

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

The writer of the letter on the "Early Phases of Spiritualism" mentions some points which, I confess, have always impressed me. The great beauty of the face of Katie King the Elder, her unvarying kindness of heart, her curious whispering voice, her bust materialised in the centre of a table round which a few cautious people sat, the whole lit up with phosphorescent light streaming from the tips of the fingers of her small, shapely hands—these things I can never forget. She was supposed, I believe, to be the mother of Katie King the Younger; but the terms, I should say, are allegorical, and John King, if I am not mistaken, was a familiar name in Koons' circle-room before he became ubiquitous through the Davenports, many an American and English medium, and even in some temporary association with Madame Blavatsky. There is an underlying meaning in all this.

As to Mrs. Guppy's aërial flight I never quite satisfied myself, probably from the impossibility of arriving at sufficient definite evidence. I did, however, at the time cross-question most of those present at the alleged transit of that psychical Venus, and their accounts were not inconsistent. The truth is, the very magnitude of the claim impairs its value as a piece of evidence. I have often read with entire assent these words in Mr. Crookes' paper on "Spiritualism Viewed by the Light of Modern Science":—"The Spiritualist tells of bodies weighing 50lb. or 100lb. being lifted up in the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take 10,000 of them to weigh one grain. He is therefore justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately poised balance to move under test conditions." But spirit moves as it lists, and that evidence which must have definitely decided for the honest but sceptical man of science the reality of those phenomena, as to which experienced Spiritualists entertain no doubt, has very rarely been vouchsafed.

As I am on the subject of accuracy in the form and substance of communications, may I refer Mr. F. W. H. Myers, who asks for good cases, to an account of a séance with a private medium published in "LIGHT," February 5th, 1881? I do not remember to have noticed that he has referred to it in public, and it seems to me to present some

points which are noteworthy. The case I refer to is that of Thomas Manton, and the medium was Mrs. Everitt. I need not recapitulate the case, which can easily be referred to. I quite see that evidence of the nature which Mr. Myers demands is rare; but it exists in quantity adequate to establish a very strong presumption of truth in other less perfect cases. A wider experience leads me to say that we must know much more than we do of the state of the departed spirit after death, and of the difference made to it in respect of memory by the loss of that which correlated it with this world, before we can tell what causes prevent these perfect tests.

We are nearing the fortieth anniversary of the Rochester knockings, called by many the birth of Modern Spiritualism. But, independently of the fact that there were phenomena of a similar nature in America, and in other places, too, as I believe, before that date, we find these phenomena in all ages and countries. They broke out with strong force in the presence of the Fox family, and we have been on the rising tide ever since until now there seems to be some inclination in the flood to diminish. It was this that took place forty years since. But here, for example, I have before me in *The British Spiritual Telegraph* (November, 1857) an extract from a letter dated March 3rd, 1789. The writer describes what he himself saw in the presence and heard under the feet of a young woman who lived in the family of one Dr. Thorn. The noises are described as "a series of knockings." He took a candle and conducted the young lady to the cellar, but the knockings went on just the same, and, says he, "as we were ascending the stairs to return, I heard a prodigious rapping on each side, which alarmed me very much." On two other occasions similar noises were heard in the presence of this medium of a century ago. "I saw the chairs move: a large dining-table was thrown against me; and a small stand, on which stood a candle, was tossed up and thrown into my wife's lap." All this might be written of the Rochester rappings: and these things occurred close on a century ago. Spiritualism is no new thing in the earth. What differentiates it as it came forty years ago from what had preceded it was Kate Fox's invocation to "Old Splitfoot," and the response thereto.

I have received, *apropos* of the white bird of Oxenham, a record of a somewhat similar experience. My correspondent has lost both his parents. On the occasion of his father's death his sister saw at Mr. Spurgeon's tabernacle a white bird hovering over the preacher's head. She remarked the fact at the time to a friend, who, however, saw nothing of the vision. The father passed away some nine days afterwards. These things come to those for whom they are intended. Again, on the loss of his mother, on December 4th, 1880, at 7.30 a.m., he saw a white bird, his attention being called by a fluttering of wings, which appeared to start from the bed on which his dying mother lay, the bird flying towards the window, and disappearing abnormally. The death took place about 11.30 a.m. the same morning.

### † SPIRITUALISM NOT A RELIGION: WHAT IS IT?

The fundamental principle which underlies all religious thought and life consists mainly in a sense of dependency, and is, in fact, an utter prostration of self before an *infinite presence*, before which we recognise our own impotence, leading ultimately to a surrender of all our powers, in full assurance of the love and the ability of the Great Power to ennoble and to guide us aright.\*

The most ancient prostration before this Power—which we now recognise as working for righteousness—partook largely of dread or fear. The tremendous, overwhelming Power was not recognised as enshrined in a heart of love, but rather as one bent upon its own designs at the cost of suffering to its dependents. This feeling has given place to an assurance of beneficence, before which we can prostrate ourselves trustfully, with the cry, "Lord, what wilt Thou have me to do?" It thus becomes director of our lives, inspirer of our noblest resolves, creating in us a new life of dedication unto duty. This Power we name God: the great omnipresent, ever pervading Spirit of noblest life; the inspirer of every form of personal yearning after goodness, and its secret strength. It rather increases our reverence that in our present finite state we are utterly unable to comprehend the vast, beneficent nature which calls forth our worship, and creates religious faith. As such it is opposed to science, which professes to *know* all that it formulates, and disregards faith until it has, rightly or wrongly, created a working hypothesis.

The outcome of religious faith, starting from what we have termed dependence upon an Infinite Power, has not unfortunately always developed into what we now call religious life. It has partaken of the cruel, harsh personality of the earlier beliefs, their natural outcome, and has led to the persecution of those who differed from it, in whom often resided more of the true spirit of religious life.

Man is, and always has been, a being craving for religion; seeking for guidance and longing for a Being before which he could prostrate himself. He has made it *personal* in following or worshipping the highest ideals of a personal God which he could find: this has led to the creation of sects following Buddha, Mahommed, and Jesus Christ. Those who follow Jesus Christ believe that He was specially ordained by God, the Great Impersonality, the Unknowable, to exhibit to us His love for humanity, and to discover Himself to us, in so far as He could do so to beings craving for a personality which they could comprehend. Jesus Christ shows us all of God's nature which we are now capable of receiving, but the view will doubtless enlarge when we enter the surroundings of spirit life. Absolute master of matter, and superior to all physical laws as the "receiver of the Spirit of God without measure," we believe in Him as the highest representative to us of the Father.

Spiritualism comes to us with no such pretensions. It comes more in the guise of a science, by which we discover laws or conditions under which we can still commune with the spirits of those whom we call dead; but for whom no feeling of worship or prostration is called forth. Should any sense of worship arise, with the exultant feelings attaching to our newly-found communion, it would be rebuked, as was St. John in Patmos, when he, overawed by the same sense, was addressed by the spirit, "See thou do it not, for I am thy fellow-servant." Doubtless, in the more sacred precincts of spirit-communion at home, emotions *akin* to worship may sometimes arise, as may reverence in the presence of noble or holy character wherever it is found. In this border-land we see how Spiritualism may foster a spirit akin to worship and become a handmaid to true religious feeling: but Spiritualism itself is but as the

vestibule leading on to the Shekinah wherein only true worship may be found. It was probably in view of this tendency to divert from true worship at a given time, that the ancient Jews were for a time prohibited seeking such communion.

Spiritualism deals with the *laws* of communion between this physical state and the interior or spiritual; and, at present, it as often deals with spiritual life on an equal or lower grade than our own as it does with the higher states of spiritual life. At present we are too much engrossed in overcoming the hindrances or difficulties of psychic laws to look upon Spiritualism as more than a scientific pursuit. We are learning to draw aside the veil; it may be to many with hopes of attaining to closer religious or pious spirit-communion; but we must remember that the door is not the Shekinah, any more than is the carriage which might convey our body into the presence of a great king the cause of emotions which fill us in his presence. The one is physical purely: the psychical life is independent of all this, and is related only to the object of its dependence.

But Spiritualism is also a new departure in science, inasmuch as it yields up its secrets only to those who come as little children, accepting it upon its own terms. Coming to it thus Spiritualists are learning to find new laws, to recognise new or hitherto unrecognised forces, and such as become natural allies of religious life. Hence it is a natural meeting point for science and religion. One of its earliest conditions for investigation is the cultivation of that spirit of harmony and self-effacement for a time which is enjoined in all approaches to the Eternal. This religious spirit (if we may thus express it) and the emotions stirred up by research into psychic life appear to have given rise to the ideas in some quarters that Spiritualism is itself a new religion. True, it comes with fresh proofs of revelation, and demands, as we have seen, one of the essential factors of religious life if we would become a disciple. So much so that scientists without faith have almost invariably been brought to disaster and confusion.\* They come scalpel in hand, glass to the eye, scientific law as known by them to the front, and lo! sphinx-like is their reception, and their discomfiture is like unto that of Baal's prophets. The spiritual fire falls to quite other bidding.

