

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

THE REV. J. PAGE HOPPS AND THE REV. MINOT SAVAGE ON CHRISTIAN CHURCHES.

One of Mr. Page Hopps's most telling sermons is published in his April number. It is entitled "Christ still Before Us," and is from the text, "When the fulness of the time was come God sent forth His Son." Christ, he contends, came, as all things and beings come, at the proper time—"in the fulness of the time"—as God's gift to man; in other words "as the product of natural causes." He passes then to consider the further question, "Have we exhausted or equalled Christ?" Is Christianity a religion that man has outgrown, or is it still adequate to his wants, "worthy to retain its place as the leader of the best religious aspirations and activities of the world"? Complicated as this question has been by introduction into its consideration of elements that do not properly belong to it—as for instance, the exact nature of Christ, His miracles, and general matters of evidence about which we have now little or no material for a decision—Mr. Hopps deems the answer to it plain. That answer is not to be found in the records of the past. They have received destructive treatment at a variety of hands. It is not to be found in discussion as to miracles. It is to be found by turning from the dead past to the living present.

"Affirm what I will and deny what I may," says Mr. Hopps, "as to the antecedents and accompaniments, here is a result I cannot deny,—a Christianity which is a kind of immortal Christ. Besides, to say that if the miracles be not true Christianity is false,—to found, in a word, religion upon an exceptional marvel,—is to aim the deadliest blow at all religion and to shut us up to the doleful suspicion that, perhaps, God is 'far from every one of us,' and that in Him we do not 'live and move and have our being.' For if the direct approach of God can only be accomplished or known or proved by miracle, what conclusion can we come to but this, that in our common ways there is no God, that nature is blind and dumb, not God but only a tremendous force, and that the Christianity, which is said to be nothing or to be baseless without miracles, is therefore a revelation of an absent rather than of a present God?"

That has always seemed to me the safe ground. "Why seek ye the living among the dead? He is not there." But the tremendous influence exerted during that short life, influential (so far as we can tell) only for such time as men now spend in an apprenticeship for their life's work, is still operative as no other force in the world has ever been. That is the credential of the Christ to a world's worship. He has done for it what no other ever did, raised it as it would seem impossible that one man could, no matter how noble his teaching, and left it high on the path of progress,

though He died, a scouted malefactor, before His work seemed well begun.

"To linger, then about Bethlehem, or the gates of Nain, or the tomb of Lazarus, or the Sea of Tiberias, or Calvary, or the Sepulchre, as though Christ began and ended here, is (however dear those places may be) to miss the true glory and greatness of that wondrous life which is not even yet completed, and to limit Him to scenes and acts and witnesses which were in themselves imperfect, and round which have necessarily gathered the dimness and the uncertainties of destructive time. We know Him, then, no more after the flesh, and end not with His short, imperfect, initial life in Jewry; but in the spirit we know Him, and in the spirit He has lived and is living His true life, marvellously verifying His own prophetic utterance, which perhaps even He did not know all the mighty meaning of: 'And I, if I be lifted up, will draw all men unto Me.' For, as a simple matter of fact, this is true; so that there is a type of character and a law of life which somehow are attributed to Him, and which are just becoming recognised as the germs of a life for humanity which are to be unfolded by some law of nature or of God, in ever new developments of goodness, truth, and love. All this may be a mistake, but it is a fact: Christ may never have meant it or expected it, but He has done it, and He has given, and is giving, 'Life unto the world.'"

That is, in other words, to say that in God's order, in the true evolution of nature, which is God's law, there came to man that which he was fitted to receive. It was the answer of God to the cry of the age—the greatest fact that there is in the world now; the most potent factor in human development. "This, at all events, is clear, that Christianity is incomparably the most notable religion in the world, and Christ the most influential character of all nations, tongues, and times."

When Mr. Page Hopps turns once again to the question whether Christianity is exhausted, whether we have got beyond it, whether man needs something brand-new, higher, and better suited to his wants and aspirations, he has a word which is as fine as it is true:—

"Have we exhausted Christianity or surpassed it? The answer to the question would be doubtful if we identified Christianity with ecclesiastical establishments or orthodox creeds: but if we identify Christianity with the Heavenly personality, the Divine spirit, the lovely life, the beautiful example, the great teachings of Christ, I have no hesitation as to my reply: for then it seems to me that the Master and His religion are far beyond us still."

Yes: if a narrow view is to be taken of sectarian Christianity—which is the teaching of Christ adulterated by the inventions of man—we have, I hope, got far beyond it. But, if we lift up our eyes and see what mighty works Christianity has wrought in these 1800 years, if we realise to what beneficent deeds the Christ-spirit has moved men, then we shall be thankful that such a spirit can never die. It may animate other forms of religion, it may appear under a new aspect, but it is imperishable as an ideal. Man, as yet, has grasped only the faintest conception of it. In the truest sense the Master and the Work are Divine.

I must permit myself but one more quotation. The preacher has turned once again from the perplexities of controversy, carried on amid the dust and din of words, so little satisfying to the victor, so little convincing to the

vanquished, to a serener world where we "shall see even as we are seen":—

"In a little while we shall all see things in a clearer light, and breathe a purer atmosphere, and meet in a calmer sanctuary; and it may be that when we look back, from that high vantage-ground, upon these shallows amid which we dwell to-day, we shall be filled with wonder that the accidents of time and sense could ever have so prevailed against us, as to lead us even to dream that anything but the soul's reverence, and love and trust could be acceptable to God; and then, doubtless, we shall see and acknowledge, that the conclusions of the intellect, which shut not God's children from the bliss of the Church in Heaven, should never have shut them out from the fellowship of the Church on earth; and we shall look each other in the face, and own that God is more generous than man, and eternity more merciful than time."

It is a beautiful aspiration, and I will not seek to dispel it by a questioning word. I will not ask whether the mysteries, so long hidden, are indeed laid bare to the newly-born soul: if that which angels desire to penetrate is, in truth, open to us as soon as we penetrate behind the veil. Let us hope, at least, that we shall then know more of ourselves as we recall more of our now hidden past.

I place in juxtaposition with this utterance of Mr. Page Hopps's, Mr. Minot Savage's answer in the *North American Review* to the editor's question, "Can our churches be made more useful?" It is an open secret that Mr. Savage has looked to Spiritualism as a means of refreshing from the well of knowledge the fast-failing spring of faith. In common with many of us he sees that Spiritualism has in it the promise and potency of an infinite support to pious belief. One thing, in Mr. Savage's opinion, is radically defective, fundamentally wrong, in our churches; which, if it be not remedied, all else will be done in vain. They possess, and rightly, great moral influence, but, in great cities especially, the care of the poor has passed into the hands of secular organisations. Ethics can be taught perhaps as efficiently, certainly at a less costly rate, in other ways and by other agencies than the churches. The true function of a church is rapidly being lost sight of in Mr. Savage's opinion:—

"Everybody knows that the churches have no such hold on the faith, the reverence, or the practical life of the world as they used to have. Why? Everybody knows that thousands upon thousands of people do not go near the churches. Why? Everybody knows that while among these thousands are many poor, many ignorant, many vicious, there are also quite as many who are not poor, not ignorant, not vicious; indeed, a candid and impartial inquirer will be compelled to admit that the freer in thought and the more intelligent a man becomes, the less likely he is to think that the churches have any exclusive charge of anything that is indispensable to even his highest and noblest life. Why? That this is the state is clear."

The answer is not far to seek. "All the orthodox churches of the last 1800 years have come into existence for this one sole specific purpose—the salvation of man from the supposed effects of the supposed fall," and round this central dogma of the fall all the rest has revolved. Without it none of the machinery of the Church would have been necessary: but for this no Church would have come into existence. On this theory the "world was simply a province of God's Kingdom in rebellion. Every man, woman, and child was implicitly or explicitly a traitor. No one had any claim on the Divine mercy. Salvation was a 'free gift.' If one was 'elected' and another 'passed by,' there was no injustice in the punishment, only mercy in the saving. A man might be ever so 'good,' or moral, but this, as Mr. Moody once said, 'don't touch the question of salvation.' And, on that theory, he was right. When a man is executed for high treason, no one would think of pleading in his behalf that he loved his wife, was a good father, paid his debts, and was kind to his neighbours. All these considerations would be wholly irrelevant. They would be ruled out of court as not

touching the case. The 'natural' virtues of a person not 'in a state of grace' would be only what they have well been called—'splendid vices.' And if one trusted to them for salvation, they would only become perils to his soul. Therefore a person who lacked these virtues, who was so plainly a sinner that he would not be likely to imagine himself anything else, would be in a more hopeful case, as being more likely to feel his need and so accept the offered grace."

Here, then, is Mr. Minot Savage's answer to the question. (I am by no means clear that it is complete or even true.) Churches lose hold on thinking people because they make the whole fabric of their teaching hang on what thoughtful men do not believe. "The very corner stone of popular theology has crumbled, and the whole superstructure totters to its fall." The first step to real usefulness is to recognise the situation. There are organisations that can deal with crime, vice, poverty, distress. Sympathy with human suffering is not confined to the Church. The highest ethical morality is possible apart from what is usually called religion:—

"In order to become useful, the first and most important thing for the churches to do is frankly to recognise the facts of God, man, origin, destiny, and adapt themselves to them. Why should they longer expect intelligent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need? To-day the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labour, prayers and aspirations, all expended in the effort to deliver an imaginary man from the imaginary wrath of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long before this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see."

