

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way.....	597	Psychical Experiments	603
The Special Fund.....	598	Immortality	604
Re-incarnation.....	598	The Meaning of Spiritual Phenomena.....	605
Eliphas Levi and the Antiquity of the Tarot.....	601	Theosophy.....	605
Hypnotic Phenomena.....	602	The Needs of Spiritualism.....	606
"M.A. (Oxon.)" and the S.P.R.....	602	The Late Professor Butlerof	606

[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.)"

MESMERISM AND HYPNOTISM.

PART IV.

As a conclusion drawn from the cases he has cited, Mr. Myers directs attention at the close of his essay ("Multiplex Personality," p. 661) to two beneficent effects obtainable from Hypnotism. First, he places the improvement of the moral character—Hypnotic Moralisation. In another paper, "Human Personality in the Light of Hypnotic Suggestion" (*Proceedings*, Part X., pp. 17, 18), he has adduced some instances in which a pernicious habit has been broken by the force of hypnotic suggestion. Especially has this method proved serviceable in checking the abuse of stimulants. One case is mentioned of M. D., a great smoker and great beer-drinker. His health was seriously menaced. Dr. Liébeault mesmerised him and suggested to him that he would smoke no more and drink no more beer. The suggestion thus made and repeated a few times availed to effect what his family's remonstrances and his own efforts had failed to secure. When one thinks of the number of victims to pernicious habits that there are in all great cities: men who have become the slaves of drink, because alcohol alone gives them forgetfulness of their misery, a relief from the grim gnawings of hunger, or a fictitious strength to do their daily round of toil without wholesome food or fresh air; one hails as a benefactor to humanity any such potency as this. If it can break a habit which the paralysed will of the victim cannot reach, which the influence of friends cannot touch, which is the fruitful cause of more than half the misery that stains our civilisation, and disgraces our Christianity, then surely we may welcome its advent without fear. If it can do what the wife, the priest, the law, public opinion and self-respect fail to effect it is indeed, as Mr. Myers says of M. Liébeault, "a potent moraliser." It may be said that I am taking too sanguine a view of the conceivable results. Few comparatively are amenable to hypnotism in a high degree, and the results must be small. Perhaps so. The experiment, I reply, has yet to be tried on any large scale; and every generation will be more amenable than the last to hypnotic influence. The children will inherit from their parents enhanced susceptibilities, and every generation will yield a richer crop of results.

The second effect that Mr. Myers anticipates is "that we may conceivably learn to carry on our intellectual life

in a state of insusceptibility to physical pain." I have already cited the case in which Dr. Pitres suggested to a patient in the hypnotic trance that she would allow an abscess to be opened, and would suffer no pain. This, it will be remembered, was actually done while the patient smiled at this most painful operation. Here the subject was restored to ordinary life and the full possession of her waking faculties, except that she remained insensible to pain. The phenomena of hysteria point in the same direction. Is it indiscreet to say that hysterical phenomena have never yet been adequately studied or understood? The present tendency of psychical research cannot fail to direct a much needed attention to them. Passing by similar indications in normal life—the soldier struck by a bullet who faints from loss of blood, not knowing before that he has been hit: the philosopher who soothes his overstrung nerves by sub-cutaneous injections of morphia—we may claim for hypnotism the production, in all such cases as it can affect, of the maximum of relief with the minimum of harm. "Looking at that growing class of civilised persons who suffer from neuralgia, indigestion, and other annoying but not dangerous forms of *malaise*, let us consider whether we cannot induce in those of them who are fortunate enough to be readily hypnotisable—a third condition of life, which shall be as waking, but without its uneasiness, and as sleep, but without the blankness of its repose." And this is applicable not only to pain, but to *ennui*, intellectual fatigue, and such distressing accidents of civilised and strenuous life. We are most of us the victims of the life we lead, not of choice, but by necessity. If science can give us the antidote to the bane that the struggle for existence imposes upon us we may, indeed, be thankful.

And now I turn to a consideration of some of these problems in the light of the experiences of the Spiritualist. The experiments from which the mesmeriser derives his results are made by embodied spirit upon embodied spirit. But some of us are fortunate enough to be susceptible to the action of unembodied spirits, and to receive from them suggestions which are not less permanent than those made to the hypnotised subject, and are (in some cases at least where due care is exercised) as much more lofty and ennobling as the source from which they spring is higher than the plane of earth. It is too much the habit of those who know little of Spiritualism to take any chance communications that may be casually given in any fortuitously constructed circle as a revelation to be received without question and swallowed without analysis. Nothing could be more absolutely opposed to the wishes of those spirits who come to instruct us, and are both able and willing to do so. These recognise invariably the standard of judgment in each man, to which he must, as a bounden duty, bring whatever is offered to him for approval. These spirits demand no unquestioning acceptance of what they tell. "Try it and prove it," they say, "and then accept it if it suits you. Men are on different planes of progression, and not every truth is acceptable to every man. If he assimilate it, it will nourish him. If not, he is better without it." This method of dealing with the individual soul that is amenable to such influence is fraught with the happiest results. For not only does the man, who is blest with this

spiritual guidance, receive that which he is fit for—that and no more—but he lives in an atmosphere of spirit which has, or ought to have, if the fault be not his own, an elevating, a strengthening, and a moralising effect upon his character. What is the influence of a hypnotic suggestion, great as that has been proved to be, in the amelioration of character, compared with the influence exerted by the environment of a pure and holy spiritual influence, which fences off the soul from external foes, shields it from outer temptations, and pours in upon it in the inmost recesses of its spirit a flood of illumination, surrounding its inner sanctuary with an atmosphere of peace which, as the world can neither see nor comprehend, so it cannot mar or take away? These again are the heights of Spiritualism, removed far from the quasi-materialistic methods of investigation and criticism now in vogue. If it be said that I am citing an extreme case, I reply that I can call as witnesses in lower degree many whose lives have been soothed, comforted, elevated, and ennobled by such intercourse as I have described.

There is another point to which I desire to advert. Mr. Myers, after detailing the case of Louis V—, which I have already summarised, speaks of the already known and accepted cases, such as those of cerebral injury, which lead up to it. He adduces the well-known case of the trainer, stunned by the kick of a horse, who the moment the operation of trepanning had been completed, finished his order to loosen the girths. And he gives the amusing story of an old lady struck down at a card party, and restored to consciousness after long insensibility, who startled and surprised her weeping friends by inquiring, "What are trumps?" Spiritualism has its parallel here. Who that is familiar with the phenomena of the séance-room does not know that a spirit returning to this sphere of existence takes on again the form, the gestures, the mannerisms, the words and expressions associated with the close of physical life? It has been assumed that this is done for the purpose of identification. It may be so, in some measure at least. But I suggest that we are here in the presence of the working of an immutable law. The spirit is necessarily conditioned by the circumstances in which it finds itself. It is rigorously adapted to its environment, reduced within its ancient limits and earthly memories by action of a law which it is not able to escape. It takes on of necessity the old personality, even though it be one that the Ego, the true self, has long since sloughed off, and though it may since have progressed upward to heights of spiritual consciousness with which this presentation of an old personality has nothing in common. The same lesson is learned from that phase of mediumship called "the personating." I am convinced that the *revenant* is conditioned by his surroundings, and his presentation is the result of the action of law.

In the course of these Notes on Mesmerism and Hypnotism I have referred amongst others to the following papers, a list of which may be useful to those who wish to read at first-hand what I have rapidly sketched.

- National Review*, July, 1885. (S.P.R. *Proceedings*. Part IX.)
Journal of Mental Science. January, 1886.
Nineteenth Century. November, 1886.
Phantasms of the Living. Passim.
Proceedings S.P.R. Vol. I., p. 222 sq., 251 sq., 261 sq., 287 sq.
" " Vol. II., p. 66 sq., p. 201 sq., p. 282 sq., p. 289 sq.
" " Vol. III., p. 401 sq.
" " Part X., p. 1 sq., p. 127 sq.

I do not pretend that this list is exhaustive of the contributions of Messrs. Myers and Gurney. I offer it only as a guide to my own sources of information.

"M.A. (Oxon.)"

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.]

The Special Fund.

To the Editor of "LIGHT."

SIR,—In one respect I am greatly disappointed at the results of the appeal made by the Council of the London Spiritualist Alliance—in that so few *small* sums have been contributed.