Spiritualism has naturally attracted to itself at first adherents from a class of people who, having no religious faith, yet yearned for it, or from such as had lost it from having outgrown priestly creeds which have unfortunately surrounded it. But religious people, whose faith is still strong, and to whom revelation is sacred or sufficient, naturally resent Spiritualism claiming for itself a new departure in religion.

It is not so. It is no absolute dependence upon and surrender to an Infinite being—such as constitutes religious life—but rather a scientific search for laws of spirit-communion. Emotion may, as we have seen, often be deeply stirred in its pursuit, but there is no similarity in such emotion to the absolute surrender which, in religious life, is given to God alone. VEGA.

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NEWCASTLE-ON-TYNE. — A correspondent writes: — "The Spiritualists here intend celebrating the fortieth anniversary of Spiritualism on Easter Monday, at their hall in Nelson-street. The friends will partake of a tea about five o'clock, and afterwards a concert will be given at half-past seven, at which a choice and varied programme will be rendered, specially appropriate to the commemoration of the advent of the Angels and the permanent opening-up of the means of communion between the two worlds; and, as spirit friends have expressed a desire not to be left out, the gathering will close with a circle for spirit communion for those who like to stay for it. All are working zealously to make the occasion a success, and a truly happy evening is anticipated. All friends are cordially invited, and will receive a hearty welcome, and, as the day is a general holiday, an excellent opportunity offers for a very pleasant re-union."

\* See *Spirit Workers in the Home Circle*, chapter on "Tests and Conditions," by M. Theobald.

## EVOLUTION OF SPIRITS.

The great body of persons who are familiar with the modern phase of communication between the material world and the spirit world are frequently spoken of either by the term Spiritualists or Spiritists. Many people are unacquainted, however, with the essential difference between the two divisions thus expressed. The two sects or parties are the result of a similar division among spirits; the Spiritualistic spirits may be regarded as resembling the Conservative party and the Spiritistic spirits will then represent the Liberals.

Materialistic science and historical research had some time since thrown so much light on the material and external side of nature in all its kingdoms, and had overthrown so many myths that had been received as sacred facts, that the brilliancy with which matter was illuminated had partially, and in some instances totally, eclipsed the inner and spiritual side, the result being Atheism, denial of miracle as unnatural and therefore impossible, and the accounts of them therefore fables; and hence rejection of all spirit power. Consequent on this, future personal existence was also an idle superstition.

This state of affairs had now to be arrested. It was necessary to prove that a God existed, and that earth-life was but a preparatory state, a training-school for the longer life that had to follow. And also the law of eternal progress. The spirit world, or at least that part of it who were appointed or permitted to co-operate in this great scheme, were at one, so far. But there was a difference of opinion among them as to how much or how little of truth should be communicated to man. One party, the Spiritualistic party, or Conservatives, were of opinion that it would be sufficient to prove by phenomena that individual personal existence continues after death; and at the same time teaching that the universe is ruled by one perfect God, and that the condition of the spirit in the future life is the direct result of his state on earth, and the conquests made over the lusts of the flesh, in the fullest rendering of that term. They thought that to reveal the laws of Re-incarnation would be to create such a revolution in the affairs of earth, that great danger might ensue; they therefore thought it wisest to respect the prejudices of men, and allow them to still continue in the idea that the human soul originated in some mysterious way in each individual before its actual birth into the world.

This party, therefore, preached two doctrines:—

1. The existence of a perfect God.
2. Eternal progress by self-development, beginning in early child life.

But they concealed, as well as possible, the law of Re-incarnation, and in many cases it was so spoken of as to be interpreted into a denial of its existence, if it were not in some instances definitely denied.

The other party, the Spiritistic party or Liberals, however, held that man was in a position to comprehend and grasp very much more than this, and that the only limit to the information that it was wise to give was the capacity man possessed to understand and appreciate it. Hence the Spiritualists are the pupils and disciples of the Conservative side, while the Spiritists are the followers of and students of the teachings of the Liberal spirits.

The Conservatives were justified, no doubt, in their views, on account of little man's great idea of his own importance, and on account of the vast amount of pride he possesses, which would never consent to believe that he was once a monkey, a shell-fish, or a cabbage. Pride would reject any such notions, it would feel injured at being told that its soul was once that of a dog, or a porpoise, or a snail, and injured pride immediately rejects any such humiliating suggestion, and even abuses the spirits who assert it by calling them bad names.

The half measures of this party, however, could not suffice because they inevitably led to absurdities, in the deductions made from their teachings.

In the first place there is no effect without a cause. There must therefore be some reason, some cause, why one soul has to commence its race towards eternal happiness with all the vehement sensual passions of the savage, another in the apparently senseless idiot, a third in the dens where vice is the goal of its training, a fourth in surroundings of morality and good examples.

Every person has to advance by self-development and strife, each one has to overcome every evil or impure tendency, desire, or passion, and by severe strife to conquer and allay it. Why should one person have such an unfair start? Why again should one soul come into the world loving and gentle in nature; another cruel and revengeful? Why one humble and tolerant; and another proud and exacting? Why one with brilliant intellect and talents; another stupid and dull? Why should one be subjected to the trials of abject poverty, and another to those of great wealth? Why should one suffer under the treatment of a barbarous slave-master, and another be for no reason but that of birth, the worshipped idol and absolute ruler of millions? None of these effects can be without cause, there must have been a predisposing cause lying hid somewhere; in other words, the soul must have had some kind of previous existence. For, if not, we are reduced to the point at which we can only conceive of some great injustice lying somewhere. That one person should have such a great start in the race; should never have need to fight against and conquer some imperfections that others have to overcome; or should run his course under favourable conditions while others have a heavy and troublesome road to pass; is quite incompatible with justice. It is the very opposite; it is the height of injustice. And the power that regulates matters in such a way must be far inferior to man. If this is one of God's ways of working, then that God is immoral, and instead of being perfection He is far less perfect than man. Hence we arrive at the point that the soul must have pre-existed, or God is inferior to man.

Now it can also be logically proved that man must again live in a body in the future, that is, that he must again re-incarnate. Taking as our starting point Spiritualistic teaching, according to them progress is only to be made by self-perfecting. Every desire, lust, passion, &c., of an earthly nature must be controlled. Stealing, murder, sensuality in all its forms, laziness, suicide, &c., &c., are all material failings, they have to be overcome by the soul in the body. No victory can be acquired if there be no opponent; victory without conflict is impossible. On the passage to the spirit-world there is no longer need for food, and hence the vice of gluttony cannot be then overcome, because the feeding factor is not in operation. There is then no conflict with the desire to gourmandize, because the desire is latent. And a man who dies with this tendency unconquered cannot advance until he has overcome it. The opportunity to do so is afforded him in another life; because the spirit world is unable to produce the necessary conditions. At least, in ordinary circumstances. Spiritual feelings, however, such as pride, may perhaps be as easily, or more easily, got rid of by conflict in the spirit-world, than in corporeal life. But with material failings it is otherwise, almost every one of which may be handled in the same way as gluttony has been treated of.

The more complete teaching of the Liberal section of spirits gives a rational, logical, and consecutive explanation of most of the phenomena that are observable in human life. It shows that every individual, or spiritual monad, began level; all had the same starting point, all ran the same or a perfectly similar course, that none had advantages not possessed

by others, and that the inequality of spiritual development manifested in the human races, and in members of the same race, are all due to the struggles made in past existences to overcome all evil or perverse tendencies; in other words, some have, by self-improvement, developed the spiritual factors of the soul to a greater degree than others, and are therefore born now into the world in positions suited to the degree of advancement attained, or in positions in which the trials they have to undergo are the very ones best suited to their further development; or they are positions in which penance is undergone to prove and establish repentance made in the previous erratic spiritual state. Usually every life contains a mixture of these three conditions. Further, it teaches that a man cannot be incarnated again on earth unless he is willing to subject himself to the trials and penances which a new life will expose him to.

We are taught that spirits of very high degree are appointed to the work of regulating the rebirth of spirits into new bodies; they may refuse to grant the request of any individual to re-enter corporeal life in conditions unsuited to the development of that entity, but they are unable to "bundle him neck and crop" into any body they may choose. The functions of these spirits appear to be to advise and counsel the penitent spirit as to the kind of life to be taken up, and they may even use some pressure to get him to accept their advice. They also have the power to veto an unwise request. But the final decision must be made, and voluntarily made, by the candidate for Re-incarnation himself.

Hence every single man on earth is in the position he now finds himself, by virtue of his own free choice, or by following the advice of the mighty spirits who are charged with the carrying out of this part of creation. And that position is regulated for better or for worse in accordance with the state of advancement already acquired.