The great thing is that the teachers of men should repent, in Bible phrase—*change their purpose*:—

"For religion is not about to die; it is forever the attempt of man to find God and become progressively 'reconciled' or adjusted to His perfect life. This is true, in their degree, of all religions. It has been true of the old churches of Christendom. The trouble, however, is this. It has been discovered that their conception of God, their conception of man, their conception of the actual relation in which man stands to God, and so their conception of what man needs in order to come into right relations with Him—it has been discovered, I say, that all these conceptions have been partial or mistaken. All this does not touch the great, fundamental religious need of the race. That remains. But it does compel a re-adjustment of thought, of theory, of motive, and so a radical change of purpose and method.

"The churches, if true to their mission, do not exist for the mere sake of being either more or less 'useful' in the minor matters of charity and beneficent help. They should stand for the great truth of the Divine in human life. If they do that, all the rest will follow, as naturally as life-giving streams flow down into the valleys from the everlasting hills. The one thing, then, that, in this present juncture of human affairs, they need to do in order to become 'more useful,' is fearlessly to face the morning. If they fail in this, the better and more intelligent part of mankind must leave them behind. Then they will not only fail in the one great use that only the faithful Church can attain, but their faithlessness here will weaken their life and unfit them for all minor uses as well."

And so we have the views of two representative men. It is significant that neither cares to insist on dogma, except to disavow it. Mr. Hopps has before him the "stainless image of the Christ." Mr. Savage looks to the realisation in this lower life of a Divine ideal. They may shake hands across the Atlantic. May they live to see their ideal realised.

THE offices of the London Spiritualist Alliance will be closed for the Easter Holidays from the evening of Thursday, April 18th, to the morning of Tuesday, April 23rd.

SOUL-FOOD.

By "NIZIDA."

(Continued from p. 175.)

It will be evident to the least reflective mind that to begin the supervision of one's thoughts with that selective and eliminative care which will conduce to moral health and purity, means the reformation of the whole life. Once this is begun, and persevered in for even but a short time, it is astonishing how soon the inner self grows refined and sensitive. The soul is etherealising, and, like a delicate exotic removed into a mild and cherishing atmosphere out of the uncongenial frosts and dust-laden air of the external world, begins to give some slight indications of that rare beauty which is to be evolved from its inmost being, where it lies hidden away and unsuspected. And now it will be perceived that what formerly gave pleasure or satisfaction, or seemed harmless, reasonable, or perhaps even necessary, has become unpleasing, excites doubt as to propriety or necessity, and finally is the source of positive pain. The pungent satire of the slanderer no longer excites to laughter appreciative of the witty and humorous renderings of social scandals of the day; the mind chooses no longer to harbour thoughts, or receive ideas, concerning the evil doings of others. Nor will it initiate an invidious view of the actions or conduct of neighbours, preferring to pass over in silence what it cannot approve. For the soul requires to be fed upon charity, mercy, forgiveness; and the darkness from which it has itself but lately emerged helps it to understand "the helplessness of those who have seen no light, whose souls are in profound gloom." With the tenderest compassion it refrains from condemnation, and would rather stretch out a helping hand "as to a brother-pilgrim whose feet have become heavy with mire."

Life begins to take a new aspect: our ideas upon all subjects assume a higher tone: our standard of purity, holiness, brotherly love, our duties to humanity, becomes exalted day by day, and by outward actions we strive to bring the life up to the ideal we have formed within. The better, purer, and more uplifting thoughts have fed the soul until it feels its strength and growth into the higher spiritual light and atmosphere. It is no longer smothered by the mephitic thought-auras it was formerly condemned by its unprogressed lower self to take in to the loathsome prison-house of its body. It is like a released prisoner, and its lungs have grown strong, fed upon the rarified air of the spiritual heights it has reached. And higher and higher must it go, until the very body becomes transformed, its atoms spiritualised, and the life of the past in the valleys below, long laid aside, becomes impossible.

It may seem at first sight rather a difficult thing to guard the door of our thoughts, especially in the present state of society; in which if we have entered upon the path of spiritual progression we are continually meeting with that which must be repelled, which militates against the new ruling of our inner world. But at length it becomes a sort of second nature. Not only do we find it easy, but the objectionable seems to present itself less often, less persistently. We find also we have insensibly become a mental force, a power in the lives of others. The weak refer to us and lean upon us, the unfortunate turn to us with confidence for help, for in the refining of the soul within we have learned the beauty of brotherly love, and it has become the quiet, unobtrusive practice of our daily life. The silent, magnetic attraction of the love which fills our hearts makes itself felt, and men involuntarily turn to it for help and comfort, for sympathy and encouragement.

To purify the thoughts of the heavy dross of earthliness is like throwing ballast out of a balloon; the mind immediately begins to rise and soar above the earthly daily scenes which, looked down upon, lose at once their paramount

importance, and sink to comparative insignificance. Even if we cannot maintain the lofty, soaring position for long in these hampering bodies of ours, yet it is infinitely useful to seek it, and the oftener the better. At length we shall find the stature of our souls so increased that we shall walk among men with loftier minds; yet "with high thoughts seated in a heart of courtesy," we shall never fail in kindness and forbearance, making tender excuses and allowance for the shortcomings of fellow-pilgrims. We find that we never descend to the level of those beneath us; yet they take no offence at our superiority, but come into our presence with glad smiles, their own souls unconsciously sunning themselves in the light we have caught and reflect to them.

The evil of unworthy thoughts by which the soul's expansion and growth is interrupted, and disastrously retarded, is perhaps more likely to be a stumbling-block in the paths of the idle than to those absorbingly occupied, especially by the arts and sciences. The pursuit of Art, more particularly, has always an uplifting effect upon the mind; but an artistic soul is usually one capable of soaring, its beloved earthly pursuit only lending it those wings which are clipped, or merely in germ, without it. But even with the absorbing pursuit of art, the soul may take only low ground flights, if it be not spiritual. Poetry—that poetry which like the true poet is "born," or descends upon the soul like the magnetic influence of a goddess—is the most unlifting of all the arts. Next comes Music. An artist possesses an immense spiritual advantage over his fellow-beings, did he but realise it. Not the mere mechanical artist only, but the artist of *genius*, who reveals the possession of an inner sight, drawing its image-producing inspiration from the purest founts of the highest mental spheres, to absorb and fascinate the souls of men. Here is food for high and pure thought upon which the soul should grow into loveliest spiritual proportions. There must, however, always be an innate love of purity, or the mind may descend, when weary, from the heights of exalted inspiration to the lowest depths of animal self-indulgence. Or it may use its great gifts merely for selfish needs and gratifications; then it can never experience the highest inspiration; the soul's feet and garments would always be earth-stained.

It is, however, a fact that any absorbing mental occupation, or any real work in the service of humanity, is the best soil from which to produce all those bright and immortal faculties of the soul—those which are destined to survive. A mind which labours to bring itself forth in forms useful to fellow men, has no time nor inclination for idle thought; all the inner faculties grow bright, strong, and capable from such wholesome exercise. Of such importance is *work* for humanity in the growth of the soul, that even coarse physical labour for the good of others, is translated into that spiritual energy which elevates and expands.

The idle rich or poor man, drifting through life, becomes entangled in the weeds floating upon the surface of its stream, and rooted in the muddy depths, where he is dragged helpless down and asphyxiated. He becomes soul-enveloped with the scum of other men's thoughts, produced, in many instances, through a baneful literature, which he lazily absorbs in the process of time-killing, the only pursuit he follows. His mind is, perhaps, purely animal, and he never rises higher than the mental tone of the gay world he lives in. Such a man, or such a woman, and there are many of both the sexes, will never lead the world, unless it be into lower depths of folly; and dying, would carry but a starved soul, stricken with much deformity, into that world where souls stand naked and shivering in the all-revealing light of Truth.

A life of *unselfish* devotion in the service of others produces the richest profit to the soul; and if with it the

thoughts are pure, and aspiring, the highest spirituality is evolved. Pure thought-feeding conquers low and selfish desires, which are the bane of all progression, hanging like leaden weights, and preventing all ascension. When we realise that thought is an ethereal substance, serving as breath to the soul, like atmospheric air to our lungs (an occult truth it is as well to try and assimilate) we shall see how essential it is to keep our thoughts pure if we would enjoy moral health, and experience the soul's growth into spirituality. Pure of all worldliness, self-seeking, injury to the neighbour in thought, word, or deed; all desire to profit by their errors, to better ourselves at their expense; all sophistry, quibbling, envy, malice, ill-temper, rage; all lust—"the Mother of Desire, Trishna"—"but who is wise tears from his soul this Trishna"—it is unnecessary to go further through the endless list of things to be avoided, if we wish to keep our inner house pure, sweet, and wholesome. If we have not deadened conscience it is sure to give us those little reminding twitches which, if we obey, will keep us in the right path as regards truth and justice, right and wrong. It is, in short, the voice of the higher self, speaking through the eternal silence that reigns over the glittering mountain tops, urging us to cast off all *impedimenta* of the lower self and the world, which obstruct our progress, that we may ascend higher.

