

# 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.)"

From a copy of the *Index* (August 14th, Boston, U.S.A.) it seems that the Concord Summer School of Philosophy has been discussing Immortality and, coincidentally with it, Spiritualism. "An Episcopal Minister resident in the village" naturally spoke of Spiritualism as "a wretched delusion," which is the kind of remark that does not create much surprise as coming from such a source. On the following morning, however, Colonel Bundy, of the *Religio-Philosophical Journal*, who was described as "a representative of clean Spiritualism," and who chanced to be in the neighbourhood, was "cordially invited to take part in the conversation of the session," and he proceeded to enlighten the Concord sages on the evidence that Spiritualism gives in favour of man's immortality. In the course of the pointed and forcible remarks which he addressed to the meeting he said:—

"To a great majority immortality is of interest as a matter of fact and not of philosophical speculation. The very point in the consideration of this subject which should have been brought into this discussion has been studiously avoided, except as it was brought up by a speaker for the purpose of sneering at it. Here in old Concord, upon this historic ground, where was 'fired the shot heard round the world,' there should be moral courage to investigate candidly these phenomena. They are here, and here to stay, and must be met in a spirit of honest inquiry.

"To some philosophers present, this 'wretched delusion,' as it was termed yesterday, seems a most annoying and intolerable thing. Spiritualism, as it is called,—I don't like the word particularly,—I mean those facts which are classed as Spiritualism, are as well attested as any other facts of human experience. I can name hundreds of lawyers, men trained in the rules of evidence, who firmly believe in Spiritualism; judges of the Supreme Court, of the Appellate Court of Illinois, and courts of other States, who have long been believers in spirit return, whose testimony admits of no denial.

"That these phenomena do occur, millions of intelligent men and women affirm. You cannot ignore Spiritualism. It won't be put down; it cannot be sneered out of existence. Scientific men like Crookes, Wallace, Zöllner, and others, after many cautious experiments, long and close observation, testify to the reality of these phenomena. The subject is entitled to attention at your hands in considering the continuity of life beyond the grave. Spiritualism is a synthesis of well-attested facts, and affords a scientific basis for belief in a future life.

"The statement was made last night by Professor Fiske that the question of a future life was a question of religion, and not of science. This was a strange remark for a man of science to make. To me, it is a matter of science, and affords a basis on which to build a religion."

Both Colonel Bundy and Professor Harris, who followed him, cordially commended the methods and aims of the Society for Psychological Research. It was stated that already a movement is set afoot for the establishment in America of such a society. It is, indeed, only a question of time for similar bodies to be established in all countries. "We are coming," said Professor Harris, "to an age in which we are going to take Spiritualism up scientifically. It is an age of development and liberty." It is high time that an age so designated should study the developments of what infinitely concerns man, and should see to it that the liberty accorded to those who have long and loudly denied man an immortality, should be given also to those who hold that perpetuated life can be demonstrated by rigidly scientific methods. I am sometimes inclined seriously to doubt whether to describe this age as one of liberty of opinion is reasonably accurate. "Liberty of thought" too often means in the mouth of a scientific man, as it does in the vocabulary of theology, "liberty to think as is prescribed for you by those who know better than you do." The ridiculous assumption of some men of science that they hold the key of knowledge of things divine and human has more than once led to something perilously like persecution. And now in Switzerland, a country that poses as a free republic, where exiles from less favoured lands have congregated and found a home, we have the remarkable spectacle of open and thorough-paced persecution of the poor enthusiasts who call themselves Salvationists. Nothing more ominous has recently been recorded: nothing more reprehensible and foolish. "The age of liberty" may have to look to its title if such things go on in it.

The *Index*, from which I have been quoting, is a journal of great ability, published weekly in Boston, U.S.A., and conducted by Wm. J. Potter and Benjamin J. Underwood. Its tone is conspicuously moderate, and its objects are defined thus:—

"To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare."

A free and liberal platform! one to which I, at least, can take no exception. For, in so far as any special form of faith contains truth, such criticism should lay it bare: and in so far as it has accreted round the germ of truth a mass of error, the destructive process should help to remove the rubbish. The good cannot be injured, the evil we can dispense with. There is no reason why such a work as the *Index* does, done in the temperate manner which marks its utterances, should offend the feeling of any man.

Mr. A. E. Newton, late editor of *The Two Worlds*, has, in the *Banner of Light* (August, 16th ult.), some remarks on "The Outcome of Spiritualism," which are suggestive, now, especially, that the subject of organisation

is attracting attention. Will it be a new sect, he asks, with all the paraphernalia of the sectary, with appliances for propagandism, with creeds, and formularies, and churches, and preachers? Or will it lead rather to disintegration of sects, and to discouragement of associated effort? These are important questions, and I can but briefly give the writer's opinion, without quoting his arguments. Sects, he contends, must exist among men "so long as there are diversities of mental constitution, and so long as the mass of mankind has not arrived at the highest perceptions of truth and of duty, while there are individuals capable of attaining such perceptions in advance of the mass. And this, so far as we know, will be always." The real thing to be deprecated is the sectarian spirit of bigotry and intolerance, "which has hardly yet died out amongst Spiritualists." "There seems," adds Mr. Newton in a passage with which I find myself in much accord

"There seems to be great need even now of a new sect so broad that it can accept all important truths represented by past or existing sects, so discriminative that it can eliminate those from moss-grown errors and perversions, so philosophical that it can harmonise apparently conflicting views of truths, so rationally religious and religiously rational that it can meet all the growing demands of man's intellectual and spiritual nature, and so thoroughly humanitarian that it shall make the promotion of human welfare *in this world* as well as in the next, the comprehensive aim of its united efforts."

That Spiritualism, in any full sense of that term, "tends to the formation of such a sect, or the evolution of a new school of religious thought and action," is, in Mr. Newton's opinion, clearly apparent. There will be among Spiritualists certain divergences of opinion in matters unimportant, just as there are now matters on which they are profoundly agreed, and these the most far-reaching in their importance. Now comes the question: Will this great body of Spiritualists be organised? Will it be drilled as an army, marshalled in orderly discipline, as experience has shown that great bodies or societies must be in all human affairs? On this point Mr. A. E. Newton is quite at one with the course which the London Spiritualist Alliance has recently taken up. He states, in other words, what the President of that Society published in its name when enunciating the policy which it is now actively engaged in carrying out. "Will it organise?" He says:—

"Of course, if it proposes to *do* anything in which its members have a common interest—if it proposes to disseminate the truth it has learned for the benefit of others, or to instruct the ignorant, or to practically apply the wisdom gained to the amelioration of daily life and the abatement of its ills—and the impulse to do these things is implied in its very existence—then common-sense, a common purpose and fraternal feeling, will lead to co-operation, united action, division and economy of labour—and these imply organisation. A publication house, an educational institution, a philanthropic association, a well-regulated family oven, cannot be successfully carried on without organisation of some kind. A body unorganised is a headless mob, and is fit only for destruction, not for construction. True, there are now many unhappily constituted individuals, self-sufficient, cranky, unfraternal, unfitted for harmonious co-operation with others, who prefer to act wholly in their individual capacity. But the number of these will grow less as the spirit of true brotherhood prevails. Man is a social being, and it is a need of his nature (with some possible exceptions) to work associatively."

Here, however, Mr. Newton breaks off. He considers that as all attempts to organise Spiritualists as a body have thus far proved abortive, so they may be expected to fail in the future. "Some broader basis of organisation, some more commanding object of effort must be found. There is no uniting force in the mere belief in spirit intercourse sufficient to overcome the repulsions arising from other sources." The next question that arises is, "Will the associated workers" (Mr. Newton does not by any means

give up hope of associated effort) "have anything like a creed or a basis of union?"

"If they are rational beings, as it is presumed they will be, they will act from definite convictions, and for definite ends, and these no doubt will be clearly set forth and intelligently understood. It will be because they see or think alike on what they deem vital questions, that they will wish to work together for common ends. To attempt to do otherwise would be irrational and absurd. But it is not to be expected that their creeds will consist of merely speculative dogmas, believed on authority, and whose truth can never be proven, or if proven, of no practical value in daily life, but rather that their platforms will be formed chiefly of demonstrable truths, or at least of convictions founded on rational bases, and directly tending to noble and worthy living. Nor is it to be expected that all associations will subscribe to precisely the same statement of belief, or engage in exactly the same line of practical work. Differences of mental organisation will always tend to differences in the expression of the same truths, and to different emphasis of correlated truths, as well as to different estimates of and preferences for distinct branches of labour. There will or should be the utmost freedom to think, to believe, and to work each in his own way, whether with others who are in agreement or alone."

This profession of belief will, however, Mr. Newton thinks, be broad and comprehensive, intended only "to furnish a common standing ground for united action for persons who mean earnest work for human good." This is the key of Mr. Newton's position. He cares comparatively little for Spiritualism in so far as it means the proof of certain phenomena caused by the action of a force not yet recognised by our exact science: nor much for what passes current for Spiritualism, except so far as it deals with the problems of the day, educational, political, social, ethical, moral, religious; and brings to bear upon them the solvent of a superior knowledge and a more enlightened grasp of mind, informed from a source higher than man has yet had access to. If man is the recipient of advanced teaching from the world of spirit, Mr. Newton would have him apply what he learns to the problems that beset his daily life.

