

# 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.)"

My attention has been drawn to a number of *Fors Clavigera* (November 28th, 1875), in which Mr. Ruskin delivers himself respecting Spiritualism. He has always regarded the age as one that has sinned grievously and is punished accordingly. "Nor are we," he adds, "without great and terrible signs of supernatural calamity, no less in grievous changes and deterioration of climate than in forms of mental disease, claiming distinctly to be necromantic, and, as far as I have examined the evidence relating to them, actually manifesting themselves as such. For observe you, my friends, countrymen, and brothers. Either at this actual moment of your merry Christmas-time, that has truly come to pass in falling London which your greatest Englishman wrote of falling Rome—'the sheeted dead do squeak and gibber in your English streets,' or, such a system of loathsome imposture and cretinous blasphemy is current among all classes of England and America, as makes the superstition of all past ages divine truth in comparison." All which, divested of Ruskinese epithet and picturesqueness of graphic statement, means, I take it, that Ruskin thinks the evidence for phenomenal Spiritualism good, but does not feel sure as to the source of the manifestations of what he regards as supernatural power.

That is enough for present purposes. A man of very different calibre, Mr. Richard Proctor (whose imagination is to Ruskin's as the grain of mustard seed to the mature tree), is devoting what he calls "precious space" in *Knowledge* to the publication of some precious stuff about some eminent investigators of Spiritualism, and to the printing of some chippy snippets of articles on "Ghosts and Goblins." These latter, both in their matter and form, are the dreariest and most unsatisfying stuff that it was ever my lot to see. Crude in thought, ignorant alike in respect of what they do and do not contain, fragmentary in form, it is hard to conceive what purpose they can be intended to serve, beyond that of pudding. As to Mr. Proctor's opinion of such men as Mr. Crookes and Professor Hare, it is no part of my business to discuss it. But, since he has a certain more or less useful sphere of action as a populariser of scientific information by means of lectures to the people, it is a pity that he does not confine himself to his work, and cease to meddle with a subject the very alphabet of which he manifestly does not comprehend.

Mr. Douglas Blackburn, who has had some experience in Thought-transference, publishes a small hand-book,\* containing chapters on Thought-reading, Mesmerism, Occultism, Spiritualism, and the like "psychological puzzles of the day." The book is probably intended to be superficial, and unquestionably is so. Its very brief sections give little information, but may serve to direct the mind of an inquirer, who has no experience or reading, to sources of information. Mesmerism and Thought-transference receive most attention. Theosophy is explained from Mr. Sinnett's "Occult World." Spiritualism is very tenderly dealt with, the writer considering that, "on this much vexed question he prefers to remain silent, mainly for the reason that his experience has not as yet been sufficient to warrant any comments worthy a place in such a work as this." Nevertheless, he tells his readers that the *Medium* is "the weekly organ of the advanced English Spiritualists," and that "LIGHT" is "the leading English Psychic journal." The distinction is hardly one that I feel able to grasp. The little book of a hundred small pages is likely to have a circulation in this wonder-hunting age.

What, I am moved to inquire by an honest thirst for knowledge, is an *Invisible Apparition*? There must be such a psychical monstrosity, I presume, for Mr. Knowles has called those ghosts, of which Messrs. Gurney and Myers write in the current number of *The Nineteenth Century*, *Visible Apparitions*. By so doing he has destroyed the continuity between this article and the first part of it which appeared, I think, in May. The two are parts of one paper which was divided only because it was too long for insertion entire. Why it should be disguised under two titles, and one of them such a bull as "Visible Apparitions," is one of the mysteries that I am not yet initiated into. But no mauling or disfigurement can seriously impair the value of one of the most considerable, as it is surely one of the most striking and readable, contributions to the information of the public on a very abstruse question. The writers bravely adhere, being logical, to the method of treatment with which they commenced. As a Spiritualist, I thoroughly agree in the wisdom of that course. How long they will find themselves able to maintain it is a question that I do not discuss. When they can no longer square facts with theories, then I have no doubt the theories will be enlarged. Indeed, I am not quite sure how far they can be held to cover that most complete and striking story of the Chief Judge which was transferred to these columns last week.

M. A. (OXON.)

IMMORTALITY is not a gift bestowed because of certain beliefs, but the birthright of the human soul. Death can work no change in the individuality; that is no more affected by it than by the garments it wears, nor than by passing from one room into another.—*Hudson Tuttle*.

THE Spiritualists of our day have introduced into the study of man, and of the intellectual world, facts as the point of departure, and as the guide in investigation. The fact of the freedom of the human will has been by Spiritualists firmly established and made plain. By their works and their talents they stand as masters in the domain of philosophy.—*Guizot*.

\* "Thought-reading; or, Modern Mysteries Explained." London: Field and Tuer; and may be obtained from the Manager of "LIGHT," 4, Ave Maria-lane, E.C., 1s.

## THE BIBLICAL AND THEOLOGICAL OBJECTION TO SPIRITUALISM.

The American Spiritual Alliance has issued a small pamphlet with this title for the purpose of vindicating Spiritualism against the attacks of the religious Press. Their experience has been that the secular newspapers, with some regard to fairness, often admit to their columns replies to such attacks; but neither the religious journals and periodicals nor the Church pulpits ever permit the other side to be heard. Though they quite frequently denounce Spiritualism with great acrimony and violence, and studiously endeavour to bring the whole subject and its adherents into reprobation, they yet positively refuse all opportunity for the correction of their erroneous statements.

The colloquy is supposed to take place between a clergyman and an ex-parishioner, and the following summary of objections with which the pamphlet closes will possibly suggest a line of thought to those Spiritualists who have occasionally to defend themselves against similar charges.

DR.—“1. It is, as I have said, akin to, if not the same as, the ancient necromancy which the Bible condemns. It is *demonism*, for it is wholly based on communications not from God, but from spirits, and I believe from the fallen spirits, the agents of Satan.

“2. It can be the source of no reliable information, and hence its books are full of contradictions. It is admitted that the spirits are good, bad, and indifferent, and those who listen to them must judge between them. Thus, one spirit commends the Bible, and speaks reverently of God and the Saviour; and the next one that comes along talks like an arrant atheist or infidel. Whom shall we believe? Which shall we trust? How can we know that any are trustworthy?

“Moreover, how are we to know that any of these spirits are what they assume to be? They say they are the spirits of certain deceased persons, but it has been proved that some spirits often *personate* others. When a person goes to a medium to obtain a communication from a relative or friend, or from the spirit of some good and holy man, there can be no certainty that the one responding is the one called for. It may be a wicked spirit, or a demon, passing himself off for the person whose presence is desired. I know many persons who have been imposed upon in that way. The very idea that religious truth, the truth necessary for salvation, can be obtained from such a source, seems to me not only absurd but really shocking.

“There is an additional element of uncertainty in the well-known law of mesmerism or psychology, that it is possible for the medium to be so completely *en rapport* with the inquirer as to be able to obtain from his mind all those facts which so startle him, and convince him of the supernatural origin of the information he receives. Dr. G. W. Samson, in his learned book on the subject, says, indeed, that nothing is ever communicated through a medium which is not known either to the medium or the inquirer, and others have said the same thing. Thus it is obvious that this consulting of spirits through mediums is utterly unsafe and unreliable, presenting no practical guide for the present life or the life to come.

“3. It is opposed to God, to the revealed word, and to Jesus Christ. This is clearly shewn by the fact that most Spiritualists repudiate the Divine authority of God's Word, reject its teachings concerning sin and its consequences, disbelieve in Christ's atonement and in a spiritual regeneration, deny the Divine nature, sometimes even the existence, of the Lord Jesus Christ, as well as the absolute truth of His teachings, His sacrificial death, and His resurrection life in Heaven. Thus this modern Spiritism is, like that of old, against God, His Word, and His Christ.

“4. Besides, it removes the restraints of true religion, and thus weakens the proper basis of morality. For the fear of God, the love of Christ, the promised joys of Heaven, and the dread of condemnation and perdition, Spiritualism substitutes—what? A material, natural Heaven, and an endless progression in good as the common destiny of all souls, whether good or bad, whether their lives here were holy or unholy, sanctified with works of goodness and piety or steeped in iniquity and crime. All have the same fate, saints and sinners alike; all go to the same place, and receive the same reward.

“5. I should add that Spiritualists themselves acknowledge that it is mixed up with frauds and delusions. It invites to its ranks all sorts of impostors, from the mere sleight-of-hand tricksters to the adept in the mysteries of the black art. Its secret séances, darkened chambers, and all the mummery and paraphernalia of the ‘circle’—floating guitars, ringing bells, banging of tambourines, and thumping on floors, walls, and tables, besides its masked and dressed-up effigies palmed off for the sacred spirits of the departed—all these so-called ‘manifestations’ are not only a mockery of decency and truth, but naturally favour fraud and imposition, especially when they are exhibited at a dollar or more a-head; while the poor deluded victims' minds being in an emotional frenzy, they see what they wish to see. As Professor Carpenter says, they are victims of ‘expectant attention.’

“Such, in my view, Mr. Smith, is Spiritualism. Where it is not a stupendous delusion it is the work of evil spirits—a snare of the devil. The only safe course for anyone to take who would not be captured by it and led astray from eternal life, is to *let it entirely alone*. I most sincerely hope you will take this course.

“MR. SMITH. If you could prove all the allegations which you so confidently make, if you spoke from experience and not from prejudice, your statements and admonitions would have great weight

with me. But these accusations of yours against Spiritualism have no originality; they are the stereotyped charges of the clergy, and have been answered and disproved over and over again by eminent defenders of modern Spiritualism, men of the highest reputation for intellectual ability, scientific or scholarly attainment, moral worth, and religious fervour, among them, as I have already shewn you, some of the most eminent of your own vocation.