Our churches have found the backbone of their voluntary efforts in their "weekly offerings" of small sums: Spiritualists would wisely imitate them often by the contribution of small sums when they cannot afford large ones. We ought in this appeal to have had *hundreds* of sums between 1s. and 5s. and a hundred of 10s. at least. The gifts thus spread over a larger area would not only yield a valuable result, but the collection would be attended with more pleasure, and without the pressure, which is apparent to me, as treasurer, on some few who are liberal beyond their means.

Is it too late to ask Spiritualist friends not to be ashamed to send small sums into the treasury?—Yours faithfully,

MORELL THEOBALD,

62, Granville-park, S.E.

Hon. Treasurer.

Re-incarnation.

To the Editor of "LIGHT."

SIR,—I have yet a few more considerations to place before your readers, which I will compress in as few words as possible.

If our spirits ever had a beginning—that is, if there ever was a time anterior to any personal consciousness, and again a time when that consciousness dawned or began to be—why may not the latter have been when our first thoughts arose in this present world? We have no memory whatever beyond that time, nor does it occur to any one to doubt that this epoch was the absolute commencement of our real, that is, of our conscious existence. The doubt of it arises, not from any natural belief or apprehension, but solely from the demands of a fanciful theory, and a very repulsive and disheartening theory, as I showed last week. The universe is a series of creations; the Sun and the Solar System did not always exist—they were, so to speak, innovations on the preceding order—and why may not the individual consciousness have also had a definite commencement, and why do we abjure that origin which we remember, and insist upon an origin which we don't remember, and of which we have no proof nor any conception?

If, again, our souls or spirits never had a beginning, how is it that after such interminable tracts of existence we are still in such a rudimentary state, both morally and intellectually—how is it that we are so little advanced? that we are still "under the bondage of the elements of the world," as Paul expresses it? We all commence our career in this world in a state of the rawest ignorance, such as commencing spirits may be supposed to be in, not such as we should conceive of spirits who are already of a vast and unfathomable antiquity, but who it seems have profited by it not at all—interminable sufferings, and certainly no perceptible advance. Each page of our past existence is entirely obliterated, and we have still to begin anew and for ever anew the same dull round of animal existence, and no visible end thereof. Truly a cheering prospect, devised, as it would seem, by a directly malignant Power, in order that we may have the maximum of trial and agony with the most infinitesimal rate of progress—if, indeed, the movement be not in most instances retrograde.

And all this comes of what I may call the *Furor Theoreticus*. Allan Kardec is the apostle of this doctrine. The French genius for compact logical theory, to be pursued unrelentingly to the end, appears in this speculation. But it is not necessary to have *any* theory, and we only show our ignorance and insane presumption in insisting upon having one. We have only to reply—"We have no memory, nor can find the faintest trace of any such ante-natal existences, nor will we believe in them, till you produce a proof. But one thing we do see, that if the fact be so, then the system of the universe is a system of Unreason, for if we had prior existences, and the rule of the universe is progress, then it follows that our former existences were more evil and suffering than our present one, while a malignant Intelligence has aimed at multiplying our sufferings, and yet has forbidden

us to profit by them, by erasing from our memories every record of the ground we have travelled over."

Observe, moreover, what a breach this belief entails of the Principle of Continuity,—there is no principle more sacred in the universe than this. These re-incarnations involve a perpetual infringement of it. Our existence is cut up into a number of small fragments—each completely isolated from the rest. All sense of unity or continuity is lost, for lo! the memory of each life or fragment perishes as soon as it is over. Our career is an interminable series of beginnings, for we have no sense of any beginning save that of our present life.

How much nobler and more inspiring is the belief that existence is like a stream which, arising between narrow banks—and at first showing but a tiny current—yet is constantly swollen by tributaries from the right hand and the left, and thus, with an unbroken unity and continuity, flows onward, enlarged and purified as it flows—until it is lost in the Infinite.

G. D. HAUGHTON.

To the Editor of "LIGHT."

SIR,—I hardly think Mr. Haughton's letter on this subject ("LIGHT," December 11th) is sufficiently temperate to provoke a philosophic discussion, but one query he puts forward I may, perhaps, be permitted to answer. He asks: "Why if we have lived in former incarnations, do we possess no reminiscences of any of these?" I will not stop to consider the validity of the evidence of so many mystics in the affirmative, nor even whether the origin of our so-called *innate ideas*—of causation, space, &c.—may not be primarily traceable to the *generalised experience of former existences*. The reply to Mr. Haughton's criticism appears to me obvious.

Every student of psychology knows that—with the exception perhaps of some few intuitive ideas—all our mental reserves of knowledge and experience are derived from *sensations*. The organic brain is only the register of those sensations which in their aggregate constitute the experience of the Ego in *one* physical body. It can consequently only serve as the instrument for the tabulation of these sensations *and no more*. The "transcendental subject" or higher self—the true *individuality* of which the earth-personality is merely a feeble reflect, a shoot sent down to garner fresh experience—alone preserves the memory of the myriad physical immersions which the Ego has had successively to undergo in the majestic course of its evolution. It is clear too that were not the memory of its last physical existence a sealed book to the *incarnated* Ego, progress in the majority of cases would be impossible. The conception of this higher self, passing—like a bee from flower to flower—from birth to birth, culling the essence of the experience of each physical incarnation and absorbing into itself the results of countless objective lives, is sublime and magnificent in the extreme.

The acceptance of some such theory of the origin of the soul by *gradual development*—an analogy everywhere confirmed by our observations of Nature—seems to me a *necessary* corollary of physical evolution as proved by the modern biological school—that is, if we believe in a soul at all. The exclusion of the higher animals from the possession of such a potentiality is illogical, after an impartial observation of comparative psychology. Unless evolution is dual, embracing a parallel evolution of soul and form, unless we admit the doctrine of rebirths, Darwinism undoubtedly lends enormous strength to the Materialist argument. The subjoined considerations I recommend to the attention of Spiritualists as confirming our case:—

I. The great diversity of mental power among the races of our planet. Who can place the soul of the Fuegian or Andaman Islander on a level with that of a Huxley or Herbert Spencer?

II. The inequalities of the life—in wealth, happiness, intellect, &c., &c.

III. The necessary acquisition of *all possible experience* by the Ego, which makes for perfection. This alone necessitates re-incarnation.

IV. The solution of the problem of the origin of evil afforded by the law of Karma—the only key to a comprehension of this mystery except on a pessimistic basis.

V. Cases of extra-ordinary precocity or genius making their appearance in an environment apparently hostile, &c.

Mr. Haughton thinks it unreasonable that an Ego should suffer in one life for something done in another. Why? The Ego, having to progress by absorbing the experience of many incarnations, brings about the conditions of its successive births

by its own merit. What could be more eminently fair or just? The law of Karma is merely the introduction of the scientific principle of cause and effect in physics into the realm of moral causes.—Yours truly,

Teignmouth.

E. D. FAWCETT.

December 13th.

To the Editor of "LIGHT."

"The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss."—*The Light of Asia*.

SIR,—It seems to me that a very few words should settle the vexed question of repeated births into material life; and those are, that it is a fundamental fact in spiritual science, which treats of the gradual evolution of the soul, its powers, and faculties:—the *soul* being the vehicle of *spirit*, spirit being *formless*, and *invisible*. If a fact in science, *it is a truth*, and instead of trying to twist it to suit the fancies of a personality which does not lift itself above the narrow earth-life, we should endeavour to bring our conceptions of life eternal and temporal to a spiritual altitude wherein the mere *personality*, the outcome of circumstances of the physical life, sinks into a just insignificance when compared with the broader necessities of the individual spiritual man, whose final glorification of divinity, or oneness with God, is a process involving a slow and gradual growth through myriads of ages.

Nature always pursues the same path in evolution; and evolution is the one underlying law of existence, or what we call "creation." Spiritual evolution presents an exact correspondence to material evolution. Rising from the merely animal plane, man's mental faculties and powers were the gradual production of ages of evolution, during which the very earth has changed her conformation to suit his expanding necessities and requirements. At length he, attaining to the height of intellectual greatness which at present characterises the human race, is able himself, by the discoveries and achievements of science, to almost remould his earthly home—turning the darkness into light, almost annihilating time and space, and disarming many of the malevolent potencies of still unconquered nature.

