

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

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

THE "KIDDLE INCIDENT" AS EXPLAINED BY MAHATMA KOOT HOOMI.

In "LIGHT" of September 1st, ult., Mr. Kiddle complained of an apparent plagiarism from a lecture which he had delivered at Lake Pleasant on August 15th, 1880. A passage from that address, slightly altered, appeared in "The Occult World" (pp. 101, 102), in the course of a letter there printed from Koot Hoomi to Mr. Sinnett. It will be remembered that this incident evoked some sharp criticism, and that it was left unexplained. In a recent edition of his book, Mr. Sinnett prints the long-delayed explanation from Koot Hoomi himself. The whole narrative is instructive, and want of space alone prevents me from presenting it *in extenso*. I fear it must lose in force by any condensation, but I am desirous, as one who criticised the omission in the quoted passage of that reference to Spiritualism which existed in the original, that the explanation should have the same publicity as was accorded to the criticism.

It seems that Mr. Sinnett communicated with Koot Hoomi at the time when Mr. Kiddle's letter appeared, and received from him in due course an explanation which (unfortunately, as I cannot but think) was given "under the seal of the most absolute confidence." But it has been the policy of the Brothers throughout to ignore Western demands for enlightenment and information, and to shroud their dealings with us in what we regard as unnecessary and even suspicious mystery. It was not until partial explanations had crept into the *Theosophist* that Mr. Sinnett was allowed to use the letter conveying Koot Hoomi's explanation, and he did not elect to do so until a suitable opportunity occurred in the call for a new edition of "The Occult World." The letter of Koot Hoomi, as originally printed on pp. 101, 102 of that book, was inaccurate, and this new version of it is a proper and instructive correction of its errors. These errors were due, we are told, to the method by which it was taken down for transmission by the amanuensis (if such a term is fitly used in reference to an occult process such as I am about to describe) who "precipitated" the letter. This occult method consists in a species of thought-transference—to use a now familiar term—between Koot Hoomi and one of his chelas (pupils). The Mahatma impressed by effort of will on the brain of his pupil the words which he wished to transmit; and the

pupil impressed them in turn on paper which he, as I understand, *materialised* as a vehicle for the transferred words. The process is complicated, it will be seen, and there is much room for error. The Society for Psychological Research has thrown much light on the transference of thought. It has shewn us that intense concentration on the part of the operator must co-operate with perfect passivity on the part of the subject to secure success. Mesmerism has taught the same lesson. The mind must not wander, or the impression sought to be conveyed to the subject is blurred and faulty. When to this source of error is added the materialisation of the substance on or into which the transferred thought is to be permanently fixed,* it may be imagined that the difficulties are greatly increased.

On referring to the letter in question as originally printed, it is obvious that some mistake had been made, though on a cursory reading it is not more vague and unintelligible than many abnormal communications are. "It was framed by me," writes Koot Hoomi to Mr. Sinnett, "while on a journey, and on horseback. It was dictated mentally in the direction of and precipitated by a young chela not yet expert at this branch of psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it was omitted, and the other half more or less distorted. When asked whether I would look over and correct it, I answered—imprudently I confess—'Any how will do, my boy; it is of no great importance if you skip a few words.' I was physically tired by a ride of forty-eight hours consecutively, and (physically again) half asleep. Besides this, I had very important business to attend to psychically, and, therefore, little remained of me to devote to that letter. . . . I had never evoked spiritual Mr. Kiddle's physiognomy, never heard of his existence was not aware of his name. Having, owing to our correspondence, and your Simla surroundings and friends, felt interested in the intellectual progress of the Phenomenalists, I had directed my attention, some two months previous, to the great annual camping of the American Spiritualists in various directions, among others to Lake or Mount Pleasant. Some of the curious ideas and sentences representing the general hopes and aspirations of the American Spiritualists remained impressed on my memory, and I remembered only these ideas and detached sentences quite apart from the personalities of those who harboured or pronounced them." Koot Hoomi, present in the astral form at Lake Pleasant, hears these words of Mr. Kiddle. Koot Hoomi in his distant home in Tibet, physically tired and psychically pre-occupied, uses them as a text for certain remarks which he imperfectly impresses on the brain of an inexperienced operator, who "precipitates" that which comes to him most clearly, and hopelessly muddles up the rest. The clear part is the text of Koot Hoomi's discourse: that on which he is going to hang his remarks—Mr. Kiddle's plagiarised sentences. This is the situation as revealed by Koot Hoomi.

When Mr. Sinnett's letter reached the Mahatma he ordered an investigation into the original "precipitated" document. "Having restored the characters and the lines

* "As I understand the process, it appears that the recipient of the message manufactures the material substance which conveys the words impressed upon his brain. The writing does not appear on the surface of the paper, but is incorporated in its fibre, and forms an integral part of its substance."

omitted, and blurred beyond hope of recognition by any one but their original evolver to their primitive colour and places," the letter assumes a very different complexion. "Plato was right. Ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world will advance . . ." is the original version; and I confess I could see no sense in the remark, nor indeed in much that followed. "Plato was right" seemed hopelessly disconnected both from what preceded and what followed it. When the gaps are filled up the sense is apparent. (The omitted parts are printed in italics.) . . . "Phenomenal elements previously unthought of . . . will disclose at last the secrets of their mysterious workings. Plato was right to re-admit every element of speculation which Socrates had discarded. The problems of universal being are not unattainable, or worthless if attained. But the latter can be solved only by mastering those elements that are now looming on the horizons of the profane. Even the Spiritualists, with their mistaken, grotesquely perverted views and notions, are hazily realising the new situation. They prophesy—and their prophecies are not always without a point of truth in them—of intuitional prevision, so to say. Hear some of them re-asserting the old, old maxim that 'ideas rule the world' . . ." The whole letter is too long for quotation here, nor is full quotation necessary to shew the explanation which is offered. This clears away, I am bound to note, the ground of complaint that I occupied in my criticism, a point that seemed to me most damaging—viz., that words originally intended to apply to Spiritualism had been distorted so as to apply to another matter altogether. In what I may call the revised version of his letter, Koot Hoomi makes it clear that he is criticising the utterances of a Spiritualist, and he gives all credit for the ideas to their originator.

I have now set forth, I fear imperfectly, what Mr. Sinnett explains with admirable clearness in the appendix to his book. If I have made my narrative intelligible, it will be seen that it is an interesting and instructive explanation of a perplexing incident. Though the idea does not impress me in the same degree as it did Mr. Sinnett and some of his friends, it was undoubtedly a preposterous proposition that a person of the wisdom and power postulated for the Mahatma should plagiarise a commonplace from a Spiritualist lecture which the *Banner of Light* had made common property. It was a foolish proceeding at best. And though I presume there will be critics who will regard this explanation as *ex post facto*, and will be moved to put it aside as ingenious rather than obviously true, I confess for myself that I welcome it as a relief from a perplexing position. There is in it nothing that greatly transcends my knowledge; nothing that seems to me antecedently incredible; whereas my faith in even an ordinary and commonplace intelligence would have been shaken to the death if I could have supposed it capable of such stupidity. How much more when I must suppose this folly to co-exist with that which impresses many sincere and noble minds with reverence and trust.

"M.A. (OXON)."

If the inquirer really wants the truth, he will soon divest himself of the objections which the eager credulity of novices, or frauds may have provoked. He will learn that there are genuine phenomena justifying the belief in a force preter-human and spiritual. If the great subject has been abused, it is the fault of those who have kept aloof from it.—*Epes Sargent*.

REV. J. D. AYLMAR, in his "Essay on the Mystical Element in Religion," &c., draws a parallel between ancient thaumaturgy and modern Spiritualism. The phenomena of the trance, vision, and the power of the will over external objects without physical contact, are all mentioned by the Alexandrians, Proclus, Porphyry, and Jamblichus. The hypothesis prevalent with them was, as it is with modern Spiritualists, that for expected manifestations of spirit, implicit consent of the will of the medium was required.—*Spiritual Magazine*.

THE HERMETIC SOCIETY.

III.