“With your permission, I will explain to you what I regard as the truth in relation to each point you have made against Spiritualism; for I have earnestly and anxiously considered every one of them, and should not have given my support to this doctrine had I not been satisfied that these objections have no real force, being the offspring of old associations and prepossessions, causing the mind to cling by mere habitude and mental inertia to accustomed views, instead of fairly and freely looking at the facts presented. The human mind can obtain only distorted views of truth when it gazes at it through the haze of prejudice. Let me, therefore, ask your patient attention to the considerations which I shall now present.

“1. You object that the communications come from mere spirits and not directly from God; but that very ‘law of God’—those ‘Divine oracles’—which you cite against Spiritualism came directly from spirits, though in a certain sense, and indirectly, it might be said to emanate from God. In the peculiar language of the Bible many things are said to come from God which could only come as permitted by His general laws. Thus it is said (1 Samuel xvi. 14), ‘An evil spirit from the Lord troubled Saul’; and it is also said (1 Kings xxii. 23), ‘Behold, the Lord hath put a lying spirit into the mouth of all these thy prophets.’ Certainly, He who is Truth itself could not do that. So the Jewish law, which afterwards had to be abrogated on account of its errors and imperfections, as I have already shewn and you admit, could not have come from God, though it might have come from finite spirits.

“DR. ——. This is a mere Spiritualistic hypothesis; the Bible declares it did come from God directly.

“MR. SMITH. I am surprised to find you so imperfectly acquainted with the Scriptures. St. Paul, in his letter to the Galatians, says: ‘The law was *ordained by angels* in the hand of a mediator’ (Gal. iii. 19). Stephen, in his discourse (Acts vii. 53) told the Jews they had ‘received the law by the disposition of angels.’ In Hebrews (ii. 2, 3) it is said, ‘If the word *spoken by angels* was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?’ Spiritualists can say this now most truly. Thus your first point is valueless, as shewn by the infallible inspiration of the Bible itself. Moreover, according to the New Testament records, the Gospel itself is due to spirits. An angel of the Lord, giving his spiritual name, Gabriel, appeared to Zacharias, and subsequently to Mary and Joseph; an angel, and also a host of spirits, appeared to the shepherds, and announced the birth of Jesus. The life of the Infant Jesus was saved by the warning given to Joseph by a spirit.

“DR. ——. But it was not a mere spirit, but, as the Scriptures say, ‘an angel of the Lord.’

“MR. SMITH. It was not, however, God Himself. And is not every spirit that comes to the earth on an errand of mercy and goodness an ‘angel of the Lord’? Don't you call yourself a ‘minister of God’? Are you not supposed to have been ‘called of God,’ and sent on a mission of ‘peace and goodwill,’ like the Bethlehem angel? If so, you, although a spirit in the flesh, are a messenger or angel (Greek, *αγγελος*) of God. Thus your argument is based on a mere association of ideas, habitude of thought, or prejudice.

“Now in regard to the different grades of spirits who communicate, and the want of agreement in their communications. . . . You ask, how are we to judge between the false and the true, the bad and the good of spirits and Spiritualism? I answer, in the same way as you and all good Protestants judge between the false and the true, the good and the evil in the various and contradictory books and passages of the Bible,—by enlightened conscience, and by the ‘inner light,’ which ‘lighteth every man that cometh into the world.’ I find that many clergymen are getting tired of defending everything in every one of that collection of ancient writings called the Bible (*τα βιβλια*—the books) as the Word of God, and assuming that far more reasonable position, that the Bible ‘contains the Word of God.’\* If this be true, and the basic principle of Protestantism is correct, then everyone must, by the exercise of ‘private judgment,’ determine what part of it is and what part is not that Word; and thus you are in the same condition as the Spiritualists who are called upon to judge what spirits are good, or ‘of God,’ and what communications are pure and truthful. No other test is safe; each one must humbly and prayerfully apply it, and not surrender his Divine birthright and his God-given freedom and sacred individuality, absolutely and unthinkingly, to the priest or Church, thus making himself a bondsman to haughty and pretentious sacerdotalism or ecclesiasticism, which has been the darkest curse to mankind in every age and clime of the world.

“In Apostolic times there were spirit communications, and they played an important part in the early history of the Christian Churches. Evidently the spirits who manifested then were like those who manifest now—as you say, ‘good, bad, and indifferent.’ Hence, we find John saying: ‘Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets [mediums] are gone out into the world.’ And he significantly said: ‘They are of the world: therefore, speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error’ (1 John iv. 5, 6). Here the spiritually-minded John evidently referred to

\* “In the January number of the *Andover Review*, the Rev. Professor George Harris says: ‘The old theory that the Bible is perfect in all its details, inspired in every expression, and equally authoritative in all its parts, put a tremendous strain upon faith. In this sense, the Bible is not the Word of God; it contains the Word of God.’”

that 'inner light,' that Divine illumination, with which all are endowed, and by which, if they cultivate and heed it, all may be guided. It is the 'spirit of truth,' which will 'guide into all truth.'

'Again, in this connection, you ask how we are to know that any of these spirits are really they whom they assume to be. A very pertinent question. I answer, we know this in the same manner that we distinguish between truth and falsehood. We judge of the character of the spirits by our reason and intuition. If they speak truth and purity we accept their utterances; but if they speak nonsense or immorality we reject and reprove them, for we know they are not of God. If they come with flattering words, addressing our vanity, our pride, or our avarice, 'speaking great things,' or tempting us with worldly treasures, we heed them not, except to admonish them of their unprogressed state, and try to turn their thoughts to a higher plane, the plane of true spirituality, the kingdom of God. If they are manifestly good spirits we believe in their identity as presented, if what they say and the manner of their appearance do not contradict it. The surroundings and conditions of a spirit manifestation to a great extent determine its reliability. The 'law of affinity' applies. Good persons usually attract such good spirits, and *vice versa*. There are, it is true, 'personating spirits,' but they come only into an atmosphere of deceit. The love of truth, the fervent aspiration for goodness and purity, and an unselfish regard for the good of others, in seeker and medium, will infallibly cause the presence of good and truthful spirits. When persons have been deceived or led astray it has been from some weakness or sinfulness in themselves that admitted the tempter, and, by this means, they have learned a needed lesson. Wicked spirits came to Jesus and tempted Him, but He was too pure and too strong spiritually to be led astray. Deceiving spirits may come to all, whether Spiritualists or not, and, if they are not resisted, they will lead into error and wrong-doing. The Church should teach these important truths, and shew the *rationalité* of temptation, which can be done only by studying the spiritual phenomena of this time.

"You think 'the truth necessary for salvation' cannot be obtained from spirit communication; but according to Christ's own words, it can. He was expressly asked the question, 'What shall I do to be saved?' Or, 'What shall I do to inherit eternal life?' The records which you consider infallible, or without error, give the answer from His own lips: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' The spirits of this age say the same, and they say: Follow Christ's precepts, and His example of unselfishness, and you will 'inherit eternal life,' or, as they interpret it, eternal happiness. In this respect Spiritualism has been shewn to be coincident with the Christianity taught by Christ in His doctrines and His life. Besides, as I have already shewn, the Law was given by spirit communication. Undoubtedly, the prophets were inspired by holy spirits; and the Apocalypse was confessedly given by a spirit who refused to be worshipped, stating that he was but a 'fellow-servant' of John and the prophets. Besides, I have clearly proved that the Gospel plan of salvation was carried out in great part, if not wholly, by spirit intervention and communication. You do not perceive how self-destructive your proposition is.

"DR.—Why do you need Spiritualism, let me ask, if it coincides with Christianity?

"MR. SMITH. It brings new incentives to a spiritual life. It affords demonstrative proof of the future state and more clearly shews the nature of that existence and its relations to our present life. It antagonises the materialistic spirit of this age by means which this age requires, and thus converts those whom the Christianity of the churches, impaired by the corrupt incrustations of less enlightened times, cannot reach. To this I have already referred. It is the beginning of a development the full nature and extent of which can at present be scarcely conceived. But let me reply to your objection based on mesmerism or psychology.

"Without a very careful study of the subject of modern mediumship that is an objection which you cannot intelligently or fairly make. It belongs to that class of objections which ignorance always makes to science. The *occult* operations of the human mind, known as *psychology*, or *psychism*, or *mesmerism*, have been carefully contrasted with the phenomena of mediumship or spirit control; and while it is admitted there is vast field as yet unexplored, yet much has been done, and many, if not most, of the phases of genuine mediumship are perfectly distinguishable from psychological action, or the action of embodied minds on one another. Dr. Samson, in the statement which you quote, spoke in opposition to the truth—in disregard or defiance of facts. The instances in which facts wholly unknown to the medium and all others visibly present have been communicated are so numerous that it is amazing that any educated man should make such a statement, or any person claiming to be intelligent be so ignorant as to accept it. This objection is so far from weakening my faith in Spiritualism, that it gives it a greater hold upon my mind, because it proves to me that you know too little of the subject to form any opinion in regard to it that is of the slightest value. Excuse my plainness of speech. You say, 'it is opposed to God, to the revealed word, and to Jesus Christ'; but this is a mere form of words. You would say the same, without doubt, of Unitarianism, Universalism, and Roman Catholicism; but you should rather say, it is opposed to my, or our, ideas of God, the Word, and Christ. The ideas entertained and formulated by different Evangelical denominations in regard to these subjects shew considerable diversity, and some must therefore be 'opposed to the revealed word.' You say, most Spiritualists repudiate certain tenets in regard to the Divine authority of the Bible, to sin, to the atonement, and to regeneration. Well, if that is true, they do no more than is done by denominational Christians. When all Christians agree upon these dogmas it will be more consistent in you to censure Spiritualists for not accepting them. Spiritualists have not, as a body, formulated any profession of faith; they differ in their religious views quite as much as Protestant Christians, and for a similar reason.