"We are still little more than children; the complete men will come after us": the divine spiritual men, whom *we are to be*, making our gradual steps thereunto, as we have been making them from the beginning; owing our present status of intellectual power and greatness to those infantile steps made in the obscurity of dawning intellect ages and ages ago.

As yet we can but remotely conceive what is meant by the *spiritual man*; nor can we form the slightest idea of what that man *will be*, with the fullest powers of a *spiritualised* intellect, embodied in an earthly form suited to his then transcendent capacity of being; nor of what this earth will be, as the suitable home of beings more spiritual than material—with evil become (as it is in reality) the *shadow* of good, and no longer possible to man who will have become *light*.

This sublime apex of human life is comprised in the scheme of spiritual evolution; and it is only in agreement with the steps nature has already pursued that the issue of its exalted greatness and beauty should be upon the earth, which will thus be transformed into a heaven.

By that time we shall have learned what *spiritual relationships* are; that there is no separation, and no distances for the *spirit*; we are ever *present*, in spirit, with those we love, whether they be in Heaven or on earth. We shall have escaped from the narrow ties of the flesh merely, in which, too often, we are in a state of constant warfare; tied to persons who are opposed to us in every respect, and who are therefore odious, whom we patiently endure, but cannot love. It is not every husband who loves his wife, or *vice versa*: not every child who *can* love its cruel, tyrannical parents, nor its brothers and sisters. To these eternal companionship would seem like an eternal hell. Those who really love each other are probably *spiritually* related.

It is necessary to rise into a conception of what *universal brotherhood* means; and into a feeling of what is requisite to our less advanced brethren in the flesh, who cannot yet ascend to the mental and spiritual level we may have attained, and to ask ourselves how they are to attain it? It cannot be *flashed into them* by some instantaneous process; they must *grow it*, as we have done, and others before us, some of whom have risen into a state too spiritual for life on this earth, and who cannot return until the whole human race has been spiritualised and the earth transformed.

As the soul has its affinities, so has it its *memory*, quite

apart from the earthly memory. Sin transforms the soul from beauty to hideousness; from health to disease. An evil life causes a positive change in the very structure of the astral body, or *perispirit*, which is the soul's substance. The *recollection* of an evil life, therefore, is in the *soul's condition*, and can never be absent from its consciousness, any more than a man can forget he has a broken or deformed leg, or is blind. Opportunities for self-cure are continually cropping up spontaneously in the earth-life in the form of temptations to indulge certain proclivities, which can only further disease or destroy the soul. If a man *wants to remember* the sins of a former life, he can see them in the evils of nature he has had to fight against and conquer. If he has reason to felicitate himself upon a life more devoid of evil than many of those around him, he may realise the fact that he has conquered all that in former lives, and, so far, his soul is in health and comparatively beautiful. Whatever greatness he obtains in the present life he laid the foundations for in preceding lives. Some souls self-devoted to helping backward brethren forward, return solely for that purpose, and become leaders of men, great in science, in art, or in such beauty of life that all are edified and inspired to emulation.

The "*personal identity*" is a mere cloak worn in time; the *individual identity* is imperishable, and is preserved intact on the spiritual plane, however frequent may be the descents into flesh.

To take on an infant body does not lessen the powers of the soul; it is eternal: and the tiny body is merely a temporarily incomplete material *point d'appui*, as it were, for further earth-work. As the incomplete instrument affords a daily-improving means of expression, the soul gradually shows the state of evolution attained in former lives, and during adult life advances as high in progress as it can in that body; but the body, whether that of a man or an infant, is never a perfect instrument of expression for the soul, until it shall have completely spiritualised its earth-body—which would be a higher state of existence still.

The reason why we do not remember former lives is because we are so very unspiritual, so immersed in material life and the things of the earth. But there are individuals, although to all appearance no more spiritual than their neighbours, who have glimpses of recollection of former lives. When the final spiritual condition is reached, we shall be able to trace our individual progress through every embodiment we have worn. Edwin Arnold, in his *Light of Asia*, depicts in exquisite language the arrival of Gautama Buddha at this exalted condition:—

"He saw
By light which shines beyond our mortal ken
The line of all his lives in all the worlds,
Far back and farther back, and farthest yet,
Five hundred lives and fifty."

A large part of this unparalleled poem unfolds, with the loving reverence of a believer, the sublime teaching of this grand truth, in language as clear and beautiful as it is striking.

It is man's own will which brings him back into bodies. It is the thirst for objective life, which is never assuaged till he has learned the delusion of his self-hood, *woven by himself*—

—"with woof of viewless time,
Crossed on the warp invisible of acts—
The outcome of him on the universe."

The weight of unconquered animality draws him down, ever restless, ever thirsting for more and more of "sense-life." *Such* heaven as he may have earned contents his still imperfect soul but a certain period; it is still stretched on the wheel of change, entangled in the circle of necessity; and *following the law*, returns to the only condition wherein it can at length liberate itself from the necessity of wearing bodies. At length "The aching craze to live ends and life glides" into "sinless, stirless rest,"

"That change which never changes"—

because "all is consummated," and the soul, united forever to its divine spirit, has reached perfection.

This is a truth of the religion of spiritual science (if I may so characterise it) known to, and embodied in their religious teachings by all the Magi of old. It would be impossible for any "earth-bound spirit" (so-called) "either *in* or out of the flesh," to originate a doctrine of such far-reaching wisdom and sublimity, simply because it transcends their powers of conception. The contrary idea, that the *one* life is sufficient to enable *all* men to reach the transcendent state of *oneness with God*, is, in reality, "horrible to contemplate"; and would make that much misrepresented "goodness and justice of God" amount to senile imbecility.

We are far too prone to narrow things down to the small world we make for ourselves; ignoring the condition of our fellow-beings who are less fortunate in life than we happen to be. Can we believe that God has made something different for them; or that they who mistake their way (*as yet*) are to spend eternities in hell? Rather than *one* should go there, I would be willing to suffer through thousands of *earth-lives*, if by so doing I could save them; and such a feeling is not exclusively mine. But when I recognise that they are merely stumbling along a path that I stumbled on before them, I feel that they will eventually come up to where I stand, and probably pass on afterwards even quicker than I can. It shows me that God has made us all equal, with equal chances. I feel rid of all narrow pride of personality when I look back at what I, too, must have been, probably worse—and love my fellow-beings with an all-excusing charity, with a far more tender, compassionate, and sympathising love.

Suffering is inevitable so long as the soul hangs upon the "Wheel of Lives," but it is self-assumed and self-made. It is a mere grain in the scales, however, compared with the "advantage" gained, by its means, of that spiritual evolution which ranks man with the "angels." The road to angel-hood is along the path of knowledge, *i.e.*, *wisdom*, not school-learning. Therefore the more we try to learn of God's *mysteries*, the more nearly shall we approach unto Him. Why should we "wait the great teacher, Death," when there is in reality *no* death, but eternal life? Why should we stultify ourselves? *The soul never dies*, and learns from eternal life, not from death.

It is quite possible for us to "conceive and comprehend the processes of spirit," and the "mystery of Being" is not "unfathomable." Spiritual science reveals *all*, but that also comes by evolution. A man cannot display the spiritual faculties he has not yet evolved. Another life or two will place him upon higher vantage ground, when the mysteries of Being, of God, and Nature, will be as open as the day to his spiritualised vision.

December 12th, 1886.

NZIDA.

To the Editor of "LIGHT."

SIR,—I had quite determined not again to write on the subject of re-incarnation, but Mr. Watts' letter in your issue of this week holds the *pros* and *cons* regarding it to be so evenly balanced that I hope a few more words from me, answering his only objections to the doctrine, may lead to his—and, perhaps, to others'—entire acceptance of its beautiful and consoling truth.

I can do so little in my enforced privacy that I am the more thankful to do what little I can.

Mr. Watts' first objection to re-incarnation is, that it makes sad havoc of our personal identity, and, as a necessary sequence, of the identity of those we have loved on earth, and hope to meet again in the happy future. (I quote, for shortness, the meaning, not the words, of his letter, which I hope I have rightly gauged.)