He is sanguine that the "great spiritual awakening of our era will give us as its outcome all the institutions and agencies, educational and social, that are required by human needs; conserving all that is useful in the old, and adding such new features as changed and changing conditions may demand." He believes in no mere talking class preacher or lecturer—but only in the worker. Elaborate and eloquent speculative expositions must give place to *doing*, to working out before men the higher life of action, to "doing the will" so as to "know of the doctrine," as Christ Himself said. This, he admits, is a question of the future, but he adds that for some who, like himself, have been Spiritualists for a quarter or third of a century the time ought to have come for gathering in some of the fruits of the Spirit. It is not for me to say nay to this vision of beneficence. Only I believe in "the day of small things," and am disposed first of all to do with all my might the work that I find for my hands to do. I find around, in almost every country under Heaven, a mass of people who have come to the knowledge of a great truth. Some recognise that possession as entailing responsibility: most, alas! do not. The first great work to be done is, it seems to me, to get this duty realised: to awaken ourselves to a sense of our responsibilities in the light of the knowledge we have received. This appears to me to involve organisation as a necessity. To appeal to those who have not got even so far as this elementary cohesion to unite together in settling the mixed problems of life that hem us in on every side is to invoke chaos, and to tempt certain failure. It is to liberate every fad and fancy that flourishes rank and rife amongst us, and to divert attention from that central fact, which is most surely believed among us, to the heterogeneous mass of incompatible speculations and divergent beliefs, held often with all the enthusiasm that encircles a pet hobby, which we should seek rather to hide away under a decent veil of charity. It is to turn our Bethel into a Babel: to dissipate in vapourings the force that we ought to concentrate for serious use. I feel sure that the time is ripe for no such project. We must learn more, think more, know more, before we dare such high things.

"M.A. (Oxon.)"

## HALF-AN-HOUR'S PHILOSOPHIC READING.

By S. J. D.

In a book published in 1860, entitled "Government upon First Principles," by T. Grossmith, the reader may glean a variety of information upon topics which are now of greater interest than when the book in question was first published. A few days ago I had the honour of meeting a gentleman who gave me much interesting information regarding the author of this work, and rendered it more especially so as he had claimed many years of pleasant intellectual intercourse with Mr. Grossmith during his lifetime. The following chapter will shew that the author of "Government on First Principles" did not regard the fact of spirit rapping, which was then astonishing the world, as all jugglery and humbug. He treated the matter in a proper spirit, and although all may not quite agree with his arguments, it is right to bear in mind that during the time the book was written the evidences of spirit manifestations and theories were more vague than they are at present. The following passages are culled from the book in question, and may fill the thoughtful reader with ideas and reflections :—

## CHAPTER XII.

Does spirit-rapping prove the certainty of spirit distinct and discrete from matter? or does it prove that matter in continuity exists after this life? If spirit be a discrete degree, and not composed of any material substance, how comes it that it makes sounds and motions evident to our material senses? Also, how does it happen that inert matter is moved, and made to send forth sounds? I could readily explain these phenomena upon the material continuity of etherealisation, until it reach what may be called spirit; because then the spirit of matter being itself matter, can readily be understood to become more powerful as it becomes more ethereal—such as mephitic air in causing death, various gases, phlogiston, electricity, &c. Others may be allowed to have an opinion upon the term *φλέγω* (TO BURN) phlogiston, besides Lavoiser. There are subtle principles which Lavoiser has not yet understood, nor have Bercher nor Stahl.

There must be some incombustible base united to something, if not to phlogiston, that exists after combustion; in fact, all the materials of combustion exist after combustion, changed only to be in a more perfect geometrical formation. The argument simply is, Are the most subtle principles *spirit*, unconnected and uncontinuous with matter; or, are they *matters* in continuity of etherealisation, expansion, minute division—or, as by distillation, a concentration of essentials? The phenomena of table tipping, &c., would be better explained by the latter than the former.

I do not attach the importance to the term "spirit" that some Swedenborgians do: a material *Spirituosa et etherea alcoholica* is a diffusible stimulant. Why is it diffusible? Simply because it is etherealised into minute particles and molecules. This is a law—the lesser the particle the greater the stimulant. Take the stimulant as the cause, the spirit the means holding in solution the cause—STIMULANT—and we find diffusion and dispersion the effect.

It would appear that there is something prior to spirit naturally. Fire, for instance, inflames spirit, and sends it again into more minute division, and into a more perfect geometrical formation. Fire, naturally, is prior to spirit, is more minute in atomic dimension; hence has greater power than spirit, since diffusion takes place immediately upon contact with fire.

According, then, to the law of correspondence, fire would be a better term to represent anterior qualities than spirit.

Poets have always used the term in impassioned imaginations, heat of temper, the vigour of fancy, the burning

desire, the passion of love; the faculty also uses the term in eruptions or imposthumations, as St. Antony's Fire.

It was the fire in the spirit that made the spirit natural, both together producing the effect, diffusion. Fire, then, is more powerful than spirit, is more subtle; and, therefore, *à priori et à fortiori*, is a better antecedent in nature than spirit.

If, then, the law of correspondence be correct, spirit does not represent an eternal existence, an immaterial existence, so well as does fire; for fire is ever consuming, and spirit is ever being consumed, in nature.

Analogically, therefore, fire is more anterior than spirit, and would better represent the celestial degree; while spirit, analogically, better represents the intermediate degree, which is not discrete, but materially continuous.

Instead of calling the spirit rappings spirit, I would prefer the terms calorific rappings, calorific mediums, electric or magnetic mediums, or, still better, elemental vitality.

The actual meaning of spirit is wind, or pneuma, pneumatosis, any æriform fluid. Now, however subtle air or wind may be, it receives all its action from rarefaction and condensation, which is derived from heat, more or less, and the absence of heat.

Air, therefore, is wholly under the control of caloric, is subject to its influence, and is the servant and slave of it. Fire at once disengages its component parts, getting free its gases of oxygen and nitrogen; air subserves fire, as a vassal does his lord.

How, then, does it arise that spirit, air, or wind, is the term given to our after life? How came our theologians to fix upon this term, "spirit," to illustrate our after existence? Why, analogically, the term spirit conveys the idea of subservience and dependence upon either the fire of love, or the fire of hate; ever consuming, never consumed, but ever in the act of separation—disengagement ever going on under its all-powerful influence, or refrigeration under its absence.

Carrying out the law of analogy, then, spirit, soul, or being, must ever be departing from and separating from, the loves of his own nature, must ever be denying himself his natural gratifications, and must ever be separating his two elemental essentials, and must be re-forming in new geometrical perfectibility other and more chaste affections, that shall be consistent with the configuration of his coming.

## SYMMETRICAL BEING.

Spiritualism seems to be a doctrine not defined or understood, but is intended to acquaint us with mediums, or beings which are not cognisable by the senses.

Yet physical spirit is immensely cognisable to the senses; and least of any term should be used to represent invisibility or insensible contact.

I must confess that on first reading this lucid argument I felt like Mr. Gilead P. Beck did in the novel of "The Golden Butterfly," when he read for the first time the writings of Messrs. Carlyle, Swinburne, Huxley, Browning, Darwin, and Tennyson, and was somewhat baffled because he could not grasp their meaning in the short afternoon he had devoted himself to literature for the first time in his life.

I read chapter xii. over slowly and sorrowfully, and put little pencil marks all along the margin. After some half-hour's laborious search the light suddenly dawned upon me. The whole thing was clear: the author of "Government on First Principles" simply wished to imply he thought the word spirit was merely a word of accommodation and that he was able to supply a better. For a wonder, he did not absolutely deny the existence of spirits, so, perhaps, some clever people may think he couldn't have been a philosopher after all.

## 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.]

Theosophy and Spiritualism.  
To the Editor of "LIGHT."

SIR,—After reading the letter of Mr. John S. Farmer, in your issue of the 13th inst., I feel anxious that all readers of "LIGHT" should know that the Theosophy taught in the pages of the *Theosophist* is quite at variance with the Theosophy taught in "Isis Unveiled"; and consequently cannot be inspired by the same school of thought, unless Mr. Arthur Lillie is correct in saying that their (the Mahatmas') opinions change with the times. Speaking of objective phenomena on p. 596, Vol. II., "Isis Unveiled," we are told the phenomena are generally, "and without discrimination, attributed to disembodied spirits, whereas but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium." The italics are mine. It is scarcely necessary for me to say that these words express the exact opinion of most, if not all the advanced Spiritualists of to-day; and that the particular brother, Mahatma, or Adept, who either inspired or precipitated those words, should come forward and save his reputation from his Theosophical friends. Again, on p. 597 of the same volume, we read as follows respecting subjective phenomena: "They are mostly, and, according to the moral, intellectual, and physical purity of the medium, the work of the elementary, or, sometimes, VERY PURE HUMAN SPIRITS; *elementals have wrought to do with subjective manifestations.*" Let these words be printed in large type, sir, because there is but one interpretation that will apply to them, viz., that "very pure human spirits" can and do "sometimes" communicate to mortal man. I ask Mr. Sinnett, who is at present in London, to answer this question: "Why have the Theosophists ignored the inspired teachings of 'Isis Unveiled'?" Because, at p. 172 of "The Occult World," 1st Ed., he says: "But once realise the real position of the authors or inspirers of 'Isis,' and the value of any argument on which you find them launched, is enhanced enormously. . . . This fact alone will be of enormous significance for any reader who, in indirect ways, has reached a comprehension of the authority with which they are entitled to speak." This, sir, in my humble opinion, is only a fair question in the face of this assertion.—Yours, &c.,

JOHN RIDLEY.