"DR.—What! differ, and yet be taught by spirits!

"MR. SMITH. To this I might reply: What! differ, and yet be taught by the infallible 'Word of God'! Spiritualists lay no claim to an infallible source of truth. They do not consider the spirits as possessing truth absolute. They assert, in all cases, the unreserved right of private judgment—the foundation-stone of Protestantism; and they protest, as strongly as Luther, or any of his followers, ever did, against the absolutism of any church, pope, or priesthood. Mere blind assent to dogmas not understood, and therefore not truly believed or accepted by the mind, they hold to be mischievous, retarding both mental and spiritual progress. The faith that is forever haunted by the spectre of doubt, that trembles at examination or free-thought, that can subsist only by rocking the mind to sleep in the ecclesiastical cradle, with the priest or minister of the Gospel lulling its restless slumber by repeating the worn-out creeds and myths of departed generations, is a foolish figment of the clerical imagination, rapidly passing into the limbo provided for the childish conceits of less enlightened ages.

"You charge that Spiritualism removes the restraints of true religion—the fear of God, the love of Christ, the hope of Heaven, and the dread of hell. In no just sense is this true. But do you really believe that any man can be spiritually improved by the mere selfish hope of reward or the fear of punishment? It is true, he may measurably be restrained from committing outward acts of criminality by the fear of hell, and impelled to perform acts which have a semblance of philanthropy by the hope of an eternal recompense; but his spiritual nature must remain the same. Did not Christ plainly teach this? Did He not enjoin inward purity and the love of God and man, with absolute self-abnegation, as the source of real goodness and the means of salvation? And did He not utterly condemn the Pharisees for their outward acts because devoid of that inward goodness? The same standard is presented by Spiritualism: 'Do good, hoping for nothing in return.' The judgment and enlightened intuitions of men of the strongest intellect and the most finished culture approve this principle. Sir James Mackintosh said: 'Virtue is not the conformity of outward actions to a rule, nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. Religion is the whole of those sentiments which such a mind feels toward an infinitely perfect being.'

"But it is not true that Spiritualists believe, as you allege, that 'saints and sinners all have the same fate or go to the same place.' Each gravitates by spiritual law to the place to which he spiritually belongs—it may be to darkness and misery, or to light, happiness, and glory. The sphere of remorse is proved to be as full of torment to the spirit as the hell-fire of the theologians; but Spiritualism teaches that it is not eternal, nor is it vindictive punishment inflicted by the Heavenly Father; but the chastising, corrective suffering which naturally follows, both on earth and in the spirit world, the violations of His laws of Whom it is said, 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth' (Heb. xii. 6).

"As to your fifth objection, relating to the alleged frauds and indecorous manifestations at circles, I would ask you to name any department of human affairs—any profession, business, or social arrangement, or any human institution whatever, that is not 'mixed up with frauds and delusions.' As far as these are found to exist in the church, or churches, you would properly say that they are not Christian, but anti-Christian; and so say we: 'frauds and delusions' are not Spiritualism, but utterly opposed to it. Its claims to acceptance rest upon impregnable truth, established by men of the greatest talents, the keenest intellect, and the purest character. Spiritualists condemn and oppose all fraudulent practices, all deception and hypocrisy, and endeavour to guard against them. They, however, do not claim that their mediums for spirit manifestations are perfect or immaculate, any more than Christianity makes that claim for its ministers, who are supposed to be the recipients of a Divine call and the mediums of a holy inspiration while they officiate at the altar or preach the truths of Christ's Gospel.

"As you confess that you have never been present at a spiritual séance, you can scarcely speak fairly of these manifestations as a whole; and certainly you should not sweepingly condemn them. Some things may seem undignified to your mind, owing to your preconceptions, as would seem, probably, if you should behold it now, David dancing before the Lord, or the arisen Christ eating a piece of broiled fish, or the figure of Jesus standing *knocking* at the door (as the spirits do now), or Balaam's abused beast expostulating in human speech at the 'madness of the prophet,' and a thousand other things spoken of in the 'sacred oracles.' Many things appear to be undignified because they are strange. Dignity is entirely conventional.

"It is proper to say, however, that the alleged frauds, &c., of mediums are often mere fabrications of the enemies of Spiritualism, and are always more or less exaggerated. Sensitive mediums are often corrupted by the vices, immoralities, and perversities of those who go to consult them; besides which, it may be said, that a set of unconscionable adventurers who call themselves 'exposers of Spiritualism,' are encouraged in their trade of falsification by ministers of the Gospel, who refuse to investigate the subject through pure and honest mediums. Thus, a premium is put upon lying, and the Truth is crucified between thieves, and always with ecclesiastical sanction and exultation.

"The fact that the mediums receive a fee, whether a dollar or fifty cents, has as little to do with the real issue as that clergymen of exceptional gifts must be paid in proportion to them, or their services will not be rendered to save souls. The followers of St. Paul, the sailmaker, are as few in the Christian Church at this time as the public moneyless mediums who exercise their gifts solely for love, while they live on locusts and wild honey, or—the east wind, or patiently wait for the 'angels to minister unto them.' There are, however, private mediums, a great host, who exercise their sacred functions as intermediaries between spirits and mortals, without fee or reward of any kind. They officiate at the private

altar of a sacred religion, which opens the gateways of the external world to the gaze of mortals; and from them issue the angels of the New Dispensation, guided by the 'spirit of truth,' and coming to dispense spiritual instruction to those who will receive it, hope and consolation to the mourners by a restoration of the 'loved and lost,' and 'peace and good-will' to all mankind.

"In regard to the *emotional victims of expectant attention*, they are about as pitiable, though not quite so numerous, as those of the revival frenzy, and probably represent Spiritualism nearly as well as these do Christianity.

"But it is time we adjourned this long colloquy. I am thankful for your kindly-intentioned advice, and for the opportunity you have afforded me of giving my 'reasons for the faith that is in me.' I am afraid I have not convinced you that I am in the pathway of truth, any more than you have me that I am in the way that leads to darkness and perdition.

"You ask me to abandon this faith that has been to my soul so grand and beautiful an illumination; that has made every hour of this mortal life precious to me, because I recognise its purpose as a means of preparation for the great hereafter; that has lifted from my soul the black pall of death which your theology—of man's fall, original sin, election and predestination, an angry God, an almighty devil, and an eternal hell—had laid over all God's creation, and made human destiny a mystery irreconcilable with a God of love and mercy. I cannot consent.

"I feel the joys of emancipation—of soul emancipation; and you ask me to come back into the bondage from which I have emerged—to resume the chain that I have broken and cast off. I answer you, as Simon Peter replied to his Master when the latter said to His few remaining disciples, 'Will ye also go away?' 'Lord, to whom shall we go? THOU HAST THE WORDS OF ETERNAL LIFE.'

"DR.—That is just what Christianity, as preached by the Church, offers to all who will accept it; and, therefore, I see no need of any such supplementary revelation as you profess to have received.

"MR. SMITH. Yes, but your revelation must be accepted on *faith*, without knowledge, and that we cannot do. We must, as St. James said, add knowledge to our faith. When you repudiate Spiritualism you give up the very foundation of Christianity—the 'signs and wonders' of Christ and His reappearance after His crucifixion. The latter event is especially vital, because you must admit that, had not Christ reappeared, there would have been no such thing as Christianity. When He was condemned and executed as a malefactor, 'all forsook Him and fled.' They expected Him to exercise some supernatural power for His deliverance: they naturally thought that a man who could raise others from the dead could save Himself from a violent death; and even the unbelieving Jews jeered at Him with: 'Come down from the cross, and we will believe on Thee.' Hence, if He had not shewn Himself to the disciples they would have given it all up as a delusion. This, probably, was the reason that Paul laid so much stress upon the 'Resurrection,' as the foundation-stone of Christian faith, and especially as the evidence of a future state. Thus, you see, Christianity rests upon a spirit manifestation.

"DR.—I must protest against that view. Christ was the Son of God, and equal with God—the same as God; hence, the 'Resurrection' has nothing to do with the manifestations of mere human spirits.

"MR. SMITH. In saying that, you take away the last and greatest support of immortality afforded by the Bible; for the fact that God Himself rose from the dead (if it is not absurd to use such an expression) is no evidence that human beings will rise from the dead. But I wish only to add now that, if I am not to believe the spirit manifestations of this time, attested by so many living witnesses, and also proved by the evidence of my own senses, how am I to believe the spiritual phenomena recorded in the Bible, the evidence in support of which is so imperfect? Hence, to abandon my spiritual faith would be to fall back into the utter darkness of Materialism. This I cannot do."

EPITAPH, by Benjamin Franklin, for his own tombstone:—  
"Here lies food for worms, the body of Benjamin Franklin, printer; like the cover of an old book, whose leaves are torn, whose binding is worn out. But the work will not be lost, for it will reappear, as he trusts, in a new edition, revised and corrected by the Author."

