in connection with Spiritualism that at last educated and intelligent Spiritualists have been forced to take public action with regard to this question. Few, save those who have constantly and diligently read the American periodicals, can form any conception of the extent to which this plague-spot has permeated the movement across the Atlantic. To its credit be it said, the *Religio-Philosophical Journal*, of Chicago, so ably edited and managed by Colonel Bundy, has, for many years, invariably and unhesitatingly discountenanced any temporising in the matter. I wish the same could be recorded of all its contemporaries. In some cases, however, the attitude adopted has, I am afraid, led the outside world to think that the fraud, if not actively countenanced and supported, has at least been winked at. Whatever may be the cause leading to such action a grievous mistake has been made in thinking that the exposure of these fraudulent manifestations will in any way hurt the cause of Spiritualism. Far more harm has been done by resorting to weak and foolish excuses under the plea that mediums must be defended at all hazards. Spiritualism indeed occupies an ignoble and humiliating position if forced to such shifts as this, and in such a case we may just as well write its epitaph to-day as a year hence; yet this is the position to which we are often driven through public séances as now conducted. Is it not possible that a knowledge of this has had much to do with the attitude of the press and the public generally towards the whole subject? They have seen instances of fraud and chicanery, palpable to anyone with his eyes open—or for the matter of that with them half closed—either explained away in a most senseless manner, or altogether passed over in silence, whereas the clear line of duty lay in a protest against such imposition. If we have fraudulent mediums in our ranks it is our duty to get rid of them; to remain silent is to abet the evil.

No one more than myself recognises the obligations we are under to true and genuine mediums. They cannot, however, suffer from a vigorous denunciation of fraud. It is because I recognise so fully our duties in this respect that I plead so warmly for a change in the methods of inquiry into which we have allowed ourselves to drift; and it is my firm conviction that true mediums, above all others, will benefit most from such a change. I would fain believe that they will be among the first to recognise and admit the need, in their own interest, of the suggestions I am making.

The General Results of Public Dark Circles are Unsatisfactory.

Having thus introduced the subject, I offer my first suggestion, viz.—

I. That public dark circles have done much to damage and discredit the facts of Spiritualism in the eyes of investigators and the public generally.

It is, I think, an open question whether anyone has ever been convinced of the reality of the phenomena by what has taken place at absolutely dark circles. If conviction has resulted, it has only been after a long and weary investigation, for which few have inclination, and fewer still time and opportunity. Yet it is to these dark and cabinet circles that most inquirers and investigators are introduced. Can we, in these circumstances, wonder that the observer refuses to believe, in the absence of better evidence, that what takes place is not the work of the medium? Is not the waning interest and consequent falling away of many who were at first interested in, and attracted to, the subject an inevitable result of the almost utter impossibility of witnessing the phenomena under anything like satisfactory conditions? The very means taken for convincing sceptics in these circles—what has facetiously been termed the “bolt and bar and sticking plaster” method of investigation—are notoriously ineffective. In very few cases is the desired end attained even after prolonged experience, while irreparable

harm is worked in the public estimation against Spiritualism generally by reason of its verdict on what really is no fair representation of the subject, but which, nevertheless, is the only phase brought to their notice. The very first essentials of accurate observation, and of candour and honesty, are wanting. In the absence of light or in the seclusion of the medium from view, it is hardly to be expected that the doubter will believe that phenomena which do take place, or forms that appear, are not either the work of, or the medium himself, in spite of denials to the contrary. Naturally, he prefers the evidence of his own senses, even though he may have carefully searched the premises and assisted in securing and binding the medium with his own hands. To his mind, the whole thing appears more or less a conjuring trick, and that often a very weak one. The conditions under which he observes all tend to suggest a doubt as to whether what takes place is fair and above board. The suspicion will creep in; more must be seen, and more and more, and after all, then, few can say that in the long run satisfactory results have been forthcoming. This was my own feeling for many years, and even now I must confess that I cannot place implicit confidence in records of what I have seen under the conditions in question. Really good evidence is thus liable to be vitiated by this doubtful element surrounding these particular classes of circles. My doubts may be illogical, but so it is. They are there, and the best must be made of them. They do not arise through a mistrust of the medium; it is rather the conditions that are to blame, and I do not doubt there are many who, if they look closely into the matter, are in precisely the same predicament.