More of the Theosophical "Rosetta Stone."  
To the Editor of "LIGHT."

SIR,—The very able analysis of the Koot Hoomi "explanation" by Mr. C. C. Massey, in your issue of July 26th, together with the forcible strictures of "Quodlibet," in the same number, are quite sufficient to shew the true character of that very ingenious, though scarcely plausible, attempt to escape from what has proved to the Theosophists a really serious mishap. There is no reason whatever for my feeling aggrieved, as is studiously represented, by this use of a part of my discourse; and it is certainly out of place, and somewhat undignified for this exalted adept to talk of my "raising the hue and cry" against the plagiarism, when I first sent a private letter to Mr. Sinnett, and waited *eighteen months* for a reply, before I wrote the letter published in "LIGHT" last September. Contemptuous sneers at Spiritualism and Spiritualists, including myself, and the discourse plagiarised, have been, in the main, the result of that publication, instead of a clear and candid explanation, such as was to be expected from pure and exalted minds.

For some time, it was sought to charge me with plagiarising from Plato; but now that charge is withdrawn, and the name of Plato, in Mr. Sinnett's recent "explanation," is separated from the alleged plagiarism by an insertion of nine lines of new matter.

But what I regret most is, that it has not been possible to account for the singular appropriation of a part of my discourse without making so unfair and so acrimonious an attack upon Spiritualism and Spiritualists as the inserted (not "precipitated") lines in the borrowed passage, as found in the "explanation," contain. Having in the first, and partially abortive, "precipitation" studiously perverted my language used in regard to Spiritualism, so as to make it apply to Occultism, now that the plagiarism has been pointed out, the learned Mahatma applies to it with grinding force "the mangling tooth of criticism" (to use his own phrase), and with none of that "tender gentleness" which Mr. Sinnett so affectionately and reverentially attributes to him. In the remarkable interlineations he so ingeniously employs, while he exhibits a fierceness or acerbity not at all in harmony with his alleged character, he demonstrates most clearly the utter unreliability and worthlessness of this "psychological telegraphy" of which his letters were quoted by Mr. Sinnett as specimens.

I, however, cannot but agree with Mr. Massey in the opinion expressed by him as to the real source of the borrowed passage, that it was, in fact, taken from the columns of the *Banner of Light*. It seems to me that every thinking, impartial mind must come to the same conclusion, and that Mr. Sinnett has

simply been imposed upon by some one; and this is the more obvious from the fact that the passage which the Mahatma has exhausted his powers to explain is not the only one borrowed from the discourse. There is another piece of the Theosophical "Rosetta Stone" to be deciphered. The plagiarism did not commence with the sentence, "Ideas rule the world," as the "explanation" represents, and as my previous letter seemed to indicate. This the following parallel passages will shew:—

EXTRACT FROM THE DISCOURSE.

The terms inspiration and revelation have hitherto been used in a very loose way, as implying something mysterious and abnormal; but in the light that has been shed upon recipient minds during the last few years, these words become the definite representatives of truths as reducible to law as the simplest phenomena of the physical universe.

Our opponents say: "The age of miracles is past"; but we say, it never existed. But this is especially an age of both inspiration and revelation; and it behoves men to study the facts pertaining to these momentous phenomena, so that they may comprehend their import, and both receive and dispense the blessings which they bring to the world.

For the agency that is now making itself felt, while not unparalleled, or without its counterpart in human history, is, as experience in the future will most certainly verify, one of overpowering influence—both destructive and constructive—destructive of the errors of the past, but constructive of institutions based upon more

truthful principles. Phenomenal elements, previously unthought of—undreamt of—are manifesting themselves day by day with constantly augmented force. Usually unseen and unfelt, scarcely known even in the results of their activity, these elements now clearly display their existence and agency; and, under some extraordinary impulse which they do not divulge, disclose the secrets of their mysterious workings.

Then follows the passage on which Koot Hoomi has exercised his ingenuity, so as to frame out of it a contemptuous assault upon Spiritualism. But the above extract can scarcely be treated in the same way. This part of the "Rosetta Stone" will require a different key. I commend it to his attention, as a very curious instance—of unconscious plagiarism in "precipitation," perhaps he will say. In many respects it is suggestive.

Again, I would ask, if he were "intellectually present" at Lake (not Mount) Pleasant, where my discourse was delivered, and listened to it, why has he so greatly misrepresented it? He says: "For the first time in my life I had paid a serious attention to the utterances of the poetical 'media' of the so-called 'inspirational' oratory of the English-American lecturers, its quality and limitations. I was struck with all this brilliant but empty verbiage, and recognised for the first time fully its pernicious intellectual tendency. It was their gross and unsavoury materialism, hiding clumsily under its shadowy spiritual veil, that attracted my thoughts at the time."

Now, in the first place, this discourse was not what is called an "inspirational" address. It was not extemporaneous, having been written in New York, and therefore had no relation to what the Mahatma is pleased to sneer at as "the utterances of the poetical media." I have never laid the slightest claim to any form of "mediumship."

As to "gross and unsavoury materialism," it is a false charge, as any reader of the discourse must acknowledge, though the perversions of its language by this alleged Mahatma are, in some particulars, manifestly both "unsavoury" and materialistic.

No exalted mind could bring so false an accusation against the teachings of that discourse; and I challenge him to point out a single passage that has even a materialistic tendency. Mere phenomenalism is pointedly condemned in it, more strongly, indeed, than in the interlined sentences of the "explanation."

EXTRACT FROM KOOT HOOMI;  
BORROWED WORDS ITALICISED.

The terms Unscientific, Impossible, Hallucination, Imposture, have hitherto been used in a very loose, careless way, as implying in the occult phenomena, something either mysterious and abnormal, or a premeditated imposture. And this is why our chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena in the physical universe. The wisecrackers say, "The age of miracles is past;" but we answer, it "never existed."

While not unparalleled or without their counterpart in universal history, these phenomena must and will come with an overpowering influence upon the world of skeptics and bigots. They have to prove both destructive and constructive—destructive in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace, like the Mexican weed, nigh all mankind; but constructive of new institutions, of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, with and through the higher planetary spirits, the only spirits we believe in. Phenomenal elements previously unthought of, undreamt of, will soon begin manifesting themselves, day by day, with constantly augmented force, and disclose at last the secrets of their mysterious workings.

But I would ask what has Occultism to boast of as its foundation but materialistic wonder-working, so-called miracles, physical feats, conjuration, or magic?

The truth is sacred, and should be defended "against the world," as Judge Edmonds said, and the truth of Spiritualism which I defended at Lake Pleasant, I feel still bound to defend against the manifest sophistry, ingenious devices, and delusive representations of Theosophical Occultism.

HENRY KIDDLE.

New York, September 1st, 1884.

[On turning up the passages to verify them before publication we were surprised to find that Mr. Kiddle had not even yet exhausted the passages borrowed by "the Mahatma Koot Hoomi," from the former's discourse at Lake Pleasant. For instance, the following immediately precedes the portion given above, which in its turn precedes that already exposed, and "explained" by Koot Hoomi. The additional sentences stand thus:—

EXTRACTS FROM THE DISCOURSE.

These truths constitute, indeed, a body of spiritual philosophy at once profound and practical; for it is not as a mere addition to the mass of theory or speculation in the world that they have been given to us, but for their practical bearing on the interests of mankind.

EXTRACTS FROM KOOT HOOMI; BORROWED WORDS ITALICISED.

These truths and my series of Occultism constitute, indeed, a body of the highest Spiritual importance, at once profound and practical, for the world at large. Yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you but for their practical bearing on the interests of mankind.

These three portions constitute the whole of the letter as published in "The Occult World" (4th Ed., pp.101,102). Mr. Sinnett, however, there speaks of it as an extract only ("The following passage occurs in another letter," &c.) Having regard to the fact that the whole portion published is now shewn to be a plagiarism, we think Mr. Sinnett may fairly be called upon to publish the letter in extenso as he received it, reserving of course any private parts, if such there are. Another point occurs to us, and that is, Mr. Kiddle omits to draw attention to the fact that Koot Hoomi's "Explanation," such as it is, of the first discovered plagiarism, cannot be extended to the portions now shewn to be also plagiarised, since he refers to the latter as his own composition, and tries to make out that there is a want of connection between the two parts. His exact words ("Occult World," 4th Ed., p. 147) will make this clear. He says: "Having now restored the characters and the lines omitted and blurred beyond hope of recognition by anyone but their original evolver, to their primitive colour and places, I now find my letter reading quite differently, as you will observe. Turning to 'The Occult World,' the copy sent by you, to the page cited, I was struck,\* upon carefully reading it, by the great discrepancy between the sentences, a gap, so to say, between part 1 (that now published) and part 2, the PLAGIARISED PORTION, SO-CALLED. There seems to be no connection at all between the two; for what has, indeed, the determination of our chiefs (to prove to a skeptical [sic.] world that physical phenomena are as reducible to law as anything else) to do with Plato's ideas which 'rule the world' or 'Practical Brotherhood of Humanity.' I fear that it is your personal friendship alone for the writer that has blinded you to the discrepancy and disconnection of ideas in this abortive precipitation even until now. Otherwise you could not have failed to perceive that something was wrong on that page. . . . Now I have to ask you to read the passages as they were originally dictated by me."\* Then follows the "amended version," turned in its emendation into a wanton assault on Spiritualism. We leave these facts to speak for themselves.—ED. OF "LIGHT."]