At the meeting of this Society, held June 26th, the President being prevented by indisposition from continuing her discourses on the Creed, Mr. Maitland read a paper, entitled "Mystics and Materialists," in which he exhibited, on the one hand, the nature of Mysticism, its continuity through all ages, and the great number and high quality of its professors; and, on the other hand, the harsh and unjust treatment accorded to it and them by the present age, as represented by its dominant school, and the baselessness of the pretence of the age to be in any serious sense a truth-seeking age. For the present abasement of Mysticism, he said, so far from being due either to positive fault of its own, or to the comparative superiority of its hitherto successful rival, Materialism, as ascertained by careful and impartial investigation, is the result of a persistent determination on the part of those who have usurped the control of thought and knowledge to extinguish, at any cost of reason, evidence, and truth, that of which Mysticism represents the formulation, namely, man's consciousness of his spiritual nature. For, while professing to exalt fact, as ascertained by evidence, above all hypotheses whatever, the age has, for the sake of an hypothesis at once unproved and unprovable, arbitrarily and without a particle of real, experimental investigation, rejected the whole of the abundant and unexceptional testimony in favour of Mysticism; and in the choice of a plea whereon to found such rejection, has completely stultified itself. For, that which the mystic in effect claims is to be cognisant of manifestations of the substance of humanity, indicating potentialities transcending those recognised by the materialist. Now, of the nature of this substance the materialist, by his own admission, knows and can know nothing. He knows only that, be it what it may, the method of its manifestation is by evolution. The plea, however, on which his rejection of the results claimed by mystics is based, is his *a priori* conviction of their impossibility. Which is to say that the age, as represented by the materialists, has presumed to set limits to the evolution of a substance of which all it knows is that its mode of manifestation is by evolution.

The questions at issue between the two parties were of the most tremendous import, being nothing less than the nature of existence, the constitution and destiny of man, the being of God and the spiritual world, the possibility of revelation, and the validity of the religious sentiment. Respecting all these the mystics claimed to have affirmative experiences of a kind absolutely satisfactory, and they set forth the conditions, at once simple and rational, whereby others also might attain them. The character and eminence of the witnesses, too, were such as to entitle them to respectful attention. The order to which they belonged comprised the world's finest intellects, profoundest scholars, maturest judgments, noblest dispositions, ripest characters, and greatest benefactors; in short all those sages, saints, seers, prophets, and Christs through whose redeeming influence humanity has been preserved, from the abyss of utter negation of all that makes and ennobles humanity. These had uniformly declared that the passage from Materialism to Mysticism had been to them a passage, physically, from disease to health; intellectually, from infancy to manhood; morally, from anarchy to order; and spiritually, from darkness to light, and from death to life—even life everlasting. And none who had made it had ever been known to wish to retrace his steps.

But the age had prejudged the cause. Abandoning itself wholly to materialistic influences, it had in view an object other than truth or the world's good, namely, the establishment of an hypothesis which, making matter and the body all, degrades man from his

proper rank as a being at once permanent and possessed of moral responsibility. And so it has come that instead of Mysticism being submitted to examination even the most superficial, the whole system, its professors, its tenets, and its evidences, have been rejected off-hand and without inquiry, by the simple processes of denial and gross aspersion of its professors, however eminent and honourable.

To the truth of this charge, and consequently to the unscientific and unjust character of the age, modern literature is itself the testimony. And this not only in respect of its lowest and least-cultured strata, but of its best reputed organs of science, philosophy, and even of religion. For in all of those, without exception, which represent the age, Mysticism is named only to be subjected to vituperation, defamation, misrepresentation, or ridicule. And learned reviews, weighty encyclopædias, and elaborate manuals of philosophy, even those in use in college and university, with one consent, where Mysticism is concerned, renounce their essential characteristic of impartiality, and, treating Mysticism as a common enemy, denounce its exponents as charlatans, impostors, or madmen.

Thus, of the Kabbala, that wonderful abstract of Hebrew transcendentalism and indispensable key to the interpretation of the Bible, the well-known manualist Tennemann says that it is a "system of pretended illumination, diversified by a variety of fables which the Jews affect to have received from a Divine source; treating man as a microcosm, or little world in himself, a notion that gave occasion to a new fancy, that of pretending to acquire knowledge by ecstasy, the whole being a mass of strange and exaggerated fictions, conceived under the influence of the religion of the Persians."

Similarly, that profoundest of all the many profound schools of early Christian mystics and occultists, the Gnostics, is described by him as "possessed by a spirit of extravagant speculation; pretending to a superior and mysterious knowledge of the Divine Being, and the origin of the world; and indulging in a multitude of fictions incredibly daring and extravagant." The school of the Neo-Platonists fares no better at his hands. Instead of seeing in it the due culmination of the Greek philosophy in its recognition of Religion as the supreme Reason, he sneers at it for its "Oriental enthusiasm and exaggeration and continued appeals to celestial revelation." And although allowing its chief exponent, Plotinus, to have "possessed an extraordinary depth of understanding," he nevertheless stigmatises him as a "dreamer perpetually occupied with extravagant meditations, the result of whose teaching was to foster the prevailing taste of the age for superstition and mystical exaggeration."

The illustrious Porphyry, whose knowledge even surpassed that of his master, Plotinus, is similarly declared to have been "carried away by extravagant notions," the moment he gets beyond his critic's depth, and to have "pretended to have been honoured with a Divine vision." And the theurgy of Jamblichus, a master in the same school, of extraordinary learning and ability, is denounced as an "extravagance derived from the Hermetic books." The theurgy of Proclus, another member of this famous school, who is allowed by Tennemann to have had "a reputation for wisdom and miraculous powers approaching to adoration," is termed both in the Manual and in the "Encyclopædia Britannica" an "absurd pretence."

The doctrine of the spiritual basis of the universe, and of the consequent universality of Consciousness as the condition of being; the existence of gods, archangels, or divinities, subsisting intermediately between man and the Supreme, who are the agents of Divine illumination,—a doctrine insisted on by Pythagoras, Socrates, and all the sages of antiquity, Hebrew or Gentile, on the strength of their own personal experience—an experience verified by that of modern mystics—is summarily pronounced to be a "fiction

derived from Egypt." And the mysticism of Plato, which really proves the soundness of his method, is regarded as the weak point of his system.

Among the great names similarly aspersed for the same reason, are those of Philo Judæus, Justin Martyr, Hieronymus, Origen (not the "Father"), Clement of Alexandria, Ammonius Saccus, Longinus, and the chief Christian Fathers. Later, we find in the same ranks a host of intellectual giants, the list comprising John Scotus, the two St. Victors, the Arabian philosophers Avicenna and Averroes, Maimonides, Albertus Magnus, Bonaventura—"the Seraphic Doctor"—and Thomas Aquinas—"the Angelic Doctor"—Raymond Lully, Giordano Bruno, John Tauler, and John Gerson of Rheims, the two Medicis—Cosmo and Lorenzo—Pletho, Bessarion, Reuchlin, Zorzi, Cornelius Agrippa, Paracelsus, Cardan, Cesalpini, Vanini, Patrizzi, Lord Herbert of Cherbury, the two Van Helmonts, Böhmen, Fludd, Vaughan, Pordage, Descartes, Leibnitz, Pascal, Sir Isaac Newton, Swedenborg, Dr. Samuel Clarke, Bishop Berkeley, Schelling, Fichte, and Jacobi. Nearly all these are allowed even by materialistic writers to have been men of profound learning and ability and scientific attainments, as well as devoted seekers of truth; and yet are denounced as pretenders, enthusiasts, plagiarists, dreamers, and enemies to philosophic reason, the moment they confess to experiences transcending the scope of the materialistic hypothesis.

The paper contained also citations in support of its charges of unfairness to the mystics, among others from Schwegler, G. H. Lewes, Professor Clifford, M. Reville, and J. A. Froude—a list which might be indefinitely extended from among the ranks of modern scientists. This last-named writer had especially distinguished himself by a gratuitous and wholly unsupported imputation of dishonesty to all existing claimants of mystical and occult experiences, in his paper entitled "A Cagliostro of the Second Century," which appeared in the *Nineteenth Century* for September, 1879. In this diatribe, Mr. Froude denounces Apollonius Tyanæus, and all other successful followers of the difficult way of mystical perfection—men whose experiences alone interpret and render possible the Christ—with all the positiveness of an eye-witness, and more than the bitterness of the victim, of some shameful fraud. And the sole authority adduced by him is a satire of Lucian, directed avowedly, not against Apollonius at all, but against some alleged pretender, real or imaginary, of the century succeeding that of Apollonius. Lucian, moreover, is a writer who might be quoted as an authority against Christianity itself, as readily and as fairly as against the Mystics or "Adepts" of whom Apollonius was one. And the fact that the satire was written prior to the work of Philostratus and the attempt to make Apollonius a type of the Man Regenerate for the pagan world, as had been done with Buddha for the Hindoos, and with Jesus for the Christians, shews that public opinion was not with Lucian in his estimate of the mystics.