If we do not aspire to the higher realms of mentality, we shall possess only the earth plodding minds of animal men; we shall never reach the heights of spiritual life. And if, from the avoidance merely of evil—at the best a very negative kind of good—we reach a heaven after death, it will be one of an imperfect kind, corresponding to the backwardness of our mental condition on earth. The kingdom of heaven is *within*, and the heaven we shall experience after death will be of the same character as that we have made for ourselves on earth: as we sow, so shall we reap. Heaven is not a locality, but a *spiritual condition*; and the shades, or gradations, of great or mediocre bliss must be as infinitely varied as the characters and nature of men. We do not reach heaven until we have *evolved heaven*; it is a growth into a spiritual condition of beatitude, from cleanliness of thought, from a life of love, and the cultivation of all the noblest faculties of the god-man. It cannot be bestowed *gratis*, nor purchased by some sudden act of faith, or belief at the moment of death—it must be worked for.

According to the height we attain will our bliss be permanent, or transitory. The changes on earth from happiness to sorrow, trial, and suffering prove the existence of some stain upon the soul to be removed. In the anguish of those supreme moments when in a deep and unbroken silence the veils of self-illusion are lifted, we recognise our true condition of failure to achieve our ideal. In those moments of travail a new growth is attained—the god within approaches the hour of his birth. The soul creates its own clouds, its own darkness and distress, passing from shadow to light, from sorrow to happiness, according to the vicissitudes of evolution.

But changes for the soul, however painful, offer hopeful signs of progression. It is only the monotonous, unproductive, vegetative existence which may cause uneasiness as regards progression; for there are travellers up the heights who never leave their carriages to initiate the slightest independent forward movement. They remain passively reclining, waiting for the general impetus which drags the whole train of fellow-pilgrims, and never attempt to solve the momentous problems of life. Death at last surprises them—torpidly, inanely content with the empty illusions of a merely animal, comfortable serenity which they term *happiness*. Such bliss the pet dog or cat curled up on the hearth-rug before the fire peacefully enjoys day in and day out, asking nothing more of life than that each day shall be like the last, and of that easy pace which shall not disturb the dormant mind.

JOTTINGS.

In the last number of the *Harbinger of Light*, a correspondent "Vir" commends the methods of the London Spiritualist Alliance. It is, he says, the first Society formed on a broad and comprehensive basis, which persons of all creeds, "Catholics, Protestants, Buddhists, Freethinkers," can accept. "This Society takes care not to conflict with any religious society by holding meetings on a Sunday. It acts in a purely scientific spirit, simply affirming facts that are known and can be proved, and leaving all questions of belief and theory to the independent action of men's minds."

The same journal reproduces in full our rejoinder to Mr. Huxley on the question of dislocated toe-joints and resulting raps.

Count Peter Schouvaloff, a Russian noble of much eminence, is no more. Under Czar Alexander II. he was the most powerful person in Russia. He was head of the famous Third Section of Police. He was a firm believer in Spiritualism, as so many educated Russians are.

Another Russian nobleman who is a Spiritualist is Count Eugene Mitkiewicz, whose name has been much before the public of late in connection with some important concessions obtained by him from the Chinese Government. These he alleges to have been gained under spirit direction. Some further particulars of the conversion of this remarkable man to a belief in Spiritualism will be found elsewhere.

The *Occult Review* is the new form assumed by the journal of the London Occult Society. It is a sixpenny magazine of eighteen pages, to be issued quarterly. Our good wishes.

The present number contains, among other things, an abstract of two papers read before the London Occult Society by Mr. Everitt, "Early Personal Experiences," and Mr. Sinnett, "The Spiritual Faculties in Man."

A real good dream this. We agree with the *Religio-Philosophical Journal*. Many grains of salt are needed.

"The New York *Evening World's* prize for the most remarkable dream was awarded to J. E. J. Buckley, of Cumberland, Md., who swore to the following: 'I dreamed one night last summer that I met a man of small stature, dark complexioned, black hair, and heavy black moustache, fashionably dressed, on the corner of Centre and Baltimore streets in this city. Some quarrel arose and I shot him in the neck. Some of his blood spurted on my white vest. The next morning about ten o'clock, as I was turning the corner above mentioned, I met the dream man. He sprang back with a cry, covered his neck with his hand, and said: 'For God's sake don't shoot.' We were both too much shocked to speak for some moments. Explanations followed. We had both dreamed the same thing. Oddly enough, in looking at my vest afterward I found a smear of something on it about the size of a quarter. This had been concealed by my coat and had not been noticed in the hurry of dressing. A chemist afterward removed the stain and said it was human blood.' Notwithstanding Mr. Buckley's 'swear' the *Journal* would prefer to take further testimony in the case. Where is the For-God's-sake-don't-shoot man? Put him on the stand."

This is an account (abridged from the *Times*) of a recent discovery by Mr. Campbell of Buddhist relics in a huge mound in Kattywar. The land was required for a railway extension, and the works proceeded uneventfully until the workmen unearthed a huge cobra. Now the cobra is supposed to be the guardian of buried treasure, and from this time the work went on with a will.

This same cobra created, it seems, a positive consternation in the neighbourhood. The mothers of Junagadh kept their boys at home, and the schools were emptied, because a rumour filled the air that fifty boys were to be sacrificed to the great cobra to coax him into showing the thirty lakhs of treasure over which he kept guard. So every boy lay snug.

"At last, on January 16th, the excavators came on the relic box or coffer, to guard which the mound was originally constructed. It was of stone, about 14in. square and 9in. deep. Inside this was a reddish-clay stone casket, which, again, contained a copper box or bottle, almost round in shape and about 1½in. across. This was green with verdigris, and contained a silver box, which, again, contained a round, spike-topped gold casket, in shape and size like a small chestnut, and still bright and untarnished after 2,000 years. It was 13-16in. high and ½in. across, and it contained seven articles, six being intended for the protection of the seventh. These were four precious stones and two small pieces of wood. The seventh was a fragment of what appears to be bone of about the size of the little finger nail. 'This is

the item,' says Mr. Campbell, 'in whose honour and for whose protection against evil these six precious things had been placed in the gold casket, and for which the gold, silver, copper, and stone covers had been laid in the stone box, and for which the 80ft. high and 100 yards broad mound had been raised round the coffer.' It is clear that the relic is one of some person held in the very highest reverence by the builders of the mound, and for various reasons, which he explains, Mr. Campbell believes it to be one of 'the divine pessimist Gautama Buddha' himself."

In the *Better Way* (March 30th) appears a letter signed "M. Theresa Allen," and dated from Peoria, Ill., giving an account of some experiments in spirit-photography, one of which is thus detailed:—

"On February 8th I had the pleasure of being present with Mr. W. H. Butts, of this city, at a strict test sitting with Mr. F. N. Foster, the spirit photographer. Mr. Butts had secured the attendance of two expert photographers of this city, Mr. Thomas Mills and Mr. F. C. Cook (not Spiritualists). These photographers brought an unbroken package of dry plates with them. We all entered the 'dark room,' accompanied by Mr. Foster. His 'plate holder' was then thoroughly examined. The package of plates these photographers brought with them was opened by one of them and a plate selected and marked by the three gentlemen. It was then placed in the holder and sealed in three places. We then came out to the operating room—the holder, containing the plate, being in possession of one of the two photographers. Mr. Foster's camera and lens were now thoroughly examined, inside and out. A lady's gossamer cloak, which they had brought with them, was hung up for a 'background.' Mr. Foster then posed and focused his subject; the holder and plate were placed in the camera by one of the gentlemen, and the holder sealed in. The slide was then withdrawn and the aperture sealed over; the lens board was sealed to the camera in two places; thus you will see that access to the plate was impossible without breaking a seal. Mr. Foster now made the exposure and took the picture in the usual manner, after which the seals were all examined and found intact; the camera was again examined, inside and out; the holder and plate were removed from the camera by one of the photographers and taken away. I witnessed all the above described operations. Mr. Butts informs me that he went with these two photographers to the gallery of one of them in whose dark room the holder was opened, the plate removed and developed in the usual manner. I have seen a picture taken from this negative, and there are two distinct faces besides that of the sitter."

They have found out in France a new method of inducing magnetic sleep. One M. Gaillet affirms that the domestic hen lays what is practically the equivalent of a magnetised bar of iron with its two poles and neutral line. If the small end of an egg be held to the roots of the hair in the middle of the forehead, a sensitive will soon fall into a magnetic sleep. If the large end be applied to the same spot the subject will wake up.

If this be true, and we neither affirm nor deny anything respecting it, is it not an instance of suggestion? Would not a lemon or anything else do as well?