1ST M.B. (LOND.).

#### NATURE AND THE SUPERNATURAL.

"Religious and supernatural instincts have been so long defrauded that it would be a kind of satisfaction to get the silence broken, if only by some vision of a ghost,—anything to show or set open the world unknown. Hence the strange zeal observable in the sorcery of our day. Why, it shows the other world as a fact! proves immortality! does more than any gospel ever did to certify us of these things. But the secret of this greedy, undistinguishing haste of delusion is the sharpness of the previous appetite; and that was caused by the abstinence of long privation. We had so come into the knowledge of nullities—calling it the Kingdom of God—we had become so rational and gotten even God's own liberty into such close terms of natural order, that the immediate living realities of religion or religious experience were under a doom of suppression. It was as if there were no atmosphere to breathe, and the minds most remote from the impressions and associations of piety naturally enough felt the hunger first, which hunger, alas! they are thinking to feed by a superstitious trust in the badly-written, silly oracles of our new-discovered scientific necromancy. But the Church also, or Christian discipleship, begins, of course, to ache with the same kind of pain, feeling after some way out of the dulness of a second-hand faith, and the dryness of a merely reasoned Gospel; and many of the most longing, most expectant souls, are seen waiting for some livelier, more apostolic, demonstrations. They are tired, beyond bearing, of the mere school forms and defined notions; they want some kind of faith that shows God in living commerce with men such as He vouchsafed them in the former times. And if we can trust their reports, they are not wholly mistaken."—H. BUSHNELL'S *Nature and the Supernatural*, chap. 14., p. 320.

THE SECOND EDITION of Dr. Wyld's book, *The Life and Teachings of Jesus Christ, Arranged as a Continuous Narrative of the Four Gospels, according to the Revised Version*, is just out. In this edition the preface has been added to, the index extended, and the book greatly improved. The author says that the preface, as an epitome of the life and teachings of Jesus, was submitted to eight theologians of the various schools in the Church for revision, and unanimously approved by them. If so, we may say that the fact is decidedly a remarkable one.

#### SIR MONIER WILLIAMS ON BUDDHISM.

The variety of views and opinions on Buddhism expressed (in many cases by persons who know little or nothing of the subject) has received an accession from Sir Monier Williams, Baden Professor of Sanskrit in the University of Oxford. We believe that Sir Monier's views have differed on Buddhism, respecting which he may be assumed to have had materials for forming a personal judgment, from those held by other eminent Sanskritists.

We are indebted to the *Christian World* for the following *résumé* of the three lectures:—

##### "Buddha and Buddhism.

"Last week Sir Monier M. Williams, of Oxford, delivered, in Edinburgh, the first three of this year's series of the Duff lectures. Lord Polwarth presided at the first lecture, and stated that the lectureship owed its origin to the beneficence of the late Dr. Duff. Sir Monier Williams, after paying a tribute to Dr. Duff's memory, delivered a discourse on

##### "BUDDHA AS A TEACHER.

At the outset he denied that Buddhism was the religion of the majority of the human race, and said that Christianity now stood, even numerically, at the head of all the creeds of the world. If a trustworthy census were possible, he doubted whether it would give even 150 millions of Buddhists as against 450 millions of Christians in the world's estimated population of 1,500 millions. Nevertheless a system which changed the whole character of the religion of India, spread rapidly over the continent, and had continued for more than 2,000 years to attract innumerable converts, was well worthy of serious attention and investigation. If asked for a definition of Buddhism, he would say that, theoretically stated, true Buddhism was humanitarianism, meaning by that term something very like the Gospel of Humanity preached by the Positivist, whose doctrine was the elevation of man through man. But such a reply would cover a very minute portion of the vast area of a subject which, as it grew, became almost infinite in its ramifications. Buddha was probably born about the year 500 B.C. at Kapila-Vastu, and by four remarkable visions was led to a final and complete renunciation of the world. The great teacher was characterised by intense individuality, fervid earnestness, severe simplicity of character, combined with singular beauty of countenance, calm dignity of bearing, and almost superhuman persuasiveness of speech. The first discourse of Buddha was of great interest, because it embodied the first teaching of one who, if not worthy to be called the 'Light of Asia,' and certainly unworthy of comparison with the 'Light of the World,' was at least one of the world's most successful teachers. Buddha's death, at the age of eighty years, was said to have been caused by eating too much pork or dried boar's flesh, and as this statement was somewhat derogatory to his dignity it was less likely to have been fabricated. Buddha's last words were, 'Behold now, O monks, I exhort you, everything that cometh into being passeth away; work out your own perfection with diligence;' and these words the lecturer contrasted with the last words of Christ, 'Father, into Thy hands I commend my spirit.'

##### "THE MONKHOOD OF BUDDHISM.

"In his second lecture, Sir Monier Williams said that while the Buddhists have their own sacred scriptures they lay no claim to supernatural inspiration in connection with them. Whatever doctrine was found in those scriptures was believed to be purely human, and wholly the product of man's own faculties working naturally. The Buddhist Bible was never, like that of the Brahmans, regarded as the breath of the Supreme Being. Buddha never composed a single book of his own, and never wrote down one of his own precepts. It was not till some time after the death of the founder of Buddhism that his sayings were collected, and it was still longer before they were written down. Four assemblies were held for the collection of those sayings, at which time the four truths of Buddhism were formulated, and the books of Buddhism written. The first of these books contained the rules of discipline, the second the moral law, and the third additional precepts relative to the law and philosophy. Doubtless the rules of discipline for the monkhood were the oldest, for pure Buddhism was monkhood. Buddha was the first to establish an order of monks, and was the founder of a kind of monastic communism. To this monkhood all applicants were at first admitted to whom Buddha had said, 'Come and follow me.' When it was found, however, that a large number of persons

entered who were morally or physically unfitted for the duties of the order, admission by two ceremonies was made necessary. These two ceremonies had been compared to the Church of England services for deacons and priests, but there was really no similarity between them if ordination meant the communication of spiritual powers. The newly-admitted Buddhist monk was required to trust only four resources, and abstain from four chief forbidden acts. The four resources were—broken morsels for food, rags for clothes, roots of trees for an abode, and the liquid excreta of cows for medicine. The four forbidden acts were—unchastity of any kind, taking anything not given, killing any living thing, and claiming any extraordinary powers as a perfected saint. The term 'priest' did not apply to the Buddhist monks. There were no clergy, no priestly ordinations, no Divine revelation, no prayer, no worship, in the proper sense of those terms. Each man was a priest unto himself for eternal sanctification. Without doubt Buddha was originally a misogynist, but he was induced to found an order of nuns who were to submit to the monks. In his exhortation to the first nun, Buddha said, 'Whatever, O Gautama, conduces to absence of pain, to absence of crime, to wishing for little and not for much, to seclusion and not to love of society, to earnest following and not to indolence, to contentment and not to querulousness, verily that is the true doctrine both for monks and nuns.' Although this order of nuns was established no woman was ever allowed or supposed to be able to attain the highest condition in the order of Buddhahood. Buddha never tolerated priestcraft, but his followers in other countries became entangled in a network of sacerdotalism more enslaving than that from which he had rescued them. The Buddhist priests of the present day were conspicuous for their apathy and mental inertness, and a kind of vacancy of countenance which almost amounted to idiocy. In the condition of these monks the world had an example of the fact that even moral restraint, if carried to the extreme of suppressing all the noblest affections of our nature, was followed by a Nemesis, and that any transgression of the laws of nature and common-sense and reason, which involved the extinction of all feeling, of all affection, of all individuality and personality, was in reality a violation of the holiest instincts of our humanity and of the eternal ordinances of God.

#### "BUDDHISTIC PHILOSOPHY.

"One of the outstanding features in the system of Buddhism, Sir Monier Williams remarked in his third lecture, was its denial of the existence of a personal Creator. There were three ways to gain salvation—the way of works, the way of personal devotion to all personal duties, and the way of knowledge. As Buddha wished to admit the whole world to his Order, he abolished the first and second conditions, and substituted the two ways of meditation and knowledge. The distinguishing feature of the Buddhist Gospel was that no human being, however low and degraded, was to be shut out from its enlightenment. Its philosophy was inseparably bound up in the existence of lust and ignorance, the cure for the first of which was the extinction of desire, and for the second, knowledge. Ignorance was the first point in the chain of causation—ignorance of the truths of Buddhism, that all life was misery, that misery was caused by indulging lust and desires, and would cease by suppressing lust and desires. Referring to the Buddhistic doctrine regarding the transmigration of souls, the lecturer asserted that no true Buddhist believed in the passing of the soul from one body to another. They only believed in the passing of the force of a man's acts or his merits or demerits during life, and that this force was the connecting link between each man's past, present, and future. There were only six forms that a man could pass through in life—gods, men, demons, animals, ghosts, and dwellers in hell. The Buddhist did not extend transmigration to plants or minerals. The only creator recognised by the system was the force of a man's own acts, and the only immortal part of man consisted in his good deeds, in his thoughts, and in the influence he left behind him. In short, the constant revolving of the wheel of life in one eternal circle according to fixed and immutable laws was, perhaps, after all, the sum and substance of the philosophy of Buddhism, and this eternal wheel and circle was, so to speak, six spokes representing the six forms of existence. When any one of the six classes of beings died he must be born again in one of those six classes, for there were no other possible ways of life. If he were born again in one of the hells, he was not thereby debarred from seeking salvation.