Now, my answer to this is very simple, and is, indeed—as I deem—already contained in the argument of my previous letter; in which I illustrated the necessary stages the spirit of the bushman must pass through to become the angel, by the correspondent stages the infant must pass through to become a Herschell or a Humboldt.

And as the earthly mother's love recognises in the magnificent intellectual manhood of the Herschell or Humboldt, the helpless infant on her bosom, so does the spirit mother recognise the object of her affection through all stages of spiritual growth, and through which, we must remember, she herself is equally passing, and is, therefore, correspondentially progressing with her loved one, be he whom he may.

Each, as their different incarnations or embodiments are thrown off, returns for a time to the spirit plane as a *spirit*—the earthly case or envelope remaining on the earth.

The coat is not the man, nor is the case the spirit; therefore, a hundred thousand earth encasements cannot affect the personal identity of the *spirit*, or its recognition by its fellow spirits; who may only know that they missed it from their company for a time; but on seeing it return with additional lustre, they knew at once that it had been on a profitable journey!

Does the cast-off shell of the disimprisoned butterfly destroy its identity? Do the cast-off swaddling clothes of the Herschell destroy his identity?

If reasoners would reason from the root, and not from the

surface, from the immortal and eternal, and not from the mortal and temporary, all difficulties on this subject, as on many another, would, I feel sure, vanish.

And now we come to Mr. Watts' second objection, viz. (to put it shortly) that a return to the trials of earth-life is too hard and unpleasant a notion to be thought of without dismay.

In this I entirely agree with him—and this very thought is an all-potent factor with me, in making me endeavour so to use the present time as to be spared such another earth experience!

Yet the reasonableness of such "return" may be illustrated, as in the former case, by the example of the child, who thinks it very hard and unpleasant to have to learn his lesson a second time, if not well learnt at first. But inasmuch as the education his parent sees necessary for him cannot be accomplished without it, the child has to learn it again *whether he likes it or no!*

Apply this argument to the education of the spirit, and substitute the heavenly parent for the earthly, and I think Mr. Watts' second objection is also answered, and the expression, "Ye must be born again," explained, viz., that the material re-birth upon the earth of the spirit is necessary to that development of its latent powers commonly known as "spiritual re-birth" or "regeneration," without which it (the real man) cannot be fitted for the life of Heaven.

Therefore, in *both* senses must we be "born again."

Having now, I humbly trust, answered the above objections in Mr. Watts' courteously-expressed letter to his satisfaction, I will ask you once more (and I think I may now say for the last time) kindly to allow me space at your earliest convenience in your columns for this letter.—I beg to remain, Sir, faithfully yours,

December 11th, 1886.

"LILY."

To the Editor of "LIGHT."

SIR,—Mr. Haughton's method of comment is, I humbly suggest, susceptible of improvement. When I wrote that we had no "clear idea or remembrance" of any former existence, I meant what I wrote, and I object to having a perfectly plain and accurate statement described as "uncandid and unfair." If Mr. Haughton has not, as he says, any "the most distant glimmering" of an ante-natal existence, that does not preclude the fact that some people think that they have such a remembrance; nor does it militate against my statement that that remembrance is not "clear."

"M.A. (OXON.)"

To the Editor of "LIGHT."

SIR,—In response to my appeal in your paper for literature for inquirers I beg to acknowledge three parcels which shall be distributed and lent for the spread of our glorious truths.

In your last issue "Lily" has an article upon Re-incarnation; it may be useful to your many readers to know that Mrs. Britten was controlled the early part of this year by Allan Kardec, at Newcastle-on-Tyne, and he then said through her "I was, I am, and always will be Allan Kardec." If this is his state of knowledge with greater means of research now, it should settle this much vexed question. It would be interesting to know Allan Kardec's opinion through any other medium as to his dogma whilst on earth.—Yours truly,

11, Gladstone-terrace, Goole.

E. E. PEARCE.

Eliphas Lévi and the Antiquity of the Tarot.

To the Editor of "LIGHT."

SIR,—Your correspondent, "Truthseeker," is apparently in possession of the second or Amsterdam edition of Postel's *Clavis Absconditorum a Constitutione Mundi*. This was published in 1646, while the original appeared at Paris nearly a century earlier, namely, in 1555, which was during the lifetime of its author. The new edition is enlarged by a dedication, Præloquium, and *Clavis Editoris ad Clavem Authoris*, to which are added a Tabula, explaining the editorial key, and a symbolic figure, called *Tabula Clavigera*, in elucidation of Postel's fifteenth chapter. This, as your correspondent points out, is the work of the editor, and it is absent from the original edition as a necessary consequence. It contains, on the circle of the key, a mysterious Tetrad arranged in the following manner:—

T

O

A

H

which is interpreted ROTA by the editor, appearing in this form

on the third ward of the key. In his improved and "completed" *Clavis*, Eliphas Lévi has replaced this word by Tora, "the sacramental name which the Jews gave to their sacred book," and he informs us that Postel "believes himself to have discovered the true significance of the Tetragram in a hieroglyphic work anterior to the Bible, and which he calls the *Genesis of Henoeh*, doubtless to conceal its true name from the uninitiated, for on the ring of his symbolic key, which he gives as an occult explanation of his singular performance, he thus traces his mysterious ternary." There is no reference to the *Genesis of Henoeh* beyond that in the advertisement to which "Truthseeker" has already called attention, and the ascription of the enigmatical figure to Postel is one of those curious instances of incomprehensible inaccuracy, or of unconscious manipulation of materials for the profit of his own hypotheses, which are to be met with so frequently in the writings of Eliphas Lévi. His life-long labours in the interpretation of alchemical and Kabbalistic allegories seem to have developed his imagination to such an extent that his conception of purely historical facts has been permanently influenced thereby. For this reason the *Histoire de la Magie* is the least valuable of all his works. I have sought vainly for the origin of his romantic legend of Raymond Lully; his story of the origin of the Templars is purely fabulous; the latter half of the Rosicrucian manifesto, which he gives on p. 372, is an invention apparently of his own, while the continual formulation of ingenious theories in words whose legitimate application is to establish facts alone makes the whole work eminently unreliable. I have made little use of it in my digested translation, confining myself to the author's magical philosophy, which is of lasting value and interest, and absolutely indispensable to all students of occultism.

With regard to the supposed prophecy of the Abbot Trithemius, I have consulted the original edition of the work it is ostensibly drawn from—*De Septem Secunda deis* (printed in subsequent editions *secundis*, and, as your editorial note has already pointed out, apparently standing for *secundicris*), "Of the Seven Secondary Causes." It is a pamphlet of sixteen pages in Gothic letters, published in 1522. It ascribes the government of the world during regularly recurring cycles of 354 years to various archangels and angels. The reign of Gabriel ended in 1879, and the ruler of the next cycle which follows should be St. Michael, but here Trithemius finishes his calculation, saying that the gift of prophecy would be required to continue it.

In the twenty-first chapter of the *Rituel de la Haute Magie*, Eliphas Lévi tells us that the rigorous calculations of Trithemius "conduct him to the month of November, 1879, epoch of the reign of Michael and of the foundation of a new universal kingdom, prepared for by three centuries and a-half of anguish, and three centuries and a-half of hope—epochs precisely coinciding with the sixteenth, seventeenth, eighteenth, and half of the nineteenth for the lunar twilight, and the expectation with the fourteenth, thirteenth, twelfth, and half of the eleventh, for the trials, ignorance, sufferings, and scourges of all nature. Following this calculation, we find that in 1879 a universal empire will be founded, and will give peace to the world. This empire will be political and religious, it will provide a solution of all the problems agitated in our days, and will last 354 years and four months, after which the reign of Orifiel will return—that is, a period of darkness and silence. The coming universal empire, being under the dominion of the sun, will belong to the holder of the keys of the East, which are being striven for by the potentates of the four quarters of the world; but intelligence and activity are the forces which control the sun in the superior realms, and that nation of the earth which now has the initiative of intelligence and vitality, will also have the keys of the East, and will found the universal kingdom. Perchance it must first undergo a cross and a martyrdom analogous to those of the Man-God, but, dead or living among nationalities, its spirit will triumph, and all the people of the world will recognise and follow in twenty-four years the standard of France, always victorious or miraculously resuscitated. Such is the prophecy of Trithemius, confirmed by all our previsions, and supported by all our desires."