"An Inquirer's Perplexity."

To the Editor of "LIGHT."

SIR,—Having noticed "Mopsus'" letter in this week's "LIGHT," I shall be glad to give him any information I can, relative to procuring phenomena of Modern Spiritualism without the assistance of professional mediums.

I should advise him to increase his circle by two or three more members, and pursue his investigation regularly. When I first commenced my study of Spiritualism I frequently found that unless we had at least four persons in the circle we were unsuccessful, and probably want of force and mediumistic power is the reason of his failure.

Of course, he must have patience, and not be too sceptical with his friends, because even if he does suspect any of unconscious muscular action, by quietly watching he would detect it, but if he is full of questions and arguments during the sitting, it retards manifestations.

If he can manage it, I should advise him to try and get a sitting with a good medium. Eglinton, of 12, Old Quebec-street, London, is very powerful, and although he will expect some recompense for his trouble, it will save "Mopsus" much future time. He will find Eglinton's spirit-guides will probably inform him the cause of all the failures.

\* The italics are ours.—ED. OF "LIGHT."

I may add that a short time ago I was quite a sceptic as regards Spiritualism, and by simply following out "M.A.'s" instructions in "LIGHT," in my own family circle, I have gained conviction of the truth, and am now slowly developing into a medium myself.

Any further information in my power I shall be pleased to give, and subscribe myself, yours truly,

S. J. DAVEY,

Alfriston, Hayne-road, Beckenham. September 13th, 1884.

To the Editor of "LIGHT."

SIR,—I notice in this week's "LIGHT" a short article entitled "An Inquirer's Perplexity," and think perhaps an account of my recent experiences may be of service to you. It was just a year ago that my attention was directed to the subject of Spiritualism by accidentally taking up "A New Basis," by Mr. J. S. Farmer, which you ("Mopsus") have no doubt read. This had been left on the drawing-room table of the Bowness Hydro-pathic Establishment, where I was then staying, by a gentleman who afterwards reclaimed it, but I was so interested in what I read that I wrote for a copy of it, and I afterwards read many works on the same subject, including all those by Mr. Farmer and by "M.A. (Oxon)." It was only, however, within the last three months that I was induced to try and solve my doubts one way or the other by obtaining a séance with Mr. Eglinton, of 12, Old Quebec-street, W. The result of that interview I communicated by letter to Mr. Farmer, who, with my consent, had it printed in the ensuing number of "LIGHT," July 5th. The letter is signed with the initials "M. B.," and testifies to my earnest and complete conviction of the truths of Spiritualism. Since then I have had several séances, both at the rooms of the medium and at my own residence, at all of which I received messages and letters, some very long ones—longer, indeed, than any of which I have read a record. The latter have been in the unmistakable handwriting of a very dear friend, who was taken from this world about nine months since; and only yesterday, while sitting with Mr. Eglinton, I received a letter from him as long as what I have here written, concerning some very private matters. This letter was written on paper, which I had myself fastened on to a slate of my own, with a little gum at the corners, so that it could be taken off easily. Two of the séances in my own room were held with no other medium than a young lady friend; and by means of the Psychograph I obtained messages and answers to questions, some very curious ones, and not altogether to my liking. Mr. Farmer knows my name and address, which he has my free permission to communicate to any inquirer to whom such knowledge may be useful. Hoping "Mopsus'" doubts may soon be as satisfactorily solved as mine have been, I am, sir, yours faithfully,

September 13th.

M. B.

Lourdes Waters.

To the Editor of "LIGHT."

SIR,—I should be glad to know whether any of your readers can personally testify to the efficacy of the Lourdes waters, and also would oblige me with particulars, where I might obtain some, &c.—Yours truly,

KATE POLE.

THE NEXT NUMBER OF "LIGHT."

Our next number will be specially prepared for distribution at the Church Congress, and will only contain selected matter, bringing the question suitably to the notice of members of the various religious bodies. It may be that some of our readers may desire to circulate copies amongst their own friends. For this purpose they may be had at the reduced rate of 100 for 6s., 50 for 3s. 6d., 25 for 2s. 6d., if ordered before Wednesday next.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

[Crowded out, but will appear—letters from Madame Blavatsky, G. D. Haughton, and others.]

"ISMENE."—In this discussion on "Theosophy" the real names of writers must be appended to their contributions. This rule is absolute. You can, however, contribute the article on "The Double," &c., under a nom de plume, and we should welcome such a contribution.

To decline all advice unless the example of the giver confirms his precepts, would be about as sapient as if a traveller were to refuse to follow the directions of a finger-post unless it drew its one leg out of the ground and hopped after its own finger.

All communications to be addressed to:—

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

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

SATURDAY, SEPTEMBER 20TH, 1884.

### SPIRITUALISM AT THE FORTHCOMING CHURCH CONGRESS.

It is a matter of great pleasure to me to report that the idea of circulating the "New Basis" amongst the members attending the Church Congress this year has been so far favourably received that I have now every hope that, not only will the total amount required for this special effort be forthcoming, but that sufficient will also be received to do something substantial in following it up. The arrangements are somewhat as follows:—

(1) A copy of "The New Basis of Immortality" will be sent to each member, accompanied by an invitation to thoughtfully consider the subject.

Towards this object I have either received, or been promised the following amounts:—

	£	s.	d.
C. Blackburn ... ..	10	0	0
"Lily" ... ..	10	0	0
"Nicodemus" ... ..	10	0	0
"Patience" ... ..	5	0	0
Hon. Percy Wyndham, M.P. ... ..	5	0	0
Mrs. Cowley ... ..	3	0	0
J. F. Haskins ... ..	2	2	0
Dr. Speer ... ..	2	2	0
M.A.S. ... ..	2	2	0
Mrs. Ford ... ..	2	0	0
M. T. ... ..	1	1	0
Signor Damiani ... ..	1	1	0
E. J. B. ... ..	1	1	0
Mrs. Parrick ... ..	1	1	0
Mrs. Procter ... ..	1	0	0
Miss S. ... ..	1	0	0
Mrs. Stone ... ..	0	10	0
R. Donaldson ... ..	0	10	0
C. J. Atkinson ... ..	0	10	0
Mrs. James ... ..	0	10	0
J. H. Mitchiner ... ..	0	10	0

I take it, therefore, that I am desired to carry out the work, and shall therefore do so as far as the means go. These sums amount to £60 11s., and, including my own contribution, to £75 13s. 9d. I have now little doubt that the remaining £25 will be subscribed. What is done, however, I must ask friends to do *at once*, as the Congress meets on the 29th of this month, and no time can be lost.

(2) I have also received, beyond the above, the sum of £5 from a gentleman who wishes rather to follow up the work by having slips printed and distributed, saying that

those who are sufficiently interested in what they read to desire further information can, upon application, have sent to them one or two other books on the subject—a somewhat similar plan to that adopted by the Swedenborg Society in distributing the works of the Swedish seer. This would also have the merit of enabling us to obtain a rough statistical test of the growth of interest in Spiritualism among the clergy. I shall, therefore, adopt the suggestion, and use as far as possible the £5 or any other sums added to it, in sending out carefully selected books to applicants, especially "Spirit Teachings."

(3) Means will be taken to bring "LIGHT" prominently before the members attending the Congress, the next number being especially prepared for the purpose.

I hope to find that the total amount subscribed to the general fund will enable me to take effective steps in this direction.

I am personally superintending the whole work, and shall do my best to make it a thorough success.

I append a few extracts from letters received.

MY DEAR SIR,—Your letter in last week's "LIGHT," suggesting the importance of utilising the approaching meeting of the Church Congress as a means of spreading the knowledge of our beautiful faith to its members, is so happy an idea that I earnestly trust steps may be at once taken to carry it out effectually, and to this end, I know of no plan so good as that of sending to each member a copy of your lucid and admirable little pamphlet, "A New Basis of Immortality," as suggested by one of your correspondents.

In view, therefore, of an object that I, with all earnest Spiritualists, must look upon as of vital importance to humanity, in this progressive nineteenth century, and of the rare opportunity now presented of bringing it home to the recognised teachers of religion in our land, I beg to ask your acceptance of ten pounds, as my small, but grateful contribution to the furtherance of that knowledge, which has been to me a blessing far beyond the power of words to express, and which year by year becomes increasingly so.

Praying God's blessing upon this work, to which you yourself are so nobly contributing,—I am ever, my dear sir, sincerely yours,

September 11th.

"LILY."

Mrs. Procter writes as follows:—

I am very glad to send a small contribution to your fund for distributing your valuable book on Spiritualism at the forthcoming Church Congress, and I sincerely hope that the educated men who receive it will be enlightened. I am a most earnest Spiritualist, but can unfortunately do but little for it. I often wonder if it would help at all to get Spiritualism more known if we Spiritualists were to order "LIGHT," and our other spiritualist papers from our stationer's with our other papers and magazines? Country stationers might, seeing the interesting titles of some of your literature, be tempted to get a few extra copies for sale. I consider "LIGHT" such a valuable paper that not one copy is ever lost by me. I either send them to friends or leave them in any house where I may call, or in station rooms, or 'busses or cabs, hoping someone may have the curiosity to take them up and become interested. I think if all Spiritualists were to do this it would scarcely entail *any* trouble and would spread the literature amongst many who otherwise would never hear of it. By degrees I always manage to at least partly convert any visitors who may be staying at my house, and I never let them go away without a book or two on the subject. Of course this is not much, but still "many a mickle makes a muckle," and if all Spiritualists could only do this "mickle" for so great a cause, it would do some good surely.

