

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 435.—VOL. IX. [Registered as a Newspaper.]

SATURDAY, MAY 4, 1889.

[Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Madame Blavatsky's <i>Secret Doctrine</i>	209	<i>New York Herald</i> on Spiritualism.....	214
Canon Wilberforce Healed by Faith.....	210	Spiritualism and Realism.....	215
Spiritualism a Science, a Philosophy, and a Religion. By Hon. Sidney Dean.....	211	Present Needs of Spiritualism.....	216
Society Work.....	213	Mr. Maitland and the Philosophy of Spiritualism.....	217
"Le Docteur Rameau".....	214	Consciousness, Being, God.....	217
		Sir John Franklin—A Revelation.....	218
		Christian Science Healing.....	218
		Public Worship.....	219

NOTES BY THE WAY.

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

The *Pall Mall* Reviewer of Madame Blavatsky's *Secret Doctrine* is of opinion that "to ninety-nine out of every 100 readers—perhaps to 999 out of every 1,000—the study of the book will begin in bewilderment and end in despair." It has been some such feeling of absolute incapacity to tackle that mountain of promiscuous erudition in any manner at all likely to be profitable to my readers that has kept me silent with regard to its contents. I indicated them when the book appeared; I gave my readers some idea of what they had to expect if they set themselves to the study of the book—no mere cursory reading would give the mind any idea of the scope and purpose of the author—and then I modestly withdrew behind the valid excuse of the shortness of life in general, and the multifarious occupations of my life in particular. I had not time, if I had power, to grasp these ponderous volumes. I hoped that I might find in the estimate of some less burdened critic something that I might present to the readers of "LIGHT" as a cover for my own deficiencies.

The *Pall Mall* Reviewer evidently shares my view respecting *The Secret Doctrine*:—

"Let it be said at once that the great majority of average easy-going folk will do well not to begin *The Secret Doctrine* at all. A certain mental position must be acquired ere any reading thereof can be aught save weariness and futility. The would-be reader must have an intense desire to know, and to know not merely the relations between phenomena but the causes of phenomena; he must be eagerly searching for that bridge between matter and thought, between the vibrating nerve-cell and percipency, which the late Professor Clifford declared had never yet been thrown across the gulf that sunders them; he must be free from the preposterous conceit (that exists now as really for the psychical universe as it did in the days of Copernicus for the physical) that this world and its inhabitants are the only inhabited world and the only intelligent beings in the universe; he must recognise that there may be, and most probably are, myriads of existences invisible, inaudible, to us, because we have no senses capable of responding to the vibrations that they set up, and which are therefore non-existent to us, although in full activity, just as there are rays at either end of the solar spectrum quite as real as the visible rays although invisible to us. If only the nerve ends of our eyes and ears could respond to higher and lower rates of vibration, who can tell what new worlds, more and less 'material' than our own, might not flash into our consciousness, what sights and sounds might not reach us from spheres interblended with our own? A deep-sea fish, aware that his comrades explode if they are dragged to the surface, and knowing nought of life-conditions other than his own, might, if he were a rash deep-sea fish, deny the possibility of other intelligent beings inhabiting the upper regions of the sea or the land invisible to him. And so we may, if we are rash, deny all lives save those led on our globe at the bottom of our air-ocean,

and human deep-sea fishes had better leave Madame Blavatsky's volumes alone."

"The source of all the master-religions"—"the rock whence all these faiths were hewn"—this is what Madame Blavatsky professes to show us. Of the three sections of the first volume, dealing respectively with Cosmic Evolution, the Evolution of Symbolism, and of Science (in contradistinction to the Secret Doctrine), the Reviewer finds the first too abstrusely metaphysical for his taste. It is derived from the complex subtleties of the Hindû brain, and is beyond the comprehension of the average Western. Its perusal leaves a sense of bewilderment and a "constant feeling of unsatisfied desire for evidence, despite the sweep of conception and the coherency of the whole." It comes, as is said, from the Arhats, the Adepts, the Wise Ones of the East. "But then we crave for some proof of these revealers." That is precisely the point at which so many have arrived and at which so many have halted or turned back. Another point the Reviewer makes which will command general agreement:—

"As regards the metaphysics, here again once more there is the feeling of the breakdown of language, the contradictions in which the mind is involved when it strives to grasp the ever-elusive ultimates of being. However flexible and subtle in its shades of meaning Sanscrit may be, our Occidental tongues, at least, stumble into maddening confusion amid the shadowy forms and no forms of the Thing in Itself, and when it comes to symbolising existence as a boundless circle, using a word that implies limitation, and is empty of meaning without it, in connection with the absence of limitation, what can one do save admit that we have passed out of the region in which language is useful as conveying concepts, and that before the mystery of existence silence is more reverent than self-contradictory speech?"

The volumes are full of Oriental words and modes of thought which to a Western reader are very trying.

What is the idea of Evolution as set forth in *The Secret Doctrine*?

"Very briefly and roughly put, the idea is that Being evolves spirit and matter, spirit descending further and further into matter in search of experience not otherwise attainable, evolving all forms; it reaches the lowest point, commences its re-ascent, evolves through mineral, vegetable, animal, until it attains self-consciousness in man; then in man, with his sevenfold nature, it climbs upward, spiritualising him as he evolves, until the grosser body and the animal passions are purged away, and, his higher principles united to Atma, the spark of the Divine spirit within him, reach their goal, the absolute existence whence they originally came, carrying with them all the gains of their long pilgrimage. This process implies, of course, manifold re-incarnations for each human spirit as it climbs the many steps at whose summit alone is Rest. Only when a certain height is touched comes memory of the past, and then the purified spirit can gaze backwards over the stages of its ascent."

This, it will be seen, involves a complete distinction between spirit and matter. Evolved *pari passu*, spirit descends into matter for its cycle of experience, which ends in that pure and absolute existence from which it originally started. How far this is the true view I cannot pretend to judge. It conflicts, at any rate, with that other and now prevailing view which declines to recognise any absolute divergence between that which we call Matter and that

which we loosely call Spirit. The tendency of modern scientific research is not in the direction indicated in the above extract, but rather to regard matter as a *manifestation of force*.

A view, such as I have rapidly indicated, is found in Part III., where Madame Blavatsky runs a tilt against modern science. I quote the *Pall Mall* once more:—

"Passing over Part II. on Symbolism, we find Madame Blavatsky, in Part III., in full tilt against modern science, not as against its facts, but as against its more recondite theories. It is an easy task for her to show that great scientific thinkers are at issue with each other as to the constitution of the ether, the essence of 'matter' and of 'force,' and she claims that the Occultist has the knowledge after which the scientist is only groping, and that at least, among the warring theories, Occultism may demand a hearing. Some of the theories now put forward, indeed, come very near to Occult views, and make scientifically possible some of the startling manifestations of Occult power. Newton's view, for instance, that 'gravity must be caused by an agent acting constantly according to certain laws,' is in unison with the Occultist's assertion that all the 'forces' in nature are actions of Intelligences, working ceaselessly, though invisibly to us, in the universe; while much of the speculation of Butler and Crookes almost touches Occult teaching. The Akasa of the Occultist is, as it were, the 'matter-force' after which science is groping, the parent of all phenomena. Within our terrestrial sphere, on the plane of the universe accessible to our physical senses, science is accurate as to vibrations and so on; where it fails, says the Occultist, is in supposing that these are all, that on these lines of investigation can ever be discovered the nature, say, of light or colour; there are planes above ours on which matter exists in other modifications, in other conditions; on those must be sought the causes whereof science studies the effects, the true nature of our physical phenomena. The Atom, that strange conception of the physicist, elastic yet indivisible, is to the Occultist a soul, 'a centre of potential activity,' differentiated from the One Soul of the universe, 'the firstborn of the ever-concealed Cause of all causes,' building up the visible universe. Instead of matter 'inert' and 'inanimate,' clashing through eternities, flinging up here a sun and there a world, and finally evolving thought, the Occultist sees Intelligence robing itself in matter, energising, guiding, controlling, animating, all that is. The antithesis could not be sharper, and one or other solution of the problem of problems must be accepted by the philosopher. Which?"

The final estimate of *The Secret Doctrine* is at once generous and true. It is exact to say that the author pits Eastern lore against Western speculation, and throws out a challenge which I should conceive our men of science would be more likely to meet if it had been embodied in clearer and conciser terms, and with the issues more precisely defined within a reasonable readable space. It does not happen to all of us to find time for the study of so vast a subject so copiously presented:—

"Madame Blavatsky's views may not meet with acceptance, but they are supported by sufficient learning, acuteness, and ability to enforce a respectful hearing. It is, indeed, the East which, through her, challenges the West, and the Orient need not be ashamed of its champion. We have here but given a few fragments of her lore, and injustice is necessarily done by such treatment to a coherent whole. The book deserves to be read: it deserves to be thought over; and none who believes in the progress of humanity has the right to turn away over-hastily from any contribution to knowledge, however new in its form, from any theory, however strange in its aspect. The wild dreams of one generation become the common-places of a later one, and all who keep an open door to Truth will give scrutiny to any visitant, be the garb of Asia or of Europe, be the tongue of Paris or of Ind. If this counsel be of folly or of falsehood it shall come to naught, but if of Truth ye cannot overthrow it. Passing strange is it. Of the truth in it our superficial examination is insufficient to decide."