The words which I have italicised are absolutely and utterly false, and no language can be too strong to condemn this attempt to foist a foolish prophecy on a great adept of the past, apparently because its author had not sufficient faith in it to acknowledge it as his own. I am thankful to say that it is omitted in my recent translation.—

Yours sincerely,

ARTHUR EDWARD WAITE.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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.

All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager," and all communications intended to be printed should be addressed to "The Editor."

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

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

Light :

SATURDAY, DECEMBER 18TH, 1886.

HYPNOTIC PHENOMENA.

(FROM *Mind in Nature*.)

The November meeting of the New York Academy of Anthropology was occupied with this subject. Professor E. P. Thwing, M.D., the president, read a review of Dr. Tuke's new work on Sleep-waking and Hypnotism, published by Churchill, London. The author belongs to a family which has for generations been busy with these studies, in their relation to the insane, particularly. The genial temper of the author, his candour and caution, appear in all he writes. He can be learned without being tedious; profound, yet lucid and vivid in statement—free from dogmatism and pedantry. This book, like his *Influence of the Mind upon the Body*, is rich in illustrative facts and quotations.

Professor Thwing remarked that it was well to be busied with nascent thought rather than with effete, decadent ideas. His observations abroad during six summers convinced him of the growing interest shown in the phenomena of the nervous system. Philosophy and science, medicine and surgery, are making constant contributions. The investigations of Dr. Tuke in mental pathology are varied and extensive. In this monograph on sleep-waking he distinguishes between the spontaneous and the artificial. In both, however, the cortical ganglionic cells are inhibited in certain regions while other functions may be exalted. Tactile and visual sensibility are often quickened; nyctalopia noticed; mobility and somniloquy with other patients; occasional suicidal and homicidal tendencies in this condition which are not revealed at other times.

Passing to the matter of artificial sleep-waking, Dr. Tuke classifies his data thus: I. Conditions necessary to produce the hypnotic state, to wit: voluntary surrender to the operator; a sudden blow of a gong that is concealed or glare of an electric light thrown unexpectedly on the face, or slower, monotonous, sensory impressions by passes or by sound. II. The stages, lethargic, cataleptic, and somnambulistic. The pupils contract and then dilate. There is cerebral æmia, according to some writers; increased vascularity, according to others. The respiration is often accelerated, as shown by the pneumograph, the tracings of which test the fact of simulation; the pulse is unaltered and the muscles placid or rigid in the different stages of the process. III. Subjective symptoms, analgesia, yet tactile sensibility and muscular sense, are continued; special senses heightened or suspended in activity according to the suggestions of the experimenter; a duplicate or divided consciousness, with loss of memory possibly of personal identity and volition. Dr. Tuke says that this ideoplastic state finds its analogue in the disordered perception of the insane when dominated by

hallucinations. These impressions may persistently remain after waking. The *Journal of Inebriety* records cases where the victims of tobacco and alcoholism have been successfully treated by creating disgust at their actions, which impression is made to abide in the mind. Consciousness may be partly retained and the perception of automatic action convey the idea of two Egos. Reflex mimicry may exist and the subject faithfully copy all the experimenter does or says. Degrees of hypnotism determine the exaltation or depression of sensation and of the special senses. Patients are educated by repeated experiments, and phenomena developed, perfected and multiplied by practice. Sleep comes quicker, is deeper, and neuromuscular excitability requires little or no massage. As to amnesia, it is absolute, beginning with sleep, or even before, when the light or sound commands attention. Even the fact of sleep is stoutly denied.

Finally, the experiments in hypnotism are regarded as harmless, as Charcot and Richer affirm. Multitudes declare themselves permanently benefited physically and mentally. Dr. Tuke only suggests that the subject should not allow himself to become so susceptible that sleep comes uninvited. This would argue either an incautious operator or a weak-minded patient.

"M.A. (OXON.)" AND THE S.P.R.

We have been requested to publish the following correspondence:—

To the Editor of "LIGHT."

SIR,—I beg to hand to you for publication a copy of a letter which I addressed on November 15th ult. to the Editor of the *Journal of the S.P.R.*

I have not forwarded it to you before, because the meeting of Council at which my resignation was accepted occurred only on December 3rd. I did not think that it would be courteous, or in accordance with what is usual, to make any publication of my letter before that date, nor before its appearance in the *Journal*.—I am, sir, &c.,

December 15th, 1886. W. STANTON-MOSES, M.A.

To the Editor of the "*Journal of the S.P.R.*"

SIR,—Permit me in very few words to state that I have resigned my membership of the S.P.R. with the offices which I have the honour to hold as Vice-President and Member of Council.

I have conceived that as a representative Spiritualist I could not do otherwise: considering as I do that the evidence for phenomena, of the genuine character of which I and many others have satisfied ourselves beyond doubt, is not being properly entertained or fairly treated by the S.P.R. I believe it is not the practice of the Society to announce the names of those who retire from its ranks, and I therefore venture to ask permission to make this statement myself.—I am, &c.,

W. STANTON-MOSES, M.A.,

Late V.P. and Member of Council S.P.R.

November 15th, 1886.

THE Press is gradually being educated. Our attention has been called to the *Quarterly Review* for July, and from an article on "The Sacred Books of the East," we extract the following:—"How men came to believe in spirits is a matter of dispute; but once they did believe in them, and the belief is universal. They used it as an hypothesis by which to find a cause for, and give sufficient explanation of, what they could not otherwise understand. As they understood very little, they saw spirits nearly everywhere. But the spirit theory itself (still used amongst ourselves to explain mysterious phenomena) is at least deserving of attention. It may be bad science, but it was after all the first-made attempt to find a cause for the sequence of observed events. There is a sense in which it may be quite fairly said to be a form of early science, as also it can be said to be a form of early religion. And in that sense, science and early religion met together in the past, just as they WILL MEET TOGETHER AND KISS EACH OTHER IN THE FUTURE."

THE FUTURE OF "LIGHT."

At a meeting of the Council of the London Spiritualist Alliance, held on Tuesday week, the position in regard to this journal was carefully considered. It being clear that the sum required for the complete scheme was not likely to be forthcoming, the Council deliberated as to the course to be pursued. It was unanimously decided that "LIGHT" should be maintained, and that the efforts of the Council should be concentrated on that purpose to the exclusion of other parts of their proposed scheme. It was considered that sufficient funds would be forthcoming to conduct the paper without payment to editor or manager. This, the Council very reluctantly felt, obliged them to make arrangements for unpaid service, since the present condition of affairs could no longer be maintained. Forced, therefore, by unavoidable circumstances to make a change, they decided, with the fullest recognition of the high value of the unremunerated services of the present editor (who is not able to continue to give his unpaid service), to appoint a Committee of Council, consisting of the President and Mr. E. Dawson Rogers, to conduct the paper; and another Committee, consisting of the Treasurer and Secretary, to supervise the finance. The Council, having thus finally settled all questions regarding the future of "LIGHT," feels justified in asking for funds necessary for this limited scheme. About £150 in addition to moneys already promised is needed.

W. STAINTON-MOSES, M.A.,
President London Spiritualist Alliance.

SPECIAL FUND.

[AMOUNTS ALREADY RECEIVED OR PROMISED.]

	£	s.	d.
Hon. Percy Wyndham	20	0	0
H. Wedgwood, M.A.	10	0	0
C. C. Massey	10	0	0
S. T. Speer, M.D.	10	0	0
Mrs. Speer	10	0	0
The Misses Ponder	10	0	0
Mrs. Hennings	5	5	0
T. A. Amos	5	0	0
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Hon. Roden Noel	0	10	0
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Thomas Bell	0	10	0
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Subscriptions or promises should be sent promptly to Morell Theobald, 62, Granville Park, Lewisham, S.E. A form will be found on the front page.

PSYCHICAL EXPERIMENTS.

(FROM THE *Religio-Philosophical Journal*.)

In general, Psychical Research has not proceeded in its examination of these phenomena in the strictest philosophical methods. They have ignored many of the vital parts of the subject, and have fallen in with the impatient dictum of Professor Faraday, who laid it down as a rule that we must set out with a clear idea of the possible and the impossible and, therefore, spiritual intervention being one of these impossibilities, we must neglect the examination of it altogether. This unphilosophical method of dealing with the unknown quantity which is the object of research, coupled with other considerations, has restricted the examination to particular points that seemed susceptible of explanation on known or supposedly known human powers.