This is the estimate of Professor Joseph Jastrow in the April number of the *Popular Science Monthly*:—

"To day Spiritualists count their adherents by millions. In 1867 there were estimated to be three millions in America. They publish about 100 journals, hailing from all parts of the world (twenty-six of them appear in America), and the manifestations have increased in number and variety. Spirit forms are seen and hold converse; they write on slates in mysterious ways, they move tables, play musical instruments, send flowers and messages, tie knots in an endless cord and so on."

We note the admission as good for the Spiritualists.

VICTORIEN SARDOU ON SPIRITUALISM.

The *Harbinger of Light* recalls to recollection a letter which we had intended noticing. It escaped us in the press of matter. The letter was called forth by the publication in the *Revue Illustrée* of some studies on psychic force by M. Rambaud. M. Sardou is worth reading at length, and we transfer the translated letter to our columns with due obligation to our contemporary:—

MY DEAR RAMBAUD,—Forty years ago I was a curious observer of the phenomena which, under the name of magnetism, somnambulism, ecstasy, second sight, &c., were in my young days derided by the *savants*. When I ventured to take part in some experiments, in order that my scepticism might be corrected by evidence, how I was laughed at for my pains! I can still hear the guffaw of an old doctor of my acquaintance to whom I spoke of a certain young girl having been placed in a cataleptic condition. A gun was fired close to her ear, and a red hot iron

almost touched her neck, but she never stirred. "But," responded the worthy man, "women are such deceivers."

Now, every one of the facts so obstinately denied then are at this moment accepted and affirmed by the very people who treated them as juggleries. Not a day passes in which some youthful scientist does not reveal to me as novelties, things which I knew before he was born. I see nothing changed but the name. It is no longer magnetism—as you may imagine, the word has an unpleasant sound in the ears of the men who ridiculed it so much—it is now hypnotism, suggestion—designations which are more acceptable. In adopting them they wished it to be understood that magnetism was really a deception, which they have effectually disposed of, and that official science has a double claim upon our gratitude; for having delivered us from it, and for having endowed us in exchange with a scientific truth—hypnotism—which, however, is the same thing.

One day (it was a long time ago), I quoted to a very able surgeon the fact, so well known to-day, of insensibility having been produced in certain subjects by making them look fixedly at a mirror, or some other brilliant object, so as to produce strabism. The revelation was received with shouts of laughter, and with many smart jests upon my "magic mirror." Years passed by, and the same man came to breakfast with me, excusing himself for being late; having been detained extracting a tooth from a young lady who was very nervous and very timid. "I have tried a new and very curious experiment upon her," said he; "by the aid of a small metallic mirror I succeeded in putting her into such a sound sleep that I took the tooth out without her knowing it." "There," I exclaimed, "excuse me, but it was I who first mentioned that fact to you, and how you ridiculed it!" Considerably disconcerted at first, my friend presently resumed: "True, but you spoke of magic; this is hypnotism."

This is the way official science has treated all our poor misunderstood truths. After having sneered at them, it coolly appropriates them, taking care, first of all, to change their names. However, whatever its title, there it is, duly established. And since our *savants* have finally discovered at the Salpêtrière what all Paris might have seen in the reign of Louis XV., at the cemetery of St. Médard, there is room to hope that it will condescend to occupy itself some day with that Spiritualism which it fancies it has killed with its scorn, and which has never been more lively than to-day. All it will have to do will be to bestow another name upon it, in order to claim for itself the merit of having discovered it after all the world had long known it

Spiritualism in the present day has to overcome two serious obstacles: (1) the indifference of a generation more and more given over to its pleasures and to its material interests; and (2) that feebleness of character which becomes daily more manifest, when no one has the courage of his opinions, but is always pre-occupied by those of his neighbour, and never allows himself to adopt one until it has been satisfactorily proved that it is that of everybody else. In all things—art, letters, politics, science, &c.—that which is most dreaded is to pass for a simpleton, who believes in something; or for an enthusiast, who is capable of admiration. . . . How many people, concerned about the opinions of others, even when otherwise convinced of the reality of spirit manifestations by the most decisive proofs, have the courage publicly to avow it, to confess their faith in this age of enlightenment, to brave the indignation of Joseph Prudhomme, this terrible apostrophe, which was dinned into my own ears long ago: "What! then you acknowledge the supernatural?" No, Prudhomme, no, I do not admit the supernatural; for inasmuch as no fact or phenomenon can be produced except by the operation of a law of nature, Spiritualism is therefore natural. And to deny it *a priori*, without examination, under the pretext that a law producing it does not exist, because it is unknown; to contest the reality of the fact because it does not enter into the order of established facts and recognised laws, is the error of a badly balanced mind, which supposes that it knows all the laws of nature. If any *savant* puts forth such a pretension, he must be a poor creature. But what I do expect from you is the serious examination of the facts when they force themselves upon your notice; and I can promise you some surprises.—Yours,

V. SARDOU.

"CALL him wise whose actions, words, and steps are all clear because to a clear why."—LAVATER'S *Aphorisms*.

OFFICE OF "LIGHT,"
2, DUKE STREET
ADELPHI, W.C.

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Light :

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

SATURDAY, APRIL 20th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

ELECTRICITY AGAIN.

A periodical called the *Tocsin*, already referred to in "LIGHT," and which appears to be the organ of some of the younger and more independent members of the medical profession, devotes a monthly article to what it calls "Nekuia, Spiritualism, &c." This monthly article the Editor very carefully prefaces with the following head-note :—

"Phenomena classed under the various headings of Spiritualism, Hypnotism, Mesmerism, Clairvoyance, &c., &c., are held to be always connected with morbid conditions produced, induced, or inherited. It is, however, considered that a good purpose may be served by the ventilation of opinions relating thereto, and by recording instances illustrative of any such phenomena. The Editor will do his best to ensure such instances being original and authentic, but will not be answerable for the opinions of correspondents."

While one must be grateful to the *Tocsin* for according a column each month to such subjects, yet one cannot but feel that to a certain extent the phenomena are prejudged. Surprise, therefore, need not be excited at finding our old friend electricity trotted out, as a very safe horse for this risky riding. Says the *Tocsin* :—

"There appears to us to be little room for doubt that some people are born with, or otherwise become possessed of, a temperament in which the electricity that is the expression of their vitality is in a condition under which it is liable, from internal or external causes, to accumulate in one part to excess and to leave another part unsupplied, and that it is to people of this temperament that phenomena classed under the various headings mentioned above this article are especially or solely manifested.

"Now if this connection is established, as we take it it is—would it not be better to further investigate the conditions affecting the origin and distribution of animal electricity, and especially in its relation to disease, rather than play with symptoms, as do the hypnotists, mesmerists, &c.? We maintain, however, that the first step in this direction must be to concede to animal electricity an entity of its own, which differs from ordinary electricity, exactly in proportion as the chemical action of an organised body differs from an inorganic chemical action. So far as we are aware, this distinction has not before been insisted upon as a basis of investigation."

In an address delivered a few weeks ago before the Society of Telegraphic Engineers, Sir William Thomson, who has the credit of knowing something about the matter,

told his audience that as to the nature of electricity, after forty years' constant investigation, he could not see even a finger-post which pointed towards the solution of the difficulty. If this be so, and there is little doubt that Sir William was right, it is very safe, but very illogical, to attempt the explanation of a set of unexplained phenomena, by an equally unexplained cause. We know of the phenomena called Spiritualistic, and so on, and we know of the phenomena called electrical, but of the cause of the phenomena we are considerably in the dark, less so perhaps as to the former phenomena than as to the latter.

"The electricity which is the expression of vitality" sounds well, but is meaningless when taken in connection with a sentence a little further on. In this sentence we find that the electricity intended is not our old electricity, but an electricity having an "entity of its own, which differs from ordinary electricity, exactly in proportion as the chemical action of an organised body differs from an inorganic chemical action." Exactly so; electricity excited by vitality, as organic chemical action is exuded by vitality. Surely here is some confusion; there is no new element in the organic body that is not found in the inorganic. That vitality directs the action is true enough, but it is still chemical action, which can be imitated in many cases—instance the preparation of artificial indigo. The electricity produced is either electricity or it is not; allow it to have a separate entity and the whole argument falls to the ground, for then we have electricity no longer.

Notwithstanding this assumption of a separate entity for what is called "animal electricity," the following seems to point to the old electricity after all :—

"An interesting paragraph, favouring the notion of some uninvestigated electrical phenomena being the cause of what are called Spiritualistic manifestations, occurs in a letter from our correspondent, 'Anglo-Indian,' who says, 'The atmosphere affects the tables a good deal; clear dry air is favourable to a good séance. A friend and I who were very successful some years ago in the hills of India, came down to the plains and tried a table, but as it was raining hard we could not get the table to stir. We tried patiently for at least two hours in perfect silence. Day after day whilst it rained we persevered, but without success. At last a dry day came, and we obtained a few results, but nothing we did at all equalled our success in higher altitudes.'"

This seems hardly in accordance with the "separate entity." And moreover, how strangely "cause" and "conditions" are jumbled together. That certain electrical states are favourable and certain others are inimical to the production of phenomena seems to be true. But that these states are the causes is quite a different thing.