The solution of the problem of Mr. Froude's enmity to Mysticism, the lecturer concluded by saying, is to be found in his own history as evidenced in his published writings, as also in those of other leading Agnostics. The faculty by the full development and exercise of which the mystic, whether Apollonius or any other, attains the knowledges and experiences which elevate him above the ordinary level, is precisely that whereby Mr. Froude himself was enabled to achieve his first success in literature. It was through the Intuition that he obtained that discernment of the impossible and false in the orthodox presentation of religion to which a generation now past owed "The Nemesis of Faith." But while Apollonius remained faithful and, following the Intuition to the end, was enabled to complete the system of his thought, and attain a place among the world's divinised men, his latest depreciator left his first love to follow the intellect alone, and being in his turn abandoned of the Intuition, he has been left to that inevitable "Nemesis of

Intuition which ever attends those who, having once wooed the intuition and been enabled by her to discern the false, refuse to abide with her until such time as she may deem fit to discover to them the true. For, upon those who thus betray and desert her, she avenges herself by depriving them altogether of discernment between true and false, right and wrong, even when plainly set before them. For they who thus put their hand to the plough and look back, by this very act disqualify themselves for entrance into the kingdom of truth. As the man and woman of man's mental system, its centrifugal and centripetal forces, the Intellect and Intuition must, as with those forces in the solar system, be conjoined in equal harmonious co-operation, if the system is to be perfected and perpetuated. It is through the loss of the Intuition that the present age has carried the human mind outwards and downwards into Materialism and negation; and only through the restoration of the Intuition can the world once more return towards its sun and centre, and know positively the spiritual nature of existence. Thus, and thus only, will man attain that supreme desideratum, a perfect system of thought and rule of life. And it is to these "despised and rejected of men"—the mystics—that he will owe it.

In the conversation which ensued, it was agreed that the turning point had been passed and a new era had already dawned, inasmuch as, although the great proportion of the critical Press is as violent and irrational as ever in its denunciation of things mystical and occult, there are organs other than those specially appropriated to them, in which at least a hearing is given to them, and the bent of the public mind is in the direction of further light respecting them.

* * * * *

CORRECTION.—In our last week's report of the Hermetic Society (col. 1, par. 5, lines 13-15), omit inverted commas at beginning of sentence and after *expressed*; and for full stop after *expressed* put comma.

TRANSMISSION OF THOUGHT.

M. Maurice Jogand makes the following experiment at his lectures with his sensitive subject, Mdlle. M., while she is in the special state called magnetic somnambulism. Calling for a glass of water he places it in her hand, and then invites some one to come upon the platform and write on a slip of paper, unknown to the magnetiser, the name of any harmless drink of distinctive flavour. This being done, the sensitive is told that the word thus written is the name of what she has in the glass, and asked to taste it. Her countenance reveals whether it is agreeable or not, and then she tells the name—the name which had been written. With the same glass of water, the magnetiser having simply blown upon it, and with a different writer, the experiment will succeed again. M. Jogand says that he finds other sensitives equally available. He has other experiments of the same order, demonstrating transmission of thought.—*Journal du Magnétisme*, June 15th.

THE following is from the Spiritualist journal, *El Buen Sentido*, of Lerida, Spain: "Our Spiritualist contemporary, *La Solucion*, of Gerona, was included in the late distribution of excommunications; the bishop forbade its being read. The editor replied by thanking him for the advertisement, expressing, at the same time, a fear lest the frequency of these excommunications may lower their value." The same journal tells us that "an inhabitant of Pons died recently without the priest's presence. The sexton, hearing of the death, tolled the bell. This was stopped by order of the curé, who said that the defunct was not to be admitted into consecrated ground! Then the liberals of the place began to organise a grand civil interment. Hearing this the curé receded from his position and the customary burial in holy ground was permitted, just as if his late parishioner had been of the right sort. The more of this the better; it lets in the air!"—*Le Messager*, Liège.

DEOCH AN DORUIS.*

[The following narrative has been communicated to us by a correspondent whose name is well-known to many Spiritualists and in whose judgment we have every confidence. He assures us he received it first-hand from one of the party to whom the incident actually happened, as related below. Our correspondent is personally convinced of the good faith of his informant.—ED. "LIGHT."]

Seldom had there been more genuine sorrow expressed by the members of the little literary coterie which met nightly at the Ashpit, as our rendezvous in the Strand was termed, than on the night, now some ten years ago, that Con, the artist, came in with the news that John Delorme could not possibly live through the night.

Delorme was a genial, large-hearted man, was young, and had given promise of great abilities. The boys all loved him, and now, when the sad news burst upon them so suddenly that his cheery face would be no more seen amongst them, nor his jovial laugh be heard in their midst, strong, bearded men thought no shame of the tears that freely welled up into their eyes as they muttered, "Poor dear old boy!" "Poor John!"

Until this period of my life I had always been extremely sceptical with regard to anything supernatural, holding that no event which was not explainable by the recognised laws of nature could possibly happen, and that nothing which was not palpable to the senses could have any existence outside the realms of imagination. How and why my scepticism came to be put to flight the following narrative will explain.

It was only a week since John had been with us, and had recited in a manner that few could rival, "The Good News from Ghent," and now we could scarcely realise that the strong, hearty fellow was so soon to be taken from us. "Is there no hope of a change for the better?" one asked. "None," replied Con, "he doesn't himself expect to live through the night, nor does he wish it; he is quite resigned, even cheerful, and charged me when I was leaving his bedside half-an-hour since to give his love and blessing to the boys, and wish them all 'good-bye.' He will be buried at Lowbar cemetery, and he desires as many of you as can manage it to go to the funeral, and on your way back to drop in at the Duke of Verulam, the tavern at the corner of Love's-lane, and drink a glass in silence to his memory, and he has pledged himself to be there amongst you for the last time."

Poor John died that night, as he and the doctors anticipated. Three days afterwards eight of us sadly followed to his last resting place all that remained of our old comrade.

Never shall I forget that day with its dull grey sky, rasping, snow-spangled east wind, and the dreary slush-bestrewn roads that led up to the cemetery, nor the hollow, monotonous, mumbling tone in which the episcopal automaton rendered the grand burial service, rendered it in a perfunctory drone which seemed to us a hollow mockery of our genuine grief.

It was all over; the echo of the rattle of the gravel from the hand of the sexton on the coffin-lid had died away, the faint, half-sobbed responsive "Amen" had passed off on its journey through space. We had passed round the grave in Indian file and each taken a last long lingering look at the coffin in its narrow nook. Yes! it was all over; we had paid our last loving tribute of respect to his body, and must back again to the busy world once more. Duty done to the dead, duty to be done to the living—such is life.

Sad and subdued, yet mindful of the promise which Con had given on our behalf, we strode onwards in the gathering autumnal gloom till we arrived at the public-house bearing

* Deoch an doruis pronounced joeh an dorais—literally, the drink at the door (the stirrup-cup).

the sign of the Duke of Verulam; we entered the hospitable door, and standing at the bar, each called for a glass of grog. I suppose we looked chilled and miserable, as we certainly felt, for the landlord, as he placed the last glass on the counter with the change, said: "There's a nice fire in the parlour, gentlemen, if you'd like to take your liquor in there, and sit down and warm yourselves a bit." Seeing our hesitation, he added, "It's quite empty—not a soul there but yourselves."

Hesitating then no longer, each took his glass, and in we walked. Not one of us but had some little trait of poor John's character to relate—some act of kindly self-denial or generous help to comment on. Just as we were about to drink to his memory in solemn silence the door burst suddenly open, and the room became unaccountably pervaded with a strong flavour of Turkish tobacco smoke. A little annoyed at our being interrupted by strangers, I went to the door, but there was no one outside, so I closed it carefully, and then we carried out our intention of toasting the memory of John Delorme.

The striking of a clock warned us that the hour had come for some at least of us to depart. There was newspaper work to do—for one a leader, for another a review, for yet another a dramatic criticism. Although we were not all tied to time, still we elected to go back to town together as we had come. As we were passing the parlour, MacVeigh said to me, "Heeh, mon, but that was a maist uncanny *deoch an doruis*."