It, perhaps, may put some investigators on a more practical road, if the claim of independent, exterior intelligence should be made the principal subject of examination, and thus simplify the question by establishing the fact or eliminating it altogether.

Knowing the stand you have taken and adhered to, of uncompromising hostility to every species of duplicity, as well as your earnest struggles to free the subject from the frauds and follies which beset it, I am induced, in compliance with your published request, to send you some exact experiments with Mrs. Maud Lord, where the act done was in compliance with an unexpressed wish, and an integral part of it, differing, *toto cælo*, from mere thought-transference.

In the simplest mental experiments we find through some mediums this co-ordination of wish and act constantly recurring. A statement made to me, by a gentleman worthy of perfect confidence, both from his capacity and integrity, that he had wished a ring to be taken from his finger and given to another, and that his wish was instantly complied with, induced me to try it for myself, for although I would not doubt my friend, there is a long interval between personal certainty and the assurance of others. Happening at the time to have in my pocket a bracelet, needing some repairs at the jeweller's, I mentally desired that it should be given to a lady of culture, well known in the social life of Albany, sitting on the opposite side of the circle, and almost as it left my hands, I heard this lady exclaim that a bracelet had been given to her, which she returned to me herself, when I claimed it, after the light had been admitted. The act and the wish are inseparable and cannot be reasoned of apart from each other. A valid objection to this on the ground of dexterous manipulation must also apply to the means by which the mediums discovered my wish.

The following relation has been published before, but I venture to repeat it, as it embodies the threefold proof of perception of thought, physical force, and the possession of knowledge not within the natural capacity of the persons present. It is a good example of the character of mediumship in which Mrs. Lord excels, and eventually led me on to an extraordinary result, the main feature of this article.

I took with me to a friend's house, where this medium was to give a séance, a package of twelve photographs, all

of the same size, carefully buttoned up under my coat. As soon as the light was extinguished, I laid the package on my knees, and when a voice announced the name of a person, whose picture I had, I mentally requested that its likeness should be selected. The prints were moved about, one was picked up and held near my face, lightly touching it. I marked it No. 1. It was then replaced on my knees. In the course of the evening I made the same silent request twice, and marked the cards held up 2 and 3. After the light was admitted I found one of the cards bearing my three numbers on the back, in a row under each other, and on turning it over it proved to be the right picture. To confirm the reality of this incident, on a subsequent occasion I again tried this experiment with like success.

In the profound darkness I did not and could not know one picture from another, and in fact did not touch it except with the point of my pencil. The medium was unaware, through any natural means, that an experiment was being tried, and had never seen the original or the picture. Here all human knowledge and relevant action seem to be eliminated, and the question is narrowed down to an intelligence that perceived the thought and professed to do the act, and the only one we can conceive of which under the circumstances had the capacity to do it.

I subjoin another instance still in the direction of mental phenomena, where the absolute certainty was inherent, that no trick or cunning device could accomplish the result. I desired a gentleman of my acquaintance, living at a distance, to attend a séance. At the time of writing, I mentally wished that some voice should accost him and connect him with myself. It was the first séance he had ever attended, and he was entirely unknown, yet a voice addressed him, speaking of me, sending a message, and giving its own name, one perfectly familiar to me, although unknown to him. This *quasi* character of messenger that the communicating intelligence takes on, brings me to the main object of my article, in relating the unexpected result of what at the time seemed to be but an idle thought.

There was in my possession a miniature painted about eighty years ago, and as it had been sealed up for a very long time, I intended to use it in a series of experiments in the dark with different mediums. Not just then knowing the address of a medium on whom I could rely, I made what seemed a vain wish, that an intelligence calling itself S—— and always professing to know my thoughts, should visit a medium and engage her to send me her address. In a few days I received a letter from Mrs. Lord, dated two hundred miles away, saying "S—— appeared at one of my séances, and asked me at your request to send my address, which I now do."

There are other features in genuine mediumship which bear particularly upon the character of these forces and of the intelligence which employs their use. They bring their own phenomenal proof. The visions which so often impinge upon the brain of the sensitive are generally relegated to the domain of hallucination, yet we find the medium describing acts about to be done by these visions, which are forthwith performed; it may be writing between closed slates and signing its name, or doing some act which has a peculiar significance, and reveals to you the identity of the vision perceived.

I have thrown together a few experiments, from their nature beyond all rational suspicion of deceit, satisfactorily proving the reality of facts, unrecognised as belonging to the human organism, and forcing us to look in some other direction for a cause. The examination must include not only the physical and mental facts, but also their spiritual pretensions. We cannot see and feel a hand, without striving to know whose it is; we cannot hear a voice without asking who speaks. The hypothesis must embrace every fact in the case.

G. D. FEATHERSTONEHAUGH.

IMMORTALITY.

F. W. Robertson, well known as having been a man of broad views and spiritual culture, once asked what the proof of immortality is, and said:—

"Not the analysis of nature,—the resurrection of nature from a winter grave, or the emancipation of a butterfly. Not even the testimony of the fact of the risen dead, for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No; the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. It is the eagle eye of faith that penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already."

These are good words, so far as they go. That intuition which he calls faith, that sense of the immortal life *in us* which the quaint old poet called "bright shootes of everlastingnesse," is a precious part of our spiritual heritage, too little prized by Spiritualists, too much slighted by credal theologians. But is it not a fact in the cosmic plan that interior truths have their outward confirmations, so that the soul's testimony is verified through the senses? A sense of beauty and grandeur in the soul is met by dewy mead and granite mountain. Put man away from this beauty and grandeur of nature, and he pines for the outer glory that helps to kindle the glory within him to a new life.

Shall no sign or word come from beyond the veil to quicken and confirm our faith in immortality? What is more natural than "to add to our faith knowledge"? What more unnatural and absurd than to say that knowledge weakens faith? What can better stir a dead soul to "feel the resurrection in him" than the touch of a vanished hand? The "fact of the risen dead" is not intellectual proof merely. It satisfies heart-hunger, quickens the tenderest emotions, and meets the deeper needs of the spirit; while it also meets and conquers the criticism of the intellect.

Could this thoughtful preacher get some proof positive of the presence of a sainted mother his whole being would be vitalised and enriched and uplifted as it may never yet have been.

We have no wish to lessen or dim this "life of the spirit," or to underrate the inward witness,—the soul's voice telling of immortality, but souls "over there" must make themselves known to souls here.

We must know something of that higher life to make our life here healthful and hopeful. We know man here through the soul and the senses, and each source of this mutual knowledge is helpful to the other. This human companionship is only possible in this two fold way, and we should be poor and dwarfed without it. The soul craves companionship from beyond the shining shores, and soul and senses must do their work together that we may have it. Thus may we know, and know that we know. So it has been from ages before the transfiguration scene in the Testament; so it is at the spiritual séance; so it will be in greater measure with coming generations. Faith will gain as knowledge grows, for knowledge will clear the upward path which faith illuminates. — *Religio-Philosophical Journal*.

A NEW Spiritual hall has been opened at West Houghton.

MR. GOODFELLOW, the Jersey medium, is now in London.

We regret to learn that our valued contributor "V." has been seriously ill.

A BUDDHIST diet book is the latest thing published in America by the Theosophists.

ANOTHER instance of a fire having been mysteriously lighted is reported to have occurred at Croydon.

MR. J. CLEGG WRIGHT, an English provincial medium, is now lecturing with success in Cincinnati.

MR. W. R. PRICE will lecture on "Mesmerism," with experiments, at the Progressive Hall, Johnson-street, Notting Hill, on Sunday next.

MR. MILNER STEPHEN, whose remarkable gifts of healing by laying on of hands have been repeatedly mentioned in "LIGHT," has arrived in London. He may be heard of at Parkhurst Hotel, 71, Euston-square. We hope to give some notice of his cures next week.

THE MEANING OF SPIRITUAL PHENOMENA.

To the world of humanity the phenomena of Spiritualism have many meanings.

To the religious nature they bring a spirit of thankful reverence to the All-Father for opening a way to communion with the spirit world. He is overawed with the marvellous fact, and all the better sentiments of his being are stirred within him. The thought that his loved ones can come to him and make their presence known and felt, overwhelms him with a sense of reverent gladness.