THE most cautious philosopher has no right to reject well-attested facts because he cannot see their explanation; and certainly he has no right to charge witnesses with deceit or imposture before he has himself fully and carefully inquired into them. If he will not, or cannot, inquire, it is only proper that he should be silent; to do otherwise is unjust and irrational.—  
*Dr. Gregory.*

RELIGIOUS INDIFFERENCE IN BERLIN. Statistics establish that the capital of Prussia contains a million Protestants with no more than forty churches for them, and these are mostly small. In one year seventy-four per cent. of the marriages contracted in Berlin were civil, unaccompanied by religious ceremony, and thirty-one per cent. of the children born received no church baptism. *Gazette de Liège.*

FATS in these days there is an orthodox review, the *Revue Scientifique*, which can insert an article on Clairvoyance, which it calls "Alleged Double Sight," in which the writer says what to him is unintelligible to trickery, &c. Facts are not annihilated by ignorance and misrepresentation. A mind encountering facts new to it should judge them upon their intrinsic qualities, and by no standard fixed by other unenlightened minds. *Esprit.*

## THE HERMETIC SOCIETY.

### V.

At the meeting of this Society, on the 10th inst., the president, Dr. Anna Kingsford, continued her expositions of the Creed esoterically rendered, dealing with the clauses, "Suffered under Pontius Pilate; is crucified, dead, and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven; and sitteth at the right hand of God the Father Almighty; from thence He cometh to judge the living and the dead."

The devotion of the "Rosary of the Blessed Virgin," said the lecturer, consists of fifteen decades, each of which formulates and celebrates a Mystery of the Christian faith. These Mysteries are divided into three categories, of which the first is called the Five Joyful Mysteries; the second, the Five Sorrowful Mysteries; and the third, the Five Glorious Mysteries. The Annunciation, the Incarnation, and the Birth of the Christ, are the subjects of the first decade. These had been treated of in the last discourse. The Five Sorrowful and Five Glorious Mysteries are summed up in the articles which form the text of the present one. They epitomise the three chief characteristic events in the spiritual history of the "Son of Mary"—the Christ, or Man Perfected through at-one-ment with God—the Passion, the Oblation, and the Victory.

This history, it was explained, is the history of the soul both universal and individual. For, just as the creation and redemption of the universe at large came about by a "fall," or descent of soul-substance into the condition of matter, and its subsequent return to the condition of pure spirit, so do the creation and redemption of the individual. The entire process was represented by the wise of old in the Hermetic and Cabalistic symbol called the Seal of Solomon, a drawing of which was exhibited. It consists of two triangles interlaced, one extending above the other and pointing upwards, and the other extending below this and pointing downwards, to denote respectively the unmanifest and primary world of emanation, and the manifest and secondary, or derived, world of creation. Both triangles are traversed vertically from top to bottom, and horizontally from side to side, by two lines which, crossing each other, form at once the Tree of Life and of Knowledge of Good and Evil, and the Cross of Christ.

Of this Cross the vertical beam, or Tree of Life, has its summit in God unmanifest, and its foot in Matter, the under world or Hades, the "Hell" of the Creed. The upper section of the hexagon made by the triangles represents the spiritual world of Emanation; the lower section represents the terrestrial world of Evolution. Wherefore the head of the crucified Christ is in the heavenly spheres, and His feet in Hades; His right hand indicates the point of the soul's descent into the world of Generation; His left, the point of her emergence into life eternal. Christ crucified is, thus, the *Hypostasis* of Adami, the Lord, and His Cross is the ensign of the spiritual Phobus, or "sign of the Son of Man in Heaven," and covenant of the Divine with the human. Its foot is in the world of Actuality, which is that of Ordeal. For Ordeal is the preliminary and condition of initiation into the spiritual consciousness. The Way of Life and the Way of the Cross are one. The crucifixion of Christ is the act of supreme surrender, which must precede the union of the human and Divine; and, similarly, the death and burial imply the entire dissolution of the Old Adam, or lower self.

The Pontius Pilate, or crowned pontiff, of the Creed is a figure of a corrupt and materialistic sacerdotry, temporising with the crowd, allied with Herod, or the "dragon," friendly with Caesar, the typical genius of the world, and claiming to be sole "bridge maker" between God and man. Such an order never fails to misconstrue, reject, condemn, and "crucify" the Christ and Christ-idea. When the

Gospels describe Pilate as mingling the blood of the Galileans with the sacrifices, and refusing to heed his wife's remonstrances, they really refer to the inveterate addiction of priesthoods to the vicarious principle and sanguinary offerings, and their rejection of the teachings of Intuition.

The mightiest blow ever dealt at the Church of "Pontius Pilate" was the promulgation of the astronomical discoveries of Copernicus and Galileo. The old mythologies depicted the career of the God-Man as corresponding with the course of the sun in the visible heavens; and taught that the acts and procession of the physical sun in regard to the planet are identical with those of the Spiritual Saviour in regard to humanity. The disclosure of the true state of the case in regard to the sun—namely, that while seeming to go through all the changes observed of it, it remains fixed and immutable in the centre of the system—had the world been acute enough to recognise the spiritual analogy, would have revealed the verity that the Godhead is untouched by time and vehicle, and that the illusion of the physical universe constitutes no interruption or revelation in the Divine consciousness itself; but that the accidents of time and place belong to the earthly, and occur only in the secondary human consciousness. The sun has no such path in the heavens as to us appears, which is an illusion arising from our own revolutions of place and condition. And so the birth, passion, and other acts of the Son of God in this world of generation, are processes due to the conditions of this world, and to the operations of time, which cause us to apprehend Ideas as States, in chronological sequence and spacial extension. The Son of God in Heaven is immutable in regard to us. He neither descends nor ascends, neither is buried nor rises, neither suffers nor triumphs. All these changes are the result of the procession of perception in the planetary consciousness. The state of Christ is the transcript into the sphere of extensions, of that which, as Principle, is always and absolutely. Had the world been able to apprehend this truth—the metaphysical contingent and corollary of the discovery of the nature of the solar system,—it would have comprehended the esoteric distinction between Christ and Adonai, between, that is, the "Son of Mary" and the Only Begotten Wisdom, and escaped the fatal error of identifying any one human personality, however perfect a representative of the process, with the Divine principle itself. The natural truth would have enabled men to distinguish between the sun as it is in itself in its own sphere, and the sun as it appears to us in our sphere. The idea of the first is that of the Noumenon, Adonai; the idea of the second is that of his human aspect and counterpart, the Christ. They are not two suns, but one sun; yet, though immutable, it appears to us as mutable; though deathless, it appears to us to die. The whole enigma is solved by the right understanding of the fact that the image of the immutable and eternal light—the centre of radiation—projected into our mutable and progressive sphere, intercepted, as it were, in a conditioned medium, becomes subject to conditions, and causes the centre of radiation itself to appear mutable and progressive, so that, without leaving the heavens, or undergoing the least change or interruption of his immutability, Adonai appears on earth as Christ, enacting the drama of the Redemption.

Christ completes the evolutionary process of planetary generation, as Adonai completes the logical procession of Heavenly emanation. The Divine potentiality implicit in the En-soph, culminates and polarises in Adonai. The spirit and soul formulate and manifest their conjunction in Christ, who thus represents the transmutation of principle into state:—the rays of the Noumenon entering and extending and expressing its image through the lens of time.

Numerous instances were given in proof of the identity subsisting between the Hebrew and Greek modes of thought in regard to the occult side of existence, demonstrating their common origin in an universal gnosis, and correcting, therefore, the mistake made hitherto by scholars in regarding the Greek and Jewish systems as distinct from,

and incompatible with, each other. And the New Testament was shewn as applying to the individual, spiritual processes represented in the Old as occurring to Israel at large.

Thus, not only do the death, burial, and descent of Christ into Hades, renew on an interior and personal plane the immergence of the soul into existence; but they also repeat, in a higher and subtler sense, the drama of the forty days' fast and exile in the wilderness. For this period of forty days epitomises the ordeals of initiation as practised in the Greek mysteries; and the dissolution, burial, and three days' abode in Hades, epitomise the heroic and saving oblation of the Man-God.

Regeneration, in the Hebrew mysteries, is symbolised by the flight from Egypt, the body, and, therefore, land of bondage for the soul, across the Red Sea into the Wilderness of Sin, the scene of ordeal where the mystical forty days are expressed in a like term of years. The Redemption is typified by the passage of the Jordan, which divides this wilderness of trial from the promised land of spiritual perfection and rest. This Jordan, or river of judgment, could not be passed by Moses because he had failed in the ordeal of his initiation. The ultimate deliverance of Israel was reserved for Joshua, a name identical with Jesus, who had remained faithful throughout. Jordan corresponds to the Acheron of the Olympian mysteries, which all souls, descending to the under-world, were compelled to traverse. And Limbo, Paradise, Avernus, the Elysian Fields, Tartarus, Purgatory, and the rest, all denote, under various names, not localities, but spheres or conditions of being, recognised alike in the Hebrew, Pagan, and Christian systems, and subsisting in man himself. And the passage of Christ through the under-world represents occultly the work of Redemption within the human kingdom, precisely according to the Hermetic doctrine of transmutation; that is, the Redemption of Spirit from matter, allegorically termed the conversion of the baser metals into gold.

It is not the soul only of the Christ that arises from the Hades of materiality and ascends into Heaven. It is also His glorified body, His rational mind, His regenerate affections. The risen body of Christ Jesus is that reconciled and enlightened human nature which is figured by the outermost of the three measures of meal leavened by Divine grace; and by the third head of the Hadean dog, Cerberus, drawn upward into the light of day by the Solar hero, Herakles. The risen mind and affections of "the Lord" consist in those pure sciences, loves and memories which have been strong and durable enough to reach from earth into Heaven and to become part of the inward man. The merely earthly affections and knowledges of the *anima bruta*, or exterior selfhood, pass away; its lower passions and memories disintegrate, and with their disintegrating vehicles revert into the all-dissolving crucible of "Hecate" or Chaos. But all true loves abide in the celestial, within the risen and ascended Ego.

Christ Jesus rising and ascending to His Father; Christ Jesus pouring out His virtue and saving grace over all the worlds; Christ Jesus assuming into Heaven His Divine Mother and crowning her beside Him on His throne above the angels,—these are the "Five Glorious Mysteries of the Rosary of the Blessed Virgin," the purified soul of man, which complete its cadence of hopes and griefs and triumphs. For now is the union of Divine and human made absolute. The "Son of Man stands at the right hand of God," whence, perpetually, "He cometh to judge the living and the dead," and to discern between the just and the unjust.