Passing through the bar, we thanked the landlord for his courteous invitation to warm and rest ourselves, and having wished him good night, were about to leave the house when he called out, "I beg your pardon, but one of the gentlemen had a six of brandy neat, and it has not been paid for." We looked at each other. Which one had stolen a march on the others? We each denied having tasted brandy. Here was a mystery. I rushed back into the room we had just left, to count the glasses. Sure enough, there were now nine glasses on the table instead of eight and the extra one, which was a wine glass, smelt strongly of raw brandy. Why that was poor John's favourite drink, and again we looked strangely at one another.

Our conduct must have appeared strange to the host, for he said in an irritated tone, "Oh, it's quite right, I assure you, gentlemen; I wouldn't take advantage of you for the price of a glass of brandy."

"Of course not," replied Con, "we do not for a moment suppose you would; we are only anxious to know which of us had the glass of brandy."

Here the Boniface scratched his head and admitted that he could not see the gentleman amongst our party, "but, certainly, one of you had a six of brandy, and it was not paid for—was it?" he asked, appealing to the barmaid confidently. "No, sir," said she, "the gentleman asked for it out of the bottle, and I served him, and I know it was not paid for."

"But the eight drinks were paid for all at once and you gave us the change out of a half-sovereign, and each took his glass into the parlour himself."

"Yes, sir, I know all, but a few minutes after a gentleman came out, and as there was no one else there before you went in it must have been one of your party; and he come to the bar and called for 'sixpenorth of *straight brandy* out of the bottle.' I noticed the expression particularly because it was a new one to me. He did not pay for it, and both the barmaid and myself saw him take the wine glass into the parlour."

Here was another extraordinary circumstance. Poor John was the only person any of us had ever heard speak of "*straight*" or undiluted brandy; the expression was one peculiar to him.

Something more than a mere glimmering of the truth

now began to dawn upon our minds. "What was the gentleman like?"

"Well, sir, he was tall and very stout, with a smooth, clean-shaved face, all but a little bit of a moustache, and he wore spectacles." "Yes," interrupted the barmaid, who seemed greatly interested, "and he was rolling up a cigarette and he looked over the top of his spectacles when he ordered the brandy."

This description was in reality nothing short of a verbal photograph of our lost friend—his very appearance, his manner, his mode of speech; and now we recalled the sudden bursting open of the parlour door, and the unaccountable odour of Turkish tobacco that pervaded the room just before our drinking the solemn toast, as also a mysterious clink of glass a few seconds after we had all placed our tumblers on the table.

The last doubt was removed; no further room for scepticism, for as certain as anything can be in this world John Delorme kept his promise and drank a *deoch an doruis* with the boys that January afternoon in the parlour of the Duke of Verulam.

But I fancy some one will inquire how it was that only the landlord and the barmaid saw our deceased friend, and how an impalpable spirit was capable of carrying a palpable glass. To the first question I think there can be no doubt John would have the power of concealing himself from some if he had the power to reveal himself to others, and he would know that the shock of his visible presence amongst us, who were just fresh from his grave, might, nay, probably would, have serious consequences; whereas the knowledge only that his spirit had been with us would be fraught with pleasurable recollection to us for all time. As to the second inquiry I confess I am quite unable to explain it, and I leave it, therefore, to some learned member of the Psychical Society. I can only supply the exact data of the case, I cannot solve the mystery.

SPIRITUALISM AND INSANITY.

The *Truthseeker* for July contains the following:—A writer in the *American Age* makes some comparison between the number of people who have been mentally afflicted by the excessive assimilation of Christianity or Spiritualism. He finds that a short time ago in five Ohio insane institutions there were forty-nine inmates made insane from excitement caused by Christianity, and only seven credited to Spiritualism, for the same period of time. The record for a longer period in thirteen of the largest institutions of the United States shews this result: 1,994 from religious insanity, and 229 credited to Spiritualism, during the same time. In forty-two reports shewing 32,313 male patients, 315 were down as clergymen, which shews one insane minister to 150 others, while only forty-five male and female, are credited to Spiritualism, shewing the proportion of insane Spiritualists to be only one to every 711 others. Taking the estimate of Spiritualists in the United States at a low figure, they would be represented proportionately in the insane asylums by over 3,000 inmates, whereas, at this time, they do not exceed 150.

"HEAVEN IS HERE."

O not alone, in some far world of light,
Beyond the dark of this, our earthly sphere,
Beheld by seer in vision of the night,
May Heaven be found: it lies around us here.

O not in jewelled splendour, harps of gold,
Or aught the sensuous mind conceives as dear,
Or rude imagination may behold,
Does Heaven's supreme beatitude appear.

For Heaven is not an orb remote in space:
The spirit only breathes its atmosphere;
In very truth, God's secret dwelling-place—
Heaven's gate of pearl and tree of life—is here.

Then lift thy aspiration high above,
To what the heart of man may most revere;
The blessed life of pure and perfect love,
And thy own soul shall whisper "Heaven is here."

All communications to be addressed to:—

THE EDITOR OF "LIGHT"
4, AVE MARIA LANE,
LONDON, 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 sésances.

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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NOTICE TO THE PUBLIC.

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Light :

SATURDAY, JULY 5TH, 1884.

AN INVESTIGATOR'S EXPERIENCE IN SPIRITUALISM.

It was with no small amount of gratification and pleasure that I received the following letter from a lady, with whom I had had some correspondence with reference to Spiritualism. As the communication tells its own story I will not add anything, save to say that such channels for spreading a knowledge of Spiritualism are literally innumerable at the present time. In my official capacity as editor of "LIGHT" I have many applications of a similar nature, and am unable to do anything to help. Books, pamphlets, and papers are eagerly accepted and read, and never before do I remember such a craving for information as exists at the present time. It would be a graceful act on the part of those Spiritualists who realise their responsibility in this matter were they to place the Committee of the London Spiritualist Alliance—(I write unofficially, and not as a member of the committee of that Society)—in a position to undertake the direction of such cases; first by keeping a standing advertisement in some of the papers to the effect that inquirers could obtain information, and be guided in their investigation, upon application to the Committee of the Alliance; and secondly, by placing it within their power to distribute standard literature amongst those who are ready and anxious to receive it. During the past three years I have personally distributed large quantities, and have also superintended the scattering of a few parcels placed in my hands for that purpose by a few earnest Spiritualists; but the work is too much and too costly for a busy man to engage in single-handed. The letter referred to I give *in extenso* below.

JOHN S. FARMER.

June 28th, 1884.

DEAR MR. FARMER,—I feel that I cannot rest without writing to tell you the result of a sésance I held yesterday with Mr. Eglinton. You will remember that when I called on you last Monday week you advised me to attend a sésance with him. I was strongly averse to doing this, but after a week's hesitation decided on taking this step, knowing of no other means by which I could attempt to solve the doubts which incessantly beset me. I have to thank you warmly for your advice, and to congratulate myself on having had the good sense, and I may say, courage (for I assure you it needed some), to follow it. I had little hopes of a satisfactory result, and some fears as to being completely disillusioned as to the truths of Spiritualism. I rejoice to say that my most sanguine hopes were more than realised—my doubts forever dispelled, and even faith changed to "knowledge." I must not trouble you with all the details of the sésance. At the very beginning, Mr. Eglinton told me, with an air of surprise, that I was very sensitive, and the writing began immediately. One of the first was in these words, volunteered, it seemed, impatiently, by Mr.