M. Bué, a professor of Palmistry, has been exercising his skill, as was inevitable, on General Boulanger. M. Bué obtained some notoriety by reason of his vaticinations respecting the unfortunate Prince Imperial, forecasts which time, unhappily, fulfilled. He has established himself in public opinion, and is introduced by no less responsible a backer than Alexandre Dumas fils. What has he to say as to the future of this child of fate, the *brav' général*, who

fulminates manifestoes from the safe distance of Brussels against a Government that would fain lay hands upon him? The *Daily Telegraph* tells us:—

"M. Bué examined an accurately photographed copy of the General's hand, and says that the hope of the Revisionist Party is 'dominated by Saturn,' whose bump is developed on the middle finger. General Boulanger, according to the Professor, does not belong to himself, but is impelled onward by events, and is predestinated. He is firm in will, goes to his end with perseverance, is obstinate, and challenges strife for the pleasure of triumph. All these characteristics are shown, not only by the lines in M. Boulanger's hand, but also by his calligraphy and by the time of his birth, which was under the Sign of the Bull. Examining the hand for other characteristics of the General, M. Bué says that the Brussels refugee is predestined for numerous female friendships, none of which, however, will prove faithful and true to the last. That part of M. Bué's researches which will be most interesting and satisfactory to the General and his followers relates to M. Boulanger's future prospects. In the year 1894 the General will, under Saturn's influence, be at his apogee, and will remain on the pinnacle of power until 1899, after having made France peaceful, happy, and prosperous."

The volume *Angel Whisperings*, noticed in "LIGHT" (April 27th), has found its way with a characteristic letter to the Queen. The *Religio-Philosophical Journal* gives us a glimpse of the Republican simplicity of the authoress and the courteous reply of her Majesty:—

"580, Burling-street, Chicago, Ill., February 8th, 1889.

"TO HER MAJESTY.—QUEEN VICTORIA:—Permit me to present to you, through the mail, a copy of my unpretentious volume of poems, entitled *Angel Whisperings for the Searcher after Truth*. As a plain American woman, I present it to you, not as a sovereign, but as the true woman and mother, who has felt the hand of bereavement and the weight of sorrow which cause the heart to seek for kindly sympathy and to feel the need of the strengthening support of an inspiring hope.

"With highest esteem,

"H. J. RAY-CURTIS."

On March 11th, a letter, containing the following, was delivered by the postman:—

"General Sir Henry Ponsonby is commanded by the Queen to thank Mrs. Ray-Curtis for her letter of the 8th inst. and for the accompanying volume."

"Buckingham Palace, February 25th, 1889."

CANON WILBERFORCE'S TESTIMONY TO FAITH HEALING.

A contributor to the *Birmingham Gazette* who wrote to Canon Wilberforce respecting his reported "cure by faith" has received the following reply:—

The Deanery, Southampton.

April 26th, 1889.

MY DEAR SIR,—I cannot reply to your letter as you ask me, "in one line." I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in St. James v. 15, 16, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and therefore my experience has been of more value in strengthening my own faith than in the direction of public testimony.

I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety.

While endeavouring at the seaside to gain strength for the operation, the passage (St. James v. 15, 16) was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon that I might undergo the operation, but the spiritual pressure increased until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. "This was the Lord's doing, and it is marvellous in mine eyes."—I am, faithfully yours,
BASIL WILBERFORCE.

"It is an ethical revolution in faith to recognise that death works no miracles; that literally 'whatsoever a man soweth, that shall he also reap.'"—HEBER NEWTON.

SPIRITUALISM A SCIENCE, A PHILOSOPHY, AND A RELIGION.

A Lecture delivered before the First Spiritualist Society in Berkeley Hall, Boston, by HON. SIDNEY DEAN.

[FROM THE *Banner of Light*.]

Considerable attention has recently been drawn to the public avowal by the Hon. Sidney Dean of his belief in Spiritualism. His was a notable conversion, and his attitude to the subject generally is clearly defined in a discourse which we commend to the attention of our readers, as one proof amongst many of the intelligent methods in which Spiritualism is now being discussed by thinking men.

"The comprehensive statement of Spiritualism is : man has continuity of life, and that life is without end ; his spiritual nature (which includes his reasoning powers, his intelligence, and his soul, or emotional nature) constitutes an entity, a personality, an individuality ; and this *ego*, being spiritual, exists in its own realm, governed by the laws of that realm ; that this realm may include all the ether spaces in the vast universe of the everlasting First Cause, and includes the whole environment of this earth, material and spiritual ; that spirits who have shed the mortal, and have entered upon their decarnated, existence, may, can, do return to earth, and convincingly manifest themselves to their fellow beings yet in the mortal ; but that all the universe of the First Cause, being subject to law, applicable to its various natures and departments, the realm of spirit, the social union of decarnated spirits, and their return to earth for manifestation, must also be under law, or by or through laws which we in the mortal may or may not now comprehend.

"I think that the general principles of what is now known as Modern Spiritualism have been fairly and correctly stated, though in greatly condensed form.

"Now, what fundamental rule, or law of life, does this broad faith antagonise ? Is it in conflict with science—what you really mean by the term ? Pure science is defined by lexicographers to be a knowledge of causes, powers, and laws. There is not a shred of faith in it ; it inheres in the intellect and the perceptions, and is not allied to wish or hope or expectation, or what the world calls faith.

"Applied science is defined as a knowledge of facts, events, or phenomena, as explained, accounted for, or produced by means of causes, powers, and laws. This is a mental process purely, and only by inquiry and investigation can these laws, powers, and causes be determined.

"The ancients enumerated seven sciences, but that was before the progress of the race had opened the brain of the world, or even the phenomenal world itself to the brain of man. Pope said satirically :—

'Good sense, which only is the gift of heaven,
And though no science, fairly worth the seven.'

"Spiritualism has been defined to be 'the despair of science,' but is it ? When science applies its laws of investigation into causes, starting from fact or phenomena, does it not always lose its tracings in some mysterious realm, or law of the Absolute or First Cause ? That is to say, if science finds a fixed limit to its investigations, is Spiritualism scientifically untrue or false, because it treads with airy feet within the domain of the invisible, and gets nearer the fountain of life and law than a pure material or earthly science ever did or can ? Scientists should accept the proven fact and follow the phenomena tirelessly, until the law of the fact or the phenomena has been disclosed, formulated, and forever settled.

"The domain of science should never know 'despair.' Scientists are bound by every sense and faculty of manhood, honour and courage included, to accept every fact, every phenomenon, every claim, and to trace the law of such fact, phenomenon, and claim to its ultimate. If science is dealing with matter and its laws, fairly seeking their source, and finds itself face to face with the great mysterious, creative unknown of material worlds, it can rest there if it will.

"But no progressive scientist will thus rest ; returning to his starting-point, he will trace qualities in nature, harmonies of adjustment, purposes in the movement of subtle forces, all moving upward or forward by a seeming law, and he will almost inevitably logically deduce natural attributes in his discovered great unknown. He will discover by a syllogistic formula as convincing as fate to his own mind, that this unknown, this creative First Cause, must be all-powerful, all-wise, all-

discriminating—in a word must possess all the natural attributes which man finds reproduced in a subordinate degree in himself.

"The pure scientist must do violence to himself and his investigations, if he loses himself and his work in a godless atheism.

"But the true scientist will not stop at the close of his investigations of matter and its laws, and pronounce all his work accomplished. There are laws and phenomena of spirit, and he must investigate them. There are laws of life, mysterious life, phenomenal life, and he must follow them as in pure matter to their known ultimate, or to the great mystery from whence all life proceeds. Neither the bigot nor the coward has place in the ranks of pure and honest scientists. Here, in my person, is a fact, a phenomenon, a force. I will to raise my arm, and matter rises obedient to my will. I will to speak, and all the subtle and delicate machinery of my vocal organs is, in an instant, adjusted and at work, pouring forth words, the embodiment of thoughts, reasonings, appeal, denunciation, expostulation, or entreaty. In an hour this body may be tenantless, and the arm cold, stiff, unresponsive ; the vocal organs silent for ever more. In a week decay manifests itself, and we bury the thing out of human sight. In a twelvemonth the finely-modelled structure is disintegrated ; in a little longer time it is dust ; yet a little longer, and it becomes portions of other material organisms.

"This is not alone a succession of facts pertaining to a single organism. They have passed from the region of the phenomenal to the more solid plane of fact by the experience of all the race. The power or life is going out of bodies all around us without cessation, as it soon will go out of your physical organism and mine.

"What is this power, Mr. Scientist ? What are its laws of being and action ? From whence did it spring, and whither goeth it when it leaves the material ? Science sweeps the spiritual realm of life, with its investigations, as it does the material. Both alike are its workshop. It has the fact, the single fact, if you will, like an atom, a monad, in the material, or numberless connective facts, as the basis of its investigations.

"Proceed, science ! Unroll the parchments of life ! Trace the laws of this mysterious principle, power, force, essence, intelligence, emotion, will, choice, personality, or *ego* ! Trace them until lost at the point where you lost yourself in the mysterious infinite. Return upon your course as you did in the investigation of matter, and find other attributes—spiritual attributes, moral forces—in the infinite first Creative Cause. You must be honest, consistent, reasonable. You cannot accept the one and reject the other. You cannot take matter to your bosom and shut your ears to the cry which proceeds from the lips of matter, thus cradled upon your heart. The one would soon become repulsive to you but for the life within, which sends forth its cry. If you investigate the one you must the other. That investigation will disclose the laws of spiritual life, the personality of life, the growth or decay of the powers of such life, and all the so-called phenomena, or possible phenomena, of spirit existence, action, and manifestation.