In this perfect realised ideal of humanity is man's supreme standard of right and wrong, of spiritual vitality, of deadness to virtue and grace. The Divine Logos within the human soul is the voice of God searching the "garden" of the human microcosm, and summoning the mind and the affections to judgment.

And not only in the secret place of each man's consciousness, but in his collective reason and aspiration from age to age throughout all the worlds of ordeal, this Divine voice is heard—at once the earnest of spiritual progress, the immutable censor of human action, and the promise of salvation. And this "day of judgment" will not cease until the worlds of form again return into the bosom of spirit, until states revert to principles, phenomena to Noumena, and the dawn of the eternal Sabbath dissolves into splendour the night of matter and of time.

All communications to be addressed to:—

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## Light:

SATURDAY, JULY 19TH, 1884.

### "KNOWLEDGE" v. "LIGHT."

A journal called *Knowledge* has printed a review of one of Mr. A. P. Sinnett's books which the author regarded as containing offensive expressions. In answer to his remonstrance, the editor—Mr. Proctor—regrets that the writer of the notice—"a contributor supposed to possess special knowledge of the book" under review—"should have employed a phrase in the slightest degree calculated to hurt your feelings." He then goes on to say that substantially he agrees with his contributor, who only says, "with perhaps rather needless brusqueness," what every impartial reader of it must have thought. We wonder who Mr. Proctor's exceptionally gifted contributor is. Not the editor, evidently, for he goes on to display an ignorance of Spiritualism in general, and of the attitude of this journal in particular, that he ought to be ashamed of. Mr. Sinnett had, it seems, sent him a list of eminent men who, after personal investigation, "have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic." This carefully guarded expression, expressly drawn for the purpose of *not* calling the eminent persons Spiritualists, the editor of *Knowledge* ignores, and, with amazing audacity, describes "the citation of many of the names it contains as those of Spiritualists," as "dishonest." Is this reprehensible carelessness, or deliberate misrepresentation? Probably the former: for we have had occasion to observe only too frequently that there is among some men of science, who arrogate to themselves a monopoly of exact thought, a disgraceful looseness of expression when they attempt to deal with Spiritualism. It would seem that they cannot even read intelligently a plain sentence written about the subject. They do not know anything about it: they do not want to know anything about it: and they think that any stick is good enough to beat a dog with. We have not, however, in the course of a long experience, plentifully filled with illustrations of this laxity and carelessness of thought and expression, come across a more conspicuous example of the vice than the editor of *Knowledge*. If he had used common care in reading the paragraph prefixed to the list, on which he comments, he would have seen, what we now point out to him, that the loose term "Spiritualist," was not applied to any of the persons named; that the word "supernatural," which he imports into his criticism, is carefully excluded from our description of the phenomena, and that in describing as "dishonest" a course which exists only in his own heated imagination he has been guilty of an offence of which he should forthwith purge himself by apology. His particular statements are in no way worth attention until this offence has been removed. They are equally ignorant and inaccurate.

### THE LONDON SPIRITUALIST ALLIANCE.

The last meeting of the members and friends of this Society for the present session was held on Tuesday evening last, July 15th, in the Banqueting Hall, St. James's Hall, Regent-street. Bearing in mind the advanced period of the year, the attendance cannot but be regarded as eminently satisfactory, as, notwithstanding this and other drawbacks in the shape of intense heat, so inimical to the gathering together of large assemblies, and the absence of many members of the Alliance from town, upwards of 150 guests assembled at the invitation of the President and Council. The proceedings at first were of an informal character, opportunity being given for friendly intercourse.

Colonel Olcott, the President Founder of the Theosophical Society, who had been invited to be present, but who was unavoidably absent in Scotland, sent the following letter of excuse:—

*To the President and Council of the London Spiritualist Alliance.*

GENTLEMEN,—I sincerely regret that I shall not be able to accept your invitation to attend the conversazione at St. James's Hall on the evening of the 15th inst. An official engagement, which cannot be postponed, obliges me to be in Scotland at that time to organise a local branch of the Theosophical Society.

It is now thirty-two years since I began to investigate the phenomena of mediumship, and for twenty-two years from that time I was as convinced a Spiritualist as any one of yourselves. If I call myself by another name at present, it is not because my belief in the reality of the phenomenal proofs of mediumship has at all changed, but because a deeper study of psychology, under Oriental teachers, has persuaded me that we people of the West have been giving a faulty explanation of the majority of our facts. The subject is not yet a half-century old with us, and it need not surprise anyone that within that brief period we have not attained to the same completeness of understanding of man, his capacities, and his relations to external and internal Nature, which is claimed by "the heirs of the wisdom of the Chaldees and the Indian Motherland." It is a chief aim of the Theosophical Society to assist in transmitting as much as possible of that archaic wisdom to the thinkers of the West. Our duty is done when this has been accomplished: it is for you then to test those opinions by experimental research, rejecting nothing hastily, accepting nothing credulously; loyally seeking the truth, and holding to it when found.

Personally, I reciprocate with ardour every wish expressed by you for a good understanding between all societies, the world over, and all individual investigators of whatever nation, that are engaged in any branch of psychological study. And my whole nature revolts against the bitter personalities too often employed in place of argument, by disputants on the subject of the philosophy which we believe may illuminate facts on which we are substantially agreed. Though at the present stage of the subject we may not agree as to the causes behind our phenomena, let us do our best to come to an understanding, and to discourage methods so objectionable and ignoble.

Since I first knew Spiritualism it has passed through many vicissitudes, and often changed its aspects. I think it is now rapidly evolving to a much higher plane. Until of late the phenomenalists had almost undisputed sway. We are now seeing a class of superior minds arising who will unquestionably put phenomena where they belong, viz., in subordination to philosophy. A true experimental psychology is, and always has been, the world's greatest need. If we cannot know the cause and purpose of existence and the sequences of energies which we are daily, hourly, nay momentarily engendering, what safe rule of conduct can we possibly formulate for ourselves or our progeny? Mediumship is one of the factors in a problem in which our so-called Mesmerism, Psychometry, Thought-transference, the projection of the double, apparitions of the dead, and the *Gupta Vidya*, or secret science, of our Asiatic forefathers have also a distinct, not to say in some cases an overwhelming, value. Since the cracklings of Rochester first stunned us we have been running hither and thither after mediums and phenomena, and neglecting the splendid opportunity offered by mesmerism and clairvoyance. Spiritualism has had its two worst foes in its untrained, unprotected, irresponsible mediums, and its open-mouthed, testy, well-meaning bigots. How could we get at the truth, when these two were each holding a corner of the thick veil of ignorance between us and it? As for the needy scamps who have played the medium, pass them over in silence; their *genus* is wide and old as society itself. But you must concern yourselves about the genuine mediums who are exposed to grievous peril by the circumstances under which investigations are too often held. They claim tender sympathy and pity. They are the victims of the prevalent ignorance about this solemn fact of mediumship, its laws and its dangers. An importunate public, by its greed for wonders, despite conditions, and at any cost, holds out the most terrible temptation to the medium to simulate the phenomena which his exhausted system refuses to produce on call. And you will have scores of "exposures" in the future, as there have been in the past, until the right of the medium to, not merely a support for himself and his family, but also a constant supervision and protection against the idle, curious, and the morally impure visitor, is conceded and provided for.

I hope, gentlemen, that you will take the suggestions in the present letter in the spirit of cordial good-will in which they are written. They have been called out by the very kind expressions employed by certain of your number towards myself personally and the Theosophical Society. If you were to refer back to the files of the newspaper organs of Spiritualism of the year 1853, you would

find me then expressing in part the same ideas that I do now in 1884 about mediums and mediumship. There can be no truly "scientific basis of Spiritualism" until its mediums are developed and used, and its revelations analysed and tested, scientifically.

Wishing your meritorious organisation all possible success in every laudable endeavour to enlighten and comfort mankind,—I am, gentlemen, faithfully yours,

H. S. OLCOTT,

President of the Theosophical Society.

77, Elgin-crescent, London, W.,

7th July, 1884.

The President, Mr. Stainton Moses, M.A., opened the special business of the evening by the following address on the necessity and advantages of affiliation with kindred societies.

"In essentials, Unity: in non-essentials, Liberty: in all things, Charity."

Meeting, as we do, for the last time before the autumn recess, it seems well that we should take a look a-head. Before we gather again in the autumn I hope that something will have been done towards uniting our organisation with kindred societies by reciprocal affiliation.

I am thankful to be able to believe that the benefits of organisation are becoming widely recognised. Spiritualists begin to believe that what has been found good for other people is likely to be good also for them. They begin to see that in the subjects with which they concern themselves perfect unanimity of opinion is not to be had, and that it is well for them to concentrate their forces on central points of agreement, and not to dissipate them on unimportant points of detail. Divergence of opinion on such is not only harmless but beneficial, inasmuch as it promotes discussion and research, and tends to widen the area of knowledge. But to erect these minor details into a position of prominence so that our agreement on matters of cardinal importance is obscured, is a suicidal act of folly. Spiritualists are beginning to see this. Not only do they band themselves together in societies such as ours but they begin to ask themselves whether between bodies of established repute, whose aims are similar, and whose faith in essentials is one, there may not be profitably sought a wider and more far-reaching confederation.

There is a vast number of such societies scattered over the face of the globe, among the English-speaking people of Great Britain, the United States of America, and that Greater Britain beyond the seas where the faith that we profess finds so wide an area for its growth and development:—among the Latin races on the Continent of Europe, and in America—(in a letter received from the President of the American Spiritualist Alliance, he tells me of the affiliation of his Society with one in West Florida composed entirely of Spaniards):—and indeed throughout the world, for it would be hard indeed to find a country in which Spiritualism has not struck its roots.