Ever to perfect man was to achieve the one grand aim of all Buddhist philosophy, the one consummation to be lived for, the one crown to be striven for, the great *summum bonum*, the apex of the pyramid, cessation from all the six kinds of birth, extinction of individuality, of all consciousness, of all personal existence in Parinirvana."

#### EASTER, 1888.

Again fair Easter-tide salutes our earth,  
The sad drear earth, seeking among its clods  
To find primordial life, and to evolve  
The Spirit-mystery from her dark womb.  
Ah me! yet earth-bound eyes? and holden ears  
Which will not list to what the angels sing?  
"Why seek ye still the living 'midst the dead?"  
The Lord of Life reigns o'er us, not beneath:  
The sunny spark ye seek is hid with God.  
So Easter with its spiral finger points;  
In Him we live, and move, and have our breath:  
Primordial matter may be like for aye;  
Not so the Spirit which compels each life;  
That hath escaped, yea ever will escape,  
The ken bent low: for o'er us ever lives  
The Resurrection and the Life. M. T.

#### USE OF SPIRITISM.

"In the present phase as an engine of conversion, this spirit-machine has done little more than turn over the subsoils of society. These missionaries have performed right good service for the atheist, the materialist, and the naturist, bringing them out from their graves into the broad light of day; honour, then, to them for this their labour of love. Here, however, their tutelage ends. We are quoting the words of these emissaries themselves—and those from a source above all suspicion—when we write that '*Higher minds require it not.*' The spiritual and even the advanced natural Christian is thoroughly furnished for his salvation with the Word and Spirit of God, a Word which can never pass away, for it has no date in time, and a Spirit which will abide with them to eternity. To these, then, Spiritism can be nothing but a nullity, an expletive, more than this, a treacherous reed which, leant upon for such a purpose, will snap and pierce the hand. To consult these oracles for this object is idolatry and *Endorism*.

"Once, however, on the Syrian or intellectual side of Jordan, still more when descending into the Egyptian plains of silence, or as a philosophy, a public lecturer, a school (aye, and let our present schoolmen look to themselves), a revealer of arcana in all the departments not only of Nature but of spirit, in short, as a mental exercitation, no matter upon what, it is impossible to overrate pneumatology. If like a goodly steed, its head is kept straight and never permitted to swerve from the posts, ropes, and stakes laid down by Holy Writ, it will carry its rider like the wind, distancing all those who are too straight-laced, superb, inane or indolent to give heed to it. If adopted in this sense, Spiritism, so far from offering any violence to the Bible, is a powerful lens or microscope which, held over its texts, will bring out a volume, a detail, and a finish which no naked eye of man will ever detect.

"In this way the difference between the Spiritist Christian and the non-Spiritist may well be illustrated by that which exists between the travelled and the untravelled mind; between one who has rounded the globe and another who has never moved from beneath the shadow of his parish-steeple. Both of these may be the Lord's own people, chosen vessels of spiritual salvation, but beyond this what a difference there will be in the length of their mind-cords! The denizen of the hamlet will at best pass his life in possession of one fixed idea, like the rooster in the adjoining farm, who can never get beyond one gamut of three notes; or, rather, like the yew-tree in the churchyard, he will have been warped into the contour of the overshadowing belfry, so that his hard-set joints will never be able to emerge from that prim, trim, and slim form of creedism into which his earthly parents ushered him; such being, of course, the only true Church of Christ, the only party upon the earth which can be saved. While, then, this sparrow is chirping in its orchard, ignorant of any world beyond, the pupil of the spirit Gamaliels will be 'riding upon the high places of the earth,' and daily spreading out his horizon far beyond the little planet at his feet, till at length he shakes out his pinions from the summits of his Chimborazo, 'mounting up like an eagle,' and soaring majestically through the expanse of the universe."—J. F. EMMETT'S *Spirit Dialogues*, p. 82.

"L'ISIS," a branch of the Theosophical Society of Adyar, has been founded in Paris. Its headquarters are provisionally at 22, Rue de la Tour d'Auvergne, at the house of M. F. Gaborian, Editor of the *Lotus*.

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

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## Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, MARCH 31st, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

#### SPIRITUAL PROGRESS.

There is a fear that some, indeed too many, Spiritualists are contented with the fact that they *are* Spiritualists, thereby meaning that they are convinced of the reality of the life after death, and of communication between the inhabitants of that life and the present one. This, to such persons, seems to be a kind of salvation in itself. It is much no doubt to get such a clear conviction, but it is not easy to see wherein the *belief* itself differs from the ordinary belief of religionists who teach the doctrine of a future state, except as to the fact of inter-communication. From the point of view of absolute knowledge, the importance of the scientific demonstration of a state other than this, and impinging on this, which we hold to have been made, of course cannot be overrated. It is not of the fact that we wish to speak, but of the effect of the fact on those who know it to be a fact. To what extent are men better for this conviction?

It can hardly be argued that communion with those who have passed on is of itself necessarily advantageous; it may, indeed, do positive harm to both sides. The old "believer," when he felt that his loved ones were in Heaven, was content sadly to know they were there, he did not wish to bring them back to the weariness of the world. But the Spiritualist, with his certainty of a continuity of existence, but too often does not hesitate at least to try to bring back from their freer life those who have gone before; and to gratify what he calls his love—what properly should be called his selfishness—he makes them, or tries to make them, come once again within the polluting atmosphere of what must to them be little better than a charnel-house. Such action is essentially materialistic, and those who practise it are only Spiritualists in virtue of the knowledge of certain facts. They are no more true Spiritualists than are men true chemists because they are convinced that the old assertion, as to water and fire being elements, is false. Vivisection may be permissible in order to increase physiological knowledge for the benefit of the whole race; but once that information is gained, the process is as demoralising for the vivisector as it is cruel to the vivisected. This phase of Spiritualism, which brings "comfort to the bereaved," is essentially retrogressive and not progressive.

Again, there are those who, having in some way or other

come to the conclusion that this world has a certain crookedness about it which they cannot understand, believe that all will be made straight *there*. The communications they have through various mediums assure them of pleasant, restful homes, with flowers, birds, and so forth. That these messages are symbolical one would suppose to be generally understood; nevertheless, we find a well-known Spiritualist actually asking through a medium whether "there was anything in the next state in the nature of property"!! One wonders at the idea of progress which is likely to be held by a speculator in spiritual consols. The old heaven of eternal song was better than this.

Though there are too many such Spiritualists we hope and believe they are not really numerous. Nevertheless, the question presents itself with steadfast pertinacity,—What spiritual progress are Spiritualists making? What is the ethical state of Spiritualism?

Everywhere is being struck the note of despair as to the present state; its hopelessness to those thoughtful ones, to whom still this world is the only one, is becoming more apparent every day. The Divine providence which was made such use of in accounting for the discrepancies and apparent injustices of men's lives has been pushed into the background, and new gospels of humanity and free-thought have taken its place. Still men suffer, and women weep. Men are striving after an unknown God; when indeed they find Him, as assuredly they will, will it be that Spiritualists are ready with the help which will be expected of them? Yet to be so ready seems to be their obvious duty.

Spiritual progress is not to be got so much from the contemplation of the future condition of our existence as from the understanding of this. The investigation of other forms of life may be interesting, but it is of little value unless by it light is thrown on the life that we experience, but of which we know so little.

If men can obtain an insight into the meaning of their existence on a planet with which, as men, that existence has been but of short duration, then one serious step onward will have been made. To suffer meekly the trials which the Divine will imposes on us is the teaching of all the churches, but to suffer meekly is not all that is necessary for true advancement; it is, after all, but little better than pious fatalism.

The man who has progressed in spiritual life looks backwards as well as forwards, and while he learns that his future life depends on his life here, he will recognise that that life here has depended on some past life to which this life was a future one. And so he will submit to the chastisement which is meant for his purification, and will fight the evil which he is intended to conquer.

This is not an assertion of the doctrine of Re-incarnation; it includes it as one among an infinite number of possibilities—that is all. The universe, even as we know it, gives ample scope for life in every imaginable and unimaginable variety without confining our thoughts to the small speck which we call the earth. But as some island or mountain is favourable by its bracing air for the destruction of disease, and for the renovating of physical health, so this state may be favourable for the elimination of some moral evil, and for the development of moral good. And in both cases failure may occur.