"Is Spiritualism, then, a science ? Yes, it is the science of all sciences ; for all known science must be tributary to it, directly or indirectly. It is the science of spiritual life, embracing all known powers of the mental, moral, and religious world, both within and without the man. The true scientist need never despair in its investigation, but should, like that eminent and courageous disciple of science Professor Elliot Coues, of the Smithsonian Institute, possess the courage of his convictions, and boldly announce, as he did, that Spiritualism 'is substantially true, as alleged.'

"Spiritualism the despair of science ! Why, it opens the avenues of harmony, unity, beauty, and glory in the universe of the creating God, in which the highest seraph in celestial spheres would delight to tread, and in which the decarnated scientists of earth have entered and are entering, filled with wonder at the magnificence of spiritual creations, at the harmonious adjustments of being and states of being, with their laws, and at the infinite possibilities which lie beyond, even the utmost perception of the finite mind.

"Spiritualism is ever within the province of law. The domain of the law is the home of true science ; *ergo*, Spiritualism is a science, or scientific in its basis and formula as in its facts and phenomena.

"Is Spiritualism a philosophy ? Most assuredly. What is philosophy ? Now to the books again for half definitions : It

is the love of, or search after, wisdom. In actual use, it is the knowledge of phenomena, as explained by and resolved into causes and reasons, powers and laws. Philosophers have been, and are, multitudinous. Among the ancients were Zeno, Plato, Aristotle, Epicurus, all flourishing from three to five hundred years before Christ, and many others, each having his distinctive system of philosophy. Jesus of Nazareth dominated all the others, in that his philosophic system was more spiritual, elevating, purifying, and ennobling to the spiritual nature of man. The philosophy of the Nazarene also brings man into immediate relations with the First Cause, discloses the nature of those relations, and introduces the paternal relation of creating cause on the spiritual side of man's nature. It covers, also, man's social relations, creates a brotherhood of the race without distinction of colour, caste, or condition in earth-life; and teaches, also, the subordination of material appetites and passions to the higher demands of the spiritual.

"As a system of philosophy, it is surmounted, bulwarked, and interpenetrated with law. Its processes and effects can be traced through its laws. The true philosopher must occupy a high mental, moral, and spiritual altitude if he would obtain a correct knowledge of himself as a spiritual *ego*. It is because the Christian philosophy is based upon the fatherhood of the Infinite Creator, and the brotherhood of man, upon the continuity of man's existence, and a moral purity and cleanliness, which alone can work a true elevation and lasting happiness in the child, that it has outlived all other philosophies and dominated the intelligent world.

"But this philosophy of the Nazarene has been handicapped by creeds, systems of divinity so-called, and by men who evidently did not understand its unity, harmony, or scope. These have thrust the marvellous, unnatural and mysterious into it, creating manifest imperfections, which the true philosopher discerns and rejects. As a whole, as a concrete or a unit, stripped of its unnatural loading, it convinces the reason, and stirs the profoundest depths of the spiritual nature of man. As added to, distorted, eliminated, and 'doctored' by monk, priest, council, and sectarian conclave, its harmony and beauty have been disturbed and tarnished, and its creedist disciples in every age since its propounding have resolved themselves into jarring sects, each ostracising the other; while some, assuming more than others, have boldly unchurched the majority, and cast them beyond the pale both of the covenanted and uncovenanted mercies of the All-Father. They do this, have done it, will continue to do it, in defiance of that fundamental law in the social philosophy of the Nazarene brother which says 'Judge not,' and which finds itself voiced in that universal law written in man's nature, that no one man has a right to an opinion or belief that all others do not possess as a birthright, and that the acknowledgment of the right of one is, *pari passu*, the acknowledgment of the rights of all.

"The true philosopher of the moral and spiritual realms eliminates all these exorcences, these mysteries and mysticisms, which are made to play their part in impressing the ignorant, and leaves the pure philosophy of the Nazarene to stand crowned as the superlative, the best of all past philosophies. But, alas! for creeds, and again, alas! for a denouncing orthodoxy!

"But is Spiritualism, then, a philosophy? We say, Most assuredly it is; it takes hold of the very fundamentals of the Nazarene's teachings, and under the superior light, knowledge, and revelations of to-day moves forward as God is moving in the disclosure of laws, powers, and processes. It asks the philosopher to stand in the very front of its investigations. It shows continuity of human life, as taught by the Nazarene, to be a fact, and not a faith; it shows that spirit is superior to matter; that spirit dominates matter; that not only emotion, but pure intelligence, survives the grave, and, undisturbed by the rupture of its material relations, the spirit of man continues, under its laws, to grow, acquire, and expand; it discovers and acknowledges the true standard of character for both existences, and gives hail, welcome, and greeting to those who, though decarnated, have learned the law of return, and with noiseless tread enter into our lives, and leave the sweet, perfumed kiss of unity and love upon our souls.

"There is room for the philosophers in their advance from the old dogmas and creeds of the world; and they are most welcome. The cool and unimpassioned scientist, and the clear-headed, logical philosopher, have in Spiritualism both room and work, and right royally are some of each class carrying forward their work and brushing away the cobwebbed dogmas and speculative creeds which hide the harmonious laws of life,

material and spiritual, from the minds of honest but untrained investigators. It means the opening of doors long shut; it means the fulfilment of the prophetic statement of our Nazarene brother, 'and the truth shall make you free.'

"But there is still another department to be considered. Is Spiritualism a religion? If it is not a religion, it becomes a mere plaything of philosophic science, and is of no practical utility to immortal man. What is religion? What do we mean by the term? We do not mean creed or church, theology or ordinance, sacrament or ordination, or any outward paraphernalia of worship. Religion can actively exist in the human soul without either. It is a personal matter, involving man's moral sense; this spiritual acknowledgment of subordination to the First Cause, or All-Father, as revealed to him. The books say that it embraces a devout recognition of the authority of God, and an earnest desire and effort to comprehend and obey His laws, however revealed, as supplied to man and his relationship. The empire of science and philosophy is the mind, the reasoning forces of the intellect; the empire of religion is the soul, the domain of the emotions, the choice, and the will.

"Religion deals with the moral right or wrong of thoughts, purposes, and actions, as determined by a pure moral standard, and glows in the emotions when the nature is devout and loyal to the All-Father and His laws.

"In the book recognised as authority among all Christian sects, and in that particular manuscript which, by its spirit and the tone of its teachings, shows its reputed author to have been one of the best mediums of the twelve who became apostles of the Nazarene, and who wrote concerning His philosophy, a clear definition of religion is given. It is presented in its outward form and effects, and voices the nature of the inward religious spirit: 'Pure religion and undefiled before God is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.' Religion, according to this definition, is a 'himself' matter—personal, interior, dwelling in and moving the soul-nature, and finding manifestation in a pure, unselfish, benevolent, and helpful outward life.

"Is Spiritualism, then, a religion, as thus defined? Ay, verily. It acknowledges all revelations from God as truth, and as authority. It scrutinises all that claims to be a revelation, brings it to the bar of its reason and intelligence—because for this purpose were we endowed with reason—and if the revelation is in harmony with all preceding true revelations in nature and in human progress under law; if it meets approval by the sixth, or soul-sense, if it will elevate or ennoble the spiritual in man, leading him to greater purity of heart and life; if it bridges the chasm of earth's constantly opening graves, and discloses the life beyond with its laws and relationships, then it bears brighter marks of intelligent revelation than those recorded as given by medium, prophet, disciple, or apostle, and is accepted. It must, however, be as scientifically and as philosophically accurate as any fact, or law, or revelation, within the scope or purview of those great departments of human investigation and knowledge.

"Spiritualism will win its place over the hearts of men in the world of the future, more from its religious than from its scientific or philosophical side. It is pre-eminently a heart-religion. It gathers up all the pure love-forces of a human life, finds them unsevered by the partings which material death creates, and like a magnet the soul is drawn to the communion of the unseen and the eternal, and the unseen of the mortal responds.

"He whose vision in the olden time saw the beautiful spirit clime where the pure dwell, saw the decarnated myriads dwelling under the glowing skies of a spirit globe, surrounded by influences and avenues of activity which won their loving service, saw the blending of the two spheres of human existence, and comprehended, in part at least, the mission of the spiritual to the mortal, thus wrote of the spirit brotherhood of Heaven: 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Mark the phraseology, the tense of the sentence: Not are *now* heirs of salvation, but 'shall be.' It is the visitation and the ministering of the emancipated to those yet in the chains of mortality. How can they thus minister to our needs except they be near us, by our side, within the orbit of our lives?"

"This, the philosophy of the Nazarene inculcates; this, the religion a pure Spiritualism incorporates. It is the intensity of this proven fact, the reasonableness of the All-Father's design, the law and the fact which disclose the law, which make

Spiritualism what it is destined to be—a universal, all-conquering religion in the hearts of men.

"Why will not the Christian Church accept the harmonious truth as thus set forth in their own acknowledged Scriptures? Why will the dogmatist create a chasm in the Christian philosophy and relegate into a useless mystery that, the absence of which profoundly shakes the faith of Christendom in its own imperfect creed? Who can tell the power of a creed over the mind and heart until he has fought its errors to their ultimate and emancipated himself?"