Let me pass, however, to higher ground. Are these dark séances at all like the ideal which many of us have in view when we seek “an hour’s communion with the dead”? This ideal is no illusion; it has been implanted by records of, in the main, private séances—in the family circle, where Spiritualism is seen at its best. But the divergence between the two is so great that one might almost be excused the thought that the one had no connection with the other. Of course, no well-informed inquirer expects in a public circle the sanctity and holy sense of communion which we naturally and rightly look for in private, but were the same rules observed as far as practicable in the one case as have generally obtained in the other in bygone days, there would not be such a widely different result. Private mediums, moreover, are falling victims to this state of affairs, the one reacting upon the other. It is hardly surprising that as the old generation of mediums—those who remember the early days of the movement—pass away, those that succeed them should tend more and more to follow the same lines as have been presented to them in public séances.

Public Dark Circles considered from an Outsider’s Point of View.

Considering all this, are we not bound to confess that our critics, who laugh to scorn the idea of departed friends coming in such questionable guise and under such apparently conjurer’s show conditions, have much of reason in their criticism? Let us look at the matter fairly and squarely and consider the question for a moment with the eyes of an outsider going for the first time to an ordinary public circle. In doing so we may revive memories of our own introduction which, from various reasons, have given way to mature knowledge. And mature knowledge, it may be argued, will work the cure in other cases, but it must be remembered that we who have passed the Rubicon and surmounted the difficulties in the way of a right and true understanding of what Spiritualism really means and is, are but as units to hundreds who have fared very differently and retired either in disgust or despair.

To return to the typical case before us. An inquirer wishes to see something of Spiritual phenomena, of which he has heard much, and perhaps read a little. He is drawn to the subject, as many are, by a desire to learn something of those loved ones who have passed out of his life, leaving behind nothing but a weary and aching void. He yearns for knowledge where faith has failed, notwithstanding the “sure and certain hope of a joyful reunion”—for an assurance based on demonstrable fact, that the grave does not hold within its compass the brightest, and best, and dearest hopes of his kind. A speculative belief in immortality fails to satisfy his soul’s deepest need—he requires palpable demonstration by well attested facts, and a real and living communion with those who have passed beyond the bounds of time. This he has read, or been told, Spiritualism supplies, and he says, “Shew me the proofs of what you say, let me hear their voices, clasp their hands, behold their forms, and enjoy the same sweet communion as of yore.”

What takes place? The doors are fast locked, the merest glimmer of light of day or night is scrupulously excluded, and in a contaminated atmosphere he is initiated into the Holy of Holies of—a Spiritualistic farce; or as it has often been described, a veritable witches' frolic. Everything said and done reminds him of a very second-rate Punch and Judy show, with a heavy man and comic business thrown in. What *can* he think of it? How did you or I regard the interminable small talk, bald platitudes, and weak, very weak jokes? Is it at all strange that, having regard to the suspicious conditions under which the phenomena take place, he should either throw up the whole thing in disgust, or endorse the popular estimate of Spiritualists as being either fools, dupes, or duped?

Unsatisfactory Public Circles often the Vestibule to Equally Objectionable Private Séances.

But, it may be argued, such an one has not been properly advised if he goes to a public séance expecting to obtain personal communications from his own friends. Perhaps not, but in many cases there is no opportunity for receiving preparatory warning or counsel, and Spiritualism is judged by what they see of it under the only circumstances open to them. And even supposing he does try in his own house, the pattern method of investigation set before him is closely followed in all its objectionable details, only to end with similar results. The darkness, cabinets, and other paraphernalia are imitated, and the *private* circle gets infested with a low order of intelligence, with all the consequent deterioration. Unsatisfactory public circles are often the vestibules to equally objectionable private ones. Like begets like. Is proof required? I will give one instance out of many. In the initial number of *Spiritual Notes* (July, 1878) pp. 1 and 2, Mr. Eglinton published a brief account of his development as a medium. A few passages bear out my contention in a most singular manner. He relates how at first he treated the subject with ridicule, but was eventually persuaded to sit with the rest of the family. I continue in his own words:

"My manner was that of a boy full of fun; but as soon as I found myself in the presence of the 'Inquirers,' a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table, determined that if anything happened I would put a stop to it! Something did happen, but I was powerless to prevent it. The table began to shew signs of life and vigour, and suddenly rose off the ground, and steadily raised itself in the air, until we had to stand to reach it. This was in full gaslight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present. . . . We had communications which proved conclusively, to my mind, that the Spirit of my mother had really returned to us. Then I began to realise how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a pleasure indescribable in knowing beyond a doubt that those who had passed from earth could return again and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvellous manifestations, we enjoyed to the full extent our communion with the souls of the departed; and many are the happy hours I have spent in this way. . . . A few months after our first séance stronger phenomena gradually developed. . . . We finally obtained materialisations, not as we generally obtain them now—with a cabinet or darkened chamber—but in the moonlight, while we all sat round the table; and, generally, the figure of my deceased mother appeared, radiant and transcendently beautiful, and (please mark what follows) looking more as we imagine a Spirit to be than any I have seen since, and they are not a few. I was induced to sit in the dark for manifestations by a friend of mine, who had been to a séance of a professional medium, and who gave a wonderful account of what had taken place. After I did this the really *spiritual* séances we had been having seemed to leave us, and in their stead we obtained the rough, physical phenomena so common to dark séances."

This, to my certain knowledge, is not an isolated instance; there are many cases on record in which the quality of the phenomena has very materially altered when a change from light to dark circles has been made.

Past and Present Methods Compared.

It is also instructive to compare the present state of affairs with those current in the early days of the movement before the innovation of cabinets and total darkness. It is difficult to say when these practices first began to find favour. I have endeavoured in vain to fix a definite period, but probably their introduction was effected by the Davenport Brothers, they being the first I can trace as having used cabinets. The transition from a modified light to total darkness is not so difficult to account for, but I do not think I need trouble about it now. Suffice it to say that it was in many ways an evil day when Spiritualists encouraged either; they hardly knew the danger to which they,

unwittingly no doubt, exposed Spiritualism as a public movement or they would have shunned both as they would have avoided a pestilence. For the sake of curiosity I have recently gone through a file of the earlier volumes of the *Spiritual Magazine* and taking, say one hundred séances, I have found it distinctly stated in ninety cases that the light was good, either of twilight, moonlight, gas, candles, or blazing fire—at all events sufficient to enable accurate observation, the medium generally being allowed to lie upon a sofa in full view of the company. In five cases nothing is stated as to the light and the other five took place in the dark. As will be observed in the instance I shall quote, in addition to twilight, or moonlight, or both, gas and candles, or the firelight were also utilised, so that no cause of complaint as to the amount of light can be fairly urged. Windows too were often left open, allowing the sweet evening air to ventilate the room—very different to something I have witnessed during late years where, in addition to every crevice and cranny through which a ray of light could come being blocked, the atmosphere has been poisoned by water being thrown upon a blazing fire in order to quench it, and I verily believe that half a nod would have caused the chimney to be blockaded also. And then it was expected that Spirits with any shred of self-respect would come and visit that séance! I mentally congratulated myself that I was not a Spirit out of the form, and expected to endure such indignities. To return, however. The statistics I have quoted shew that good light, free ventilation, and medium in full view were the rule, and the contrary the exception. Now for a sample séance or two, which I will make as short as practicable, quoting essential points only. I will quote one with Mr. Home and one with Mrs. Marshall, selected at random. Equally satisfactory records could be instanced with other mediums such as Mr. Squires, Mrs. Jencken, Dr. Redman, &c. I will take Mr. Home first. The record is by a Dr. Blank whose *bona fides* is attested by the editors, one of whom was also present at the séance in question. He says:—