Eglinton's guide to me, "You are highly mediumistic." Curiously enough the very same thing was said fifteen years ago to me by a gentleman who often visited at our house, my husband being then alive; or I should say, "of me," for I laughed him to scorn, and forbade the subject to be mentioned in my presence; he was a confirmed Spiritualist, or, as I then thought, a harmless lunatic. If I had only known! From that time till last September, when your "New Basis of Belief in Immortality" providentially fell into my hands, I have ignored the subject, though I have often had the feeling that I was under the protection of some guardian angel through the many trials and temptations which have been my portion. Mr. Eglinton then asked me to write on a slate the name of a deceased friend I wished to communicate with, and a question; this I did, asking whether he could communicate with me by this means. No answer came. Mr. Eglinton then asked his guide, when the answer was immediately written: "Your friend" (giving his name, which is a very peculiar one) "will write to you when he is able." Mr. Eglinton then proposed closed slates, which was agreed to, and when he and I held the slates together, I immediately heard and felt the vibration of rapid writing, which lasted perhaps half-a-minute; then Mr. Eglinton told me to remove the top slate, and what was my surprise to find the bottom one completely filled in my own friend's handwriting, at least of that I am almost certain; he wrote a peculiarly pretty and neat handwriting, which this resembles as closely as rapid writing on a slate could possibly do. Mr. Eglinton's guides write a rough and scrawly hand, difficult to decipher. The communication was most satisfactory, and makes me happier than I can express. I likewise had a message from my only child, who left me at six years old—more than twenty years ago—"Your child is ever present with you." I believe she is permitted to watch over me. The only drawback to my new happiness is that for the present I must keep it to myself, my friends and relatives being as anti-Spiritualistic as I once was; but I shall bide my time, for I assure you I have no intention of hiding my light under a bushel. "Freely I have received," and what I can do to make known the truth I will. I intend coming to town one day shortly and shall call at your office to obtain some copies of "A New Basis." I was pleased to find a copy of it (second edition) in the library here as well as "Spirit Teachings," by "M.A." I must tell you Mr. Eglinton, of whose kindness and courtesy I cannot speak too highly, presented me with the slate containing my dear friend's letter, which I shall keep as my greatest treasure. I half feared to find the writing vanished this morning, but it is quite distinct; it took me nearly ten minutes to copy. I must apologise for trespassing so long upon your valuable time and patience, and with renewed thanks believe me, yours most faithfully,—M. B.

THE LONDON SPIRITUALIST ALLIANCE.

The London Spiritualist Alliance will hold its next social meeting at the Banqueting Hall, St. James's Hall (Regent-street entrance), on Tuesday, July 15th, at 8 p.m. During the evening the president will introduce the subject of alliance with foreign societies, state the basis on which it may be deemed practicable, and invite an expression of opinion on the subject. This will be the last meeting before the recess: and it is hoped that a plan may be matured by the autumn which will unite on a broad platform all who concern themselves with the subjects that interest Spiritualists, without regard to minor points of difference. To this end the discussion on the 15th is important, and will, we hope, be generally participated in by Spiritualists.

Members can obtain tickets for their friends upon application to the hon. sec., Mr. Morell Theobald, 62, Granville Park, Blackheath, S.E.

The Theosophist.—The June number of this journal and its supplement may now be obtained of the manager of the Psychological Press, 4, Ave Maria-lane, London, E.C.

MR. W. J. COLVILLE'S London meetings ended last Sunday, June 29th, when the Neumeyer Hall was well filled on both occasions. The proceedings were very interesting and the lectures profound and instructive. The music was also good. Mr. W. J. Colville commences his provincial season at Pendleton Town Hall, on Sunday next, July 6th, where he is to lecture at 2.30 and 6.30 p.m. His address is now 4, Waterloo-road, Manchester.

ALL honourable observers will ere long feel bound to acknowledge the facts of these spirit-manifestations. Then will come a time of correction to prevalent thoughts upon many subjects: among these corrections science will have to reconsider its theories concerning matter, for it will find that existing theories fade away in the light of these facts. *Prof. Boulemer, University of Petersburg.*

THE SPIRITUAL REFORMATION OF THE NINETEENTH CENTURY.*

BEING BRIEF NOTES OF AN ADDRESS BY JOHN S. FARMER.

The Present Status of the Spiritual Reformation.

By the Spiritual Reformation of the nineteenth century is meant that movement which, under the name of Modern Spiritualism, has, in the short space of less than forty years, attained so great a prominence in modern life and thought. To-day its power cannot be gauged alone by its outward expression, nor can its influence be measured with mathematical precision.

As a movement, it is at the present time making vast strides—advancing, as it were, by leaps and bounds: and signs are not wanting that in a future that is now very near its facts will be universally recognised and its influence widely felt, not only in the religious, but in the social life of our times.

There is abundant evidence of this growth in power, but it is most clearly manifest to the public eye in current literature, a sure reflex now-a-days of the state of popular opinion. The thought and tendency of any period can now be almost surely gauged in this way, for you have only to go to its literature to ascertain with pretty certain exactitude in what direction the stream of human ideas is running. In this light, the articles which are now freely admitted into the great quarterlies are significant signs of the times. Not less significant is the rapid multiplication of such books as the "Little Pilgrim in the Unseen," and "Beyond the Gates." Since the first volume of this class was issued twelve months ago, no less than six others have appeared, and the cry is, "Still they come!"

There can, therefore, be no doubt as to the growing interest in these subjects on the part of all classes of society. None but those behind the scenes can form any idea as to the extent to which Spiritualism has honeycombed society in this great Metropolis, to say nothing of other centres of intellectual life and activity.

Will it be wrong then to claim that Spiritualism is a fact—may it not be said, THE great fact—of the nineteenth century? To those who have studied it closest it seems to be the most important of the liberalising tendencies of the age, full of potency and power; and not a few are firmly persuaded that in this Spiritualism which has been so abused by its enemies and misrepresented by friends, we possess a key with which not only to unlock the mysteries of the past, but to solve, as well, many of the problems which are exercising the thoughts and minds of men to-day. There is no need to give an account of its origin. That is too well-known to need repetition here. Suffice it to say that its history is an illustration—if one were needed—of the power of small things. It began with a simple rap: the interpreter of that rap was a little child. Who would have thought that in the Rochester knockings would ultimately be found the germ of a movement destined to revolutionise the ideas of centuries, and to sweep away in one tiny tick the deductions of a powerful school of thought? Yet it was so. In that little obscure hamlet, among obscure people, was revealed the origin of what seems likely to prove the most stupendous movement of to-day. Well might Dale Owen say in speaking of it—"Such was the beginning! Who can tell where the end will be?"

The extent of its present influence and power has already been indicated. Did time serve, and it were needful, the names of many of the brightest intellects of the day could be enumerated as having come within its ranks. That, however, is not now to the purpose.

Why has it been called the Spiritual Reformation of the nineteenth century? That question is best answered by comparing it in one or two particulars with that other movement called the Protestant Reformation, and which, it will be remembered, left a very permanent mark upon the history of this country. More than 300 years have rolled away since it became an accomplished fact, but the new departure in human life and thought which was then initiated has, with but few modifications, remained in force to the present day.

Its Points of Difference from, and similarity to, the Protestant Reformation.

The points to which special attention is invited are points of difference as well as points of similarity. The Reformation

* This address contains nothing new to Spiritualists, and does not claim any originality. I have said (in substance) all that is stated here elsewhere. It was prepared for a non-Spiritualistic audience, and is given here (much condensed) in the hope that it may present Spiritualism in an acceptable light to many who are now interested in the subject.—J. S. F.

of 300 years ago was the outgrowth of a period representing the *birth of thought*—that of to-day is the legitimate outcome of what may be termed for convenience sake the *period of freedom of thought*. Both movements were the culminating point of a period of preparation and appeared at times when most needed, and when the eyes of men were looking earnestly for new truth. It has ever been thus. Every new revelation of truth, every advance in science has come to the world just when most urgently required, and what is more important, when men were fit to receive and use it. So with the two Reformations. They were no exception. They came when the state of men's minds, and the education of the world were sufficient to ensure the reception of the truths enshrined in them. In each case the times were ripe for a new order of things. Therefore the old-time ideas, the worn out channels of thought, and the corrupt, effete teaching of the past gave way to the newer and true faith.

The Portents Herald the Two Reformations.

Such was the case with regard to the Protestant Reformation. There were many signs of its coming. It was the culminating point of a period of turmoil and unrest, of conflict between Church and State—a time also during which the decay of faith was prominently characteristic.

The beneficent government of the previous king—the seventh Henry—did much to hasten the crisis, and various improvements in the social condition of the people gave an additional impetus to the new movement, the germs of which had long lain dormant. Not least important among the agencies at work was the limitation of the power of the nobles, and the emancipation of the masses of the people from the semi-slavery which had hitherto existed. Laws were passed giving the enfranchised class liberties and privileges, trade and commerce were encouraged, and a period of material prosperity set in. Then came the invention of the printing-press and the consequent increased facilities in the interchange of thought. Did not the Reformation come at the right time? Looking at the matter in the light of fact and sober reason, is it not likely that it would have failed in its mission had it come a *hundred* or even *fifty* years before?

And what shall be said of the Reformation of to-day? It, too, came just when needed, and the main characteristics of its coming were similar to those which I have just described.