If cause, effect, and conditions are to be used as all meaning the same thing, it is to be feared that the "Nekuia" column will be of little value. But perhaps the whole may be best explained by the concluding paragraph :—

"We regard these investigations as extremely perplexing, and have a suspicion that they have not yet been taken in hand by those best competent to undertake them."

And this after all that the Psychical Research Society has done!

π.

SPIRITUALISM AND THE PULPIT.

Dr. Parker, of the City Temple, in a series of discourses on Holy Scripture, has devoted one to the subject of Christian Spiritualism. It may be found by the curious in the *Christian Commonwealth* of April 4th. For an address with such a title it cannot be regarded as satisfying. It cannot be characterised in the language employed by Dr. Parker to describe the pulpit oratory of the late Rev. Henry Melville, as "foaming, tumultuous, on-rushing, climacteric, sweltering, tremendous"; nor does it, we think, fulfil all the conditions of the form of oratory favoured by the speaker of being "easy, conversational, domestic, instructive, colloquial—without vulgarity." It is severe

upon the Church—as contradistinguished, we presume, from the “Temple,”—and lays a heavy hand on “irresponsible chattering,” and “fools and fanatics” who believe only in such phenomena as can be explained by the disorder of the stomach—imperfectly instructed persons, no doubt; but on Spiritualism in its varied relations to Christianity Dr. Parker throws no serious light, and has, in so far as evidence is afforded by his discourse, thought very little. He tells one or two stories of which the following is the most interesting:—

A SUDDEN PREJUDICE.

“Why did that lady take such a sudden prejudice against her medical man? He had been accustomed to come to the house and had been on cordial terms with the family, yet suddenly the lady was conscious of an unaccountable revulsion. Asked why she felt so, she replied, ‘The moment he took hold of my hand this morning, I heard a pistol go off, and I felt as if he were a dangerous man.’ Of course this was fanaticism, foolery, optical illusion, any kind of polysyllable that excluded God. For a long time the matter was kept secret; at length the doctor was told of the revulsion of his patient, and he said, ‘That is very remarkable; that morning I had been called in to attend a suicide; a young man had shot himself through the mouth; when I went into the room I took up the pistol, held it in my hand for some time examining it, and I went immediately from that house to the house of my lady patient.’”

Dr. Parker’s account of his experience with

PLANCHETTE

may be quoted. We can imagine the young Templars who heard it “going in” for this new description of entertainment. We will hope that the instruction which they may draw from it will be valuable, and their experiences not like those of the two ladies who had to confess that they had been compelled to give up the acquaintance of Planchette in consequence of the indecorous character of its language. “Planchette,” explains Dr. Parker to his flock “for the sake of the little ones,” is

“A little rough triangular instrument with a pencil put through one point; the little toy runs on wheels and will spell for you words from the alphabet which you write at the top of the page; you simply put on your hands, have a thought, or put a question, and expect some answer. Of course if you are fools enough to delude yourselves and push the little toy up to A N D, there is no penal law against your making such consummate asses of yourselves; even that you can do; but if you are earnest and commit yourselves to spiritual or magnetic or nervous action, and see the results, you have a right to conclusions wrought out by honest inquiry. My friends were busy with this little lady when I went home, and I said: ‘Well, if it will answer me a mental question I will believe in your little wooden toy: I have asked a question, now let Planchette answer me.’ The little machine ran about and my friends said in a spirit of almost self-ridicule, ‘It has written —,’ and then they mentioned a name; as it is the name of a living man I will not now quote it. I said: ‘That is the most mysterious thing I have ever known; the question which I mentally asked was, “Who is the architect of the City Temple?”’ We were then building this place or about to build it, and the little toy wrote the name of a man who had that very day submitted plans for this edifice.”

THE HISTORY OF SPIRIT ART.

We had hoped this week to give a continuation of the “Contribution towards the History of Spirit Art,” from the unpublished papers of the late Mrs. Howitt Watts, together with a facsimile of a drawing given through her hand. The artist, however, to whom the work of reproduction was entrusted has not completed his task in time for this week’s issue.

“Set him down as your inferior who listens to you in a *tête-à-tête*, and contradicts you when a third appears.”—LAVATER’S *Aphorisms*.

“Let the four-and-twenty elders in heaven rise before him who, from motives of humanity, can totally suppress an arch, full-pointed, but offensive *bon mot*.”—LAVATER’S *Aphorisms*.

SPIRITUALISTS AND PUBLIC WORSHIP.

At an Assembly of the London Spiritualist Alliance held at 2, Duke-street, Adelphi, on Tuesday evening, the 9th inst., Mr. A. A. Watts in the chair, Madame de Steiger gave the following address on “Spiritualists and Public Worship”:—

The subject of my paper has been suggested to me by a short correspondence in “LIGHT,” touching the duty of Spiritualists to attend places for public worship, or to abstain from doing so. There is an appeal in “LIGHT” of December 22nd last year, from a correspondent, Mr. T. S. Henly, to the London Spiritualists, to find some place of worship where they could meet once a week or oftener, “to offer prayer and praise to the Great Father in the manner most agreeable to themselves, and as they believed most acceptable to Him.” There was much interesting matter besides in the letter, to which was appended a foot-note by our valued editor, saying, “The project advocated by our correspondent has been often mooted, and always without success. We ourselves do not feel disposed to take any steps to erect Spiritualism into a sect, but if Spiritualists wish to meet together and will pay for the room in which they meet, we certainly shall say and do nothing to say them nay.”

The subject of the paper which I venture to offer for your kind consideration is, therefore, this very one: Should Spiritualists form some such a scheme as is advocated by Mr. T. S. Henly, or should they not; and if not, why not?

I must, however, mention here that in my paper I prefer to use the words, students of spiritual philosophy, lovers of spiritual wisdom, thus including all seekers of truth, from those who are only attracted by spiritual phenomena to those more advanced seekers, well on the road of pure wisdom, who have long ago left behind the flickering Jack-o’-lantern light, ever retreating as they near it, of astral delusion, unluckily for them, as the morass which it lights is a bottomless one for them. Most students, in good time, avoid these treacherous side-lights, and walk on steadily up hill. But I must not let metaphors make me stray from my goal to-night, and I merely re-state that I shall use the words spiritual students to imply all who are travelling to some ideal spiritual goal.

Now it strikes Mr. Henly very naturally, if we are engaged on a task, and seeking a road, which we feel is good for us and for all mankind, that we ought to show forth some sign of it to the gracious Father of the universe, and that we ought not to put our light under a bushel, but set it on a hill, and show the world that we too wish to return thanks for all the benefits we have received. And I confess, that looking at the idea from this point of view, one can but feel that Mr. Henly is right, and that we ought undoubtedly to erect a place of public worship, and all subscribe to it, and frequent it.

Besides the scheme promulgated by Mr. Henly, there have been similar ideas broached, as well as the question, whether spiritual students should or should not, attend ordinary public worship. With the first of these subjects I will endeavour to give what seems to me—though I stand entirely open to further enlightenment on the subject, and experience in the matter—the reason why we should not, on maturer consideration, band ourselves together for any such enterprise; and the consideration of this question will bring in, I think, an answer to the others.

First we have to consider what our spiritual philosophy has taught us, then what we really consider our duty to society in general. And perhaps I may put this more tersely by stating as shortly as possible what it has taught me, and what I consider my duty to society in general, for one cannot generalise perfectly without a thorough understanding of particulars. Well, it has taught me this much, that there is no *outside spiritual religion whatsoever!* There is no one form of religion that contains the kernel; and no meeting together of any number of people to express anything at all, in a group as it were, can be specially acceptable because of any special form to the Great Father, as Mr. Henly puts it. Any view of this kind tends to keep up the delusive doctrine that all spiritual students *must* sooner or later abolish, that of the anthropomorphic Deity; an error which we infallibly see as we journey on. Sooner or later we must all come to the point in our path where we see at last the promised land; the land pointed out so beautifully in Mr. Maitland’s paper last Tuesday, in which we realise that God exists in all and through all; *externally only, nowhere!* The true Pantheism, which we understand, as Mr. Maitland teaches, is, that God is in all being, but all being is not in the condition of God; a most pregnant and remarkable saying,

throwing more true light on the inequalities and difficulties and differences of life, than books of ordinary social philosophy.