"How the serving or ministering law of the whole known universe is strengthened by the revelation of the service of pure, decarnated souls! Deity serves man—nay, he serves all his universe. Doubt, if you will, but if this service was withdrawn, where would life be on this and all planets, or in the spirit-spheres of whole planetary systems? Should he cease to serve in natural providence, the providence of natural law, how quickly would the stalls of the cattle upon a thousand hills be emptied, the song of the birds cease, vegetation pause on the road to blossoming and fruitage, the sea and the atmosphere become loaded with the burdens of death, and this round globe become an almost infinite charnel-house of loathsomeness! No, Deity serves, His loyal children serve, whether on mortal or immortal shores. It is the law, and the great law-maker is no law-breaker. We welcome these servants, these fellow-servants with us, in supplying the heart-needs, as well as the physical needs of humanity.

"John, the revelator, or revealer, says that in his trance he saw a being so glorious in nature, so helpful in explaining and disclosing the law and the providence of the spirit realms, that he, John, supposed him to be some high evangel of the Infinite, and fell down at his feet to worship him. And this is the answer to the attempted act of adoration, as it fell from the lips of purity and love: 'See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book—worship God!'

"The angel was earth-born, and had passed the gates of death to serve in life celestial.

"And where is to be found a license for the exercise of wild and untamed human passions—a covering for wilful violation of acknowledged law, and a sudden redemption from a brutalised and besotted life in this religion? It teaches the natural, reasonable law of continuity of life—not some other or strange life, but the personal, conscious life of the individual, which began at the womb and cradle of earth: That life, as lived, will be taken up, and move onward under the new environment. The filthy will be filthy still, for there is no purifying power in the chill waters of death. The hells of the earth-sphere will bear witness of the brutalising effects of a vicious life on earth. The man may be swung from a gallows of earth because the spirit of murder in his heart culminated the physical act, but he will not swing into a pure, personal condition of love, loyalty, and pure religious life in the spiritual realms. He is deceived if he thinks or believes so. He must take his tuition of sorrow, repentance, pain of spirit; he must bend his brutal will; he must take hold, in penitence, of the hem of the garments of the serving sons and daughters of God, if he is ever led up to the redemption of his nature and life. Every law, every revelation, every disclosure of the high spiritual realms of light teaches purity of heart and life. Where, then, is the force of the covert sneer of my so-called orthodox brother, that Spiritualism in its teachings, gives a free rein to the passions and tends to moral degradation? In its teachings the law abides; it is never abrogated, never dethroned. It environs man for ever. It sweeps over his whole existence, from the cradle onward, down the illimitable ages. No defiance of its precepts or its penalties can change it or abrogate its authority; no act of faith on the part of the subject can overthrow or annihilate its force.

"Who welcomes the new revelation, the continuous revelation of the All-Father to His children? the broadening of man's knowledge of himself, and of his future? Who greets, with a warm and loving heart, the fellow-servants of his life, one of whom, John, in his trance, saw and conversed with? Who is jubilant of heart over the All-Father's great disclosures in this mid-age of the world, and who is filled with gratitude because the veil has been parted, and the stricken souls of earth find their prayers answered, and 'feel the touch of a vanished hand and hear the sound of a voice that is still'? Not the cold, stony-hearted, whose eyes were never moistened by affliction; nor the greedy worldling, ever intent upon his material accumula-

tions; nor the heart with hungry intent upon a surfeit of popular applause, which, in an hour, is often changed into popular cursings; nor the creedist, whose theological sepulchre is to him symmetrically builded, and he will not have it disturbed, though you offer him a diamond of truth to place as its foundation; not the atheist, because he cannot, through his five material senses, make of Deity a material fact; nor the deist who resolves in the narrow orbit of material law; no, none of these will accept the new, sweet, harmonious revelation of spiritual law and spiritual converse with the unseen loved.

"To the childlike and pure, to the grief-smitten and sorrowful, to those walking silently and tenderly among the graves of their dead, to those whose love clings with the tenacity of life itself to friends who, in bidding adieu, left an empty, aching heart behind them; to the whole race of sensitive hearts continually passing under the baptism of sorrow to the gate of their release and crowning—to these is this Gospel of life sent, and to them, their descendants and sorrowful successors, will this Gospel of continuous life and spirit-union and helpfulness be ever welcome.

"Come, then, ye glorious messengers of the All-Father's love and service. We give you hail and welcome! Your service shall be to our hearts a benediction of strength and comfort. Your influence shall be like a sweet perfume in our lives, and like the dew upon Hermon and upon the mountains of Zion of old. You shall refresh us with the spiritual blessing of your Father and our Father, which is included in the 'even life for evermore.'"

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

WORKMAN'S HALL, WEST HAM, STRATFORD.—Addresses will be given on Sunday next by Mr. F. T. A. Davies and others.—M. A. BEWLEY, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last a very fine lecture was delivered by Mr. R. J. Lees upon "Spiritualism: An Absolute Necessity." The audience was a large one. Questions were asked and answered satisfactorily. Next Sunday Mr. Lees will speak upon "Spiritualism and the New Testament."—W. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. J. Veitch delivered two excellent addresses on Sunday last, the subjects being "Is Spiritualism a Religion?" and "Immortal Hope," which were well received by large audiences. Mr. John Hopcroft's clairvoyance was very convincing, the descriptions being readily recognised. Two solos were efficiently rendered by Miss Kate Hardinge. On Sunday next, Mr. Vango, clairvoyance, at 11 a.m., Miss Blenman at 7 p.m.—W. E. LONG, Hon. Sec.

CLAPHAM JUNCTION, 295, LAVENDER HILL.—On Saturday last, Mr. Vango being the medium and the conditions being favourable, his control was able to give a number of accurate descriptions, the majority of which were easily recognised. On Sunday, Mr. Dever Summers read an able and logical paper on "The Soul of Things." A meeting will be held as usual on Sunday next, at 7 p.m., when a paper will be read on "Life Beyond the Grave," and on the following Wednesday Mr. Lees will give an address at 8 p.m. Mr. Vango attends every Saturday at 7.30 p.m., and private sittings can be arranged for if desired.—R. HILL, Hon. Sec., 18, Ilminster-gardens, Lavender Hill, S.W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning last, Mr. Earl being absent, the members present exchanged opinions upon several Spiritualistic subjects, and so spent a very instructive morning. In the evening Mr. Iver Mac Donnell lectured on the "Resurrection," and a very interesting discussion followed. Next Sunday at 11 a.m., Mr. Earl; at 7 p.m., Mr. J. Hopcroft, six questions to be chosen by the audience, followed by clairvoyance. Tuesday, at eight, séance at 10, Mall, Notting Hill Gate. Friday, at eight, séance at 16, Dartmoor-street, Notting Hill Gate. Open-air meeting at Kensal-road, near the cemetery wall, on Sunday, at 11 a.m., when Mr. Robert J. Lees will speak on "Spiritualism an Absolute Necessity Demanded by Existing Facts."—W. O. DRAKE, Hon. Sec.

"Of the first Christian Prince in England (Æthelberht), it is distinctly told us that, while still a heathen, he hindered none of his subjects from embracing Christianity, and that, after he was himself converted, he constrained none to forsake their ancient faith."—E. A. FREEMAN. *Norman Conquest*.

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

NOTICE TO SUBSCRIBERS.

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NOTICE TO THE PUBLIC.

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

Light:

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

SATURDAY, MAY 4th, 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.

"LE DOCTEUR RAMEAU."

When any great spiritual movement passes over the world its manifestations will be many and various. We know in how many different forms the existence of intelligence independent of matter presents itself as a certainty even to those who are immediately concerned with the proof of that existence. It is then to be expected that the revolt against materialism, a revolt which is evidenced on all sides, should be apparent in divers and sometimes unexpected places and ways.

Such controversies as those between Dr. Wace and Professor Huxley may be regarded perhaps as showing but little more than that the struggle between orthodox religion and heterodox science is a long way from being finished. But when in a country whose boast once was, that it had abolished all religion, and everything appertaining thereto, and where materialism has developed its most objectionable features; when we find in France authors of the greatest popularity daring to take the side of the spiritual as distinguished from the material, we may feel sure that the revolt is spreading, and that the reaction has set in.

A few weeks ago (March 23rd) Emile Zola's *Le Rêve* was referred to in this journal, and the author of *La Terre* was truly asserted to have "put forward the poetic side," and even the "spirituality" of the Catholic religion "with unexampled power." To-day, it is Georges Ohnet of whom we speak.

Le Docteur Rameau is one of the series of romances having the generic title *Les Batailles de la Vie*; one of these, *Le Maître de Forges*, has been translated into English and adapted for the stage as *The Ironmaster*; of others of the series, it may at least be said that they are better left untranslated. Anyway M. Ohnet is a writer of renown in France, and one fairly well known in England. In *Le Docteur Rameau* he has with graphic power traced the spiritual change which makes a great surgeon, who once has had to resign his professorship because of his publicly pronounced Atheism, murmur softly, as the light falls on a young bride's head in the Church of St. Clotilde, "Mon Dieu—Mon Dieu!"