From Mrs. Penny:—

I thoroughly concur in your project. To open the eyes of the clergy to facts which only ignorance can deny without outraging truth, would be a good work indeed, and if any statement of facts *could* effect this I think your little book might.

If the sum needed for presenting a copy to all the clerics assembled, is not attainable, I do hope you will go as far as you can—say in alphabetical order—to distribute the proposed mental alterative. Even in my little obscure corner of England I am aware of gradual modifications of public opinion as to Spiritualism; and I do not find so many people as I used silly enough to prolong the cry of "all delusion and imposture." And they are soon silenced if I do!

At the last moment, it has been suggested that Mr. Eglinton should, if possible, visit Carlisle during the Congress week. I learn that that gentleman is willing, if he can do so without expense to himself. Perhaps this could be arranged also. If so, it would under guarded conditions be good policy.

JOHN S. FARMER.

"THE LUNACY LAWS."—AN ARGUMENTUM  
AD HOMINEM.

[We believe we are violating no confidence in stating that the writer of the following, which we extract from the *Pall Mall Gazette* of Friday, September 13th, is Dr. Anna Kingsford.—ED. "LIGHT."]

A "Graduate of the Paris Faculty" sends us the following conversation, which at a time when the public is so much interested in the question of lunacy and in the various methods adopted by qualified members of the medical profession for the solution of certain "difficult psychological problems," as our correspondent, "A Lunacy Doctor," put it, may be of interest and profit to some of our readers. The conversation actually took place, not long ago, between a student preparing for the doctorate examination of the Paris faculty and a professor of forensic medicine. The subject of the lesson was insanity, and the immediate question concerned the conditions and circumstances under which a certificate for incarceration should be given in the case of a patient suffering from a "fixed idea."

Pupil.—But supposing I had to decide in such matter, how should I know, sir, whether the patient were really insane or not, if, as you say, the whole of his conversation and conduct may continue perfectly rational?

Professor.—His "fixed idea" will affect one single subject only, and this, very likely, he would try to avoid in his conversation with you, or should you attempt to cross-examine him on it, he might purposely mislead you, seeking to impress you with the belief that he held no peculiar views in regard to it. Cunning is often an accompaniment of this kind of mania. You would therefore, having previously caused yourself to be informed of the particulars of his delusion by his friends or attendants, enter into conversation with him, not as a doctor, but as a sympathiser or inquirer. Gradually you would approach the subject of his hallucination, as though it possessed for you some special interest, and were one on which you desired to obtain information. If you managed this with tact, you would probably find your patient communicative. When once you have reached the subject, you will find the idea it involves in the patient's mind ineradicable. It is, in short, a "fixed idea," against which he will hear no reasons, nor will he tolerate any discussion concerning the facts he avers. No argument which would have the effect of destroying the delusion under which he labours will be followed by him or even comprehended, though in all other respects he may be an intelligent person.

Pupil.—But even then, it appears to me that I might not be in a position to determine whether his "fixed idea" were really one involving madness or not. And even if it were, it might not be of a nature to render the patient dangerous. Why should a man be imprisoned because he may hold one or two opinions on special subjects not generally viewed in the same manner by those about him?

Professor.—I will give you a case in point. Only yesterday I signed a certificate for the removal of a patient to — Asylum under the following circumstances:—He was a man of some property and without immediate heirs. His friends were greatly afraid that he would, under the pressure of his delusion, make some undesirable disposal of his money. His next-of-kin, therefore, sought the aid of the medical profession in the matter. Now, in every particular, in the conduct of his business and in all the daily affairs of his life, his conversation and actions were perfectly sane. He was not, therefore, by any means dangerous; but his delusion was, nevertheless, of such a peculiar character that it might at any time lead him to sign away his property or to disburse large sums, and thereby impoverish himself and those who would otherwise benefit by his will. Of course a sane man is perfectly free to do what he pleases with his property, but the matter is quite different when the person concerned is clearly mad. It then becomes a duty to save him from himself. Now, this unfortunate gentleman, about a year and a-half ago, had lost his wife, to whom he was deeply attached. Her death, no doubt, affected his reason, for until it happened he had in no respect differed from other men. Shortly after her decease, however, he began to believe that her spirit visited him, and that he held conversations with her. So great had been his confidence in his wife's ability while living that he accorded the same trust to her supposed spirit, and had been heard to say that, whatever desire she might express in regard to the disposition of his worldly affairs, he should certainly obey. It was not known that he believed the phantom to have

actually expressed any desire at all in the matter; but obviously such an event might occur any day, and his relatives were very naturally alarmed. I had a long conversation with him. He was frank, and suspected nothing. In a perfectly calm and rational manner he assured me that he had repeatedly seen his wife, that she spoke to him, and he to her, but that she only came when he was alone, and usually in the night. He had no doubt whatever that the vision was real, and that it was actually his wife. I immediately signed the necessary certificate, and he is now in — Asylum.

Pupil.—But how do you know, sir, that he did not really see his wife?

Professor.—How? Why, because she was dead. Surely that's reason enough.

Pupil.—But many people think the soul continues to live after the death of the body. If that be so, why should not this lady's soul have revisited her husband?

Professor.—Because such a thing is contrary to all sane experience, and because, if it were to be admitted as possible, we should at once have to admit also the doctrine of the survival of the soul.

Pupil.—Pardon me; many men, illustrious and learned, have in every age testified to the reality of the experiences in question. And why should you regard it as so impossible to admit the doctrine of the soul's survival?

Professor.—Simply because such a doctrine is wholly excluded by the facts of science. No amount of testimony, by whomsoever offered, would for a moment affect my judgment in this respect. The theory of evolution, and the discoveries of natural science, are not compatible with any such belief.

Pupil.—Then you mean that, having made up your mind in favour of a certain hypothesis, you will not listen to any evidence, however carefully procured and tested, that would have the effect of destroying that hypothesis?

Professor.—If you like, you may put it that way.

Pupil.—Then, sir, it appears to me that you have a "fixed idea," and I see no good reason why I should not at once request an order for your incarceration.

At which sally the Professor laughed, and murmured that it was "not bad;" but he attempted no vindication of himself, and forthwith changed the subject of the discussion. "Comment," as the journalists say, "is superfluous."

"INTIMATIONS OF THE UNSEEN"

By the Rev. J. Hunt Cooke.

[Although the writer of the following article—a Baptist minister of Richmond, Surrey—doprecates, as we understand, a belief in Spiritualism, yet we think he is, to use an old phrase, "Very nigh unto the Kingdom of God." At any rate, there is sufficient thought in it to justify its finding a place in these columns, and Spiritualists will certainly not be the least appreciative of his readers. The article is given *in extenso*: it could scarcely have been condensed without spoiling the reverend gentleman's argument. When published in the *Richmond and Twickenham Times* it was called "The Old Tower," but we have taken the liberty of giving it, as we think, a more distinctive title.—ED. of "LIGHT."]

One glorious summer's day, desiring the refreshment of a visit to some scene of beauty, I joined a party to explore the ruins of an old castle. Wherein the charm of the neglected, battered remains of a home of days that are gone by may be found, is one of the more complex problems of the human mind, but the attractions cannot be questioned. It appears to be the case that sometimes that which was made for utility becomes an object of beauty for a while after its work is done. Thus the sea shell, when no longer of use, is prized for ornament. The old tree, gnarled, twisted, and ivy-robed, which has no further value for foliage or fruit, is the joy of an artist. The roofless abbey, which can no more shelter a worshipping assembly, or the broken down walls of an old castle, become objects of pleasing interest and attract pilgrims from afar. It is difficult to ascertain the cause of this. Is it that they touch the imagination more vividly, and give a greater play to fancy? In the activities of the human mind suggestion appears to be a higher joy than observation. The soul finds more pleasure in what awakens vivid conceptions of what is not seen, than in anything which can be brought before the eyes. At the best our knowledge is partial. The visible is only a fragment of the real. Ruins speak of a past as well as a present. They lead the fancy to consider splendours which are not revealed. In this they harmonise with the human intellect, the grandest occupation of which is to imagine the unknown from the known, to take up the imperfect

presentations of truth and construct from them noble erections of thought.

Ruins are generally found in the midst of beautiful scenery. Doubtless to this a considerable part of their attraction is due. In this instance I was not disappointed. The views from several points were varied and wide stretching. The party wandered with delight amidst the broken walls, on which ferns, and ivy, and wallflowers grew in abundance. Led by some well informed antiquarian, our attention was directed to bits of tracery of mullioned windows, to supposed sites of chapel and banqueting hall, to remains of broken winding staircases, to speculations upon dates of erection; and the other ordinary considerations which amuse people, and are supposed to be the chief interest in such places. In the course of our strolling in and out, I found myself attracted by a little chamber in one part of the keep. I really forget what our learned guide stated it to have been. Entering this I parted for a while from my companions. It was a room about ten feet square, lighted by three narrow slits in the thick walls. Whether these had ever been glazed I did not learn, or have forgotten. They let in some light and afforded some view of the world without. There was a stone bench, on which I sat down and fell into a reverie.