However interesting may be the investigation of phenomena, however delightful may be the philosophical contemplation of those phenomena, these things in themselves are only helps to progress, not the progress itself. If, indeed, the advancement one desires so intensely is a spiritual advancement, that can hardly come about by physical means, and physical phenomena are more or less entangled with these physical means.

The hope of a heavenly state which is little more than a glorified earth, is rather a sign of deterioration than of

progress. It is still of the earth, earthy. The craving after physical phenomena is the mark of a "weak generation." The proved certainty of a future life has involved the certainty of a past life, and spiritual progress is only to be obtained by realising that past life so as to pass through this, purified and ready for the next.

**SPECIAL NOTICE.**

The Editor of "LIGHT" has been recommended a short sea voyage for the benefit of his health, which has been very indifferent of late. He will be absent until the middle of April, and begs that correspondents will excuse delay in replying to letters. *Private* letters should be so marked and addressed to "LIGHT" Office, not to his home address or to any other. Letters not marked "private" will be opened and dealt with as far as possible by Mr. Dawson Rogers. The Editor further begs to offer apologies for any delay in noticing and reviewing books that may be in hand or may arrive during his absence.

**MRS. KINGSFORD'S "RECANTATION."**

FROM A CORRESPONDENT.

With reference to the pretended retraction of her writings by Mrs. Kingsford, it is interesting and instructive to recall the like attempt made in the case of the late Abbé Constant ("Eliphas Levi"). Out of an amiable regard for the feelings of a lady friend, he consented, when near his end, to receive a priest. But although he never recanted a jot of his opinions or writings, it was none the less asserted that he had done so. The attempt in Mrs. Kingsford's case is a peculiarly heartless and nefarious one. For it implies (1) either that she had become mentally imbecile, since her teaching consisted of truths which are as necessary and self-evident to the spiritual perception as are those of mathematics and geometry to the intellectual perception, and therefore of truths which could not possibly be renounced by her while of sane mind; or (2) that she was consciously faithless to the Divine voice and vision so abundantly vouchsafed to her; in which case the assertion of her recantation is an attack upon her character. As also is the statement that she had declared herself to have written only eighteen pages of *The Perfect Way*. For this is to charge her with direct and gross falsehood, and one readily confuted by the production of the MSS., all of which are in existence.

But such is only too apt to be the way of priesthoods. The salvation of the individual is made the pretext for advancing the interests of the order regardless of truth and justice. The ignorance, too, of those who have thus rushed in where angels and archangels were wont to tread with respect is, in this case, singularly conspicuous. For, by insisting on the impropriety of the teaching concerned, they both virtually deny that there is a substratum of spiritual meaning to the historical presentations of Christian doctrine; and they also, by this denial, condemn the greatest luminaries of their own Church, not to mention the recognised scientific champion of Catholic orthodoxy of the present day, Professor St. George Mivart. For what *The Perfect Way* really does is to expound the "intellectual concepts" claimed by him in his recent articles in the *Nineteenth Century* to be implicit in the Church dogmas, but which concepts he either cannot or dare not formulate. And so we have the world-old tragedy re-enacted, of which the earliest Biblical instance is the slaughter of Abel by Cain. The priest, as the minister of Sense, is ever at deadly enmity with the prophet as the minister of the Intuition. But withheld, nowadays, from shedding his blood, he insinuates himself into his death-chamber in order to come forth and declare that he has retracted his message!

**JOTTINGS.**

*Lucifer* is a remarkably good number, containing some very suggestive articles. Among these we may mention "The Birth of Space," "The Life-Principle," "A Theory of Hauntings" (in February and March). With this last we do not agree, but it contains suggestive thoughts.

*The Blossom and the Fruit* continues a very remarkable story, to be by no means passed or skimmed. "The White Monk" (of far inferior calibre) goes on. "Zarina" is a lovely vision by Miss Helen Fagg. In it she sets forth very persuasively the doctrines that she believes. We are by no means disposed to wonder at that. The eye see what it brings: but there is not often so pretty a relation of what the eye has perceived.

There is also an article by Dr. F. Hartmann which provokes criticism. He starts, for instance, with the proposition that "absolute truth is self-evident." On this the editor very properly remarks that "Self-evident truth may be considered absolute in relation to this earth—only casually. It is still relative, not absolute with regard to its universal absoluteness." Dr. Hartmann goes too fast. No such thing as absolute truth down here. We may get to it hereafter.

*The Path* is two years old. The editor says: "It has never been claimed that [Theosophical] journals alone knew of, and expounded Truth; all that their conductors asserted for them was that they desired truth." A modest claim that all of us, we trust, subscribe to. We seem to have lingering in our ears the echoes of some claims less admissible, and we desire only that those echoes may fade and die.

For the rest the editor is less modest and considerably more uncompromising. His magazine is well brought out, and the "Tea Table Talk" lightens up a rather heavy number.

*Sunlight* is a book (received from Messrs. Trübner) by the author of *The Interior of the Earth*. He deems light to be the sole creative power. We shall trust to give some brief critique of his work, so far as it touches our plane of thought.

*What I Saw at Cassadaga Lake* (to which we have before referred) is a sprightly and well-written statement of the evidence for Spiritualism, as against the hasty conclusions of the Seybert Commission. The author, who is a lawyer, makes the public his jury, calls his witnesses, puts in his documents (notably the Dialectical Society's Report, and Mr. C. C. Massey's Open Letter to Dr. Fullerton, with a good deal of Mr. Crookes's best evidence), and states the law, leaving the verdict to the Court. Mr. Richmond is diffuse in parts, but he has collected a serviceable body of evidence, and gives us some first-hand experiences.

We wonder what Laurence Oliphant says to this, from *The Gnostic*:-

"In confirmation of the doctrine of Re-incarnation as believed in by the Druses, Laurence Oliphant relates the following remarkable circumstance:—He says, a Druse child, five years old, complained of the life of poverty which his parents led, and alleged that he had been a rich man in Damascus, that on his death he was born in another place, but lived only six months; that he was born again among his present friends, and desired to be carried to his native city. He was taken there by his parents, and on the way astonished them by his correct knowledge of the names of the different places which they passed. On reaching the city, he led the way through the various streets to a house which he said had been his own. He knocked, and called the woman of the house by her name, and on being admitted, told her that he had been her husband, and asked after the welfare of the several children, relatives, and acquaintances whom he had left. All was found to be strictly true, except a small sum of money which he said a certain weaver owed him. The man was called, and on the claim being mentioned to him, he acknowledged it, pleading his poverty for not having paid it to the children of the deceased. The child then asked the woman, who had been his wife, whether she had found a sum of money which he had hid in the cellar, and on her replying in the negative, he went directly to the place, dug up the treasure, and counted it before them. The money was found to be exactly of the amount and kind of specie which he had specified."

"The Land of Darkness" appeared (as we thought) in *Blackwood*, January, 1887.

Lady Ida Duffus Hardy is said by the *Calcutta Statesman* to have become a convert to Theosophy.

Mr. W. H. Kimball writes for *The World's Advance Thought* an article on "Man and his Institutions," which is worth notice as an essay in advance of present civil government to a higher state of perfection.

The Life of AR Vol II p 403

*gm*

## CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In all cases correspondents are urgently requested to be as brief as is consistent with clearness.]

The Late Mrs. Kingsford.  
To the Editor of "LIGHT."

SIR,—It appears to me that you have expressed yourself in rather too peremptory tones about certain closing incidents of the life of Anna Kingsford. She was a glorious creature, and her sunbright countenance, as shown in the photograph with which you favoured us, was the index of her lovely and transcendent spirit. She requires no defence, but at the same time even-handed justice is due to all alike. It does not appear to me that either the nun or the priest was much to blame in this matter.

The nun was sent for to nurse the dying lady. Knowing that she had been received into the Church some years before by Cardinal Manning, and that she had gone to confession, and knowing also that she had been estranged from the Church ever since by doctrines and influences of which the nun probably knew nothing, or only in the vaguest way, and naturally supposing her to be anxious for reconciliation with the communion which she had deserted, what could she do else but second these pious dispositions, and urge that a priest should be sent for to ease her departure?

As little can we blame the priest. The *Tablet* states that Mrs. Kingsford wrote a note requesting his attendance. He probably knew as little of her deepest convictions as the nun herself, but construed her desire to see him as a wish to renounce whatever was contrary to the mind of the Church. He, we know, was quite wrong, but the poor man was in the dark as to the real facts of the case, yet acted faithfully by the glimmer of light which he had. He would anticipate the hostility of her husband—the priest of a rival Church—and of her friend, Mr. Maitland; for to him it would appear the old feud of Catholic and Protestant, and he would be guided by the expressed wishes of the lady herself. This was only natural, and we are bound to do justice all round.