Perhaps the most striking feature of this very striking book is, that although the author very properly shows that the eyes of the strong-headed scientist could only be opened to new horizons by intense mental anguish, the anguish which comes to those and to those only who have

been wounded by the deception of their nearest and dearest, yet he has with consummate art pointed out that the same horizons when seen by the eye unguided by reason so dazzle that the steps falter and the spirit fails.

It is not often that the evil of a purely emotional belief in the Unseen is shown as it is in this book. The wife who repels her husband because of his materialism, forgets herself and her duty when surrounded by even the description of the æsthetic perfections of the Roman cultus:—

"She felt herself enveloped in the shadows of the lofty marble pillars, steeped in the purity which emanated from the lofty vaults where shone the frescoed saints, penetrated by the sublime poetry which hung round these old-world marvels, over all of which hovered, with eternal supremacy, the idea of God."

It is her lover who is describing St. Mark at Venice! "She found her soul in communion with him. He thought as she did, respected, adored, prayed like herself." And yet there was no safeguard against dishonour, shame, and despair.

Georges Ohnet displays his knowledge of human nature as well as of emotional religion in this description; with a scalpel, as keen as that of his hero, he lays bare the naked soul, and shows its weakness and its wickedness at once.

And the strong man who has dared to doubt, but whose life has been pure, though he has to pass through the furnace of supreme affliction, gets at last a clearer view of the spiritual life.

"It seemed to him that the structure of his convictions was trembling at its foundation. Looking towards the end of life, having set aside its struggles, strong in his impregnable faith, he thought he was in possession of an absolute intellectual security. He was certain that he had experimented on, had examined, had passed judgment on everything within the ken of man. He imagined himself then in a position to stop, as does a traveller, at the top of a hill, up which he has slowly and laboriously climbed, and throw an untroubled gaze over the road he had come, and so rest in complete tranquillity.

"And suddenly, the boundaries of the country he had travelled receded, the horizons passed out of sight, and Rameau, stupefied, found himself in presence of a territory vaster than all that he had explored. Or, perhaps, he began to understand the region which widened out before his eyes, as if a veil had been suddenly torn away. That region was not unsuspected by him, but he had voluntarily closed his eyes so as not to see it. The land of materialism was his possession, his conquest, and having reached its limit, without warning, as Moses on Mount Nebo, he saw before him a new country, the promised land of spirit, whose existence he had denied, and which lay spread out before him, a land a thousand times more fruitful and more splendid than all that he had rejoiced over up to then."

Surely this book is a "sign of the times."

π.

THE NEW YORK HERALD

ON THE REV. R. HEBER NEWTON'S ARTICLE ON "SPIRITUALISM."

Our readers who have perused this very noteworthy article will be glad to know the liberal view of the subject taken by one of the chief American journals. We present it as a "sign of the times":—

"As to the matter of Modern Spiritualism, we print elsewhere an article from the pen of Rev. Heber Newton, which can scarcely fail to attract widespread attention.

"Mr. Newton treats the subject from the standpoint of an unprejudiced observer and scholar. He seems willing to extend a generous hospitality to new facts, however startling they may be, provided they knock at his door bearing the proper credentials.

"The main statements of Spiritualism are that communication between this world and the next is possible; that the dead are not dead; that the grave is not the end but the beginning of life, and that

'Millions of Spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.'

"There may be an admixture of fraud in the proclamation of these truths, as there may be a seam of lead in a block of

gold. We are too prudent to throw the pound of gold away because of the ounce of lead that debases it, however, and we should be equally unready to sneer at a great truth because it is associated with a group of errors.

"The advent of Christ was preceded and accompanied by incidents astounding enough to be discredited by modern science, which inexorably substitutes demonstration for faith, and is too apt to reject when it cannot test with acids. These incidents are, however, so closely woven into the history of that time that to deny their credibility involves an impeachment of the history itself. Both must be accepted as component parts of one grand whole or both thrown aside as worthless.

"From that epoch as a starting point, if you journey backward until you lose sight of your surroundings in the deepening shadows of historic dawn, you find so much of the supernatural that it seems to be almost natural. The annals of every nation are alike in this respect. There are tripods, clairvoyance, prophecies, omens, visions, dreams on hillside and plain; and philosophers, warriors, poets, artists, the great and the gifted as well as the poor and lowly, bow their heads in universal surrender to their potency.

"If from that epoch you journey toward our new civilisation the same peculiarity prevails. The history of the Catholic Church of early days is simply the romance of the preternatural. There is hardly a saint in its calendar whose life was not illuminated by stranger occurrences than any related by the seers of our time. They were so constantly in communication with unseen beings that it might almost be called intimacy. The cathedrals of Europe are strewn with legends which tax the credulity of the sceptical and increase the faith of the believer.

"Here is a curious puzzle, therefore, and it is worth guessing. We are not ourselves a judge of these matters, but we closely observe the trend and influence of events. We take note of whatever changes occur in public opinion and of the causes and results of such changes. We say this, then, that if you should blot out of our modern life all belief in the supernatural you would do the race an irreparable injury. It would be a cruel blow to that heroism which endures with resignation, to that patience under prolonged suffering which transfigures human lives, and to that quiet acceptance of bereavement which looks up from the daisies on the mound to the illimitable blue. Annihilate our hope for the future, destroy the vague faith that tearfully listens to the rustling of wings, and homes become a mockery, to-morrow takes the ghastly shape of a nightmare, and our narrow span of life like a goblet of wine which scarcely presses the lips before the hand of fate dashes it to the ground.

"Still further. Faith in the supernatural creates character. The grandest conceivable qualities are its natural product. Under its tuition men and women endure martyrdom with a smile, and all the latent magnificence of human nature is developed. Well, admit if you please that the supernatural is a delusion and a snare, a scientific sham, with no basis of fact on which to rest. Then it follows that the most prodigious falsehood can make men nobler, purer, truer, and more patriotic than—and for this reason is infinitely preferable to—the truth. Indeed, the truth is the most undesirable thing in the universe, because it is the most depressing; it slams the door in the face of hope, chills the heart of faith and leaves one with the gaieties of the world and—outer darkness. On the other hand, this beneficent falsehood is the source of inspiration, the dew on the grass, the bow in the sky, the impelling force of civilisation, and the supreme consolation of severed ties."

MR. CECIL HUSK will not hold the usual séance at his house on Sunday next, as he is engaged for a séance at Brighton on that evening.

SUSTENTATION FUND.—The receipt of £5 from Mr. J. N. Williams (Hawkes Bay), for Sustentation Fund and subscription to "LIGHT," is acknowledged with thanks.

"ALL the great ages have been ages of belief. I mean when there was any extraordinary power of performance; when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hand on the sword, or the pencil, or the rowel."—EMERSON.

"THE consciousness of having reflected seriously and conclusively on important questions, whether social or spiritual, augments dignity while it does not lessen humanity. In this sense, taking thought can and does add a cubit to our stature. Opinions which we may not feel bound or even permitted to press on other people, are not the less forces for being latent. They shape ideals, and it is ideals that inspire conduct."—JOHN MORLEY, *On Compromise*

SPIRITUALISM AND REALISM.

M. Léon Hennique, author of *Un Caractère*,* "livre de propagande spiritualiste," as he describes it in the obliging words with which he has accompanied the copy now before us, is known in England by the *Soirées de Medan*, and other writings, as one of the original disciples of the realistic school of fiction, in France the head and front of which is represented by M. Zola. With that wonderful capacity for transition from one opposing pole to another, which characterises the French mind and which emphasises its proverb "*Les extrêmes se touchent*," M. Hennique in this work, like his great master in his latest imaginative effort, is applying himself to the delineation of some phases of Spiritualism. He would, however, probably say, and surely say with truth, that Spiritualism is realism of the highest description, and that so far from there being incompatibility between the two, they are one. The story is very simple. The Marquis de Cluses, a Legitimist nobleman, son of Marquis Robert by his wife Jenny Gainsborough, third daughter of Lord Gainsborough, "Comte de Warder" (an accession of ancestral dignity which will probably be new to Mr. Roden Noel), loses his wife after the birth of a daughter. As he sits sad and solitary in his library he becomes aware of a something external to himself; finds himself endowed with a knowledge, by a sort of instinct, of events in the future; hears the rappings in his room in the presence of an old friend of the family, whose astonishment and comments generally, which are emphasised by the way in which he manipulates his snuff-box, and says "*Diable! Diable!*"—not to indicate distrust, but merely surprise—are exceedingly droll. Finally we have the appearance of the deceased lady, and as time wears on a species of embodiment of her in the person of her grandchild, a final presence or visible sense of presence as of the wife and grandchild together; and afterwards of a being partaking as it were the qualities of both, completes the narrative.

As a novel, *Un Caractère* fails, perhaps, in that variety of incident which we call "plot," but that which a writer does not profess to supply, the critic has no right to complain of being lacking.

To the experienced Spiritualist *Un Caractère* supplies little to surprise, for "truth is stranger than fiction," but to the readers to whom it more especially addresses itself, those by whom the "propagande spiritualiste" is especially needed, it will introduce new and rather startling aspects of truth as realistic as anything which the great masters of its school have presented to their countrymen, and if they will excuse us for saying so, much more profitable.

FOR HIM WHOSE SOUL HATH WINTER.

For him whose soul hath Winter,
Spring spends her blooms in vain;
For him whose ear is heavy,
Sweet Echo wakes no strain;
Whose heart no song doth whisper,
Shall never know Song's power;
Who hath not Love's sweet quick'ning,
Is alien to Love's dower.