The imagination came upon me of a person brought up in this little room and never leaving it, whose whole view of the universe was just what could be gained through the three narrow loopholes. One just showed a small portion of the sky, from another could be seen the large central court of the castle, bounded by the wall on the other side, through the third aperture was revealed a portion of the town, chiefly the roofs of some of the dwellings, with some fields beyond. Only a fraction of the entire prospect could be seen through the three openings together. From the summit of the tower there were broad, wide stretching prospects; in one direction was a bird's-eye view of the whole town, its main street and church with lofty and elegant tower; in another there was the grand ocean with its countless smiles in the sunshine; near to the walls was a fine old garden with masses of gay coloured flowers, and reaching away to the horizon were the hills, tree-robed and rock-crowned. Beyond and above all the lofty sky dome, sometimes in azure nudity, sometimes adorned with diamond stars, and sometimes robed with fantastic clouds. Of all this encircling splendour just three small segments would be visible to the inhabitant of the chamber, the remainder all unseen.

Here is an emblem of humanity in its present state. In a chamber like to this the soul dwells. Five senses are said to bring intelligence, but two of these, smelling and tasting, serve almost entirely to the nourishment of the body, they give but little to the mind. Our information is really gained by three outlooks, touch, hearing, and sight. Do these three loopholes reveal to us the whole? Let us consider.

Senses have to deal with movements. Scientifically considered, sensation is a nerve carrying to the brain the intelligence it has been touched, and the idea is formed from the way it has been touched, or more accurately speaking from the number of touches it has received, whether they have been slow or rapid in succession. These nerves, the points of which lie on the surface of the skin in most parts of the body, especially in the fingers, take cognisance of slow motions only, they need, comparatively speaking, long contact to convey a message to the brain. Roughly, it has been said that to obtain an impression the movements must not succeed more rapidly than sixteen a second. A series of taps on the fingers at the rate of twenty a second would give no different impression than if they occurred at the rate of thirty a second. Sixteen vibrations may be a high estimate, but it has been thought that by training such a delicacy of touch might be attained. The discerning of musical notes by the ear begins by the recognition of sound vibrations at the rate of about sixteen per second, which is the lowest note of an organ. The more rapid the vibrations the higher the note. It is stated that a note as high as thirty-eight thousand vibrations per second has been heard by a trained ear. But the ordinary human ear does not recognise more than about half that number. So that the auditory nerves take cognisance of vibrations moving at the rapidity of from sixteen to about twenty thousand in a second of time. Seeing comes by vibrations, the difference of speed gives difference of colour. The extreme red is produced by the immense number of nearly four hundred millions of millions of vibrations in a second; this is the slowest the eye perceives; its range is limited; when the vibrations are about double that number they appear as deep blue, and when more rapid cease to appear at all.

Thus we have the remarkable consideration—Touches when slow in succession, not coming faster than about sixteen a moment, are observed by the nerves of feeling. When from about sixteen to about as many thousands in the same time they are observed by the nerves of hearing. When from four hundred billions in the same space of time to about double the speed they are observed by the nerves of seeing. Are these all the communications possible from nature? Are there no vibrations between those at twenty thousand each second and those at four hundred billions in the same space of time? There are. It has in recent times been discovered by delicate experiment that there are vibrations a little slower, and also a little faster than those the eye is able to discern. Between those taken up by the ear and those taken up by the eye there must be millions

of movements our senses cannot perceive. These may be as different from hearing as hearing is from seeing, or seeing from hearing. Instead of being brought into contact with the wide circle of nature around us we but touch it in three parts, and these may be but narrow segments of the whole.

No one of us has ever enjoyed conversation with a spirit who has been brought into contact with the Universe of God otherwise than by these three senses. So that (coming back to my reverie) suppose the inmate of this old chamber had never gone forth or seen anything but through those three narrow slits, and suppose that he had never met with anyone who had beheld more of the universe; suppose, in short, that all his knowledge was what he had gained through those contracted loopholes, he might have looked through them with diligence and studied with accuracy the scenes and changes he beheld, but his knowledge of what was near at hand and round about must have been very imperfect, and it is not at all improbable that he would have come to a conclusion not only that this was all he could see, but it was all that possibly could be seen. He could have had no acquaintance with that beautiful garden, very near, from which at times sweet mysterious fragrance might have flowed into his cell. He could have known nothing of that city, not far off, the hum and echoes of whose voices and pursuits might have come to him, all too indistinct for recognition. To him the distant hills and mighty ocean would have been wholly unknown. Dim intimations at times might have reached him, to which he would probably affix some explanations far short of the truth. But could those walls have been pierced with other loopholes, or could he have stepped out and looked around, his soul would have been flooded with astonishment, at what was so near at hand, but of which he had enjoyed no power to discern.

Ere the reverie faded I perceived a new meaning in the wise words of old, "Now we know in part." Heaven may be nearer than we imagine. There may be gardens and cities very nigh, and all we need is the power to discern them. Another small loophole of perception, and like the servant of the Prophet of Israel we might be cognisant of beings near at hand of which now we have no conception. When the earthly house of this tabernacle is dissolved, we find ourselves surrounded by realities undreamed of in our present capacities. Each of us at times is conscious of intimations and influences which we cannot understand, but which speak of a grand undiscerned existence not far away. Surely the student of physical science may discern a deep meaning in the words, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."—*The Richmond and Twickenham Times.*

MILTON, PORTSMOUTH.—A Spiritualist residing here is desirous of forming a circle, and will be glad to receive friends at his house, at Milton, to form such on and after the second Sunday in October.

CAVENDISH ROOMS, 51, MORTIMER STREET, REGENT STREET, W.—On Sunday evening, September 21st, 1884, a Trance Address will be given through Mr. J. J. Morse. Subject: "The Evils of Heaven." The service commences at seven o'clock.

A SYMPATHETIC STONE.—At the meeting of the Cambrian Archaeological Society, the other day, Colonel Evans Lloyd exhibited a stone which was said to open at the death of any member of the family to which he belonged. There must be many similar relics in the three kingdoms, and it would be interesting to make a note of the same in your columns for future reference.—*T. W. Evans in "Notes and Queries" for September 13th.*

BLACKBURN.—Mrs. Yarwood, the clairvoyant medium, of Heywood, occupied the platform at Paradise-lane, last Sunday. Her descriptions of spirits were very clear and striking, the delineations being in almost every instance recognised. In many instances the names of deceased persons were given; the audience testifying to the correctness of her descriptions. The room was packed, every inch of standing and sitting room being occupied.—*"Blackburn Times," September 13th.*

A CHURCH is never reformed from within. Savonarola tried after a reform, and was put to death. Luther tried, and had to dissent. Our Presbyterian forefathers tried, and were forced into dissent. The Wesleyans tried, and were forced into dissent. An established Church never can reform itself. The reform must come, first by the more enlightened persons quitting, and then by their action on men's minds from without.—*Samuel Sharpe.*

No movement which has lifted the world, reformed society, helped in the progress of man, has ever been very popular. For a long time its supporters have struggled with opposition; they have been a feeble people; they have been taunted with their small numbers, their little influence. But if they had the truth on their side they cared not; they went forward, sure of ultimate triumph. The honest man, the man who loves the truth, does not wait till popularity and success arrive. He is willing to share in the day of small things, knowing, as Emerson says, that when the single man plants himself on his instincts, the great world at last comes round to him.

## PHASES OF MATERIALIZATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M.A. (OXON.)"

(Continued from page 381.)

## MATERIALIZATION OF THE FULL FORM.

## II.—Where the Medium is Secluded from Observation.

Cases of materialization with a secluded medium are infinitely more common than with a medium sitting in view of the circle. This is natural. For, it is an undoubted fact that the psychical power is intensified by the isolation of the psychic, especially if he be placed in darkness. The production of these materialized forms night after night in presence of a mixed circle is a terrible drain on the vital powers of the medium, and it has naturally been found desirable to resort to any expedient for reducing that depletion to a minimum. The readiest and simplest means was to seclude the medium in a confined space, and to place him in complete darkness so far as possible. His psychical emanations were thus shut up, so to say, in a small compass, and were more readily at the service of the invisible operators.

Now, though there are plain reasons for desiring that the processes of materialization should be carefully watched from beginning to end, for so only can our scanty knowledge of what actually goes on be appreciably increased, it may be conceded that there are occasions when this seclusion of the medium is a legitimate expedient. When, for instance, in the presence of investigators and students it is desired to obtain speedy and powerful results; or when, other conditions of circle, or of atmosphere, being bad, it is thought well to economise the force, the seclusion of the medium is at once suggested. And, with careful students of the problem, who know its difficulties, and are familiar with the methods of its presentation, there are obvious advantages in this seclusion of the medium. They can easily devise means of accounting for the unseen medium, and may even find it a relief to be able to concentrate attention on some minute phase of the phenomena without distraction. No one, so far as I know, has objected to such methods of investigation. Nor has any writer opposed what I used to favour in my own researches as the most useful and simple plan of dealing with these occult subjects. "Let the invisible operator present what he wishes to shew under conditions of his own selection. Let him tell me what he wishes to do, and what I can do to aid him. Then, when he has done, let me endeavour to have the phenomena reproduced under other conditions, if possible, in such manner as will give the best evidence of their genuineness, and enable me to give to them the most careful and intelligent study." I have repeatedly had remarkable phenomena so presented and verified, and if, in presenting a materialized form, the invisible experimenter asked for the medium to be secluded in complete darkness I should at once acquiesce. But I should afterwards seek to obtain the phenomena with the medium in view, and with plenty of light for exact observation. If I succeeded I should have gained much: if I failed, I should have gained hardly less instruction.