What especially grieved Mr. Maitland was that what his dying friend did was done *sub rosa*, and without acquainting him. It seemed like a breach of confidence. This is the critical point of the whole case. Now, your view of the case, sir, does not account for this, but you treat the entire Catholic episode, if I may so call it, as absolutely nothing, and of no meaning. Yet surely there was a meaning in it. Anna Kingsford would not act or take a deliberate and unexpected step without a deep meaning. We may be sure of that. To represent this step as unreal and merely nominal is to dishonour that intensely true and earnest spirit. She "went over" to satisfy some deep yearning of her spirit; she sought to come in contact with the Church once more for some real purpose.

And what was that purpose? Mr. Maitland fancied that he knew her whole mind, but it is clear that he did not. I surmise that there was a serious divergence of opinion and sympathy on some points. The *Tablet* says that she expressed a wish to erase some "eighteen pages" of *The Perfect Way*. What eighteen pages those were is not explained. Possibly her coadjutor's disheartening vista of "a multiplicity of earth lives" was what her spirit recoiled from. But to discuss the divergence, whatever it might be, would have been too painful and, in her then state, impossible. She took another method.

G. D. HAUGHTON.

[See the short communication from a well-informed correspondent on this subject.—Ed.]

"The Conversion of the Soul."  
To the Editor of "LIGHT."

SIR,—In the last *Journal of the Psychical Society* there is recorded a most interesting case of drunkenness cured by mesmerism.

The subject had been a drunkard for many years, but on one occasion was mesmerised by the Rev. S. MacNaughton, M.A., Preston, and when in the entranced state was induced to promise to abandon the use of alcohol, and on coming out of the trance

state, he ceased to have any desire for strong drink, and for the last ten months he has had no such desire.

On reading this, I asked myself what was the *modus operandi* in this case, and I came to the conclusion that the spiritual nature of the man, unknown to himself, had been evoked, and promised to control the soul of the man, and that the soul continued, unknown to itself, in obedience to the higher power.

The spirit is the creative factor in the threefold man, and just as we know by experiments that spirit can create physical forms, so we now see by an illustration that the Spirit of God latent in man, can when evoked, recreate or regenerate the soul.

This is expressed by Jesus when He says, "Except a man be born of the Spirit He cannot see the kingdom of God."

We may thus see how it is that those who produce an ecstatic condition in their hearers by the preaching of repentance, often produce the conversion of souls, when immediately all propensity to wilful evil becomes extinct, and the subject becomes "a new man."

The thoughtless sneer at these results, and no doubt, the results, because they are incomplete, are often grotesque, and disorderly, and evanescent, yet not the less, for the time being, "the converted soul" abhors evil with a hatred generally altogether unattainable by any mere moral or mental resolution to abandon an evil life; because, as we have said, the spiritual or creative power, is necessary to the re-creation or regeneration of the soul.

GEORGE WYLD, M.D.

Reliance on Authority.

To the Editor of "LIGHT."

SIR,—Thirty years ago and more, when Spiritualism just toddled, a relative of mine under the same roof with myself wrote automatically, in the simulated handwriting of a distant friend, the statement that he was dead. But he wasn't, and, of course, knew nothing of the statement. This is not an exceptional case, but a common example of the delusiveness of automatic writing.

Moreover, I find in Swedenborg's *Spiritual Diary* that he was instructed how spirits were able to communicate by writing, guiding the hand in doing so. But the papers thus written were destroyed, "because it was not the will of God that such things should be done." He also gives instances of the power of spirits to deceive, and adds that men thus become so influenced and impressed that they "cannot but believe and obey." And in the *Apoc. Ex.* Swedenborg says that thus the worship of God becomes the worship of demons, wherefore such communications were forbidden to the Israelites.

Taking these views of Swedenborg in connection with the case first mentioned above, may I be permitted to say that my surprise and amazement on reading Mr. Maitland's belief in written communications from the departed seer, traceable from the handwriting, are quite equal to my respect for your correspondent, and for the memory of a most gifted lady?

"We seemed to have obtained access to a reservoir of knowledge at once unlimited and infallible," says Mr. M. Does not this illustrate Swedenborg's warning that men "cannot but believe and obey"? Then it is alleged that no thought had been given to the doctrine of Re-incarnation. But the inclination to believe it pre-existed, or it could hardly have been created by the dictum of a planchette. Surely a reliance on such authority is a revival of the false worship of ancient idolatry. How is it distinguishable therefrom? Whether Re-incarnation be true or not, we don't know; but in the process of investigation we are surely entitled to some rationale of philosophical inquiry rather than to the dictate of irrational and anciently prevalent, but anciently condemned, authority. It appears to me that a willingness to believe such methods is enough to ensure deception. It is not impossible that the information may be true; but it is impossible to rely safely upon it. Sufficient evidence may be supplied that the communication is abnormal or supernatural, but delusion follows. Croesus consulted the Delphic oracle, and had proof given to him of the Pythoness's supernatural powers, for she informed his ambassadors what was transpiring at their master's court at the moment of their visit to the shrine. But what availed his reliance on such power? When asked for advice on the projected invasion of Persia, the reply that on crossing the Halys he would destroy a great empire, led him to his doom, for the empire indicated was his own! *Mutatis mutandis*; are we not entitled to learn a lesson?—Yours truly,

W. W. FAWCETT.

## Inspiration.

To the Editor of "LIGHT."

SIR,—Without necessarily believing in the plenary inspiration of all that is contained between the two covers of the volume ordinarily known as the Holy Bible, it is open to question as to whether, speaking generally, we give it the study, and, therefore, the respect it certainly deserves at our hands.

We do not wish for a moment to limit the Divine Spirit, or His inspiration, to the contents of one particular volume, knowing, as we do, that in all ages and nations, "holy men of God spoke as they were moved by the Holy Ghost," and that the gift of prophecy was for all time. St. Paul, at any rate, tells us that "He gave some . . . prophets," and that those prophets were to be recognised till we have "all come to the measure of the stature of the fulness of Christ." The modern notion that the prophetic office has ceased is entirely foreign to any teaching given by the Apostles. From them we learn that the results of the Day of Pentecost, which undoubtedly saw a most wonderful Baptism from on high, were not to the then receivers and beholders only, but "to them that are afar off, even as many as the Lord your God shall call." Now, as representatives of "every nation under heaven" were present, those words have an universal application. "Despise not prophesyings" is as Apostolic a command as "Hold fast that which is good."

At the same time, without rejecting one particle of holy teaching imparted to others in the Providence of God, it would appear that, to us out here in the West, the nucleus of Divine teaching is contained in the volume we know under the name of "The Bible." This collection, in fact, is, to us, our "holy books." In this case, should they not be more carefully studied than they are? Not long ago I overheard the following conversation between a girl of thirteen years of age and a friend:—"Miss—., I don't believe everything in the Bible, do you? I think there are horrid things in it." To which the lady made the following reply:—"My dear child, as regards these horrid things in the Bible, first make sure these things are in it at all, for very likely they are not. Secondly, be quite sure, if you do find them, that you understand their meaning, for the probability is that you do nothing of the sort."

My reflection was that here spoke the words of wisdom. The Bible, more than all other books, might well pray "Save me from my friends," for the amount of nonsense preached and written everywhere on its contents is simply miraculous. One wonders at the marvellous power of imagination that brings it all forth. It is entirely forgotten that the Bible, like all other books which have proceeded, in any degree, from "the Father of Lights," contains three distinct elements—body, soul, and spirit. All three must be carefully studied before we can hope to even approach a position from which it can be judged.

First, the Body. This comprehends technical knowledge of all kinds; contemporary history, manners and customs of the East, some knowledge of botany, thorough knowledge of its original languages; great knowledge also of the occult mysteries, with which many of its writers were, no doubt, fully acquainted.

Secondly, the Soul. This comprehends a power to enter into the grandeur of its poetry, and the mystical meaning of its imagery, appreciation of the natural character of its various writers, and sufficient knowledge of human nature to understand, more or less, how those characters would act and write under given circumstances, and according to their race and the age they lived in.

Thirdly, its Spirit. And this is the difficulty. Only a "life hid with Christ in God," a spirit absolutely and entirely one with the Divine Spirit, and receiving its inspiration straight from Himself, and when Nirvana is reached, the one Spirit gained, and the human soul is permeated by the Christ Spirit, as iron can be permeated by fire—only in such a case can we really be in a position to judge of such a book as the Bible. It is probable that, all those conditions fulfilled, the man would be the last to rush in where angels fear to tread, or to pronounce on what they "desire to look into."

To us, here in England, the Bible is the Word of God. That is to say, it contains the nucleus of that Word, the truth contained in a nutshell; and we believe that much, very much, of the knowledge now being given through Spiritualism, Theosophy, and so forth, was already contained in the Bible, had it been earnestly sought for, and the parables, miracles, and general symbolism carefully examined.