What counts a life's endeavour,
Though spurred by finest thought,
That, feeding selfish purpose,
Leaves souls of men unsought?
Awaits one kindly impulse,
That blossoms to no deed?
What virtue hath the message
That touches no man's need?

The living, loving spirit
Will find its spirit-kin;
When heart-doors swing at Love's light touch,
Love surely enters in:
Who bars his soul to others,
Shall know the exile's doom;
For him whose soul hath Winter,
In vain Spring spends her bloom.

—HELEN WATTERSON. (*Paraphrased from the German.*)

* *Un Caractère*. By Léon Hennique. Paris, 1889.

THE PRESENT NEEDS OF SPIRITUALISM.

The *Religio-Philosophical Journal* has taken some pains to ascertain the opinions of representative men on the present state of Spiritualism as a public movement. Among other responses made to inquiry, the following from Judge Holbrook is worthy of attention. It is but a specimen of many replies which we would gladly quote did space permit. It is needless to add that we cite it only as an example of the way in which a thoughtful mind deals with a tangled subject.

Questions and Responses.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reason briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society, and to Government?

Response by Judge E. S. Holbrook.

I see the questions as to Spiritualism that you put for answers, and I have observed that many answers are being made. There is one of those questions so much in my thought continually that by your leave I will give to the public the answer that I make to myself, to wit: "What are the greatest needs of the Spiritualistic movement to-day?"

The question is in the plural form and gives opportunity for the presentation of many needs at once of equal merit, but to my mind there is one thing that is so superlatively above all others that I will mention it alone as occupying the front rank. It is mediumship; good, reliable, truthful, intelligent mediumship. In Scripture phrase, it is "the first and the last, the Alpha and Omega, the beginning and the end." At least "to-day" (and that is the question) and likely "always will be, world without end." Indeed, it must be so till the whole world comes to know of another state of existence, or the office comes to be superseded by some higher powers, some better methods.

This is most clear upon view when we consider what Spiritualism is, or purports to be, and what are its propositions. Modern Spiritualism means present spirit-communion; that is to say, the man exists in spirit, or as a spirit, after the death of the body (no new thing, true enough, as a theory), and by communion proves his existence and makes demonstrations that are addressed to our senses and to our intellects; and after this gives information as to the conditions of that life and its connections with, and dependencies upon, the life that now is. These demonstrations are our facts and we proceed as in other sciences: at first simple facts, after which a classification of them according to their characters, qualities, and seeming connections, and then our inferences upon logical reasoning, as in all other fields of the study of nature and her laws.

But our facts on which our science is built and to be built, what are they? No time, nor space to tell in this article; but one characteristic is clear, that they transcend what has hitherto been supposed to be the limits of material things. They simulate a great many; they replace a great many of the so-called miracles of religionists that they attribute to the miraculous interposition of God and God-like powers. The scientist says there is no miracle. We say also that there is no miracle. Our methods of demonstration are new and unknown before. We have to face the whole world of science as it is, and prejudice, ignorance, religious bigotry, superstition, and fear. Our facts, therefore, should be clear, strong, convincing, and in proportion to the weight of this opposition.

Without our facts we are nothing; and our facts for the most part, if not entirely, are furnished by our mediums. Whatever has built up and sustained our cause so far has been mostly furnished by them, to wit—the spirit powers that con-

trol them; and in about forty years we have made the circuit of the globe, and have thousands and millions of converts along the way. But nevertheless, experience has taught us, and teaches us every day, that for further and satisfactory advancement we must look to our mediumship; a clear, honest, intelligent mediumship; a higher, more powerful, a more instructive and reliable mediumship; truthful, honourable, without fraud, without mysteries, and that will not essay affairs beyond its powers.

I am naming, Mr. Editor, what we should have and labour to attain; not that I would throw away or depreciate what we have, nor cast blame on any except the foolish and dishonest. Our cause is still young, and all we yet know is but a little compared with what we may know. I only urge that to be done which is done in every other department of science. If the astronomer does not have perfect instruments, then there are defects in all his calculations. In wisdom, therefore, he seeks always to improve them; as lately in mounting larger and more perfect telescopes than before. Other illustrations, as pointed and forcible, will suggest themselves; the mariner, the surveyor, the chemist, the surgeon, the musician; for success, the instruments of their work must be complete.

You will observe, Mr. Editor, that I place mediumship alone in the front rank. It has no compeer and I think at the first it has no coadjutor—at the first it is what are the greatest? Other questions and subjects must be relegated to the next rank, to be in order when the facts are settled in the affirmative. Perhaps after that the question will not be raised or will be already answered: "Is Spiritualism a religion?" (Question 5.) We can tell better when we get our Spiritualism fully proved, and have comprehended its logical consequences. As we cover the ground that religion, in any phase, inquires about, and supply true knowledge for fantastic faith, I don't see why we won't have all the religion there is left. But what that shall be as a religion, depends on our definitions; and here again, let time make its revelations. It makes me tired to have people, when we are studying the facts or supposed facts, of Spiritualism, forthwith start other questions, such as—what good will it do? and even as to religion or morals, with a view that somebody will be hurt by further facts and the knowledge of them. I rest on this assurance, and I think everybody should, that the universe is one—all its facts and laws are in accord, each consistent with every other. Facts are the words of God, and give no double, uncertain meaning. These words of God must be all true, and must be useful as well. The smallest things at first have become the greatest and most useful at the last. The spark from Franklin's kite, notwithstanding the shortsighted question, "What of it?" has grown into the—"Who can comprehend its immensity?" Knowledge is, and is to be, the saviour of the world. This alone overcomes superstition and its troops of woes. Let us, therefore, stand by the facts that we have, obtain other and better facts as best we may, and to this end improve our mediumship through which we receive them. If broad and full and given by the higher intelligences, as they may be, within the scope of our theory, they will put all lesser questions at rest.

"THE GOOD TIME COMING."

"There is a good time coming," is a pleasant and consoling refrain, taken up by all the weary and the restless, and accepted by the general human heart, under the pressure of privation, hardship, or sorrow, with the ardour and earnestness of faith. But that palingenesis of the earth, come when it may, will not be brought about by the law of an infallible development, by a principle of growth and progress, inherent in humanity, as a consequence of that system of improvement, and those processes of education, upon which the world seems to be placing its reliance. It will be ushered in, as "the good time" ever has been ushered in, amid tokens of universal degeneracy and decay, and by a total overthrow of the existing condition of things. Who can tell what convulsions will attend the death agonies of old systems and the birth-throes of the new era? The Phoenix of new institutions can only arise out of the conflagration and ashes of the old. The night must reach its darkest point before the glad rosy light of morning will break upon the horizon. But in the midst of it all, of nothing can we be more certain than this, that it is not a blind chance which presides over the revolutions of States, the rise and fall of nations and civilisations, but an all-wise and all-powerful Providence, interfering to prevent at every stage in the history of the world the final deterioration of society by the introduction of successively higher civilisations; and that there can be no hope of real and lasting progress in right lines apart from supernatural interference, and the regenerative and new creative power of that Divine grace which transcends mere natural conditions and causes.—HUGH MACMILLAN'S *Bible Teachings*, p. 329.

CORRESPONDENCE.

Mr. Maitland and the Philosophy of Spiritualism.

To the Editor of "LIGHT."

SIR,—While all Spiritualists must applaud Mr. Maitland's masterly attack upon the entrenchments of Materialism, I cannot help thinking that there are some statements and arguments in his essay (published in your impression of the 13th ult.) that require explanation or modification. His main argument moves on with the force and majesty of an Alpine glacier, but the traveller over its slippery surface meets with a succession of crevasses, some of which, to me at least, are impassable. Perhaps I need more guides, ropes, and ladders than happen to be at my disposal in this trying journey.

Permit me to point out a few of what I consider to be the dangerous pit-falls from which I have been obliged to turn away askance.

Mr. Maitland recognises the spiritual revelation of our day as one of those "cataclysms of which Buddhism, Christianity, and Islamism were respectively the results."

I cannot understand how anyone with the highest knowledge and regard for the practical, the holy and the true, can place Buddhism, Christianity, and Islamism on the same platform—in the same rank of appreciation. A great part of Buddhism rejoices in the gospel of mendicancy, and is not above preaching metaphysics to tigers, and making them converts to a creed. There may be some fanciful symbolism concealed under this revivalism among tigers, but it does not seem to me worth the trouble of seeking an explanation. According to one version of his career Buddha deserted his kingdom, where his rule and influence might have wrought infinite benefit; he sneaks away from his wife, whom he cruelly left in an interesting condition, and then he wanders into the desert to pray with, and preach his visionary nonsense to, the wild beasts there—a fitting audience truly for such rhapsodies. Judging by results his ministrations were not followed by much improvement in the conduct of his wild disciples.

I am amazed that any one with the light of Christianity in his mind could for a moment tolerate the puerilities and blasphemies of Buddhism. I am aware of the "subtleties," "sublimities," and "mysteries"—some of them Christian verities—which more modern imaginative philosophers have endeavoured to pour into the rotten system of Buddhism; but surely such mystical experts might be better employed.

Islamism, in a large measure, is a gospel of sensualism, of the sword, and of intolerance. Christianity alone stands out in its supremacy as the one great masterpiece of the Creator of the Universe for the spiritual redemption of man. It is to my apprehension at once the grandest, simplest, and most complete of all the methods of regenerating humanity, and it is hampered by no obscurities or difficulties except those which we make for our own hindrance.