Well, when we do see and realise this sublime fact that all religion and spiritual worship lies in ourselves, we understand that God is a spirit and can only be worshipped in spirit and truth; therefore, buildings raised by us for the worship of God as an external Being would at once make us false to the light kindled in our own bosoms, and no building can be consecrated and used for the worship of God as a true spiritual or religious ceremony, as an end in any sense in religious life. This seems a sweeping thing to say, and appears to imply that I would condemn all religious worship. In one sense I would, and in this sense—that of those people who think, or imagine they think, that by going into a building called church, cathedral, or chapel, they approach God, or rather that God as an external Being specially approaches it, and that, to pursue the subject further, when the bell stops ringing, and the congregation are all there, the Almighty enters; then would I condemn all idea of public worship being a religious act. And such confusing and delusive notions are really held by many, as represented by a lady, for instance, whom I met last summer in the Swiss Alps. I was staying at a charming mountain pension facing the Jungfrau, at Isenfluh. It was a Sunday morning, a heavenly day. All of you who have seen the sublime spectacle of that mountain, with its virgin bosom of dazzling snow, slowly unveiling herself from the wreaths of rosy morning clouds, and have watched her steeped in the azure light of a brilliant summer day, can but feel that such unstained beauty is heavenly, and that heaven implies God, and one's emotions become kindled into a kind of rapture that is wholesome and reviving, for the time being, at all events. A Sunday at Isenfluh was to my mind an agreeable change from Mürren, where there was a large crowd of English visitors, and consequently an English service. While I was sitting that afternoon in great enjoyment of the noble prospect, a lady tourist came up with a party, who had walked over from Mürren. She asked me if Isenfluh were a nice place and whether the pension was comfortable, cheap, &c. I answered truly, yes, to everything, and I assured the lady that she could not do better than come and make a stay; upon which she considered a little, and then said, "Well, all you say is very tempting, but I really could not come to remain here," and here she sighed, "because you see there is no English service." At first I was struck dumb. All sense of religion as being wholly confined to those little English churches scattered all over Switzerland, had entirely fled from my mind; and moreover being allied by marriage to the Swiss nation, it had long seemed absurd to me that the English churches were so needful to people who only came for a few weeks. The Swiss are Protestant and Catholic, and not savages or "Greeks." But these ideas soon fled in the kind of shock I experienced at the limitation of the poor lady's mind. God did not exist to her on a Sunday, at least, except in a little square stone or wood structure especially built for English tourists, where He attended during the summer, but not of course in winter, when there are no tourists; so I could not resist saying, "Oh! my dear madam! do you think you need a little building? do you think the Almighty, who made the Jungfrau and all this glorious prospect before us, requires such? Don't mind about a church, all this is far better." The poor woman looked amazed at me, and then annoyed, and said, "Oh, I see your dangerous views," and with a stiff "Good morning" took up her alpenstock and joined her party, who were resting a few paces off, and no doubt she said she had fallen into bad company.

Well, this is an extreme case, but still it represents the class of mind who limit God to their own, alas, most limited ones.

From this it would seem that our duty lies rather in avoiding public worship than in frequenting it. But I would not say that either. I would say, let each judge honestly for himself and herself. The alchemists in their search after the stone, in their study of man, decided that gold was never made by the use of any corrosive; that is, no man's conscience is enlightened by violence. The process of conversion must be a gentle and slow-growing one. Doubtless there are those who firmly believe that the Almighty is present in a building made by hands, and that He is pleased with prayer and praise, like the poor lady at Isenfluh. But she was loyal to her limited knowledge of truth, and overlooked scenery, comfort, and cheapness, because she could not otherwise find, as she thought, true worship. Well, however wrong she was to our eyes, she was true to her conscience, and I believe that if we sincerely act up to our con-

science, and leave it without a flaw, then higher things will be revealed. It is better to have a limited conscience and be faithful to it, than a large and clear one and be unfaithful. Therefore, with regard to all public worship, each Spiritualist can act for himself. Each person can see and understand whether he will benefit the cause of religion in the eyes of the unenlightened by going or staying away, and he will also be the best judge whether the form of worship is so agreeable to him emotionally that he feels his religious life is quickened by it. Besides, happily in these days the churches are already much enlightened, and the doctrines that are sought and taught by the students of spiritual science are already permeating those of the churches. The fields are indeed white to the harvest. The congregations are no longer flocks of sheep tended by a shepherd driving them in one direction only, but they are men and women who think for themselves, and their shepherd is forced now to follow his sheep, not to lead them. They feel this so strongly that many who are not of emotional natures appeal only to the so-called rational side of their hearers' minds, and preach little but morality, now and then popping in a few conventional phrases, "The blood of Christ," and so forth, just to save the situation, and also, alas! sometimes because some of the more important members of the congregation are still, and will be, so particular as to doctrine and set phrases. Other clergymen try to drown what they feel is effete doctrine in high ceremonies and good deeds, and who is to blame them? Happily we have long passed those terrible times when men would force all to agree, and spiritual students above all know that there can be no accord even in these matters, as all are in different stages of progress. The true Christian Socialism, as the political Socialism, is far ahead yet, even if it will ever exist as it is now pictured in men's undisciplined fancy.

With regard, then, to spiritual students erecting any building for themselves, it could only be done if all were in accord, and if all felt as they advanced more in their spiritual life that such a building would be necessary. Then, undoubtedly, it would come, and the building would be raised. However, the reverse is the case, and it is generally acknowledged by the older travellers, both of to-day and of past times, that all outward forms by degrees become in a sense valueless, and only to be used for certain reasons for the time being. This being the case, the scheme is no sooner formulated by some ardent young traveller than he himself decides that he no longer requires it. I do not say that I would decide, supposing all society were actuated by the same views of the religious life, that there need be and that there should be no outside temples made with hands whatsoever. I can imagine that under these conditions one could have very beautiful temples indeed! As soon as man has learned to study the everlasting law of nature, showing forth God and the Gospel, underlying the laws of man and the commands of opinion which fluctuate with each half century and the changes of society, he will then be a law to himself and all days in the week will be Sunday to him, and all places will be the abode of God to him; for because he understands that he is, therefore he knows God is. So without limiting God to any place or time, temples in the future may perhaps be raised where people meet together, because it is good to be joined together in the pursuit of knowledge, and to show forth what lies in man through the gifts of God that can be manifested in forms of beauty and harmony.

All this could be done, as a shining forth of religion, but not as a religious end itself. Beautiful music, beautiful song, beautiful paintings are useful and desirable for kindling the emotions, and as the emotions are the first gates to the soul and conscience, we are justified in using all such means, good in themselves, as being doubly good by having a good end. At present, however, such a temple of the fine arts is very far off. Now it would be a business enterprise, and at present, therefore, we have no business with it. I can conceive there lies no higher outward religion for spiritual students than to act up to their highest idea of morality, of the law of Christ to one's neighbour, and to spread their doctrines, if one can use the word doctrine, not by adding themselves as another sect to society, or in preaching them formally; but quietly, as the Spirit leads them, to write them, gently and persuasively, so that they will silently permeate thought, and a bloodless and sweet revolution will be effected by a natural growth as it were from within, so that all will be benefited, none injured. It is a difficult thing to learn, but nevertheless it must be learned, that we must follow God in His

ways of teaching mankind. The "rain falls on the just and on the unjust." We must, therefore, try to improve people on their own lines, not on ours. Once they have got over the selfhood of the "old Adam," their lines are your lines, and your lines are my lines, but as long as the initiatory stages exist, I would say to a person, "Go to church; build a church; do all you can that is consonant with your highest ideal at present; but do nothing in a hurry; be very sure that it is *your* highest ideal, and not someone else's; but whatever you do, strive to keep your conscience flawless." To others I would say, "It is good to be strong and free, and delivered from the chains of dead doctrine that so long held one captive and imprisoned out of reach of the glorious liberty of Christ, but be very sure that your liberty may not make some one else be imprisoned, and it is cruel to injure a weak brother because you are strong yourself."

As the alchemists of old said, it was a good thing for man to search into the origin and end of all things; man as man could never understand them, but the search was good for him because it brought him into the limits of the Comprehensible, that is, himself. So it is good for spiritual students to try and think what would be good, to teach the world at large, because it brings us to the point of what is really good for each one of us to do, and if we each do what is most good, then who is to judge us? No man. And this is the only social revolution at which I aim.

I should like to say before I conclude, lest I seem to cast a slur on the religious life of saints of old, and of saints of to-day, who frequented and frequent their respective places of worship—from the grand cathedral of mediæval Catholic times to the humble little conventicle in some country valley or back street in a city—that it is far from my purpose to do so. It is not for us to enter into the inner feelings of others. Such worshippers have felt, and do, no doubt, truly feel God in their souls, and no other way or ideas have intellectually passed through their minds on such subjects. Such people lived, and are living, up to their ideal without a flaw on their conscience, and because God exists in their souls He necessarily exists to them in their cathedral and chapel. But the saints of old and the saints of to-day are in God's hands, and need no teaching. We are appealing to, and thinking of, other students, those whose intellects have been awakened first, and whose reasons are in full acting power; but, again, in all things we must judge no man.

And now you must forgive me for trespassing so long on your kind attention; but before I quite end, may I suggest another object for our worship, one that I venture to think might be a worthy one—it is *God in man*? Let us no longer decry ourselves and simulate a humility we do not feel, in one sense at least. Why should we not begin to respect and esteem each other, not selfishly and on the outer ground of talents or position or any other gifts valuable in their way, but simply because a man or a woman is worthy to be esteemed highly because God alone made them and dwells in them, even if they know it not. If we worship God by showing love to man we are assuredly obeying one great law of the universe, and we are entering into the road that has the glorious termination of finding not only God in man, but that man can be a god.