It is only fair to take a book upon its own ground, and the

Bible claims to be absolutely, as regards its deeper teaching, unintelligible, except through the direct inspiration of the Divine Spirit. No other key will unlock its mysteries. Hence, oftentimes, the opposition of its foes, and, worse than all else beside, the misrepresentation of its friends. Y. Z.

## The Early Phases of Spiritualism.

To the Editor of "LIGHT."

SIR,—It is said that "the stars in their courses fought against Sisera." I sometimes think that the stars in their courses seem to be almost the only agents that work for those who have long made conscientious sacrifices for the inevitable phenomena that have forced themselves on humanity in these latter days, which we call Modern Spiritualism; I mean within the last forty years. And I know of no work more demonstrative of the sacrifices that men have made for Spiritualism, from conviction and belief that they were acting under providential initiative, than the details contained in a little book, published in 1867, by Haywood and Co., 335, Strand, called *Spiritual Experiences, including Seven Months with the Davenport Brothers*, by Robert Cooper. It is to be hoped that this book is not out of print, for it not only contains most interesting early phases of Spiritualism experienced by the writer, combined with labours and trials undertaken by him for conscience sake, but, through his experiences with the Davenports, we have the early details of that most wonderful faculty of spirit power, through physical effect, called the *direct voice*.

This phenomenon, imported from America by the Davenports, was not the first specimen of that faculty in England, but it was the nucleus whereby this wondrous oral experience became, as it were, public property. As Mr. Cooper tells us, in 1865, when he wrote: "The phenomenon of spirits talking in an audible voice is not peculiar to the Davenports, it takes place in the presence of other mediums. It has been frequently heard in Scotland, and it is heard almost nightly in the house of Mr. Champernowne, at Kingston-on-Thames." But Scotland is not England; and the voices heard at Mr. Champernowne's were not for the public, but were confined to two or three persons, except on rare occasions, when such privileged persons, for instance, as the late Mr. and Mrs. Howitt were admitted to the family circle. On the contrary, through the Davenports, the initiation was given to a public demonstration of the direct voice, which has been continued from the same source from the other side, through different mediums, up to the present day; a source showing no symptoms yet of failing powers, though the mediums through which the voice had been heard have died off one by one; while the bodies of many who then heard the early voices have also sunk into their graves; and while those who *then* heard it, and who are not dead, are not the men and women that they then were; although the spirit that they then heard gives no signs as yet of want of the original power.

There was one spirit introduced to us by Mr. Cooper, who has long left the public séance, who was perfectly unique in the power of the manipulation of physical phenomena. This was a female spirit, who also spoke in the audible voice. No spirit worked such physical wonders as she did; none seem to have acted from kinder motives; none sometimes, as Mr. Cooper tells us, spoke words of greater wisdom. But it seems that about the time materialisations set in, she suddenly absented herself from the séances, where she had been before so constant, and was heard of no more. Mr. Cooper's most graphic details concerning this departed spirit render his book interesting to a high degree, if it be merely for that, though it is very instructive throughout. This spirit was called Katey King. She is by no means to be identified with the spirit that afterwards was brought into prominence by Mr. Crookes; but she must be denominated as "Katey the First," and as such she will always remain. She was as good natured as she was powerful, and the many details, from undoubted sources, of her frequently passing her mediums through closed doors and ceilings, render her memorable for a power in that direction that has never been equalled, or at any rate surpassed, and may throw a light on the incident of Mr. Bastian and the Crown Prince of Austria, although it is not at all improbable that Mr. Russel Wallace is right when he tells us that it is his firm belief that transfigurations are far more frequent than materialisations. It is, however, quite certain that these transfigurations of heightened appearance, &c., *must* be expected only when the medium is entranced and unconscious, therefore not answerable for his actions; mesmerised,

in fact, like a subject of M. Chareot. Perhaps the most extraordinary act of physical power exercised by Katey King was bringing a lady, well-known as a powerful medium, one night from Holloway to Lambs Conduit-street, where a séance was being held; placing her on the table there, while holding in her hand a pen still wet with ink with which that lady was writing when seized.

This extraordinary action caused a severe illness to the lady in question; and, if only on that account, cannot be justified; but it shows also evidence that unjustifiable actions are permitted on the other side, as they are here without any abnormal or providential restraining influences to hinder them. It was said, too, at the time that this act was not a spontaneous one on the part of the spirit, but that she was urged and dared to do it by some of the sitters at the séance, who, perhaps, little thought that that which they may have so recklessly suggested could be carried into effect. This fact was well authenticated and signed by all the sitters; and no man who believes that the Apostle Philip was caught up and found at Azotus has any right to deny it.

Perhaps I should not close this paper without remarking on the fact that spirits invariably, I think, recognise old acquaintances here under new mediums, just as we in the flesh recognise persons whom we have met before by whomsoever they may have been introduced to us. The late Mr. Benjamin Coleman, in the *Spiritual Magazine* of September, 1867, gives an instance of this. Having conversed with spirits attending the Davenports, he went to the Marshalls, and was at one addressed: "Mr. Coleman, how do you do?" "Ah!" he said, "you remember me?" "Yes, oh yes," was the immediate answer. Many must, like myself, have experienced the same

AN OBSERVER.

#### The Evolution of Spiritualism.

To the Editor of "LIGHT."

SIR,—After an involuntary absence of some years from any Spiritualistic gathering, I was privileged to be present at the conversazione, in St. James's Hall, on Thursday, March 15th; and it has occurred to me that it might not be altogether uninteresting if I put on record the impressions I then and there gathered. Those who have been living all along within the inner circle of such impressions are perhaps, from that very circumstance, less qualified to judge of the progress made than one who, like myself, though something like a veteran in the ranks, has for a long time been occupying the position of an outsider. In the first place, I missed many old familiar faces; and in the faces of many who were present I noted the evident signs of advancing age; but neither of these facts appears to me to militate against the title I have taken for my letter. Each is a true sign of evolution; nor were there lacking symptoms of a survival of the fittest. In the great gathering which filled the Banqueting-room at St. James's, I could not fail to observe that Spiritualism is making sure and steady progress. As the veterans pass on, the young recruits are joining the ranks most satisfactorily.

But this was not the most marked sign of a true Darwinian development which I noted. The admirable paper read by Mr. Alderman Barkas, and the brief disquisition which followed thereupon, assured me that Spiritualism, having passed through the natural and necessary stage of Thaumaturgy, is now assuming its proper function of a philosophy—or rather the philosophy of life. It no longer appeals to the multitude with signs and wonders, though it holds these signs and wonders still in reserve. It poses as the only sure index and revelation of the "future that awaits us." An incident of that particular gathering brought this fact forcibly home to my own consciousness. I was accompanied by a literary friend, who was most anxious to "see something" of Spiritualism; and I asked one after another if there were any circle open to an honest inquirer. I was assured on all hands that there were none: that Spiritualists were, as a rule, working esoterically and without any efforts at propagandism. This, I humbly think, is the proper attitude to assume. Let inquirers come to us, and we will put them, so far as we can, on the way to investigate for themselves. Let them work as we have worked, and we have no doubt as to the result.

At the same time I cannot help thinking that there must be many private mediums who will be ready to receive an inquirer properly accredited, and who does not come to cavil but to be converted. Surely if there were mediums ready to stake their credit on the success of an always uncertain miracle, there must

be more who will do their best to answer inquiries when no wonder-working is sought and no frivolous objection as to the origin of the manifestations is likely to be started. To some, Spiritualism will present itself as a scientific study; to others as a philosophy; to others, again (as to myself), veritably as a religion—a theology in the only true sense of that much-abused term. I fail to see why any medium should hesitate to pose as a teacher or a preacher any more than the professor in his chair, or the parson in his pulpit. Not until Spiritualism has its colleges and its churches shall I, for one, be satisfied that it is within measurable distance of reaching its due development. Pardon these crude thoughts, which may very possibly be out of touch with yourself or your readers, and can only be interesting in any degree as the spontaneous utterances of one who is able to subscribe himself

A SPIRITUALIST OF MORE THAN THIRTY YEARS' STANDING.

#### Spiritualism in France.

To the Editor of "LIGHT."

SIR,—The prominent features of several phenomena which have been obtained at Clermontferrand, Puy de Dôme, through the mediumship of a youth of seventeen years, may prove of interest to your readers. In three séances, where the investigators were some seven or eight professors and students of the Faculty, we obtained but little, in spite of the great promises of the direct writing under the signature of "Mynry," an Indian intelligence, as it appears. On one occasion, this influence or intelligence, displeased by a request couched in plain, straightforward language, demanded homage and prayers, and proceeded to futile threats. On another, having requested knocks, "Mynry," after threatening to hand us over to evil spirits, who would give us "des forges de Vulcain," departed in annoyance, and we were introduced to Lucifer, Condimata, Pampalu, and Greluchayn, with the greeting, "Tremblez, misérables, car si vous tardez, je vais vous bousculer et vous renverser." After an exhibition of some violence, as we had already broken one table and did not seek a repetition of such phenomena, we ordered these to depart, and were greeted by a new arrival, "Winterser," and after many failures in trying to obtain slate-writing and knocks in specified parts of the room, obtained two violent movements of the table, the magnetic chain being formed, our feet behind the chairs, and knees touching. When the medium walks about the room in a state of trance he is as though deprived of backbone and his ordinary centre of gravity, his head sometimes nearly touching his heels.