At the time of the advent of Spiritualism, a new civilisation had sprung up in our midst. The wonderful strides made by science in all directions, a cheap press, the penny post and the almost universal application of steam had completely reversed the habits and modes of life. With this new order of things had dawned a new method of thought—*free thought* and *free inquiry*. Indications are not wanting which point to the reasonableness of a belief that in the same way as the last half of the fifteenth century is distinguished by the birth of thought, so will the latter portion of the nineteenth century be specially known in years to come for the remarkable development of free inquiry into all things—secular or religious—which it has witnessed.

The Condition of the World at the Advent of Spiritualism.

What then was the condition of the world when Spiritualism came? It was an age of doubt and denial. People no longer lived in times when it availed to say, "Believe and do not examine," people would examine whether it was liked or not. Having its actual birth in the negative philosophy of the last century there had been a gradual development of what may be called "unsettling thought." Men no longer believed because their fathers believed. Every department of human thought was subjected to the most rigid scrutiny and the closest investigation. As might be expected, religion by no means escaped the general sifting, and Christianity, the representative faith of the civilised world, underwent—may I not say is still undergoing—a most searching inquiry.

Is there need to state what the result has been? Is it not apparent in the loud and fierce negation of the creed of Christendom which is so striking a feature of the criticism of the present day? Can it not be read in the latest message of that great intellectual movement vaguely called Modern Thought, which claims attention more as a sign of the times than from any intrinsic merit it possesses. Though unable clearly to define its limits, few are unaware of what is meant by the term. Its latest message delivered by men of great intellectuality, broad sympathies, and keen delicate perceptions, is in outline well-known to all thinking minds. It is, that matter is everything, and contains within itself all potency and power. It declares vigorously that the hope of a

continuity of life after death is absurd. The intellectual atmosphere of all Europe and America is being largely influenced by such teaching, and what is more, it is, as might be expected, re-acting in a very marked degree on the moral, social and political institutions of the day. It is regulating the modes of action and the habits of thought of a large number, and none but those whose eyes are shut can fail to discern the signs of the times which point to vast changes, social, moral, and religious. The Spiritual Reformation has, however, something to say upon most of the social problems which are now calling so loudly for solution. Spiritualism, if anything, is practical in its teaching and tendency; it deals with life hereafter by influencing and directing the life here. If there are those in whom this is not so, then they fail to realise what Spiritualism really is and means.

Modern thought—so called—is hostile to all creeds, to all religions, and its key-note is a fierce negation of the creed of Christendom. Its more advanced teachers avowedly aim at the destruction of all religion, whilst there are many others who shade off in all the minor degrees of antagonism. Beyond these there is an exceeding great multitude occupying the region which lies between active unbelief and the standpoint of those who cling with undimmed faith to the religion of their fathers—a vast army of sceptics. No need to number them; they are innumerable, and must be reckoned with.

How can this be done?

It appears that on the one side there is a strong and vigorous science, throwing out her feelers in all directions, bringing every thing in, on above, and below the earth to the test of fact and observation. The broad conclusions which seem to be forcing themselves into acceptance are that the pretensions of theology are incompatible with the facts of science, that if the Bible does not entirely contradict the claims which have been made for it, it contains nothing, at any rate, in support of them; that revelation is a myth, inspiration a fallacy, miracles impossible, and a future life uncertain if not improbable.

On the other hand we have the Christian Church which, whatever else may be said about it, does not seem in earnest as to what it believes on the score of a belief in the continuity of life. Its adherents do not act as though they believed it in their hearts. The "departure of friends to Heaven" is accompanied by weeping and wailing and gnashing of teeth in spite of the testimony of Paul that "to die is gain." Between these two schools of thought, therefore, a fierce contest has been and is still waging, a contest in which science, by its incontestable facts, has wrung concession after concession from her opponent.

So, between dissension within, and attack without, the Christian Church to-day is in much the same position as the Roman Church at the time of the Protestant Reformation. Is there now, as then, any indication of the birth of new truth and principle?

The Position of Spiritualism with regard to Modern Thought.

Between these two opposing schools stands the Spiritualist who claims to be able to prove by actual demonstration that the negative conclusions of science are wanting in completeness on the one hand, and on the other that the Church, though wrong in her methods, is right as to the basic facts she now vainly endeavours to prove. He says: "I can prove that those you call the dead do live and can return, bringing proofs of their existence and identity. I can shew that this is a spiritual universe; that outside and beyond matter is an underlying principle called spirit."

The Import of the New Reformation.

Cannot the import of this new departure now be seen—how similar it is and yet how unlike to its predecessor? Those who have investigated Spiritualism know that there are several broad principles taught by its phenomenal evidences, and that these fitly illustrate how the one movement is a complement of the other. The Reformation of to-day carries forward that of three centuries since to its legitimate conclusion. At the former the authority of a thoroughly man-made Church was replaced by that of a man-arranged and necessarily fallible book, which nevertheless undoubtedly contains much Divine truth. The advance was considerable and sufficient for the time. Now, however, authority is no longer available, as a means of directing men's lives, and the reign of authority is supplanted by that of individual responsibility.

The distinctive features of the new Reformation are briefly these:—

It ends the reign of unreason, building up the citadel of faith

upon the sure and strong foundation of knowledge. It supplies a rational and scientific basis of belief as regards theology, recognising the unbounded and universal presence of law—in short, it makes science religious, and religion scientific—uniting them on one common ground. It is founded on the same basis as all science—that of fact—and is proof positive of the everyday assumptions of religion.

The new Reformation demands no exercise of faith but that which reason approves after full investigation. It courts inquiry and investigation by science and reason. It is as open to the unlearned as to the learned, and assures all men, the lowest as well as the highest, that the opportunities for advancement in the spiritual state are not limited and encompassed about as in this physical sphere of existence.

But it is when we come to deal with the central fact of Christianity, and the point at which material science stops short that its importance is most clearly seen—in the actual demonstration of the duality and continuity of life. If it failed in all else, in proving that it would still have accomplished a great and glorious work.

The question of immortality—and by that is meant simply continued life after death—is no doubt one of intense interest. That question is, according to the teaching of science, still an unsolved problem. Spiritualism demonstrates it—places the fact beyond the shadow of reasonable doubt. By the return of those who have passed out of this life and entered into the heritage of what has been termed the "Silent Land" is obtained the best proof of the continuity of life. The denizens of that state of being come back, revealing themselves as men and women still, with all the dear human joys and affections unchanged by the passage through the tomb. The busy stir and hum of life is revealed; the powers of the soul are shewn to be undiminished, and it is seen that the affections and aspirations of men have the fullest scope in that life beyond the grave. One word in conclusion. Does not this shew the importance of this grand spiritual movement—how strong are its claims to be considered as a new Reformation; how it vitalises the truths contained in Christianity and destroys the blank despair born of a blighting materialism? Let those who will scoff and scorn the new light; there are many to whom it has come as a messenger of life—whose fading hopes have been revived; whose fears have been vanquished; and who are now more than content to set their faces gravewards in the joyful assurance that they are tended on their way homewards by the loving ministrations of those who have trodden the selfsame path before them. As in the homes here so in the homes of the land of the greater number we have the dear, sweet companionships; the same faces greet us though beaming with a new gladness; and we hear the once familiar voices again bidding us a hearty "Welcome home."

REVIEW.

REALITIES OF A FUTURE LIFE. Price 1s. 6d. London: Kegan Paul, and may be obtained by post of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C.

This is a new edition of a little work first published four years ago. It contains selections from a large number of messages given for the most part by relatives and friends of the medium, who had passed into the unseen world. They treat of the states and conditions of spirit-life as experienced by the communicating spirits. Life is a many-sided picture there as here, and the views of those who dwell in the unseen world are necessarily tinged with the influence of the immediate surroundings. Thus, in the little volume before us, we come across statements which apparently contradict other pictures which have been drawn for us of the life beyond the grave. There is, however, in all these communications a wonderful general corroboration.

Commencing with the soul's experience in regaining consciousness after crossing the river of death, the narrative details the passage through the "Borderland," and then proceeds to treat of the nature of the spiritual body, and the method of communication between spirit and spirit. The scenery, enjoyments, homes, and inhabitants of the spirit-land, with their powers of vision and motion, together with the nature of life, its worship and prayer, instruction, study, and work, occupy a large measure of space, the whole concluding with a chapter on the Teaching of Spiritualism.

Altogether it is an interesting narrative, and we have no hesitation in commending it to the attention of our readers. Though they may not agree with all that is put forward, yet they cannot fail to derive knowledge and pleasure from a perusal of its pages.