These will be admitted by all unprejudiced minds to be legitimate methods of observation and investigation. And so long as they were confined within the lines I have indicated, the only possible ground of complaint would be that the observers were debarred from full facilities of observation, that opportunities for study were being lost, and that our knowledge increased but slowly. But when the same methods were employed in the public circle, where a fortuitous and promiscuous body of persons, chiefly curious,

sometimes violently prejudiced, not unfrequently so antagonistic in mind as to be actively deterrent, often so credulous as to be prepared to recognise anything as a dear departed friend—when, I say, such a *bizarre* congregation had paid their fee, and were impatient for its value, the conditions I have above described were ridiculously out of place. It is not my intention here to reproduce the arguments which have been so vigorously urged against the practice of secluding a medium in promiscuous circles. Whether the matter is regarded from the point of view of the honest medium himself, or from the stand point of the circle that has a claim to be protected against imposture: whether in the respect of purification of Spiritualism, disgraced by repeated and audacious frauds, or seeing that experiments so conducted are, in the present state of our ignorance, very likely to lead to erroneous imputations against an honest medium: from whatever point of view the subject is approached, it was and will be generally felt that the English Spiritualists, who in November, 1882, took a strong position in demanding the abolition of the cabinet, were justified in their action. Nor will it be until our knowledge is very considerably advanced that we shall be able to see how dangerous, how ignorant, how foolish were the methods all but universally adopted up to that date. We shall know then, as we do not now, how illusory are the appearances that lie on the surface; how fatuous the solution of a perplexity attempted by those who "seized a spirit" in order to shew that it was, in fact, the medium.

So much it has been proper to premise; but the whole subject, in all its infinite ramifications, each with its own difficulties, can find no adequate treatment now. It must not, however, be supposed, because I have said that under this category the mass of evidence is in preposterous proportion to its value, that I do not consider good evidence to be procurable. It naturally falls under somewhat different heads from those prominent in the previous section, but it is to be had. Assuming, at the outset, that conditions suitable for observation are provided, the first thing to be made sure is that the form is distinct from the medium—*i.e.*, that the case is not one of transfiguration. And this is not so easy as would appear at first sight. Upon what evidence are we to rely?

Some, in past times rather than now, have relied upon a more or less careful tying of the medium, so as to make the normal use of his body impossible. They considered that they had accounted for the medium when they had bound him hand and foot. I am glad to think that this fallacy is exploded, for we hear little of it now. The assumption on which it was founded ignored altogether the power of spirit over matter, which I have demonstrated in an earlier chapter of these Researches. It left out of question the lessons to be learned from the "passage of matter through matter," as it is loosely called. Especially did it drop out of sight that experiment so apposite, the instantaneous release of Miss Florence Cook from the bonds by which she had been tied to a library ladder in Mr. Crookes's house. The tying, we are assured, was such that it was impossible for her to release herself: there was no human being to aid her: yet she was released, and that instantaneously, by occult means. In the face of this, to tie up a medium, and put him in a dark cabinet, is, first of all, a sheer waste of effort, and next, it introduces into the experiment a plain source of error. If the medium is to be secluded from view, by all means let him be made as comfortable as possible. I would suggest an arm-chair and a footstool rather than ropes and a strait-waistcoat.

What then can be done by way of testing the Forms?

A perfectly shadowy Form, such as I referred to in the previous section, observed in sufficient light, is conclusive. But such are very rare. I do not remember ever to have seen any shadowy Form with a secluded medium; but a correspondent has given me some very interesting observa-

tions on the evolution of these nebulous Forms, to which I hope to recur when, at the close of my evidence, I come to discuss more fully the methods by which these astounding results are obtained.\* Most usually, the Forms are solid, startlingly like a human being in all except the mask-like face, the ill-jointed body, and the shroud-like drapery. In some cases, when the materialization is perfect, the likeness to the living man is perfect too. The eyes sparkle, the features are animated, the gestures are graceful and natural, and the garments are those of ordinary life. Obviously, then, the burden of proof that this is a separate entity must be thrown on some other kind of evidence.

There is also the evidence furnished by *recognition*. I hope I may be pardoned if I say that this—though it must be reckoned with—is by no means the best evidence. It may be very good: I shall quote some cases that seem to me good and sufficient: or it may be quite valueless—but valuable or not, it is the actual recipient of the evidence that alone can estimate its worth. It is an unfortunate experience of many careful observers that recognitions by emotional persons are quite without value as exact evidence. Some persons will recognise anything, whether like or unlike to a human face; and what is plainly the same countenance will be enthusiastically welcomed with a chorus of recognition, as father, aunt, cousin, grandmother, brother, or sister of some poor soul, in whom grief has destroyed for the time the critical faculty, or who is constitutionally incapable of accurate observation. Still, when an observer who is plainly unemotional, careful, and patient, recognises, as many such have done, the form and face of a friend, and differentiates it by some known peculiarity, and when dispassionate observers by his side see that the form and face are such as to admit of recognition, the evidence is good, and is entitled to credit. This is still more so when, as is not infrequent, corroborative evidence is given by some information conveyed by the materialized Form, which was not public property and conceivably known to persons present.

There is, again, the test of complete unlikeness to the medium. This I dealt with in the previous section, insisting on the necessity of taking due precautions against the possible introduction of confederates. Important as this is when the medium is in view, it is far more important when a dark cabinet provides such ample opportunity for dressing and personation.

And there is dematerialization. The resolution of a Form under the observers' eyes would seem to be a perfect piece of evidence. And so it unquestionably is, if it be observed under sufficient conditions. There is nothing easier than to dematerialize in dim light near a pair of curtains. The trick is a common device of the impostor. But I shall quote cases to which no explanation will apply.

Special tests, however, either spontaneously offered, or applied by some careful observer, give us the largest class of evidence under this head. It is not easy to classify this special testimony; but I may say that I propose to offer evidence—

1. Of the medium and Form visible at the same time.
2. Of a great variety of Forms manifested in the presence of a single medium.
3. Of cases where the process of formation was watched.
4. Of the special application of noteworthy tests with satisfactory results.

There will, no doubt, be cases which do not fall under any of these heads: and there must also be a number of cases unknown to me, or which, being known and appreciated as conclusive, either relatively or absolutely, I yet cannot cite for lack of space. What I shall quote, however, will include all typical cases of importance that have come under my notice; and I must be pardoned if I select from similar cases that specimen which seems to me best adapted to my purpose, leaving the rest without prejudice by passing them by.

(To be continued.)

## SPIRITUALISM IN LONDON & THE PROVINCES.

MR. J. J. MORSE AT CAVENDISH ROOMS.—On Sunday evening last, the 14th inst., a numerous company attended the above rooms, to assist at the regular weekly services, conducted by Mr. J. J. Morse. The usual exercises being accomplished, the address of the evening was delivered under the inspiration of the "guides" of Mr. Morse. The subject dealt with was "Churches: Past, Present, and Future," and the line of argument followed was to the effect that the idea of a "church" was based on the necessities of man's spiritual nature, and that such an institution was the result of the life and teachings of certain "founders," who were such by virtue of their exceptional spiritual endowments, activities, and insight. The method and the development of the Christian Church, founded on the life, facts, and teachings of Jesus and His Apostles, was eloquently illustrated, as was its falling away from the simple spirituality of its primitive nature under the influence of worldly power, which "quenched the Spirit," and dimmed the altar fires, until, in the present times forms, ceremonies, and rituals were, said the speaker, the only remembrances of the spiritual drama enacted under Judean skies. Spiritualism, it was urged had, in its facts, the only power that could bring the religion of Jesus back to the spiritual life of the present time. Help the world to recognise the fact that aspiration and worship were needs of man's soul, and establish the truth that churches should ever be assemblies meeting for Pentecostal baptisms from higher worlds than this. The future churches it was stated would embody the function of teachers to the multitudes, aids to their improvement and development in all directions, and then under the broad canopy of being there would exist but one religion, one family unitedly worshipping the one true God. On Sunday evening next the subject will be "The Evils of Heaven." Service at 7 p.m.

BLACKBURN.—Mr. and Mrs. Newall, of Accrington, occupied the platform at Paradise-lane last Sunday. Mr. Newall gave two addresses on "Is Spiritualism True?" in which he urged upon his audience not to believe anything that might be said for or against Spiritualism, but to investigate the subject for themselves, and rely solely on their own researches and judgment. After his address, Mrs. Newall, who claimed to be under the influence of the spirits of departed individuals, supported this claim by impersonating their death scenes. Her manner of doing this was by going about the room under the influence of the spirit, and selecting a person and leading him or her into an open space in front of the platform. She then, in the presence of the crowded audience, enacted a *fac-simile* of the various scenes these persons had witnessed at the passing away of their relatives. The audience required no assurance of the truthfulness of these controls, as the sudden outburst of tears on the part of the selected ones sufficiently testified when she touched some chord of affection by this wonderful power. To many it was like lifting the coffin-lid from a well-remembered face. During the afternoon and evening she had no less than ten changes of control, every one of which was recognised. The room was very much overcrowded, whilst many had to go away unable to obtain admission.