One of the most astounding paragraphs in Mr. Maitland's essay is the following:—

"And what is of supreme value to our argument, the system of thought or doctrine of existence which dominated both these (Neoplatonists and Gnostics) and all the preceding illuminations, and in virtue of which its professors were able to obtain their mastery over nature, was that one and identical system which from the beginning has been recognised by all persons who were spiritually vitalised, as alone accounting for the facts of existence and satisfying alike the demands of the mind and the aspirations of the soul. This is the system which underlay and controlled the expression of all the sacred mysteries, religions, and scriptures of antiquity, to find its fullest personal demonstration in Jesus Christ, Who was no other than the product of that system carried out to its full extent."

Now, "a system" is itself a product of spiritual and material experience and training; and here we are gravely told that the Creator of the most sublime system of truth ever taught to the world is *Himself the product of His own creation*! Can metaphysicians more completely wander into a maze of philosophical confusion!

I must confess myself puzzled and baffled by Mr. Maitland's disquisition upon good and evil; Being and non-being; consciousness and non-consciousness. What is the meaning of non-being? Is such a thing possible? I cannot conceive it, if it is meant to imply that there is a vacuum in spiritual existence. I understand Being to be liable to everlasting change in form and activity; so that the aspect of Being

one day is different from what it was the day before; but I cannot imagine Being itself ever ceasing to exist—becoming, in fact, extinct. It may disappear, but its disappearance from our perception does not involve its annihilation. Mr. Maitland tells us that "to be conscious is to be, and to have no consciousness is not to be"; but surely we must believe that "oxygen and hydrogen, carbon and nitrogen, are unconscious." Here we are driven to the conclusion that these "mechanical or chemical potentialities" do not exist, i.e. if "to be" is the same as to exist. Surely the best mode of getting rid of this apparently philosophical inconsistency is at once to accept the fact that there are conscious and unconscious existences, both precious in their own sphere, and both equally necessary and useful to each other.

I cannot help thinking that Mr. Maitland's exposition of the origin of evil is needlessly complicated, even if it were true. In a little work published by me some years ago entitled *Pill*, p. 100, I ventured to account for the origin of evil in the following terms:—

"God only is perfection: therefore unless He remakes Himself all His creatures must necessarily be inferior to Himself; if inferior they are imperfect; if imperfect they contain the elements of evil; if evil they come into antagonism with good."

According to this doctrine evil is inevitably part of all the works of Deity. And anyone who carries the possibility of absolute perfection further, must be considered to hold an untenable position. I make no claim to originality in the theory I have here expressed. The idea is probably nearly as "old as the hills"; but Mr. Maitland's view appears to me to be wanting in simplicity and lucidity.

He says, "If Being is God, and God is good, how or whence comes evil? The reply is, while all Being is God, all being is not in the condition of God." Now if "condition" is equivalent to manifestation or form, then all nature is a condition of God; and I contend that it is a contradiction in terms to assert first that "Being is God," and in the next breath, "that all Being is not in the condition of God." If Being is God, what is to prevent "Being" being in its own condition? Or does Mr. Maitland attach a special significance and difference to Being with a large B, and being with a small b?

The fact is, that being is a word applicable to anything that exists, and to my comprehension may be as appropriately used in reference to the Deity as to the meanest of His creations.

There are many other mental puzzles in Mr. Maitland's essay, besides those to which I have called the attention of your readers; but I think I have already sufficiently intruded upon your space and taxed their patience.

I wish it to be understood that in venturing to criticise Mr. Maitland's essay, I have been desirous of pointing out what to me appear to be merely spots on a valuable and luminous production.

London, April, 1889.

NEWTON CROSLAND.

Consciousness, Being, and God.

To the Editor of "LIGHT."

SIR,—"1st M.B. (Lond.)" would be more likely to reach a clear conception on this subject by attacking the problem from the opposite direction, and, instead of reasoning from consciousness to being, reason from being to consciousness, as by trying to conceive of anything having being apart from and independently of consciousness, whether in itself or in its perceiver, only taking care the while to divest the term consciousness of its etymological or conventional limitations in favour of its essential sense. For, thus doing, he will find—provided he push his thought far enough—that so far from consciousness being merely an "attribute of spirit" (or being), and so far from one being capable of being conceived of apart from the other, they are so entirely identical that the negation of one involves the negation of both. That is, he will find that when he has eliminated from any entity all of it which, by appealing to consciousness, demonstrates itself to be consciousness, the entity itself has disappeared, and given place to nonentity. For, inasmuch as between two things absolutely different in kind there can be no interaction or other relation, since they have nothing in common, it is only in virtue of anything being—in some mode—consciousness, that it can come into relation with consciousness and be cognised. His difficulty seems to me to come entirely of the habit of regarding consciousness as due to a mental process, or at least of denying such process to any but organised beings. If, as I hold, consciousness is universal and inherent in being, mind also is

universal and inherent in being, and all things are modes also of mind, the difference between mind in the organic and in the inorganic being that the former is reflex and its processes involve duration, while the latter is simple and its operation is instantaneous, and even automatic; but it is no less mind and consciousness that are involved. It is only that each entity has and is these *after its kind*. In this view a stone has a moral conscience of its own, embracing respect for and obedience to the laws of attraction and chemical affinity.

The objection to my identification of consciousness, spirit, and being, with God, can be due only to the failure to recognise whatever is infinite, eternal and inherent as necessarily Divine. Of course in the expression, "God-consciousness," the former term is used to denote the plenitude or perfection of being or consciousness, as distinguished from any specialised or limited mode. Involving, as does an infinite consciousness, or being, infinite power, it must be capable of manifestation under an infinite variety of modes of itself. Wherefore to call it infinite, and then to deny to it the power of such varied modes of manifestation, or to pronounce these something other than modes of this infinite, seem to me a contradiction of terms. A bit of wood is tree, though it is not in the condition of tree; and similarly a mode or portion of being or consciousness is God, although it is not all being, perfect consciousness, or God in the condition of God.

EDWARD MAITLAND.

Sir John Franklin: "The Secret of the Discovery of his Fate—A Revelation."

To the Editor of "LIGHT."

SIR,—The remarks of "M.A.(Oxon.)" anent the above, in your last issue, would probably have been somewhat qualified had he been aware of two very peculiar incidents in connection with its writing. They are only known to three persons, at least, in this "present sphere." And so remarkable are they, and so much had they to do with the entire construction of the book, that I venture to think that had "M.A. (Oxon.)" attended a good séance, previous to his writing of his paragraphs, and from such obtained any information as to said incidents, the information was most misleading, or else the pen of "M. A. (Oxon.)" was dipped in something very unlike ambrosia.

But it may be that, in this instance, his mentality received no inspiration through a "control" and, consequently, he has been groping in "the dark." However, as I possess a forgiving disposition, I will extend to "M.A. (Oxon.)" my right hand, providing that he or his friends shall, at the first opportunity, ascertain through the "spirits" the nature of the foregoing peculiar incidents and give the same to your readers. This done, I will accept their verdict. But sure I am, if the "spirits" speak truthfully, that the verdict will be in my favour, i.e., instead of the whip of "M.A.(Oxon.)" I shall receive much praise and that for doing a work which required something more than the patience of a Job. If it should come to pass that no medium or "control" can throw light upon the why and the wherefore of almost unprecedented difficulties, such as I laboured under, please pardon me if I remain an unbeliever. As this quasi-challenge will be inserted, if possible, in the next edition of my book, I beg all your readers to commence at once to do their utmost to ascertain all about the difficulties aforesaid, and send them you without delay. That no one may mistake my meaning, I will put it as follows:—

First. "M.A. (Oxon.)" finds much fault with the construction of my book on *The Secret of the Discovery of Sir John Franklin*.

Secondly. I affirm that very extraordinary difficulties led to such a construction, and that against all my original plans.

Thirdly. These difficulties are only known to three persons besides myself.

Fourthly. Unless the "absent ones" can reveal to "M.A. (Oxon.)" or some Spiritualist, the above difficulties and thus enable "M.A. (Oxon.)" to redress a wrong done to myself, in his strictures on my book, I can but conclude that mundanum makes up more than nine-tenths of Spiritualism. In the meanwhile, with the belief that he would not have so written, had he been cognisant of the real facts, I must forgive him the "trespass"—if trespass there be.

In conclusion, "M.A. (Oxon.)" does not place the "revelation," from a Spiritualist's standpoint, on a very high level. Given, as he contends, that the revelation is a species of the genus Spiritualism, I fearlessly assert that amongst all modern records there can be found nothing so remarkable and valuable as that which my book contains. From the inception of the "revelation,"

in 1849, to its fulfilment, in 1859, it forms an integral part of the lives of several, and also brought into active sympathy Government officials, clear-headed merchants and bankers, and people of the most matter-of-fact kind. I stand at the bar of all your readers and supporters, and challenge the least disproof of my statement.

Holy Trinity Vicarage, Liverpool.

J. HENRY SKEWES.

April 27th, 1889.

[The above letter we print as it stands in accordance with the following urgent request.—Ed. "LIGHT."]

"As a reader, from the first, of 'LIGHT,' I shall trust to your well-known love for fairplay to insert the enclosed."