"The circle consisted of seven persons and Mr. Home. The raps came in about ten minutes on the table—on the floor—about the room—the whole floor vibrated with a tremor. The table was then *lifted* from the ground about two feet, all our hands being placed on the surface, we standing the while, and one of the circle knelt on the ground and saw it so suspended. We were frequently and strongly *touchèd* as if by a hand, one after the other. A *fragrance* as of strawberries all at once pervaded the room; cool breaths of air were wafted on our foreheads. A large bell was rung below the table, and was then taken from the hand of the hostess of the evening, and placed first in one of the visitor's hands and then taken from his and placed in the hands of X., and then taken out of it, and thrown below the table. The accordion played the most beautiful music in the hand of Mr. Home, and also while suspended alone, as verified by one of the circle, under the table. It was the largest accordion I ever saw; and one lid was held by Mr. Home in one hand, the other hand being, as those of all present, on the table. The raps were continued from time to time in reply to questions put, &c. *During all these phenomena six wax lights were burning in the room.* It was then intimated by raps that the lights were to be put out, and the table moved into the window. There was the light of a summer night, mixed with the street gas, and enough to enable us to distinctly distinguish objects in the room, each other's faces, &c. The curtain was drawn back, not by anyone present, and the blind similarly pulled up and down, and the light thus regulated. The accordion again played, and gently floated by itself through the air. It touched my forehead in passing. I then saw the table-cover moved by something under it, and having the shape and action of fingers. In a few minutes X. and I both distinctly twice saw, as did everyone else present, a hand like that of a dark mulatto woman's rise up to the level of the table in the open unoccupied space between the table and the window, and take up a pencil laid on a piece of paper and draw on it what afterwards we found to be a leaf and an eagle's head. I am most positive, and so is X., that this hand belonged to no one in the room, and that it could not by any possibility so belong."

The other example runs as follows:—

"I was asked by a friend to accompany him to Mrs. Marshall's rooms. . . . We found her sitting with two ladies. We joined the circle, and it was afterwards increased by the addition of two gentlemen. The table moved; we were touched on the leg, and the raps, loud and varied and intelligent, were again repeated. . . . Towards the end of the evening we asked if the hands could be shewn. We were placed in a circle, and we occupied two-thirds of the table—one-third was by direction left open for the hand to appear. The gentleman at the point nearest the hand felt it touching him, placing the bell which was put on the floor on his knee, and at last I distinctly saw a luminous body like the back of a hand on the

horizon of the table. The room had the mixed light of a summer's evening and the reflected gas-light from the street."

These narratives, as I have said, were selected at random, and although they do not relate the most wonderful manifestations which took place through the mediums in question, there being many more startling from which I could have chosen, yet they are very apt illustrations for comparison. In the first place, the conditions are rather *below* than above the representative conditions of that period, and in the second, both records relate to what may be termed public sésances, with a mixed company, and are therefore eligible for comparison. Need I recapitulate the points of difference? Are they not very apparent to anyone familiar with the public circles of to-day? There seems, indeed, to be only one answer to the question as to which is to be preferred.

Grave Dangers Attend Present Methods of Investigation.

Moreover, grave dangers attend our present methods—dangers to which we have no right to expose ourselves, and far less our mediums. The benefits which would accrue on the score of health, temper, and self-respect were mediums to set themselves to obtain phenomena under the higher conditions, need no special indication. It is notorious that dark sésances attract a class of intelligence of a very low order, almost destitute of moral consciousness, and we have high authority for asserting that a man cannot touch pitch and not be defiled. I should also like to see more fully ventilated as to how far the health and vitality of mediums is sapped by this element of darkness. Indications are not wanting in this direction, and it surely behoves us to consider calmly such evidence. "M. A. (Oxon.)," than whom we have no abler exponent of Spiritualism, has often insisted that we have no right whatever to place ourselves in relation to intelligences that have done so much to bring bewilderment on what is known to the public as Spiritualism, and in the last number of "LIGHT" he again urges this question for careful and thoughtful consideration, and very forcibly says that the question as to how far we are justified in exposing a medium to such risk by our foolish methods, and for the gratification of idle curiosity, admits in the sight of God and at the bar of conscience of only one answer. I candidly agree with all this, and would, in reiterating his closing words, earnestly press home the warning counsel and prediction which they involve. He says: "The first step will be taken to a better and nobler epoch when we revise our methods, purify our own selves, and discountenance those conditions which invite and harbour fraud, buffoonery, and delusion, which sap the health of mediums, and expose them to unknown perils and the cause of Spiritualism to merited obloquy and contempt." I cannot hope to put the case in a stronger light than this and I will therefore pass on to my second suggestion, viz.—

II. *That in view of the fact that nearly every phase of Spiritual phenomena has been obtained in the light, dark circles are unnecessary.*"

I shall need to speak but briefly on this and the two following propositions. I have already dealt with them in a general way in my treatment of the question as a whole. I have pointed out that in the early days of the movement such conditions as I am now advocating were adopted with success and satisfaction to all concerned, and that the introduction of cabinets and total darkness might be considered more as an innovation than otherwise. Most of the pioneer mediums obtained their manifestations without such aids, and very few of the mediums at present known in this country could be named who have not *occasionally* produced similar results in a good light and without a cabinet as they usually obtain under totally opposite conditions. Few, however, have continued to cultivate the higher and more rational methods.