GLASGOW.—Miss Rosamond Dale Owen concluded on Tuesday, 9th inst., a series of very successful public discourses in this city. Miss Owen's visit to Glasgow extended over a fortnight, during which time she was the guest of Mr. James Robertson, President of the Glasgow Association of Spiritualists. The name of Owen, coupled with that of Dale, still acts as a charm upon the minds of Glaswegians; hence the public announcement of Miss Owen's advent amongst us drew bumper houses to hear this courageous lady fearlessly avow her spiritualistic sympathies and convictions as well as lecture on the social experiments of her illustrious grandfather, Robert Owen, in New Lanark and New Harmony. Miss Owen appeared on four occasions, under the auspices of the Spiritualists' Association, and once before the Secularists of Glasgow. Her audiences, besides being large, were remarkably sympathetic, and appeared to be no less charmed than astonished at the strange matters she so naively discussed as "Every Day Spiritualism," and "What the spirits have taught me." Miss Owen's discourse is simple and elevated; her manner graceful, refined, and earnest; and it was abundantly evident that if her arguments did not, in every instance, find entrance into the hard heads of sceptical strangers to Spiritualism amongst her hearers, the qualities aforesaid commanded a respectful and interested attention. The success of Miss Owen's meetings was due in a minor, but by no means insignificant, degree to the harmonising effect of Mr. Walker's fine bass voice. This gentleman sang "The Children's Kingdom," and a number of other songs, with great power and finish.—*Cor.*

STONEHOUSE (Devon).—On Sunday morning last the guides of Mr. Eurt discoursed very ably upon the "Morning of Life." The audience was small but most appreciative. They commenced by saying the morning of life has some reference to the first state of humanity—infancy—when the eyes opened to the glorious influences of nature. To many the morning of

\* See also in this connection:—"Observations on Materialization." "LIGHT," August 9th, 1884, p. 325.

life began with reality of spiritual existence upon removal soon after the natural birth. An earnest appeal to the affluent was made to make the morning of life bright and full of hope to their poorer brethren, to exert Christian charity and sympathy in giving unto them all the help possible, specially enlightening them in all the principles and glorious truths of Spiritualism. The people of Stonehouse were entreated to use all their influence to extend the blessed truth of the communion of the angels, and to be assured that whatsoever is raised against this truth nothing can retard its progress. Spiritualism was not a new thing: it existed before Abraham or Moses. The angel-world has been commissioned by the All-wise and All-good Spirit to preach the everlasting and pure Gospel of Jesus, which is the gospel of Spiritualism, to all the world. Then the control changed and gave very forcibly a poem on "Freedom," most beautiful in composition, and well delivered. Then the "Morning of Life" was again taken up by the controlling power, saying, in conclusion, the morning of life would not truly arrive to any of us until we emerged "free spirits" entering the spirit-land, where there would be no confusion or bewilderment, for then the morning of life would be realised in its entirety, its glorious and true significance, for we should behold the Sun of Righteousness with healing in His wings. He prayed all to do something for the cause of true Spiritualism and, in return, the Great Giver of all good would bless them in the future. In the evening the audience was larger and most attentive, the subject being "The Gospel that Jesus preached." Opening with a description of the true nature of Spiritualism, proving the same from the "Sacred Book," the discourse proceeded very fluently upon the facts of angel-ministration to the earth to convince the doubtful, appearing also as comforters. Touching very tenderly upon the removal of the Infant Jesus to Egypt and His beautiful life there, we were told the temptation of Jesus was of no avail, as angels were ever attendant upon the Holy One. The president having read the chapter (Matthew v.) containing the beginning of the "Sermon on the Mount," previously to the address, the control most eloquently enforced the lovely teaching of our Lord and Saviour in all its bearings, specially commenting on the new commandment given by Him, "Love one another." He ever taught that *profession* was of no avail. The incomparable example of love for mankind was shewn to the world when "The Way, the Truth, and the Life" was being put to death ignominiously on the cruel Cross of Calvary, when He cried out "Father, forgive them, they know not what they do!" That wicked spirits do come back, and control those who love darkness rather than light was a most lamentable truth. Such was proved by "possession" in the days of Jesus, being cast out by the Divine One. In the present day there was no healing power to be found in the churches, and some of the teaching was contrary to that of the Redeemer. The signs following, and the cures performed by healing mediums prove incontestably the truth and power of Spiritualism. The law of retaliation was abrogated by the new commandment of the Saviour God, for His Gospel is all love. A very earnest appeal was made against the use and abuse of the intoxicating cup by which so many were sent unprepared and unfitted for the spiritual world. The stone mentioned by Daniel was "Modern Spiritualism," the enlightener, the advancer of science, the preventor of the spread of Atheism, upon which road to infidelity so many thousands were unhappily travelling. Such is the mission and power of Spiritualism. May God bless the control of our good brother the medium is our earnest prayer.—PRESIDENT.

**SPIRITUALISM IN WALSALL.**—A remarkable series of discourses has recently been delivered in the Exchange Buildings by Mr. E. W. Wallis, the trance-speaking medium of the Spiritualist Society. The series consisted of twelve lectures, and have been marked by considerable eloquence and force. The final lecture of the series was delivered on Monday night, and was a review of the whole, consisting of a statement of the main points of the spiritual philosophy, or religion of ghosts—viz., the fatherhood of God, the brotherhood of man, individual accountability, man's spiritual nature, and progressive destiny here and hereafter; the communion between the two worlds under favourable circumstances, the remedial consequences of punishment for wrong-doing, and the delight of overcoming and at last becoming at one with God; the necessity for beginning now, as each one reaps as he sows, and goes to his own place until he is fit to advance to higher spheres. In a word, spirits declare that man is a spiritual being now and here, progressive in nature, and must, therefore, be always; on the look-out for new light and fresh revealings of truth, that eternal principles of truth, right, justice, love, and goodness are ever the same; it is man who changes in relation to them, not they to him. Thus, "God is the same yesterday, today, and for ever, above, in, and through all, and although through devious ways and winding paths, yet He is gradually educating His children, teaching them of their birthright, and leading them into truth, freedom, and light, until through self-knowledge and self-culture they rise to self-trust, and on reaching that find they are trusting God in the soul, and at last learn that their greatest freedom, blessedness, and joy comes with the greatest self-abnegation when, at one in spirit and in truth and love, they can say, "Not my will, but Thine, O God, be done," and do it.—*Walsall Times*.

## "THERE IS NO DEATH!"

THOUGHTS IN RHYME.

By "LILY."

There is no death! Soon will this truth  
Become more clearly seen;  
Soon will those words of import high,  
"O Grave, where is thy victory,"  
"O Death, where is thy sting;"  
Receive their due, as ne'er before  
Received;—and will be evermore.

There is no death! The opened grave  
Receives no Spirit there!  
Death has no power to enshrine  
The Soul! That particle Divine  
That must for ever share  
With ever fresh vitality,  
The Father's immortality.

There is no death! Our Angel friends  
The joyful news proclaim:  
No prison doors to close the grave  
Upon the Spirit, or enslave  
The Soul, in efforts vain  
To break the chains that round it cling,  
And soar unto its God and King.

No! Death is not! We know it now;  
All doubt and dread are o'er;  
God's messengers, by Him sent down,  
These tidings bring; and their renown  
Extends from shore to shore.  
To us they come to testify  
To their immortal life on high.

No death is theirs! They have but changed  
The coarse for finer garb,  
That gives the Spirit freer vent  
Than when in earth-bound garment pent,  
To rise up Heavenward;  
With life renewed, with hope made sure  
In joys eternal, pleasures pure.

Not death, but life, immortal life,  
Is theirs! And thus 'twill be  
Whene'er we shed the mortal coil,  
With all its cares, and all its toil,  
And rise with Spirit free,  
To purer, brighter realms above,  
Illumined by the Father's love.

Yes! Thus 'twill be! Then will the song  
Of praise, triumphant ring!  
Then shall we praise our God on High,  
Who giveth us the victory  
O'er sorrow, death, and sin.  
Then praise Him now, and praises be  
To His dear Name eternally!

And praise Him for His messengers,  
Our Angel friends above;  
And praise Him for His "Holy One,"  
His dear, and well-belovèd Son  
Who leads them, in His love.  
All honour, praise, and glory be  
To Him, our God eternally!

September 5th, 1884.

ALL the laws of the universe have had existence from the beginning, yet how recently is it that electricity has been discovered! And do we yet know what this power implies? Did the earth ever do other than go round the sun? Yet how long is it since man found this out? And are the spiritual truths of man's nature more easily discovered than the physical phenomena which surround him? Why should there not be development in these as well as in those?—*Lessing*.

The *Revue Spirite* has a communication from Emile Alary, dating from Aurillac, August 3rd. He says that in his vicinity, the wife of a cultivator, of very limited education and advancing in years, has been the subject, for a considerable time, of a curious phenomenon: on the upper part of her body and her arms writing appears in letters not raised, but plain and legible. The first writing was *Je protège les faibles*; but it is generally a motto of a religious kind. The curé of the parish has kept notes for the information of his bishop. At the St. Flour Carmelite Convent, for years past, one of the nuns suddenly vanishes from among the rest, when assembled in church, parlour, or refectory. On search, she is found safe in some unlooked for place, sometimes under a heap of things, sometimes in a locked box or other enclosure. This has lasted for years. I am assured of the fact by several ecclesiastics, who do not call it miraculous, only supernatural!

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes Fellow and Gold Medallist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

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

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

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

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

## Is it Conjuring?

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

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

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

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

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

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

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

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

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

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

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