To the worldly nature—the man absorbed in the pursuit of wealth, or wrapped up in the things of time and sense,—these wonderful manifestations mean some unknown and incomprehensible force in nature; and necessarily spiritual, and hardly worth bothering with. He cannot see wherein he can turn it to pecuniary profit; and so he concludes to pass it by as unworthy of consideration.

To the man reared in the Church, and schooled in the creeds of the religious sects, it is a mixture of deception and diabolism. He looks upon the subject as one most dangerous to meddle with. He would flee from the conscious presence of a spirit friend as from some horrid spectre from regions infernal. And so he is not yet ready for the glorious truth.

To the pseudo-scientist—that is, the scientist who insists that Nature shall accommodate her facts to his ideas—the phenomena are illusions of the mind; or else they are the tricks of a clever conjurer. And so he dismisses the subject with a self-satisfied conviction that if it were not so Nature would have consulted him about it!

But to the earnest seeker after truth everywhere,—whether Christian or Pagan, saint or sinner, Jew or Gentile—it opens up a new world of light and life. Believing that Nature has no secrets that man has not the right to explore, and knowing that there are worlds on worlds of wonderful realms of knowledge that he has never yet explored, he enters upon the investigation of the facts and philosophy of Spiritualism with joyful alacrity. With judgment unclouded and mind open to the truth, he carefully pursues his way, often through the mazes of doubt and disappointment, but certain in the end to reach the super-nal heights, where all clouds shall disappear.

It is among this latter class that thousands of the best men and women of the community may now be numbered—patient seekers for the light. They have but only to press on; their efforts will surely be rewarded in time, and a glory of certainty concerning a future life will come to them that will reward them a thousandfold for their pains.—*Golden Gate.*

"LIGHT."—All orders for papers and for advertisements, and all remittances, should be sent to "The Manager of 'LIGHT,' 16, Craven-street, Charing Cross, W.C.;" and not to the editor. Cheques and P.O. Orders should be crossed "——and Co." All communications intended to be printed should be addressed to "The Editor." Compliance with these directions will facilitate a satisfactory keeping of the accounts.

ACCORDING to the *Cornubian*, an excellent weekly journal, which has always spoken favourably of Spiritualism, the Rev. Robert Atkin delivered a lecture on "Visitors from the Unseen World," at the St. Just Institution. The lecturer repeatedly expressed himself satisfied of the nearness of the unseen world, and his belief that still there may be times when the Almighty, for wise ends, permits the usual course of nature to be interfered with, and visitors to come from the world of spirit on messages to men.

At the opening of the Walsall Spiritualist Bazaar, the Rev. P. Dean, a Unitarian minister, remarked that he could not see much difference between the religion of Spiritualism and his own. He expressed hearty sympathy with the Walsall Society, and hoped they might have every success. Another minister, the Rev. A. F. Barfield, also spoke in the same strain. The liberal tone of these gentlemen compares very favourably with the utterances of the Rev. J. Brown, who, in a lecture delivered at Seghill on "Superstitions," attacked Spiritualism in a most vindictive spirit. His remark that "none but the most ignorant minds meddled with Spiritualism," shows him to be entirely unenlightened upon the subject.

THEOSOPHY.

In ignoring Theosophy it seems to me that a large number of Spiritualists adopt a very similar position to that taken up by certain members of the Society for Psychical Research. The latter, as a body, seem to ignore mediumship, though they admit the verity of several occult phenomena. It appears to them to be impossible to prove the existence of mediumistic phenomena; and almost every public medium has been "exposed" at some time or other. It appears to some Spiritualists to be impossible to prove the existence of adepts and magical phenomena; and Madame Blavatsky has also been "exposed." The cases seem to be so exactly parallel that a warning word, against too hasty conclusions, may perhaps be spoken with advantage; and Spiritualists may be advised to be careful lest they become dogmatic and bigoted, and to give Theosophy a fair hearing. By so doing it is possible, nay, perhaps probable, that they will gather hints which will assist them in their own investigations, and help to unravel some of the enigmas that present themselves. One objection of Spiritualists is that the teachings of Theosophy (so far, at least, as they know them) are but the repetitions of the teachings of spirits: that, in fact, the letters given through Madame Blavatsky are either mere cribs, or are ordinary mediumistic autographs. This appears to be a most illogical reason for discrediting every communication and phenomenon, and denying point blank the authenticity of everything connected with Eastern Occultism. It appears to me to be a reason for investigation into who really is the author, and why the communications have so close a resemblance to those given through our Western mediums. Who would assert that *Spirit Teachings*, by "M. A. (Oxon.)," is a mere crib (perhaps paraphrased, as all cribs would certainly be disguised by any sane literary thief) from many previous writers? The mere fact of the phrases of Mr. Kiddle having been reproduced in a letter by a person of Madame Blavatsky's literary powers is strong evidence in favour of the genuineness of the occult character of that communication.

Now the only way we have of judging of the kind of intelligence that is communicated with us is: First, by the matter of the communications; if they be good it is a good spirit; if they be lofty it is a lofty one; if they be obscene it is a foul spirit that is influencing the medium: Second, by the moral character of the medium; exalted spirits come to exalted mediums, frivolous spirits to frivolous ones, and so on: Third, the object with which the circle is formed. The only reason we have for believing that spirits are the acting influences in our circles is, that they tell us so themselves. And finding from acquaintance that they do not lie in other matters, and that all they say rings of truth, honour, and goodness, we accept their explanation. In no other way is it provable. We can do no other than adopt their own account of themselves (always when given under the most harmonious and perfect conditions), or put the whole down to trickery or hallucination. Let us apply the same reasoning to Madame Blavatsky's writings, and to the teachings of the Theosophist, and we shall find no more reason for attributing them to fraud than we do for attributing our own phenomena to trickery, &c. The communications are none of them obscene, frivolous, nor immoral. They are all elevated, deep, or of a kindly, friendly nature; and the phenomena are as a rule given with some definite object in view. Madame Blavatsky, the "medium," cannot be said to be an immoral character, frivolous, or tricky; nor can the objects of the Theosophists be said to be foolish, impure, or selfish. Therefore these teachings and sayings are, on the face of it, worthy of consideration. They offer a reasonable explanation of mediumistic phenomena; it may, or it may not be true; but inasmuch as it is reasonable, it should at least receive the consideration that all

scientific men accord to reasonable theories; namely, examination and fair criticism.

Another use of theories is to look upon them as a kind of direction post, pointing out new fields for thought and experiment. And this, I take it, is the only proper use to which theories may be put. They must not be looked upon (as a large number of scientific men are apt to do) as facts until they have been proved with mathematical certainty; but must only be used as a means of progress, assisting us in the accumulation of new facts. The most advanced Spiritualist can hardly help getting new ideas from a careful study of Theosophical literature. Do not let us imitate the Society for Psychical Research, and reject everything that does not at first sight please us, or that seems to militate against our preconceived notions. Our notions are probably imperfect, and many times are quite wrong, and we ought to be thankful, especially in a young subject like Spiritualism, for every little bit of enlightenment, for every fresh view that can give our thought a new area of action. Our phenomena have been known for ages, "ever since the world began," and it is absurd to suppose that they were not studied in the past by the giant intellects of old, some of whom have left us records of their achievements in numerous branches of learning. The philosophers of ancient date must, of course, have handled theory, as well as other subjects, and the claim of the Theosophists that they gather their information from the heirs of these men, and even from them themselves, may not be so preposterous as it may at first sight appear. Unbiased by one theory more than by another, looking for the arguments for the truth of Theosophical statements with the same eyes as those with which we look at Spiritualistic ones, it seems that the two ought to work together for the purpose of getting as near the truth as it is possible for man to do.

1st M.B. LOND.

THE NEEDS OF SPIRITUALISM.