Spiritual Phenomena are subject to Cultivation.

It is well-known that particular kinds of manifestations, if cultivated continuously, can usually be produced with tolerable certainty, oftentimes notwithstanding antagonistic influences. It seems apparent, therefore, that with cultivation, or development, the higher conditions would serve equally well. At any rate, I see no reason to doubt that what has occurred once may do so again and again. Strangely enough, too, the Spirit known as "John King" once said* that one of the manifestations of the future would be to permit the medium to lie upon a sofa, in subdued light, in full view of the observers, and that he ("John King") after some little practice would make himself visible hovering over him. That is, a return would be made to the

plan adopted in the early days of the movement. The statement is very suggestive, and the sooner this takes place the better.

Examples of Phenomena under the Higher Conditions.

As an illustration of phenomena occurring under the higher conditions I would refer to a case included by Epes Sargent in his "Scientific Basis of Spiritualism" (pp. 357, 358). Such instances are innumerable, however. Here is one I came across in *Spiritual Notes*, the medium presumably being Mr. Spriggs, now obtaining such good results with my friend Mr. Terry, at the Antipodes. Mr. Rees Lewis, of Cardiff, in December, 1878, says: "For upwards of two years at our regular sésances our Spirit friends have shewn themselves visibly, times out of number, and in the broad gas-light, clothed in white garments. They have likewise dissolved gradually and slowly before us until only a small white cloud has been left in the place where they stood. They have visibly walked into every room in the house, and not only this, but on summer evenings they have walked in the garden in the presence of upwards of a dozen visitors, and to crown the whole a Spirit form walked the whole length of the garden, which is a long one, and entered the greenhouse, where some fruit was handed to the form, who carried it to the sésance room; and all this was done in a good light." It is also stated that there were many persons who would readily testify to the truth of this statement.

A Remedy Proposed.

My third and fourth suggestions I will group together. They are—

III. *That it is altogether advisable to discountenance the holding of dark circles in connection with public mediumship, and that it would probably be beneficial as regards private sésances; and*

IV. *That with regard to this question of dark circles, public action on the part of Spiritualists as a body is desirable.*

I need, I think, say but little more. If my case is made out these suggestions need no further argument. Our first work is obviously to endeavour to strip Spiritualism of all that is fraudulent, or questionable, or insincere, from whatever source it may come, and if the course suggested will facilitate this there is no doubt that it will commend itself to all truth-loving Spiritualists. The question we have to settle is whether the proposed action will tend to this end. That there are grave difficulties to surmount I readily admit, but I do not believe them to be insuperable; that wise discretion is necessary is also certain, but can we not combine with this our desire to rule out not only fraud itself, but the causes which lead to deceit?

Position of Mediums in the Matter.

As regards the position of mediums in this matter, the transition period will necessarily be a trying one. They will need all the support and encouragement they can get. Still, freedom from suspicion, increased self-respect, and better health are advantages worth striving for, apart from any moral considerations connected with the subject. All, even those of approved power and hitherto untarnished honesty, will do well to ponder these things. Many once as free from suspicion have fallen through the subtle influence exerted by this state of affairs.

After all, it resolves itself into a question of demand and supply. Spiritualists are jointly and severally responsible for just as much as it rests with them whether the existing conditions of things is remedied. So long as dark sésances and cabinet circles are asked for so long will they exist; if discountenanced they will soon die a natural death.

With regard to the means of carrying out the suggestion I have made, I would respectfully submit that the Council of the Central Association of Spiritualists would be the best and proper body to put forth a manifesto addressed to all individual Spiritualists and societies, cautioning against the evil results of dark and cabinet sittings. A paper might be drawn up, sent to every Spiritualist and deposited in every Spiritualist society room for signature, pledging its subscribers not to sit under the conditions named. In consequence of my notes on the subject in the *Psychological Review* for June, I have received many indications that such a course would find favour in the eyes of intelligent Spiritualists, and not a few have promised their cordial co-operation and help.