At the close of the address some remarks were offered by the chairman, Mr. Maitland, Mr. Mitchiner, Mr. Fitzgerald, Mr. Dawson Rogers, and the Countess de Panama, and a cordial vote of thanks was passed to Madame de Steiger, who briefly replied.

TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

As we go to press this week a day earlier than usual several communications have reached us too late, and are therefore of necessity held over.

G. M. S.—Kindly give us, in confidence, your name and address, and we shall then have pleasure in publishing your communication.

COUNT MITKIEWICZ.

Some particulars of the conversion of the Count, whose name is prominent now, were originally published in the *Religio-Philosophical Journal*, of September 19th, 1885, and are reproduced in the issue of March 15th, 1889. They will interest our readers:—

Statement of Count Mitkiewicz.

"I was feeling very unhappy when I arrived at Lake Pleasant Camp yesterday (August 15th), but I feel so no longer. On my arrival at the hotel I inquired of the clerk who was the best medium here. He said: 'What is your name?' I said, 'Never mind my name. I want to see the best medium here.' He looked at me a little hard, and said, 'Go to Mrs. Maud Lord's, on the Bluff.' On reaching Mrs. Lord's I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current of electricity was passing through me. She said, 'There are three of your dear ones here who have passed over; two were boys and a very dear wife.' She went on further, describing the appearance of what she saw, all of which I recognised as correct, but gave no intimation of what I thought. The statements, description, and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: 'There is a spirit here who wants to see her husband badly.' A voice—not the medium's—said 'Eugene.' I said, 'I am here.' The voice said, 'Oh! my darling. Here, Eugene, I brought your two children to you.' I took one of the children in my lap and held it, and said, 'Who is this?' The voice said, 'Don't you know? It is Alexander, little Alex, that we used to call Hubbubba.' That was what we used to call one of our little boys. I said, 'Caroline, are you happy?' 'Perfectly,' the voice said. I then looked and saw the face of my wife as plainly as I ever saw anyone. She said: 'I told you I would come and see you. Don't you remember I told you my love was stronger than death!'

"That was exactly what she had told to me before her death. She touched me with her hand, and I said, 'Carrie, would you like me to sing one of the songs you loved to hear?' She said, 'Yes.' I sang an old ballad in Russian which was a favourite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. I said to her, 'Caroline, is there a future?' She said, 'Why of course there is, Eugene. Don't you see your own Carrie?' I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, 'Don't worry; your Carrie is perfectly happy. She has led a good life. Take courage and lead the same sort of a life and you will come to her.'

"One thing I noticed about the appearance of the spirit of my wife—for such I now feel bound to call it—was the absence of a tooth. She said to me, 'Eugene, you know I lost that tooth through the medicine I took,' which was the fact, and which helped to confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife, the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and everyone else in the circle."

"He who adores an impersonal God, has none; and without guide or rudder, launches on an immense abyss that first absorbs his powers, and next himself."—LAVATER'S *Aphorisms*.

"You have, though invisible to the eyes of the body, your mother, your father too. Cannot you commune with them? I know that a single moment of true fervent love for them will do more for you than all my talking. Can you think them to be dead, gone for ever, their loving, immortal souls annihilated? Can you think that this vanishing for a time has made you less responsible to them? Can you, in a word, love them less because they are far from sight? I have often thought that the arrangement by which loved and loving beings are to pass through death is nothing but the last experiment appointed by God to human love; and often, as you know from me, I have felt that a moment of true soul communing with my dead friend was opening a source of strength for me un hoped for here down."—JOSEPH MAZZINI, to JANE CARLYLE.

CORRESPONDENCE.

"Divers Kinds of Tongues."
To the Editor of "LIGHT."

SIR,—Clairaudience appears to be one of the forms in which Spiritualism is making itself most prominent in the present day, so much so that it seems almost time to classify it in its different phases, for have we not men amongst us, aye, and women too, who believe themselves to have already attained to the top of the tree, and who suppose themselves to be in direct communion with Jesus Himself; while others go mad on the question?

In the former category, I feel bound to put first the ancient sea captain of whom I told in your number of January 19th, because he is so practical; because his control guides him through fogs; because he is so highly honoured for his sea-going operations and general success as manager of a flourishing shipping concern; and, chiefly, because he declares that his "dear Lord" has never deceived him.

Next in order, I suppose we must put Mr. T. Lake Harris, as being, as he said, "directed by the Lord Himself"; and next to him, his disciple, the late lamented Laurence Oliphant, of whom we read in "LIGHT" of March 23rd, 1889, in a note by the Editor, which shows him to have been "under the personal conviction that he had come into close and intimate relation with the Lord Jesus, whom he believed to be the Ruler and Governor of the world."

I have one more to add to this list of modern notables. A few Sundays ago, the vicar of the parish in which I live recommended, in his sermon, a little book called *Modern Miracles*, Nisbet and Co., Berners-street. I purchased the book but have not had time to read it. Glancing, however, over the headings of the chapters, I came to one called, "The Deaf Hear." And here is an account of a poor old woman of whom her daughter says: "What use is she ever of? She can't even mind the children now, and it is so wearisome to hear her cough." The authoress asks this suffering ancient dame: "What sort of nights have you?" After a look of scrutiny, as if to say, "May I tell her my grand secret?" she exclaims in delight, "Nights! oh! beautiful nights! the Lord Jesus comes and stands by my bed and talks to me near all the night through."

These are all I know of as regards this high category of modern date; but this is pretty well; and when I remember what disgrace I got into for signing a published letter with my name, twenty years ago, in which I said I believed in clairaudience, and had a touch of it myself, though I had then heard of none soaring so high as the above-mentioned details, it is, perhaps, as much progress as we have a right to expect in the time.

Next in honour seem to be those who are subject to clairaudience from spirits whom they believe to be their mothers. This was the case with D. D. Home in his early days; as it was with Mr. Charles Williams; as it was with Andrew Jackson Davis; and with Jacques Inodi, the Savoyard calculating boy, and many others.

I know of a case of a father and son who were both subject to clairaudience by the same alleged spirit, that of a brother and an uncle, the father living in England and the son at the Antipodes. The curious thing is that though the son regarded this spirit as his guardian angel, only knowing him as giving himself out as having the same name, or rather names, as himself, the latter was not aware, until informed afterwards, that he was his uncle. This uncle had died, killed in battle, before the young man's birth. Of course I write hypothetically; the spirit might have borne the relationships alleged, or he might not. During a severe and long illness this young man was obsessed by evil spirits who worried him, took advantage of his sickness, and wanted to persuade him to commit suicide, while his then unknown uncle was his refuge and perhaps preserver. Since this illness this young man has given up Spiritualism entirely, but he is not weary of acknowledging the kindness of his alleged namesake.

Here is another family record, brought to my memory by the strange story, from Bordeaux, of a young couple believing themselves in communion with a lost child, who died at the age of ten months. This record bears on the face of it the evidence that spirits who may be our well-wishers are not by any means necessarily the beings they allege themselves to be. Still we wait proof that this is so in some cases. In 1853 I lost a son, aged three months. In the autumn and winter of 1856 I was at Naples in ill health. Passing the evening with a family there, I was in-

duced to Spiritualism by the members of this family—one of them, a young lady of eighteen, of great personal and mental charms, being the medium. I attended there two or three sésances, and very soon after I used to be frequently woke from my sleep by beings who clairaudiently, and often clairvoyantly, gave themselves out as deceased relations, always with something characteristic to identify them apparently; but frequently, if I awoke in a difficulty, or if I had to hear something especially pleasant, absurd as it sounds, it came clairaudiently and cheerily, arousing me from my sleep, as from my dead child. The voice came, as this being figuratively put it, "to light a candle for papa." This experience lasted many years; I am not sure that I have quite got rid of it yet. How are we to account for such experiences? I am not mad, most noble Festuses, and never have been; I never sought this spirit and never told this secret before, at which none can be surprised; but some of these things may be on the borderland of insanity or even have entered the precincts thereof, and those who imagine there is no danger in them must beware; for, as the *Daily Telegraph* of August 10th, 1885, said: "Half the unfortunate creatures in our mad-houses fancy that they hear voices." Erasing the word "fancy," that statement may be true. "Fancy," in that case, may be no more a right term than "precocity" is a right term for describing a child of three speaking Hebrew, Greek, and Latin, never having heard them spoken, also used by the *Telegraph*, and alluded to in your number of March 30th.

Here is a case of clairaudience in madness. More than twenty years ago I was staying with my family at a pension near Chillon, on the Lake Lemau. A gentleman arrived there with his doctor; he became afterwards a lord, and died mad. He was a grand-looking man, and his mother, renowned for her intellect, was also a member of what was then, or had been, considered the handsomest family in England. He was charming in his manners and conversation, but was, unfortunately, no longer in the category of the sane. He was under the impression that my wife and I were the owners of the pension, and would break off a thoroughly sensible conversation by asking me how much wine I made. One day he escaped from his doctor and went down to the Castle of Chillon to bathe in the lake. When he came back he said: "I was nearly drowned in the lake. I swam out so far, while in conversation with Lord Byron, that I had the greatest difficulty in getting back again."