Speaking of the present state of the Spiritualist movement in America, a recent issue of the *Religio-Philosophical Journal* makes some comments which apply equally to the cause in this country. It says: "The Spiritualist movement needs an amply endowed school for training and developing mediums, and preparing lecturers and teachers. It also greatly needs a generous fund for the establishment and support of a psychical research enterprise, where experiments may be pursued with every appliance and facility necessary for the solution of complex and subtle mysteries that now perplex and divide public opinion. In any other sect, party, or movement, such imperative necessities would long since have been met. There is plenty of superfluous wealth among Spiritualists to endow such institutions most generously. It is as absurd to look for the spirit-world to keep abreast of the demands of the age without the cordial and efficient co-operation of mortals as it is to expect spirits to manifest to mortals without the assistance of a medium or of materiality.

"To say in reply to these statements, that phenomena may be had in any household, that every family circle can by proper effort secure knowledge of the continuity of life, is only begging the question and shirking plain duty.

"When Spiritualists grow less selfish and more spiritual, when, as a body, they advance beyond the mean and narrow limits of mere individual, personal pleasure and comfort, to a higher level where self is forgotten in the desire to aid humanity, then will the Spiritualist movement take on the dignity and glory befitting it."

LADY JOHN MANNERS has written, in the *Nineteenth Century* for December, the history of "Massage," a process akin to shampooing, and used of late with wonderful success as a curative operation at Homburg, Amsterdam, and elsewhere. The process is clearly and concisely set forth by the authoress.

SUBSCRIBERS RESIDENT ON THE CONTINENT will greatly oblige if, when they send remittances through the Post-office, they will kindly forward to us, at the same time, a notice that they have done so. We frequently receive "orders" through the Post-office without any intimation as to whom they come from, and do not know, therefore, to whose account to credit them.

THE LATE PROFESSOR BUTLEROF.

Our readers will remember that this distinguished scientist passed away on the 17th of August of this year, but owing to the difficulty of translation we were unable to give any particulars of the career of the deceased gentleman. We are indebted to the *Sphinx* for the following information concerning him:—At one of the last meetings of the Society of Natural Science at Berlin, when Professor Polek, in his address, spoke of the latest labours of the Russian chemist Butlerof, and expressed a hope that they would long be continued, the greater number of those present were ignorant of the fact that Butlerof had ceased to live. Professor V. Meyer communicated the intelligence to the assembly that their distinguished colleague had departed this life a few days previously, and, on a motion of the former speaker, the meeting was postponed out of respect to the deceased. Thus did his comrades in science honour a man who, apart from the priceless services he rendered to chemistry, did important work for the present century, for he not only recognised the fact that deep reasons lie at the root of the present Spiritual movement which he undertook to inquire into, but he recognised that the previous modes of inquiry into supernormal facts were not altogether free from error. As a man of science he undertook experiments free from all objection. Thus, shortly before his death, he devoted himself to the study of photographs representing transcendental manifestations, and was present among others at the séance at which Mr. Eglinton was photographed as medium, while above his head a hand was seen. This experiment was a peculiarly interesting one, because it fulfilled the condition exacted by Ed. von Hartmann for a genuine spirit photograph, namely, that the medium and apparition should appear together on the plate. On the other side, his labours in chemistry are of high value, for he first established the fact of a great number of bodies whose existence is of great importance to various theories, because the proof that these bodies really exist supports hypotheses which were much disputed in his time, but are now universally acknowledged. Thus he discovered the *Trimethylcarbinol* and studied the primary and secondary alcohols by joining this and that together. His most important researches were in the department of organic chemistry.

Alexander von Butlerof was born on the 6th of September, 1828, at Tschistopol, in the government of Kasan; at Kasan he studied chemistry, and at a later period gave lectures upon it in that place. He spent 1857 and 1858 in foreign parts, principally in Paris, was called in 1868 to St. Petersburg as a professor, and since that time he conducted there the studies of the more advanced scholars. In this capacity he succeeded in winning the love and esteem of his pupils, and without neglecting his multifarious duties he found time and energy to devote to the study of supernormal facts. All honour to his memory!

ANSWERS TO CORRESPONDENTS.

J. C. O. (Cape Town).—Subscription for "LIGHT," for 1887 received with thanks. Balance handed to Mr. F. as requested.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARLYBONE-ROAD.—There will be no séance next Sunday morning. In the evening, at seven, Mr. Hoperoft will deliver a trance address, and afterwards give clairvoyant delineations. Mr. Hoperoft is well known for his excellent descriptions, and we hope to see a large attendance.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

THE elephant, the horse, and the dog, are organised beings; they are composed of the matter which it is claimed contains all the potencies of the universe. What have they done to advance their race and kind towards civilisation? And even the monkey, from whom it is claimed we originally sprang, what is he doing for civilisation? He may have a form closely resembling that of intelligent beings; he has organs of digestion, respiration, and circulation for the support of a continuance of life; he may even think, but we can easily see that the one essential factor which leads to progress and improvement is lacking. If organisation is all that is needed to produce intelligence of the highest order, we might reasonably expect something of all organisms. There is not so much difference between man and the lower animals physically considered, but when we come to the mental characteristics there is the widest possible difference. So we are irresistibly drawn to the conclusion that organisation alone fails to account for mind, will-power, and self-consciousness, the necessary factors of personality in man, and that the only adequate cause possible must have been in existence prior to organisation to have produced mentality.—*Spiritual Offering.*

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's Kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychism must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside or the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author. Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature"*, by C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals answer questions and spell out coherent communications.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience of the impossibility of convincing anyone, by a

more narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which, even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a dear and near member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums who are the instruments of an external agency, have more than once been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Keller, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

HARRY KELLAR, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”

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 sances, and what to expect.

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a 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 sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings 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 enthrone 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.

SECOND-HAND BOOKS

ON

SPIRITUALISM, ASTROLOGY AND
PALMISTRY, &c.

The Philosophy of Electrical Psychology. By JOHN BOVÉE DODS. New York, 1851. Price 4s.

Where are the Dead, or Spiritualism Explained. By FRITZ. An incomplete copy. Price 1s.

The Empire of the Mother over the Character and Destiny of the Race. By H. C. WRIGHT. 3s. 6d.

Mesmerism and its Opponents with a Narrative of Cases. By GEO. SANDBY, M.A. (title page missing.) Scarce. 6s.

Practical Instruction in Animal Magnetism. By J. P. F. DELEUZE. 1850. 6s.

The Debatable Land between this World and the Next; with illustrative narrations. By ROBERT DALE OWEN. 5s.

Animal Magnetism and Magnetic Lucid Somnambulism. By E. LEE, M.D. 1866. 6s.

Outlines of Mental Philosophy. By J. D. MORELL, A.M. 5s.

Nature's Secrets, or Psychometric Researches. 5s.

Experimental Investigation of Spirit Manifestations. By ROBERT HARE, M.D. Very scarce. £1.

Practical Instructions in Table-Moving, with Physical Demonstrations. By a PHYSICIAN. Illustrated. London, 1853. A very rare and curious pamphlet. Price 2s.

Table-Turning and Table-Talking. Containing detailed Reports of an infinite variety of Experiments performed in England, France and Germany, with most marvellous results. Scarce. Paper boards. Price 3s. 6d.

Three Hundred Years Hence, or a Voice from Posterity. By W. D. HAY. London, 1884. Published at 12s. 6d.; price 8s.

Christian Spiritualism, wherein is shown the Extension of the Human Faculties by the Application of Modern Spiritual Phenomena, according to the Gospel of Christ. By W. R. BERTOLACCI. Very scarce. 5s.

Light in the Valley. By MRS. NEWTON CROSLAND. Very scarce. Contains curious spirit drawings and paintings. Price 4s. 6d.

A Forecast of the Religion of the Future, being short essays on some important questions in Religious Philosophy. By W. W. CLARK. 3s.

The Spiritual Pilgrim. A Biography of Dr. J. M. Peebles, with fine steel portrait. Price 6s. 6d.

The True Prophecies or Prognostications of Michael Nostradamus. A work full of curiosity and learning. Published in 1672. Price £3. From the Library of Prebendary Jackson.

Charleton's Physiologia Epicuro-Gaffendo-Charletoniana, or a fabric of Science Natural, upon the Hypothesis of Atoms. Published in 1654. Price £2.

Primus Mobile. By PLACIDUS DE TITUS. (Padua, 1657.) Translated into English by JOHN COOPER. Together with a Collection of Thirty Remarkable Nativities. One vol., cloth. (This translation is the only complete one, Sibly's being a pirated and incomplete edition. Title page missing.) 15s.

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