MISS WOOD.—We have a letter from Darlington reporting a very successful sésance with Miss Wood, but as there is no signature to the report, and we are therefore without means of guaranteeing its authenticity, we are compelled to decline its publication.

* See *Spiritualist*, May 11th, 1877.

HOW ZOLLNER DIED.

(From the *Religio-Philosophical Journal*.)

I suppose the following particulars about Dr. Zöllner and his death, contained in a letter just received from Dr. Cyriax, will be read with interest by all who are aware of the great loss the cause of Spiritualism has sustained by the premature death of the great scientific investigator. Dr. Cyriax writes to me under date, Leipzig, April 26th, 1882.

"ESTEEMED FRIEND: I intended yesterday to answer your kind letter of the 10th inst., but the terrible blow our cause received yesterday—April 25th—through the death of my friend Zöllner, entirely upset me. It seemed almost impossible to believe it, for we had seen each other three times within the last five days, and he had always been in the best of health, more genial than ever, and full of courage for fighting. He was also yesterday morning, as his grief-stricken mother assures me, genial and sprightly, made fun with her, and then stood at his writing desk (he always used to write standing) while Mrs. Zöllner went to the adjoining room to fix her hair. There she suddenly heard a violent thud, and entering his room she found her son lying on the floor, but already dead! A beautiful death! but for our cause it came twenty years too early! It leaves a gap, which cannot easily be filled, for we have none among our scientists, who with love of mankind, depth of knowledge and a wonderful penetration for the harmony of the Kosmos, combine that energy of will and that courage of truth in the same measure as did Zöllner. During three weeks (when we had become near neighbours) our friendly relations grew to intimacy, which promised to me bright hours in the future. Often when he passed my house, he stepped up the stairs like a boy, and in his peculiar way to talk (provincial) he said: 'Well, I just dropped in to see what you are doing,' etc. He noticed me in the street at a distance, or ran after me, just to tell me what article in the *Sprechsaal* had roused his particular interest. Not more than a week ago, when we were sitting together, he grasped my hand and said: 'Ah! little friend, that is right; let us only stand faithfully together, and fight on united; it can not fail. Truth must conquer! Ah, and look! it always gives me fresh courage when I see a man of your age, just sixty, go to battle with such youthful energy. Ah! I mean (isn't it so, little mother?) that does me good!' He was always hearty and affectionate, and betrayed such a deep sympathetic soul, as made one forget the corners and cutting edges in his writings; and the ways he had with his mother were the most child-like and touching I have ever witnessed between mother and son.

"And now he is no more among the living, and his antagonists will triumph, and be glad to be rid of him. But I hope that Prof. Wilhelm Weber of Gottingen will write an obituary of Zöllner and put him forever in the right light, and secure to him his right position as a scientific scholar and searcher. I had last fall, myself, an occasion to hear from Prof. Weber's own lips how highly he estimated Zöllner, and stands faithfully at his side as the only witness for the accuracy and genuineness of his experiments with Slade. Such a testimony of the teacher for his pupil is of the greatest value."

So far, my friend, Dr. Cyriax, we have all been deeply and sorrowfully touched by the unexpected blow our cause has received by the sudden passing away of Prof. Zöllner, for we cannot doubt that he was the main prop and hope of Spiritualism in Germany, of that school, which maintains that it has to be established and can be established on a strictly scientific basis. As to the way in which Z. was taken from us, we agree with Dr. Cyriax that he had a beautiful death. He died in the armor, as the warrior on the battle field! His demise reminds one of the belief of classic antiquity, that those whom Zeus struck with his thunderbolts were the favorites of the gods!

DR. G. BLOEDE.

Brooklyn, N. Y., May 15, 1882.

SPIRITUALISM IN LONDON & THE PROVINCES.

GOSWELL HALL.