SPIRITUALISM IN THE ORTHODOX CAMP.

BY F. J. THEOBALD.

The *Christian Age* is one of the many small orthodox periodicals of the day.

In one of its numbers—that for April, 1883—may be found a short paper, which is really a most admirable explanation of the Spiritualistic belief. Whether the writer thereof is consciously, or unconsciously a Spiritualist, matters not; the fact remains that our beautiful belief is now permeating orthodox literature, and is being taught, whenever a fitting occasion presents itself, throughout the orthodox camp.

Therefore we may remain quietly looking on, rejoicing! For the time is at hand, when the claims of Spiritualism will be recognised in our churches and religious communities; in consequence thereof, we know full well, what a flood of light will be thrown over spiritual matters, which must speedily bring about the most glorious results, hastening the period when “all shall know the Lord, from the least to the greatest.” The paper which follows is headed in the *Christian Age*, “The Ministry of Angels,” to which may well be added, or

The Christian Spiritualist's Creed.

“From the mass of Scriptural testimony, we cannot help coming to the *unspeakably momentous* conclusion, that the human spirit is in *close communion* with an innumerable company of spiritual beings. Is this sentimental? On the contrary, it is a very practical line of thought: the most practical things are the *spiritual!*”

“Is there nothing practical in the invigorating thought that invisible beings are near us in our moments of trial, strengthening us to meet duty with courage, where duty is hard?”

“Is there nothing practical in the *restraining* influence of their unseen presence when temptations assail us?”

Some years ago, I read in the *Signs of the Times*, (a weekly paper, of the same class of thought as the *Christian Age*) a very striking account of supernatural aid, coming at a time of need to some Wesleyan minister. I have often wished I could get the details, and was glad to find this very same incident related by the Rev. Paxton Hood, in his life of “Christmas Evans,” the well-known, energetic Welsh preacher. It appears that the circumstance occurred to the Rev. John Jones, of Holywell, in Flintshire, who “was one of the most renowned ministers in the Principality; a man of extraordinary zeal and fervour as a preacher. His life and character were of unblemished reputation, equal to his gifts and zeal.” Paxton Hood goes on to say that this good man used to relate “with peculiar solemnity the story of

A Mysterious Horseman,

by whom he believed he had been delivered from a position of extreme danger when travelling alone,” in a solitary, wild part of Wales.

During this journey (which took place quite early in the present century, if not before), he stopped one day to bait his horse, at a country inn. Whilst waiting, a rough-looking man came up to him, and asked “the time of day.” Mr. Jones took out his watch to give him an answer, and noticed the man gave a peculiar look at the heavy silver case, but restoring it to its pocket, he soon started on his way, thinking no more of the circumstance. Not long after, just as he was emerging from a thick wood, Mr. Jones saw, coming towards him, a man, with a sickle in his hand. At first he supposed him to be a reaper, but soon recognised him as the one whom he had noticed at the inn, who had asked him to tell him the time. He soon had reason to suppose that the man was following him with evil intent, for he kept dodging, and watching from behind the hedges, whilst he was preparing the sickle for use. The country around him was desolate and almost uninhabited. No human being was in sight, besides this man; no house was near, and the road along which he was riding was

hemmed in by rocky banks, and high hedges, on every side. Mr. Jones in his narrative says:—

“I could not turn back, my business was of the utmost importance to the cause for which I was journeying. I could not urge my horse with speed, for the gate, some short distance along the road, through which I was to pass, was shut. I felt weak and unarmed, and had no chance against a powerful man with a weapon in his hand. In despair, rather than in a spirit of humble trust and confidence, I bowed my head, and offered up a silent prayer.

“At this juncture my horse, impatient of delay, started off. I clutched the reins, which I had let fall on his neck, when happening to turn my eyes, I saw, to my utter astonishment, that I was no longer alone! There, by my side, I beheld a horseman, in a dark dress, mounted on a white steed. In intense astonishment I gazed upon him! *Where could he have come from?* He appeared as suddenly as if he had sprung from the earth! Had he been riding behind and overtaken me? Yet I had not heard the slightest sound. It was mysterious, inexplicable. But joy overcame my feelings of wonder, and I began at once to address my companion. I asked if he had seen anyone, and then described to him what had taken place, and how relieved I felt by his sudden appearance. He made no reply, and on looking at his face, seemed paying but slight attention to my words, but continued intently gazing in the direction of the gate, now about a quarter of a mile ahead. I followed his gaze, saw the reaper emerge from his concealment, and run across a field to our left, reshouldering his sickle as he hurried along. He had evidently seen that I was no longer alone, and had relinquished his intended attack.”

Mr. Jones sought to enter into conversation with his mysterious companion, but he gave him no word in reply. Only once did he hear his voice.

Having watched the figure of the man disappear over the brow of a neighbouring hill, Mr. Jones turned to the stranger and exclaimed, “Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?”

“Then it was,” he continues, “that I thought I heard the horseman utter the single word ‘Amen!’ Not another syllable did he give utterance to, although I spoke to him both in English and Welsh. We were now approaching the gate, which I hastened to open; having done so, I waited at the side of the road, for him to pass through, but he came not!

“I turned my head to look; the mysterious horseman was gone! he was not to be seen! He had disappeared as mysteriously as he had come! What could have become of him? He could not have gone through the gate, nor have made his horse leap the high hedges, which on both sides shut in the road. Where was he? Had I been dreaming? Was it an apparition, a spectre which had been riding by my side for the last ten minutes? Was it but a creature of my imagination? I tried hard to convince myself that this was the case, and yet, why had the reaper resheathed his murderous-looking sickle and fled? Then a feeling of profound awe began to creep over my soul. I remembered the singular way of his first appearance; his long silence; then the single word he uttered after I had mentioned the name of the Lord! . . . What could I then believe but that my prayer had been heard, and that help had been given me at a time of great danger. I dismounted, and throwing myself on my knees, I offered up my thankfulness to Him who had heard my cry. . . . Through the long years that have elapsed since that memorable summer's day, I have never for a moment wavered in my belief that in the *mysterious horseman* I had a special interference of Providence, by which I was delivered from a position of extreme danger.”

“A Mysterious Helper.”

A very similar circumstance happened to my friend, Mrs. L. C. S., whose name is familiar to the readers of “LIGHT.” This is but one out of many supernatural incidents which have been interwoven with her life's experience. With her kind permission I will relate it.

Many years ago Mrs. S. was travelling across the Alps, in company with several friends. The ladies of the party were on mules, and, with the exception of one who had persistently refused such help, each one had a guide by her side.

Just as they were crossing a narrow part, with a fright-

fully deep precipice on one side, this lady, who was in front of Mrs. S., became panic-stricken, and was in such imminent danger thereby, that my friend's guide rushed instinctively to the rescue, leaving her unprotected. She felt greatly alarmed, but quite suddenly a gentleman stood by her side, taking her guide's place. He was not one of their party; she had no idea from whence he had come. He spoke no word, but giving her the assistance needed, she gratefully accepted his kind and timely help. When the danger was over, this mysterious helper disappeared as strangely and as suddenly as he had appeared.

The position in which Mrs. S. and the party were placed at the time, on the height of a mountain pass, precluded the possibility of any one coming upon them unexpectedly, from any place of shelter, or concealment. This strange circumstance therefore remained a mystery until a knowledge of Spiritualism, some years later on, revealed the fact to my friend, that our *ministering spirits* are able when the need arises, to make themselves visible in materialised form.

But to return to the "Orthodox Camp." From a strictly orthodox little *brochure*, which is one of a series of "Essays on Religious Life and Work," by Mr. R. W. Dixon, I take the following notes with reference to the experiences of "Potto Brown," known in the neighbourhood in which he lived as

The Village Philanthropist.

This excellent man gave his time and money to the service of God, and in the sphere in which he moved (for miles around), was looked up to and beloved, as a leader in every religious work.

The account says of him:—

"He did not like to encourage himself in the idea that God interfered supernaturally with him, yet there were several circumstances in his experience that led him to think it must be so.

"He saw the danger of laying stress on this belief, and was reticent on the subject; yet he did mention these facts to one friend. After he had built a house for his parents in Houghton, as he was walking home from his mill, he distinctly heard these words, 'You have built a house for your earthly parents, but have neglected your Heavenly Father.' This impressed him deeply as supernatural, and weighed with him at once to supply the omission.