AN OBSERVER.

Professor Huxley on Demonology.

To the Editor of "LIGHT."

SIR,—I have several times had occasion to criticise Professor Huxley's inaccuracy of mind in dealing with metaphysical and theological subjects; and I am sorry to be obliged again to call your readers' attention to the want of grasp and interpretative ability which the Professor evinces when he discourses of those profound yet simple topics and incidents which are associated with the birth of Christianity. In an article on "Agnosticism," in the *Nineteenth Century* for February, 1889, he discusses the question of demoniac possession, as narrated in the Scriptures, especially in reference to the narrative of the herd of swine and the men possessed with devils, given in St. Matthew viii. 28-32. He represents the story as fabulous and ridiculous; as a stumbling-block even in the eyes of believers in Christianity, as a violation of common-sense, and as a wanton destruction of property on the part of our Saviour. Now to the materialistic and scientific mind, to the uninitiated in spiritual verities, certainly this story of the Gadarene or Gergesene swine presents insurmountable difficulties; it seems grotesque and nonsensical. To the experienced, trained, and cultivated Spiritualist this miracle is, as I am prepared to show, one of the most instructive, the most profoundly useful, and the most beneficent which Jesus ever wrought in the whole course of His pilgrimage of redemption on earth. Let us regard it very attentively and in the light of Christian teaching. Now if Christianity established one truth more convincingly than another, it is the fact of demoniac or spiritual possession; and then followed the Divine lesson how evil possession could be cured and averted. But is demoniac possession a fact in human history and experience? Most assuredly. The Professor asserts that the evidence on this particular matter is "ridiculously insufficient." Has he carefully studied the evidence? And what better evidence can he have of any fact than the testimony of numerous, trustworthy, respectable eye-witnesses? Those who have had a large experience of spiritual phenomena have

actually seen, so often as not to admit of any doubt on the subject, good or evil spirits entering into the bodies of mediums and acting therein according to their nature. Now, what did our Saviour intend to teach by this miracle of the demons and the swine? Firstly, by practical experiment, which alone His mentally dense congregation could understand and realise, that demoniac possession and the infectiousness of evil are awful facts, and secondly — most glorious consummation — that this evil result could be cured and averted by prayer and holy living. What a God-given remedy! If our Saviour came on earth for no other purpose than the accomplishment of this one purpose, He would have done enough by this fact alone to justify His mission as the most triumphant and beneficent ever vouchsafed to man. Of course if Professor Huxley has had no experience of the wonderful work to be done through the instrumentality of prayer and the mediatorship of holy living, then of course he cannot be expected to appreciate the evidence of those who have enjoyed this highest of all privileges — this most fascinating of all truths. How rare, and yet how open to all mankind!

Jesus may have been instrumental in destroying a herd of swine, but the supreme lesson He then taught may save millions of souls if they choose to profit by it.

The subject is, doubtless, profoundly difficult to a mind crystallised in a different sphere of thought, but if Professor Huxley would devote as much impartial study and patient attention to the phenomena of Spiritualism as he gives to the examination of an oyster, he would rise to an elevation of knowledge and experience beside which all his past occupations would seem dim and grovelling in comparison; that is to say, if he possesses the requisite faculties for investigating the sublimest order of phenomena.

Professor Huxley doubts the authorship of the New Testament. We know as much about the authors of the sacred books as we know of Tacitus, Livy, Herodotus, and Polybius; but the question raised is not one of vital importance. So long as the Scriptures reveal to us imperishable truths, the real names of the scribes who penned them are a matter of secondary interest. The Scriptures, in the miracles they record and the lessons they teach, are as literally, accurately, and wholly applicable to modern life as to the day when they first appeared. Those who have not realised this fact are deprived of an inestimable advantage of knowledge and source of consolation in worldly trials. The Spiritualist is, or ought to be, the best understander and interpreter of Scripture.

London.

NEWTON CROSLAND.

April 8th, 1889.

SOCIETY WORK.

WORKMAN'S HALL, WEST HAM, STRATFORD.—An open meeting will be held at the usual time, on Sunday next.—M. A. BEWLEY, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—We were favoured on Sunday last by eloquent addresses by Mr. R. J. Lees, which were well received by good audiences. Mr. J. T. Audy presided. On Sunday next Mr. H. Darby at 11 a.m., and Mr. W. E. Long at 7 p.m. On Good Friday, at 7.30, address by Mr. R. J. Lees, subject, "Is Spiritualism of the Devil?"—W. E. LONG, Hon. Sec.

295, WANDSWORTH-ROAD.—On Saturday last Mr. Vango's control was able to give some very good proofs of the presence of spirit friends. On Sunday we had a large company, when Mr. Utber W. Goddard gave an address on "What is Spiritualism?" followed by clairvoyant and psychometric delineations. Next Sunday Mr. Wallace will give an address at 7 p.m. We hold meetings on Tuesdays (healing circle) and Thursdays (tests, clairvoyance, &c.) at 8 p.m.; and on Saturdays Mr. Vango always attends. On Sunday Mr. Utber W. Goddard will start open-air meetings in Battersea Park, near the band-stand, at 11.30 a.m., and on Clapham Common at 3 p.m., when he will be pleased to see any friends of the movement.—R. HILL, Hon. Sec., 18, Inninster-gardens, Lavender Hill, S.W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning last Mr. Hostead gave an able essay upon "Should Spiritualists Smoke or take Intoxicants?" In the evening Mr. Darby, of Wellington Hall, gave an excellent address, on "Some Practical Suggestions upon the Means of making Spiritualism an Effectual Factor for Good." Miss Kate Harding sang "The Raft," in a very pleasing manner. Next Sunday, at 11 a.m., Mr. Pursey will speak, and in the evening at seven, Mr. F. Dever Summers. On Sunday morning open-air addresses will commence at Kensal-road, by the cemetery wall; speakers: Mr. W. O. Drake, Mr. Emms, and

Mr. Long. Tuesday, at 8 p.m., séance, 10, Mall, Notting Hill Gate; Friday, at 8 p.m., séance, 16, Dartmoor-street, Notting Hill Gate.—W. O. DRAKE, Hon. Sec.

GOOD FRIDAY.

BEHOLD "THE MAN OF SORROWS!"

BY "LILV."

Oh, day of sorrow, day of shame,
Yet day of ever hallow'd name
In memory of Him who came
From God to earth, on mission high,
To aid the human family.
Oh, bow the head, oh, bend the knee,
A nation's love outpoured be,
A nation's deep humility.

He came, that glorious Spirit, down,
In lowly form, without renown,
To earn for us a nobler crown!
God's higher truths to teach, came He,
To all the human family.
Then bow the head, and bend the knee,
A nation's love outpoured be,
A nation's deep humility.

He came! Did men His love repay
By love, in that long by-gone day?
Look on that Crucifix, and say!
Look on those tears of agony
Shed for the human family!
Then bow the head, and bend the knee,
A nation's love declared be,
A nation's deep humility.

Behold Him sealing with His blood
Those truths with which His soul o'erflow'd,
To bring us nearer to our God!
"A Man of Sorrows" truly He,
Borne for the human family!
Oh, bow the head, oh, bend the knee,
A nation's love declared be,
A nation's deep humility.

And yet with love beyond compare,
For us He breathed His dying prayer,
For us those words of mercy were:
"Father, forgive them"; His last sigh
For all the human family!
Then bow the head, and bend the knee,
A nation's love outpoured be,
A nation's deep humility.

But while we thus, as one, deplore
That sin of sins by those of yore,
Lies not that sin at our own door?
Say, do we not still crucify
That Holy One, though now on high,
If we to Him our love deny?
Then bow the head, and bend the knee,
A nation's love declared be
On this day of humility.

"PREACHING, evangelising, visiting, organising, money-raising, and the construction and superintendence of ecclesiastical parochial machinery, are rising in popularity and demand every day, at such a rate that they threaten in this wild rush and flow of all the vital blood to the heart, to induce emotional asphyxia or intellectual atrophy. Every day, 'doing' in the more crude sense of that word is more and more idealised and insisted upon, until 'thinking' almost threatens to become a lost art, and 'learning' a secret suspected practice or obsolete tradition."—J. STUART WILSON.

"It is a fact of the deepest significance in the philosophy of human progress, that no great step can be taken in the intellectual or moral advancement of our race except by the sacrifice of at least one generation. There is not a single great truth that has influenced mankind but has passed through a process of contempt and injustice before it was established upon a firm and lasting foundation of popular favour; the invention or discovery that one generation despised is turned to profitable account by the next; the scientific creed that is persecuted in one age forms an undoubted and essential part of the faith of the succeeding age."—HUGH MACMILLAN'S *Bible Teachings in Nature*, p. 323.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of some 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. Herber Mayo, F.R.S., &c., &c.

*Professor F. Löllner, 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 Cronon; 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 Guldenstube, &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-Clavairez, 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 consentaneous, 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.”—*Aftonbladet* (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 in "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force 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,’ ‘somnambulist,’ ‘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, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a 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.”