The description of another séance, which was composed of some eighteen persons, eight being female, may show the difficulty of obtaining a serious inquiry into these phenomena by average French people (and will confirm the saying of a friend of mine, that if God Himself appeared to a Gaul he would crack a joke). Laughing, talking, and joking were the order of the day. The table beginning to work, we were edified by the intelligence that the spirit present was "le Diable"; and being promised three materialisations, the names of "le Christ" and "l'Empereur Guillaume" were welcomed with acclamation and jests. Nothing, however, of scientific value occurred, in answer to such hopes, except a complete demonstration of the senseless credulity of the ladies assisting. Being promised a renewed attempt at the end of the sitting, we proceeded to the second part of the programme, which consisted of the phenomenon of the re-incarnation of four of "Mynry's" Indian friends, two of the happiest and two of the most miserable. The lamps being turned out, and the piano played, on relighting the medium was discovered naked, with a gauze loin cloth, stretched in catalepsy, his head on a table and heels on the back of a chair; a large bonnet pin stuck through the right arm, covered by an inch of skin. For each change of position the lights were extinguished, and the medium was severally discovered on the mantelpiece, on the piano, on the top of two tables placed one on the other, and amid the spectators, with pleased looks or diabolical, according to the condition of the borrower of his body. His contortions were sometimes most extraordinary and worthy of a professional acrobat. Once he was discovered stretched on the floor and playing the piano, rudely enough, with his toes. On another occasion we were startled by a fall, and discovered the young lady pianist senseless on the ground. Pleased with this performance, the medium attempted to put others to sleep, but without success, although there be those who say

that as many as six persons at once have been thus magnetised. Great disorder was thus caused by the approach of this nude youth with staring eyes and waving hands. Afterwards, by direct writing, the medium volunteered a representation of the Passion of the Christ, which was welcomed with clapping of hands, and only postponed as being too long for that evening. The medium having dressed and being awakened, after some slight refreshment was again entranced by the magnetic chain for materialisations, and after the appearance of several uncertain clouds of fluid which the facile and heightened imagination of the womenkind and of some of the men clothed with shapes, a more distinct apparition advanced to the door and pushed it to and fro. The phenomenon, however, was void of all scientific value, as the medium was not bound, and his controls, after their previous exhibition of agility, were capable of counterfeiting such a manifestation, he himself, however, being beyond all doubt entranced.

I have been thus long in my description to give an idea of the fashion in which many practise these things in France, and bring into disrepute what the ancients did so well to guard within the sacred precincts of their temples. Spiritualism has three enemies in France: Science, which now in all public and private lectures has welcomed hypnotism with open arms, as though by a name it had explained all; Frivolity, a seeming incapability to be serious; and the Church of Rome, which is preaching sermons against Spiritualism, hypnotism, somnambulism, &c., as the work of the devil, to which I am inclined to subscribe, reading, however, under the letter which killeth, the spirit which giveth light; viz., that such phenomena are the effects (work) of causes of which we are ignorant (of the devil). In conclusion, Spiritualists would do well to think over what philosophy says about elementals, shells, and astral bodies, at playing an important part in such objective phenomena.

G. R. S. M.

"New Light on Old Truths."

To the Editor of "LIGHT."

SIR,—Allow me a very few words in reply to your reviewer's criticism on our work, *New Light on Old Truths*. As he speaks of "counsels of perfection" and "dogmas," which terms are apt to mislead, I may just say the book sets forth pure diet as the basis of all reform; atonement and sacrifice of the lower self to the higher; the Duality in Deity; the Divine Woman as one with the Divine Man, "the Lord our Lady, the God of Israel"; the doctrine that as we sow so shall we reap, and that our salvation is "doing to others as we would be done by"; to which is added suggestions of new rites, &c., to symbolise and conserve these truths. Now if "most of us Spiritualists find it hard to follow these counsels, and cannot believe these doctrines" (not dogmas), may I ask, what is the mission of Spiritualism? Is it only that we should carry the experiments of a materialistic science on to a higher plane, and rest content in—phenomena!

—Yours truly,

ONE OF THE AUTHORS.

P.S.—Is the doctrine of *The Perfect Way* a dead letter to "most" Spiritualists? for we have not gone much beyond the teaching of that marvellous revelation through the late lamented prophetess of this age, Anna Kingsford, a few of whose thoughts we have reproduced, for it is the same spirit that worketh in all.

[We do not see that the authors of the Tractate in question have any cause to complain of our reviewer. Whether we do or do not regard these "ministers of the New Dispensation" as promulgating "dogmas," it remains that, when the beliefs common to Christians of all denominations are eliminated from their manual, there remains that which, as our reviewer correctly wrote, "most of us do not believe." The writers must know that, and cannot complain of so bald a statement of fact. The writer appears to think that anyone who cannot follow the "counsels" set forth in his manual has no others to follow, but must be a materialistic experimentalist on the psychic plane. Yet he cites *The Perfect Way*, and is aware, we presume, of other schools of thought. So far from considering the work "a dead letter" we feel greatly indebted to the writers of *The Perfect Way*, one of whom, "being dead, yet speaketh." If the *Manual of Doctrine* had been of the type of that carefully constructed and illuminative work, no doubt our reviewer would have found more to say in its praise.—ED.]

TO CORRESPONDENTS.

J. J. MORSE.—Received. Glad to hear of your success, and reciprocate good wishes. Your book waits a little leisure and health for notice.

MUSINGS ON "PASSION WEEK"  
BY "LILY."

As draws the season near  
Drop we the silent tear,  
Shed o'er the memory drear  
Of that dark history.

Hearken, thou aged one,  
Hearken, oh youthful son,  
Tell we the dread deed done  
Nigh to Gethsemane!

Hear we the bitter cry,  
Hear we the prayerful sigh  
Unto His God on high  
In His soul's agony!

"Oh, may this cup from me  
Father, removed be;  
Yet as it pleaseth Thee,  
Father, oh hear Thou me."

See a bright light appear!  
Angels attend Him there,  
Sent to His earnest prayer,  
In Divine sympathy.

Strengthen'd His spirit now,  
Strong to redeem His vow  
Us to uplift; and bow  
E'en to death's penalty.

On felon's cross be nail'd,  
By felon's tongue assail'd,  
E'en His God's pity veil'd  
On that dark Calvary!

Hear we His dying words,  
Sounding angelic chords,—  
E'en from th' accursèd boards—  
Of love and charity!

Worthy His life's career  
With His last breath to bear  
For them to God a prayer,  
Whose Victim pure was He.

\* \* \* \*

Comes He once more to earth!  
But not in fleshly birth:  
Robed in far higher worth  
Of spirit panoply!

Hark ye the angels' wings?  
Hear ye their flutterings?  
Earth now in gladness sings  
"Cometh He palpably!"

Heaven now heralds Him,  
List to the Angels' hymn,  
Echo'd by Cherubim,  
Join in it songfully!

Open your souls to Him,  
Let your love flow to Him,  
Welcome Him, welcome Him  
Prayerfully, joyfully!

No longer crucified,  
God-like and glorified,  
Comes He with us to bide,  
Welcome Him soulfully!

1888.

THE EASTER HOLIDAYS.—The rooms of the London Spiritualist Alliance will be closed until Tuesday morning next.

MISS MARSH will give a public séance at 218, Jubilee-street, Mile End, on Sunday, the 8th of April, to commence at 7 p.m.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last, Mr. Dales gave an address on "Three Dreams," descriptive of human progress and couched in beautiful symbolic language. In the evening, Miss Keeves delivered an earnest address on "Love never faileth," concluding with a poem, "A Vision of Consolation," which was much appreciated by the audience.—W. E. LONG.

THE London Spiritualists' Easter gathering will take place on Sunday, April 1st, at the Holborn Town Hall, when Mrs. Emma Hardinge Britten will deliver an address on "The Origin and Spirit of Easter," and "The 31st of March, a New Era in Human History." The meeting will be supported by many London Spiritualist Societies. Doors open at 6.30, meeting at seven prompt. Tickets 2s., 1s., and 6d., to be obtained at the different London Spiritualist centres, or on the night of the meeting.—W. E. LONG.

## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

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.

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.

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 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 if 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 on 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.”

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 to deny their existence.”

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.”

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 mere 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, Homœopathy, 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 near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography 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 for 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.”