I am ambitious enough to look forward to a grand confederation between societies of repute in these various countries, in defence, and for the advancement of the central principles of our common faith. What are these principles? In the circular letter issued on the formation of the London Spiritualist Alliance there occur some words which I may be permitted to quote here. They are these:—

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all."

In the circular letter of the American Spiritualist Alliance, I find a similar desire to find an easily defined ground on which all may meet, and where the essentials of belief may predominate over the accidents of opinion.

The address, which is signed by Judge Nelson Cross, Mr. H. J. Newton, Mr. Chas. Partridge, and other well-known names, expressly declares:—

"It is neither expected nor desired by the Alliance that all should think alike, nor indeed that any two should hold uniform opinions upon subjects which, in their limitless range, embrace all that is known or attainable in the realm of material and spiritual existence. On the contrary, this Alliance has always maintained the greatest freedom of opinion amongst its members, regardful that it is this very diversity of sentiment which leads to earnest inquiry and practical investigation into the mysteries which surround our being; nor is it to be conceived that the discovery of any truth, however advanced, will not open the way to yet sublimer truths beyond."

"As a Spiritualistic body, we claim to occupy common ground with kindred societies, and whilst holding that there should be on the part of all a perfect equality and independence in matters of belief and local management, we have been made to feel that, in view of their mutual advantage and well-being, a more intimate friendly relation ought to be established between them."

Again, in the address of the American Spiritualist Association, the president of which is Mr. John G. Jackson, I find similar sentiments expressed. That Society declares explicitly that "no assent to a fixed creed or confession of faith is required" from its members.

I might extend this list to the same purpose: but enough has been adduced to shew that from various independent centres of thought similar conclusions have been set forth. "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." That is the programme in a nutshell.

If you ask me, What are the essentials? What is the central deposit of truth that we are to unite in guarding? I reply, first of all, by stating as a cardinal proposition, *We are in direct and uncompromising opposition to the Materialism of the age.* We do not believe that this life is the sum total of our existence. We do not believe that death draws an impenetrable veil over the future. We do not even believe that all the phenomena of earthly existence can be accounted for on the hypotheses of the materialist. Nor do we believe that no evidence can be produced of perpetuated life after physical death.

If I am asked to formulate in a positive form what I have thus

negatively stated, I would state what I deem to be the essentials of the Spiritualist's belief in the following propositions:—

1. That there is a life coincident with, and independent of, the physical life of the body.

2. That, as a necessary corollary, this life extends beyond the life of the body.

3. That there is communication between the denizens of that state of existence, and those of the world in which we now live.

A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter,—this, in a nutshell, is my faith as a Spiritualist.

I trust that I may be pardoned if I say that these cardinal principles of our faith must be insisted on. I have nothing to say about the multifarious fads and fancies with which it has pleased Spiritualists of various schools of thought to surround their faith in these great central principles. These are the fringes that adorn, or possibly that encumber, the fabric of essential truth; the embroideries with which it pleases some inventive minds to occupy the passing moment. "In non-essentials, Liberty"; as for the individual, so for the society.

In a published introduction to the inaugural address read before this Alliance I used some words which I venture to repeat. After indicating some other purposes which the Council had in view, I proceeded:—

"As time goes on and our feelers are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organise a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound, therefore, to take note of and to protect them.

"Were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated."

It is no doubt true that serious care will have to be exercised in the choice of societies with whom we elect to enter into relations. In a matter of this kind mere bulk does not always mean strength; and numbers may give a very false idea of importance. It will, I may say without offence, be necessary to select.

It is no doubt true also that this far-reaching scheme will entail much time and trouble to carry into execution. Very well; nothing worth having is ever got without such expenditure. And I, for one, believe that, as in so many other things, the first step costs most. When we have opened communications with our friends we shall find that the ground has been prepared, and that the ideas that have been inspired in us, and, as we have seen, independently in other places, have found root among them also. It may perhaps be ours to remove what has undoubtedly been a slur fairly cast upon Spiritualists in the past, viz., that they have not recognised high duties as incumbent upon the possessors of high truth.

Let us make the attempt, at any rate! Not merely on the high grounds which I have laid down above, but on the lower grounds of expediency, let us make the attempt! For assuredly when any of us is driven to speak in defence of the faith, he will speak then with force a hundredfold increased; not as an isolated individual, not even as an individual member of an isolated society, but as one of a confederation that has its representatives in all lands, and which has power to give utterance to the faith that it professes in accents that the world can no longer afford to neglect.

Surely an incalculable advantage! Instead of minimising power by frittering it away in angry disputations over trivial details, or by expending it in fruitless recrimination between those who are within the same camp, fighting for the same object, we shall concentrate our efforts on that which we are agreed on, and mass ourselves with one united endeavour for its defence. Our voice, when we have to speak, will gain in volume and intensity; the blows we strike will have an added force, from the mass that is behind them. I do not, at the moment, propose to lay before you any formal resolution, but have merely laid the subject before you so that the Committee may have the benefit of your advice and counsel. I trust before we meet again late in October, or possibly in November, some practical steps will have been taken to carry into effect the suggestions I have been making, that is to say, if they are agreeable to my colleagues on the Council, and generally to the members of the Society. I hope, therefore, that any who have suggestions to offer will be kind enough to do so, and with these remarks I leave the subject for your consideration.

Mr. A. A. Watts responded to the invitation thrown out by the President of the Alliance, though it seemed to him there was little if anything to add to what had already been said. It was needless to discuss the advisability of a sympathetic alliance with those who were seeking the same ends, who were investigating the same truths, and who were animated by the same principles in all parts of the world. They could not do otherwise than seek such friendly union. On that point all present were probably agreed. Some care would have to be taken as to the selection of the societies and bodies with whom they should seek alliance, and it would be the business of the Committee to take that care and see that the London Spiritualist Alliance did not unite itself with unworthy associations. There were two reasons of a very opposite character which occurred to him why such union with societies all over the world as that

proposed should be organised. In the first place the phenomena they were studying and with which all were familiar in various forms, no doubt differed more in degree than in kind according to their environments. These phenomena presented themselves with differences all over the civilised world, and as a matter of fact the uncivilised world also. These points of difference seemed to be points of difference arising out of locality, race, and especially climate. By union of the kind proposed very valuable information and instruction as regards the action of spirit might be obtained. On the other hand, there was, he firmly believed, an enormous body of spirit or spirits—either term might be used at choice—behind us at the present time, of the immeasurable power of which for good Spiritualists had at present no adequate conception. This power might be very greatly extended and promoted by sympathetic association with those who have similar ends in view to those sought by the Alliance. On these grounds alone he would earnestly advocate a confederation of the description spoken of in the President's address. To attain that end, we must have some sort of definition. Some people objected to definitions as dangerous, but if that were so, on the other hand, strife lay in generalities. Mr. Stainton Moses had, he thought, adequately and simply defined their position. It was one which came between two classes of thinkers; on the one hand, the Society for Psychical Research, of whom he desired to speak with regard and appreciation, who were determined to endeavour to bring all these questions to the test of absolute scientific methods of investigation; and on the other hand, there were various Theosophical societies who were looking into the facts from their interior and mystical side. Though agreeing to differ, the right hand of sympathy and friendship could still be held out to them all, and they could well be invited to associate themselves with the Alliance. If the formularies of one side could not be adopted by the others, there was still an informal sympathy by which all were bound together in the common study of these subjects and the aims arising from such research. Mr. Stainton Moses' recommendation commended itself to the common-sense, reason, and good feeling of Spiritualists.

Mr. Morell Theobald thought it would be well to place the matter before the meeting in the shape of a formal resolution, and with the permission of the chairman, he would put it in the shape of an instruction to the committee. He felt sure the matter would receive the earnest and careful attention of the governing body, and, speaking from past experience, that the course proposed would have a beneficial effect on the usefulness of the London Spiritualist Alliance. They would, moreover, be able to avoid the pitfalls into which they had unknowingly stumbled in the past. He would therefore move:—

“That it be an instruction from this meeting to the Council of the L.S.A. to take steps for confederation on a basis of equality with societies interesting themselves in kindred subjects.”

Mr. Marsh seconded the resolution, and desired at the same time to pay a tribute to the complete and exhaustive manner in which the chairman had placed the matter before the meeting. If the various bodies of Spiritualists in different parts of the world could by any means be reached and confederated, it would be a most desirable thing to accomplish. The object in view with all, he believed, was a desire to ascertain the truth, and having ascertained it, to hold it firmly whatever the gibes and taunts hurled at the heads of Spiritualists. There was happily sufficient backbone amongst them, having ascertained the truth, to make them care little for the scoffs of the world.

Professor Cassal rose to give the meeting some information concerning the mode and method of working of a powerful French society. The proposed confederation was, he thought, in a fair way of being realised—in fact, had already begun. It could not, of course, be supposed that a London Spiritualist Alliance would be confined to London alone. Though a Frenchman—and he hoped to remain one all his life—the right hand of fellowship had been extended to him. His seat on the Council of the Alliance spoke for itself. Moreover, to speak of an alliance without going over the water would have been narrowing the idea and circle of its influence. There were certain points upon which they should always be agreed. None would reject the first grand thought of a Supreme Being—whatever His name or attributes—but Who exists. Another point of agreement was that man continues to live after so-called death, and that we hold communion with those who have departed. Upon that platform a stand could be made and a basis found for the extension of the Alliance to the rest of the world. There existed, as he had said, a powerful society in France, with M.