"Another time, when returning from his farm one harvest night, meditating on God's goodness and love, a light surrounded him, so bright that the neighbourhood seemed quite light, and he could distinctly see and count the sheaves around him, which before were invisible. On another occasion, as he was walking through the village, passing the house of a very poor, but worthy woman (a high Calvinist), it suddenly occurred to him that he had lost sight of, and so neglected, her for many months; he therefore went into the cottage and gave her ten shillings. The British schoolmaster afterwards told Mr. Brown that the poor woman expressed her unbounded joy at the gift; for at that time she was penniless, and was praying that God would in some way provide for her pressing necessities.

"Thus was her faith in prayer strengthened; Potto Brown also was obliged to confess that 'he could trace more than coincidence here.'

"This good man entered into his spirit home in 1871, at the age of seventy-four. His idea of Heaven was vivid and realistic." With Heaven he connected thorough independence and scope for unlimited benevolence.

"With hell he associated the view of dependence, poverty, &c. When alluding to the words, 'In My Father's house are many mansions,' he would say, 'I mean to work hard, I don't want to have a little poking house in Heaven. I mean to have a large house and a park.' We may be sure this ambition was gratified."

In a book, with the title "All True," by Dr. Macaulay, at one time (if not still) the editor of the *Leisure Hour*, published by the Religious Tract Society, a very remarkable incident is given, as having occurred to

Prince William III. of Prussia.

It is as follows:—

A distinguished officer, Colonel Massenbach, had written something which offended his Sovereign, Prince William III.

Being tried, and found guilty of high treason, he was condemned to imprisonment in the fortress of Glatz.

The unfortunate man had no other prospect than that he must end his days in the prison.

Ten years passed on, and every effort which had been made by himself and influential friends to obtain release, had failed.

He had himself written repeatedly to the King, but in vain. One day the poor prisoner happened to take up a tract containing an account of remarkable answers to prayer.

Suddenly the thought came to him, that, though he had tried every other plan for obtaining his liberty, he had never earnestly asked it as a favour from the Lord.

He immediately fell on his knees, and felt that he could pour out his whole soul in believing prayer to God.

When he rose from his knees, he felt confident that God, in His own time, and way, would set him free.

The very next day the King's order of release arrived, and the Colonel joined his family.

The King's own account of the spiritual influence which came to him, in most distinct reply to this prayer, of which, of course, he knew nothing, is as follows:—

"As I last week, had a painful sleepless night, I thought over my past life. The remembrance of Colonel Massenbach rose vividly before me, and writhing under my own pains, I felt kindlier thoughts towards him rise in my breast.

"I prayed for sleep, and obtained it. When I awoke, suddenly, I know not how, the verses came into my mind, 'Love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them that despitefully use you and persecute you. That ye may be the children of your Father Which is in Heaven. For He maketh His sun to rise on the evil, and on the good; and sendeth rain on the just and the unjust.'

"I immediately called for paper and pen, and wrote an order for his immediate release."

AN epitaph by Victor Hugo:—"The wonder of the great departure which we call death is that they who depart do not go far from us. Oh! whoever you may be who have seen a dear one vanish into the tomb, think not that he has left you! The mourned are lost to sight, not gone. The dead are not absent, only unseen!"

SPIRITUALISM gives evidences of an intelligent force, exerting itself both centrifugally and centripetally, repelling or attracting what, to our senses, is matter; using this matter as its ready instrument, making it the plastic recipient of activities that seem independent of space and time, and ruled by an understanding will.—*Epes Sargent.*

HITHERTO science has been almost wholly materialistic, ignoring, or casting doubt on spiritual things; the churches, on the other hand, regarding them as matters of faith with which science has no business. But through these modern manifestations there are being furnished all the elements of a spiritual science; which, when established and recognised, will be the standpoint from which all physical science will be viewed: it will become clear that all external and visible motions and forms take origin from internal, invisible, and ultimately Divine causes; that between cause and effect there is an intimate and necessary correspondence; hence that the outer is a representation of an inner universe—a vastly more real one.—*Scientific Basis of Spiritualism.*

TCHENG-KI-TONG, an official in the Chinese Embassy to France, is a contributor to the last number of the *Revue des Deux Mondes*. He writes:—"A whole Chinese family occupies one abode, with property and purse in common, its head being its oldest member. Every family has statutes under which it rules itself. Education is directed to the cultivation of family love, parental respect, and friendly constancy. Marriage is unaccompanied by any rites; it is regarded as a purely family institution. When two families have settled a marriage, on a day appointed friends are invited. The couple are, for the first time, introduced to each other at a table covered with fruits, wines, and burning incense. They prostrate themselves, give thanks to God, to the earth, to emperor, to parents; for creation, sustenance, protection, for education. The heads of the families having then declared them to be one, there is a concert, then a banquet. In the evening the doors are opened to all comers, the bride seated at a well-lighted table. Brotherhood and friendship are vowed with instituted formality—Chinese friendship sharing goods, if needed. Distinctions are not transmitted to heirs, but reflected back upon predecessors, whose names are recorded with the title acquired by their distinguished heir. The religion of the literary is the practice of the doctrines of Confucius, which inculcate the harmonious development of the faculties of knowing, thinking, and willing, and which development tends to harmonise man with the Divine."

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

XX.—APOLLONIUS.

"Apollonius," says St. Jerome, "a most eloquent man, wrote a long and remarkable volume against Montanus, Briseus, and Maximilla."

Eusebius remarks (Ec. Hist. v. 18) of Apollonius' writings: "He also says from tradition that our Saviour ordered His Apostles not to separate from Jerusalem for twelve years. He makes use also of proofs from the Apocalypse of John, and relates that by the power of God, by the same John, a dead corpse was raised to life in Ephesus."

XXI.—POLYCRATES.

"Polycrates, Bishop of Ephesus, with the other Bishops of Asia, who celebrated the Pasch according to

the old custom with the Jews on the fourteenth day of the moon, wrote," says St. Jerome, "to Victor, Bishop of Rome, a Synodic Epistle. He flourished in the time of Severus the Prince." (A.D. 193-211.)

"We surely," he says in this Epistle, "keep a day that is not easily meddled with, neither adding nor withdrawing aught. For indeed also, there have fallen asleep in Asia great stars, who will arise in the day of the coming of the Lord, when He will come in glory from the heavens, and will raise all His saints. Philip, one of the twelve Apostles who has slept in Hierapolis, and his two daughters who arrived at old age virgins, his other daughter also, who having lived under the influence of the Holy Spirit, sleeps at Ephesus. Moreover and John also, he that reclined on the bosom of the Lord who became a priest bearing about the petalon*, a teacher and a martyr." Here follow a number of the early Bishops and saints of former times, which he winds up thus: "All these kept the Day of the Pasch on the fourteenth, according to the Gospel." Again he says: "Seven of my relations were Bishops and I am the eighth. I then, brethren, sixty-five years of age in the Lord, having conferred with the brethren throughout the world, and gone through all the Holy Scripture, do not fear those that daunt us. For it has been said 'We should obey God rather than man.'" (Acts v. 29.)

(To be continued.)

* The golden plate of the High Priest's mitre was so called.

The PSYCHOLOGICAL PRESS ASSOCIATION beg respectfully to announce that they now offer for publication by Subscription,

"PRESENT DAY PROBLEMS,"

BY JOHN S. FARMER,

AUTHOR OF

"A New Basis of Belief in Immortality;" "How to Investigate Spiritualism;" "Hints on Mesmerism Practical and Theoretical;" "Ex Oriente Lux," &c., &c.

This work, first announced a year ago, has been unavoidably delayed, owing to the Author's numerous engagements. It is now, however, ready for press, AS SOON AS A SUFFICIENT NUMBER OF COPIES HAVE BEEN SUBSCRIBED FOR. The plan of the work has been considerably enlarged; its scope may be gleaned from the following draft synopsis of the sections into which it is divided. It will form a volume uniform in style with "Spirit Teachings."

I.—Introductory: Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.

II.—Methods and modes of investigation, with suggestions.

III.—General difficulties experienced by investigators (a) on Scientific grounds, (b) on Religious grounds.

IV.—The Present Day Problems and their general bearing on Modern Thought.

V.—Mesmerism. Its Rise, Progress, and Present Position. Recent Investigations, Comparison and Analyses of Results, &c.

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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 Berno; 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. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; *Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; *H.S.H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-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 *absolutely impossible*. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berno, 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 séances, 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, it 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 séance.

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 cunsen 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.