Christian Science Healing.

To the Editor of "LIGHT."

SIR,—May I be allowed to thank those of your correspondents who have responded to my appeal with regard to giving their opinions and experiences on the subject of Christian Science Healing?

Theoretically, I am inclined to agree with Mrs. Penny, whose interesting article in the *New Church Independent* I have read with pleasure. But one must be constantly adjusting one's theories to new facts.

If these things be so one can only "marvel" like the Jews of old.

I am glad to find that the exact form of the "denials and affirmations" is not insisted upon. "There is no permanence in matter" seems much nearer the truth than affirming that "there is no matter." But, since evil and matter have equally, we believe, the character of transitoriness, may there not be an alliance between them as to duration? In other words, can these mortal bodies, in this stage of our existence, be ever made free from all hereditary and deep-seated and complicated defects?

It is much easier to believe in the power of the assertion of truth over moral evil. But this "Christian Science" is but an infant science, and may yet achieve glorious results, and be, as "G.M.S." asserts, the means of bringing the wonderful new truths with which we in this age are being enlightened, into "practical availability."

The article in this week's "LIGHT" on Mr. Tuckey's book, *Healing by Hypnotic Suggestion*, seems confirmatory of the hypothesis that matter can be influenced by suggestion or affirmation. Is this power the same as is claimed by Christian Scientists?

April 28th, 1889.

A PUZZLED INQUIRER.

Ways and Modes.

To the Editor of "LIGHT."

SIR,—It is nearly twenty years since I became a Spiritualist, and for a good while I gave my share of work and worry to the cause, which, to speak hard truth, seemed then to promise more of harvest than as yet shows itself in my view of the landscape. But I still have my thoughts about it, and one of these, if you please, is now getting itself set before you.

To all inquirers about Spiritualism we make the same old answer—Try for yourselves. Also the method has always held that the beginning should be, not in our mental phenomena, but upon the physical plane; all which is well and good. But does anybody know how, when, and where the rule first arose, that the occult power as to which inquirers are invited to examine should have set before it, as its initial display, the test of moving a table? Whilst I have been quiet and, as it were, looking at these matters more from the outside than formerly, it has seemed curious that our "investigators" do not search for a first manifestation that might, for aught we know, be less irksome to the invisible operators, as being less cumbersome, and, at the same time, be neater in effect, and altogether more satisfactory in final result. Friends of mine in the old days smiled at our table tilting, and took the common-sense view that the pressure must be coming from our own hands, and nowhere else. They were not present some years after, on just the odd occasion when we had the table moving without contact of hands, and although they beheld their share with us of "trance" and "spirit materialisation," conviction never came to some of them, and this simply (may it not have been?) from the taint of first impressions as to that tilting table, and the consequent verdict that Spiritualists were a people who made themselves happy in believing upon proofs that were not half-proofs.

In the address you printed some weeks ago, delivered by Mr. Shorter, it seems to me that he shares in my regret as to our looseness of method in formulating the facts we have for others' sake. Like me, he has been thinking.

Let us not, of course, abandon old ways until we are sure of having secured better; but I submit the question, Mr. Editor, to your better wisdom, does it not seem that workers are called for as well to take up the practical things of Spiritualism proper, and to learn the laws and limitations of it, whilst others with higher vision are soaring away (at times a little out of my reach) in regions of the Transcendental?

I wonder what might come of the following suggestion if investigators everywhere, especially beginners, would give it a fair trial. Let the circle sit with hands round a table in the usual way. About the centre of the table place a square bit of wood, cut, let us say, to the cube of an inch. Over this turn a tumbler, or small glass shade. This is all. In my time, when we desired any special kind of manifestation, we were told to "sit for it." Sit now, not that the table shall move, but that it shall remain steady; wait and hope rather that the little square of wood may presently be seen to shift about within its transparent cabinet of glass, and that eventually its motions may show some sort of intelligible relationship to the English alphabet.

Let not our older sitters fear that the invisibles will take offence at this scheme as being a "test," and showing distrust on our side: every "manifestation" that has been witnessed the world over has been given as a test, or proof, and, first of all, they were given unasked. At any rate, my appeal in this case is to the men who try, and not to those who, Spiritualists or not, hasten to judge before they know. In my days I made converts, and for each one there might have been a score if only the beginnings had been better shaped.

Give a month for friends to try my proposal, and if then you see success reported, this letter will have been worth its print. Or after the month has gone, if our experts can direct us usefully to some modification of this little plan, that also will be well.

Ah me! In days that I remember men thought and wrought for Spiritualism as a work to be done and developed. Since then I don't know where in the clouds it has got to.

NORSEMAN.

Public Worship.
To the Editor of "LIGHT."

SIR,—I have read carefully the report given in "LIGHT" of April 20th of the very interesting address by Madame de Steiger to the members of the London Spiritualist Alliance, on the 9th ult., and as a former letter of mine was alluded to therein, I crave permission to make a few more remarks in connection with this subject.

Had not Madame de Steiger stated that she would give "a reason why we should not band ourselves together for any such enterprise" (meaning public worship) I should have thought that she was strongly in favour of it. Anyway, I claim that for every argument she uses in favour of her own views she has put forward two others, twice as strong, in favour of mine; for instance, she says: "It strikes Mr. Henly very naturally that if we are engaged on a task, and seeking a road, which we feel is good for us and for all mankind, 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," she adds, "that looking at the idea from this point of view (not a very bad one to my mind), 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." Again—"With regard, then, to spiritual students erecting a building for themselves, it could only be done if all were in accord, and if all felt that such a building was necessary. 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! 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" (are they not rather the wings by which we fly upwards?) "we are justified in using all such means, good in themselves, as being doubly good by having a good end."

And here let me ask your readers whether any stronger argument than this can be put forward in favour of that which I advocated in my letter of December 22nd last, viz., the assembling of ourselves together at stated times for prayer and praise? Why, sir, the poorest sect in Christendom does this, and I respect them for it; whilst we, who call ourselves Spiritualists, forsooth, and as such set ourselves up as the salt of the earth, have not so much as an upper chamber where we can "let our light shine before men"! Verily, such salt appears to have lost its savour, and is good for nothing. And why is this so? Let Madame de Steiger answer this—"Because we are not of one accord," and so, like finger-posts, we stand and point the way to the promised land, without moving one step towards it in the way of setting up a "beautiful temple wherein our religion might shine forth," as she so truthfully puts it.

Is not self-righteousness at the bottom of all this? We think ourselves so good that, like the "ardent young traveller" alluded to by Madame de Stael, we decide that in our case public worship is not required; but even if we grant this, are there none on a lower plane who do require it? To use the words of a brother Spiritualist, I, for my part, confess to "wanting a little, and feeling the better for it," and so I go to the services of the Rev. Charles Voysey, who never mentions Spiritualism, but whose church would soon require enlarging were he to add one more truth—that of spirit-communion—to his other teaching. Surely it is not Spiritualists who require to be taught the force of magnetism, and how enthusiasm in a good cause (the best of all in this case) can be kindled amongst a body of earnest-minded people if you can only get them "all together in one place," as was the case in days gone by. Why, I seem to hear the sound of the rushing mighty wind, and see the cloven tongues of fire which sat upon all assembled there, as I think of it.

Are there no earnest-minded men now willing to tell the "wonderful works of God" if they had the opportunity? Are there none who wish to hear the same, stripped of the fabulous nonsense that has been added thereto by the various sects and churches? "Take away his talent"—this is what will be said of many amongst us, I fear, for we say but little, and do even less.

Before I finish, let me protest against the supposition that I recommend church-going (it is a good enough phrase) as an end and not as a means only. That idea may apply to the "poor lady" at Isenfluh, but not to me nor those who think as I do; neither do I agree with Madame de Steiger (and very many others) in her estimate as to the value of spirit phenomena. The charity boy is reported to have said, after learning the alphabet, that he thought it was hardly worth while going through so much to learn so little. Now I, for my part, attach the very highest importance to all spirit phenomena, because they prove the truth of the life beyond the grave. Properly used, it is the very strongest argument you can bring forward in order to excite a spirit of inquiry amongst atheists, agnostics, and the whole mass of persons who are altogether indifferent about religion. To talk to such about Spirituality is simply casting pearls before swine, as Jesus puts it, but once bring them in contact with spirit phenomena, and ninety-nine out of every hundred will follow it up, although there may be a Huxley here and there who won't see, because if he does so he writes himself—well, not quite so wise as he thought himself to be.

So far from public worship being unnecessary at any stage of existence, I believe that the higher we rise in the scale of being, the more we shall delight in meeting together "with angels, and archangels, and all the company of Heaven, and saying Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord most High! Amen."

T. L. HENLY.

THE Pall Mall Gazette is responsible for this:—

"Captain Ingram, who was recently killed by an elephant in South Africa, some time before his death unwound the cere-cloth of an Egyptian mummy. Inside he discovered a tablet, which, being translated, was found to prophesy that the person who profaned the grave clothes would die a violent death within three months of his sacrilegious act, and his bones be scattered to the winds. Within the prescribed time the threat or prophecy came true. Captain Ingram was killed in South Africa, and only his thigh bone remained to attest his fate."

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. Löbner, 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 Party, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

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

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

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, 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 PLUNKERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

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

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

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham 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,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

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

DR. LOCKHART ROBERTSON.—“The writer (i.e., Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

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

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