Leymarie at the head. Only that morning he had received a communication from that gentleman which he would now lay before the meeting:—

The society founded by Allan Kardec, in 1855, consisted of a few seekers after truth. In 1857 the *Livre des Esprits* appeared and then in succession his other works, *Le Livre des Médiuns*, *Les Évangiles selon le Spiritisme*, *Le Ciel et l'Enfer*, and *La Genèse*. They have been translated into Spanish, Portuguese, Dutch, German, and English; there are Russian translations in manuscript, but are not yet permitted by the Russian Government to be published; a Greek translation, by M. Angelos Nicolaides, has been printed at Constantinople.

Allan Kardec had correspondents in all countries, to whom he gave advice, but never dictated. They continue the same moral and amicable relations with us.

Allan Kardec died March 31st, 1869. He contemplated the formation of a *Société Anonyme et à Capital variable*, in conformity with the French law of 1867, affecting societies; and his intention was carried out by his widow in 1869, seconded by some members of the former Society, with a capital of 40,000f. for 99 years. This Society has prospered, and now has a capital of 150,000f. under the title of the *Société Scientifique du Spiritisme*, having a library with books on its shelves of the value of 70,000f. and owning the *Revue Spirite*, a monthly journal founded by Allan Kardec, which has been brought out, even during the siege of Paris, without interruption. On the premises of the library is a hall, accommodating 300 persons. In this hall there is a meeting every Friday when foreign correspondence is read and answered; narratives of facts are listened to; discussion is held upon the motion of those present upon any matter introduced by the President of the meeting. After this séances are held for communications by writing and other mediums. Every Tuesday, in the same hall, there are conferences or lectures on magnetism and Spiritism, séances of the school of magnetism, &c.. After the séances of Tuesdays and Fridays, there is magnetic treatment by known healers of disorder and disease.

The Society has several lecturers whose travelling expenses it pays, all over France, who support the theory of Spiritism, comment upon the scientific researches of our eminent savants, not forgetting those of Crooks, Wallace, Hare, Varley, Robert Dale Owen, Zöllner, &c.

In Belgium four lecturers are occupied at the principal Spiritist centres.

There is a *Fédération Franco-Belge et Latine* keeping in union a vast number of Spiritists.

Our *Société Scientifique du Spiritisme* makes no pretension to impose dogmas, to establish a creed, or create a sect; its basis is simply Spiritism: it believes in Re-incarnation, but it thinks all Spiritualists are to be respected, whatever their belief; it regards as brethren all who have the desire to advance towards the light, who seek, while holding to the progress of modern science, to join to this science all that is revealed by our studies in Spiritualism and Spiritism.

Our Society considers that magnetism is the key which opens all the doors of the new science.

We are eclectic, and greet every sincere friend of truth. We respect every circle, every society, not allowing ourselves to interfere in the least with their proceedings, unless our advice as asked in the collective name of the circle or society.

In France there are Spiritists who prefer to be free students, who, nevertheless, find opportunities of scattering the seeds of truth around them. But we think that the work of circles is more effective.

I have here given, as shortly as I can, a *résumé* of our work and doings.

P. G. LEYMARIE.

Paris, July 9th, 1884.

Professor Cassal continued that if asked what kind of work and support could be given to one another, his reply would be that it would take two distinct forms. First, by mutual counsel and advice and working together,—an inter-communication of what each has found. That would be a great gain in itself. It would also be a grand thing to help forward the idea of the brotherhood of nations. By the Alliance it might be immensely developed, and he trusted such would be the case.

The resolution was then put to the meeting and carried unanimously.

The proceedings then again became informal and finally the meeting broke up shortly before eleven o'clock.

The enjoyment of the evening was considerably enhanced by the admirable musical arrangements undertaken by Mr. Morell Theobald and the Misses Withall. They had obtained the kind help of Mr. J. C. Ward, who is a host in himself, and who gave a solo on the concertina, on which instrument he stands unrivalled as a performer. Miss Annie Buckland elicited great applause by her faultless rendering of two contralto songs, “The Storm” (Hullah), and “Won by a Rose” (Rœckel). Mr. Theobald's own relatives formed a glee party with Miss Buckland, and Mr. Frank Theobald gave, with excellent taste, two solos on the cornet, accompanied by his mother on the piano. The Misses Withall opened the musical programme with a pianoforte duet, and played out the company slowly, the friends naturally lingering to catch the last of their masterly touches on Brinsmead's grand piano, kindly lent for the evening.

## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 290.)

At subsequent meetings held under the auspices of the same Society—how valuable they were, how greatly they added to the store of knowledge on a very dark subject we are only now dimly beginning to understand—the subject was further discussed. I had the honour of reading a paper in which I analysed the published evidence as it was placed before the public, and said as follows :—

The way in which ordinary séances for the production of these form-manifestations are now held is this. The medium is placed out of view of the circle either in a cabinet or behind a curtain ; and either bound more or less securely, or entirely free. A very considerable and most desirable advance on this plan is obtained in rare cases where the medium is in full view during the sitting. Usually he is out of sight. This method of investigation I earnestly hope to see abolished, but for the present it obtains.

Under these conditions a form is frequently seen to issue from the cabinet, or from behind the curtain. What evidence have we that it is a distinct and separate individuality from the medium ? In many cases it resembles him ; in some it decidedly does not ; in a vast number of cases the light is not sufficient to enable an observer to say anything on the question. The latter class of cases may at once be put out of court, for assuredly when a medium is so put out of view the burden of proof that the form is distinct from himself rests on those who maintain that such is the case ; whether it resemble him or not is not much to the point. We know that *he* is there. Before we can be fairly asked to assume the existence of another body, formed we know not how, we must be quite sure that he is there still, and that we are really dealing with a separate and distinct entity.

It is not much to the point to say that the form presented to our view is different from his in garb, gesture, and temperament. We know—those of us who have studied the mesmeric phenomena (and it is eminently to be desired that all students of these psychical phenomena would first make themselves familiar with the ordinary phenomena of mesmerism)—we know, I say, that a controlling will *ab extrâ* will so govern the actions of a sensitive as to make him play any suggested part. Now since the medium is entranced during these phenomena, the burden of proof that he is not so influenced rests on those who maintain the distinct and separate individuality of the form.

It is not enough, again, to say that the medium has been securely bound, and so is placed out of the question. This is not so. A celebrated experiment of Mr. Crookes with Miss Cook demonstrates once and for ever that the power of the controlling agencies is sufficient to free a medium from any bonds that the ingenuity of man can devise.

What we require, therefore, is conclusive proof that the medium is not unconsciously used, transfigured, transformed, or presented to our gaze so as to play a part. We know that he may be so used. Nay, we believe that the very materials for acting his part may be supplied to him, and he, when the séance is over, be none the wiser.

What proof ought we to consider final ?

Nothing, as it seems to me, short of a clear view of medium and form at the same time, in light sufficient for careful observation, and on repeated occasions. I dwell on the latter point, for I find that reiterated evidence is necessary to bring home to the mind so stupendous a fact as this.

And I concluded, after shewing that the conditions of investigation were such as to preclude exact knowledge, by stating as *desideranda* either the total abolition of the cabinet, or the placing of the medium behind a curtain in such a position that his presence in his place could be readily ascertained at any time. I also suggested experiments with the medium and psychic form, *i.e.*, as to temperature, pulse, weight, and the like.

I think I may say that these were the first attempts to

apply scientific methods to this branch of research. Six months afterwards, speaking to the same Society, I had something to say as to the result obtained by the methods I then advocated. My suggestion had met, as might be expected, with considerable opposition.

With one consent spirits and mortals rose and denounced the sacrilegious person who would lay hands on the very *sanctum sanctorum* of the ghosts. Circles were held in which the idea was summarily pronounced impossible of execution, and *that* on the best authority—in fact by “our own correspondent, at headquarters.” It could not be done! The spirits said so. Q.E.D.” Veteran investigators told me in abundant letters with which they vexed my soul that I was going far too fast: that I was imposing my own conditions: wanting to take photographs without a dark room: dictating to angels, and so on. There was a general consensus of opinion between those on earth and those who had gone before that the thing could not, should not, and ought not to be done.

I paid very little heed to these objections as I have paid none whatever to objections more recently raised.

The form of objection was not logical or reasonable. It was emotional and objurgatory. Now my experience in life is that when a man begins to reply to an argument by abuse he has a bad cause. I, therefore, paid no need whatever to objections which probably proceeded from those who had an interest in maintaining the worship of the great goddess Diana, and whose craft was in danger. I was surprised to find this plague-spot on our common faith apologised for and explained away in some quarters, even in some influential organs of the Press, but I was conversant enough with the besetting perplexities and difficulties to feel that a view the reverse of my own might be taken without any infringement of moral rectitude. Therefore, while I was copiously accused of persecuting mediums I refrained from hinting that my accusers might themselves be accused of bolstering up manifest fraud. I felt sure they would do nothing of the kind, as they ought to have known that I was no persecutor of mediums. Nothing is gained by such aspersions, and I hope so long as I have the honour to write for the Press that I shall not condescend to use them.

I resume the narrative which I have interrupted by this personal explanation. The seed sown in 1876 bore its fruit in the declaration signed by the vast majority of English Spiritualists in November, 1882. The necessity for such action was emphasised by recurrent exposures, some of fraud on the part of the mediums, others of ignorance on the part of the exposers. It became abundantly certain that phenomena so marvellous should not be presented under such equivocal conditions, and that an honest medium should not be placed in a position which would be cheerfully selected by an impostor for the purposes of fraud. There was an outcry on the part of some credulous folk who wanted to be glutted with marvels,—true preferably, but marvels anyway. To their honour be it recorded the mediums recognised the movement as one distinctly favourable to them. The impostors (who were few), the adulterators (who were many) were checkmated ; and the honest mediums (who were most of all) would now do very well were it not for the insatiable demands of some credulous Spiritualists, who will have their “tale” of ghosts, even though their demands exceed the legitimate supply. At the present time there is no more pressing danger to a public medium than the foolish demands of those who frequent his circles.