On Sunday morning last, Mr. Wilson, the "Comprehensionist," again made his appearance at this hall to discourse on his pet theme; one peculiarity about which is that the bulk of those who have listened to him for almost two years, seem to know just as much of it now as at the commencement; and yet this is called an age of progress! In the evening a large audience, as usual, assembled to hear Mr. J. J. Morse, whose guides discoursed upon "Spiritualism: Obstacles to its Progress." These were ranged under three heads as under:—1st. Obstacles peculiar to Spiritualists; 2nd. Obstacles peculiar to Spiritualism; 3rd. Obstacles peculiar to the spiritual world. The address was marked throughout by an unmistakable earnestness, and I do not remember ever to have seen a more enthusiastic audience. Arrangements are pending with Mr. E. W. Wallis for two lectures, on July 9th. We hope the London friends will give him a hearty welcome. For the information of friends who intend going to the picnic on July 16th, I may say that the

place of rendezvous is The Robin Hood, at High Beech, travelling by either brakes or rail.—RES-FACTA.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday, June 18th, Mr. Mahony lectured on "Civilisation, Religion, and Spiritualism." The subject was cleverly handled, evincing a large amount of intelligent thinking. At the conclusion of the meeting, we heard several warm congratulations pass among the members, accompanied with a fervent expression of their desires that something of the same sort might be heard a good deal oftener than we have had in the past. Mr. Jos. Urwin occupied the chair.—The very fine weather prevailing here on Sunday last, no doubt exercised a deterrent influence on the attendance at the Weirs Court Hall, as the number present was not very great. The proceedings were devoted to an experience meeting, the President of the Society in the chair. Various friends narrated their personal experiences in connection with their pursuit of Spiritual knowledge and, as usual, the narratives proved interesting and instructive. The only drawback was in the fact that the meeting was somewhat too protracted. Mr. Walter Howell was present, and he narrated some of the experiences that had befallen him, which materially contributed to the interest of the occasion.

GATESHEAD.—On the 18th, Mr. Grey lectured to the friends. On Sunday last Mr. Hall occupied the chair, and Mr. Thos. Dawson, secretary of the Society, delivered a really able lecture upon "Immortality, a Faith and a Fact." The concise and able manner in which he dealt with the subject, and the amount of conclusive reasoning which characterised his really excellent discourse, won for him the decided approval of the intelligent and thinking portion of his audience. Mr. H. Burton occupied the chair. Next Sunday we observe that Mr. Walter Howell, of Manchester, will lecture at Gateshead in the morning and evening. This is the last visit he will be able to pay to the North, prior to his leaving for America.—NORTHUMBRIA.

WALSALL.

On Wednesday last it was our privilege to listen to an excellent lecture through the mediumship of Mr. J. C. Wright, of Liverpool. The subject of the address was, "Garibaldi, the Friend of Liberty and Humanity." The audience were highly delighted with the eloquence of the guides of the medium, and expressed their appreciation by repeated applause. Our committee desire to thank Mr. Wright for the valuable services he has rendered us during the last twelve months, and sincerely hope he will long be spared to assist in the emancipation of humanity from slavishness, selfishness, and ignorance.—J. TIBBITHS, Secretary.

MIDDLESBOROUGH.

For the last four Sundays our platform has been occupied morning and evening by the Rev. V. Stoddart, B.A. The attendance in the evening has been very good. Last Sunday, the 25th ult., Mr. Stoddart gave a lecture on "Do the Dead Live?" to a very large audience. It was a masterly and eloquent discourse, and was listened to with rapt attention throughout. Mr. Stoddart will occupy the platform next Sunday. I shall be glad if you will kindly announce that we shall be most happy to receive presents of books, &c., for the library of our Society. All such (addressed to me at 21, Baxter-street) will be gratefully acknowledged in the Spiritualist papers.—CHARLES COATES, Secretary.

WORK OF THE COMING WEEK.

LONDON.

Sunday, July 2.—Goswell Hall. 11.30 a.m., Quarterly meeting of Members. 7 p.m., Mr. J. Veitch: Lecture, "Christianity, Atheism, and Spiritualism."
 ,, July 2.—Quebec Hall. Anniversary Tea, 5 p.m.
 Tuesday, July 4.—Quebec Hall. 8.30 p.m.
 Thursday, July 6.—Christian Spiritualist Mission. 8 p.m., Séance.
 Friday, July 7.—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.

Mr. Bastian expects to arrive in London on the 7th July. Letters to be addressed, 32, Fopstone-road, Earls Court, S.W.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: July 2nd and 16th; KEIGHLEY: July 8th and 9th; STAMFORD: July 23rd. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

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 Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliottson, 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 Guldenstübbe, &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 Aksakov, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

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 a *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.