This brief summary states the case sufficiently for my purposes at present. When I have presented my evidence it will be my duty to draw from it certain conclusions. At present I am concerned only to clear the way for the reception of that evidence, so that it may be reasonably intelligible I may, however, be permitted to say something in anticipation of possible objections.

And first, with regard to theories advanced. The scope

of this inquiry does not include any definite and exhaustive opinion as to conflicting theories. I shall be compelled to adopt the attitude of the judge who leaves the matter to the jury, informing them that certain evidence having been presented to them, it is for them to say whether it is satisfactory, and what import it conveys to their minds. I shall call evidence; I shall express my own views with regard to it; I shall endeavour to show its tendency and to deduce from it some conclusions. But, in respect of its far-reaching import, in view of the abundant difficulties with which any theories are beset, I shall maintain a modest silence, and shall not be at all surprised if the evidence which I present be a bone of contention amongst my readers, as it has been confessedly to the great body of Spiritualists hitherto.

(To be continued.)

### MESMERISM IN A DEN OF LIONS.

In the supplement to the *Theosophist* for June, Mr. W. H. Harrison, dating from Lucerne, contributes a graphic translation, under the above heading, of the published report of an exhibition of magnetic power. There is a menagerie at Rheims, exhibited by M. Pianet, in which are five or six lions. In the same city M. de Torcy gives lectures on magnetism, illustrated by experiments. Mr. Harrison prefers to call it mesmerism, as also did Dr. Elliotson, after the name of its great reviver. The magnetiser arranged with the lion-tamer to give a public demonstration of his power in the lions' den—a huge barred cage. A great audience assembled.

First, M. Pianet entered the den, and shewed the audience that the lions were completely under his control. Then M. de Torcy joined him, and through the bars stated his programme to the audience. Then his subject, Mdlle. Lucia, was introduced. She is a person of strange beauty, clad in white, and wearing her hair falling about her. M. de Torcy put her into the magnetic sleep to the sound of soft music, to which she evidently listened with rapt attention without heeding the lions running, at their master's orders, round about her. The audience was excited, applauded, and called out, "Enough!" The magnetiser blew upon her forehead, and she awoke.

After a short pause, he put her again into the sleep, and then into catalepsy. Then, by the aid of M. Pianet, who had to keep one eye upon his lions, he arranged her form, in a state of complete rigidity, between two chairs—her head upon one, her heels upon the other—and the lions were then made to pass and repass between the chairs. Finally two of them were made to stand upon Lucia's rigid form as it rested between the chairs, as described. The audience were more than satisfied, and shouted "Enough! Enough!"

M. de Torcy then brought his part of the exhibition to a close by restoring his subject to the normal state, and expressed himself as satisfied as the audience evidently were, with the successful result of his demonstration.

### MR. J. J. MORSE AT CAVENDISH ROOMS.

On Sunday evening last a very numerous company attended the regular weekly meeting held at these rooms, when an address was delivered through Mr. Morse upon the question of "Whom shall we worship?" The topic was dealt with in relation to religion, philosophy, morality, and the ideas expressed in the revelations of modern Spiritualism. The examination of the various crude ideas of the Supreme that were associated with the undeveloped spiritual perceptions of past times, and the statement of the broader conceptions of modern thought obtained a hearty recognition from the company assembled. The peroration, detailing the noble and exalted principles expressed in the lives of the truly good and great, which principles were the practical revelation of God in man, was particularly fine, and when the address closed with a powerful appeal to men to worship—i.e., reverence—and give effect in their lives to the highest ideal of their souls, the sustained and breathless interest of the listeners was relieved with a vigorous accentuation of the views expressed.

SUNDAY SERVICES FOR SPIRITUALISTS AND OTHERS.—On Sunday evening, July 20th, 1884, a trance address will be given through Mr. J. J. Morse, inspirational speaker, at the Cavendish Rooms, 51, Mortimer-street, Regent-street, W. Subject: "Two Scriptures." The service commences at seven o'clock. A collection will be made to defray the necessary expenses. All seats are free.

### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### A Remarkable Cure by Magnetic Power.

To the Editor of "LIGHT."

SIR,—About eighteen years ago, my friend, the Rev. S. E. Bengough, induced me to go with him to inspect the then celebrated mesmeric infirmary, in Walpole-street, I think. That institution, now extinct, was kept by public subscription, and patronised by many influential and wealthy people, amongst whom was Charles Dickens. The infirmary was directed by the Frenchman, Fredelle, a most powerful mesmeriser. He received us with great courtesy, shewed us the place and took us into what he called the magnetic room. On entering this apartment, we saw five young women sitting on arm-chairs all under deep mesmeric sleep. Here I may mention an incident which may prove of interest to those engaged in mesmeric experiments. Wishing to examine the patients closely, I approached them closely, when instantaneously all the five sleepers awoke with a great start, upon which Mr. Fredelle warned me to keep away, as, by the contact of my atmosphere with theirs, I had disturbed their sleep. He then made a few passes on each of them, which soon sent them off again. I mention this incident as singular and contrary to all my previous and subsequent experience with subjects in the mesmeric sleep.

And now for the wonderful cure related to us by Mr. Fredelle, who, pointing out one of the five sleepers, told us she was an Italian girl, the daughter of a merchant in London, and who had come to him complaining of an excruciating pain in her heart, which had baffled all the skill and remedies of the medical art, and was brought to him as a last resource. He found her to be a good subject for magnetism, and after being placed in the magnetic sleep three times, she asked, while in that state, for paper and pencil, and, having been supplied with both, she proceeded to sketch a human heart, natural size, on which she drew what unmistakably appeared to be a wound, the size of half-a-crown. A week after, having again asked for paper and pencil, she drew again a heart with a wound, but this time the wound appeared much smaller. In the course of six weeks she twice more made a sketch of a heart, but, in the last performance, it was drawn perfectly free from the wound, but a request was made that the treatment should be continued to prevent the recurrence of the malady.

Mr. Fredelle told us that the pain in the heart gave way at the first treatment, and entirely disappeared after the third application of mesmerism.

I think such marvellous healing by magnetism should not be lost but added to the records of such cures.—Very truly yours,

G. DAMIANI.

29, Colville-road, Notting Hill, W.

July 7th, 1884.

#### Slate-Writing Preservation.

To the Editor of "LIGHT."

SIR,—The following suggestion, given for what it is worth, may be useful to those of your readers who desire to preserve intact the slate-writing, now so readily and delightfully obtained through the mediumship of Mr. Eglinton. It is simply to procure a piece of glass of a size well within the rounded corners of the entire slate, and fasten the same all round by means of strips of American cloth or some thinner suitable fabric, with tolerably thin hot glue. A screw ring at the top will serve to suspend the slate if desired.—Faithfully yours,

48, Rathbone-place, W.C.

CHARLES DELOLME.

12th July, 1884.

#### Messrs. W. H. Smith and Son and "Light."

To the Editor of "LIGHT."

SIR,—I can confirm what many of your correspondents have said with regard to the difficulties which are put in the way of obtaining your interesting and well-named journal. Here I at first endeavoured to obtain it at the railway bookstall, but after some delay I was informed that Messrs. Smith declined to supply it. The order was then given to a bookseller in the town, but when the paper failed to make its appearance on more than one occasion in due course. I was informed that "LIGHT" was an "irregular" publication, and could not be counted upon to the day on which it professes to appear! I now obtain it with punctuality each Saturday, often Friday evening, a fact which appears to contradict this statement, which I take to be due to the singular animosity which seems to prevail in many cases to the advocacy of truth.—I am, yours truly,

Avenue, Eastbourne,  
12th July, 1884.

F. O.

["LIGHT," since its commencement four years ago, has, without exception, been published on Thursday evening.—Ed. "LIGHT."]

[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 completed. 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.]

## XXIII.—SS. EPIPODIUS AND ALEXANDER.

They were of Lyons, and suffered in the persecution under Marcus Aurelius, A.D. 177. In their Acts

in Ruinert, the speech of the governor to them is thus reported: "We worship the gods with joy, with banquets, with songs, with games, with revelling and wantonness, but you a Crucified Man, Whom those cannot please who enjoy all these things, Who repudiates joy, who is delighted with fasts, Who, condemning pleasures, loves a sad and barren chastity." To this Blessed Epipodius: "Our Everlasting Lord, Jesus Christ, in truth Whom you account to have been crucified, but Whom you do not know to have risen again, Who by an ineffable mystery is equally God and Man, has established the path of immortality for His servants and brings them to celestial kingdoms."

*(To be continued.)*

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.

VI.—Thought Transference.

VII.—Clairvoyance.

VIII.—Reichenbach's Researches and the Luminosity of the Magnetic Field.

IX.—Apparitions, Hauntings, &c.

X.—Spiritual Phenomena.

XI.—Summary.

This book is intended to present to the student of Psychological Science a succinct and bird's-eye view of the subjects enumerated, in each case narrating and discussing the results of recent research, and attempting to shew how each new development of science is bringing us nearer, step by step, to the Unseen Realm of Spirit. It advocates the existence of the Counterparts of Natural Laws in the Spiritual world, and proves by scientific methods that the Spiritual is not the projection upwards of the Natural; but that the Natural is the projection downwards of the Spiritual,—in short, that the Unseen World is the world of Causes, and this the world of Effects. The Author also endeavours to trace out some of the laws which appear to govern the abnormal phenomena with which he is concerned in this volume.

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## Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false, and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 5th, 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, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful 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 movements 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 eunsen 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.