

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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SATURDAY, DECEMBER 3, 1881.

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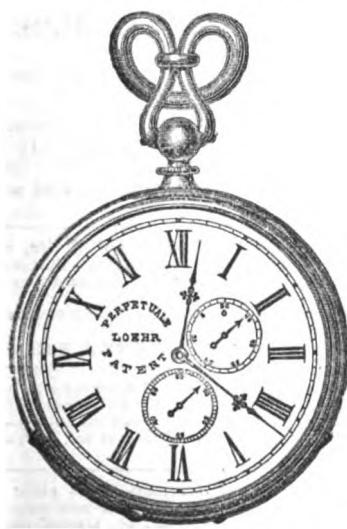
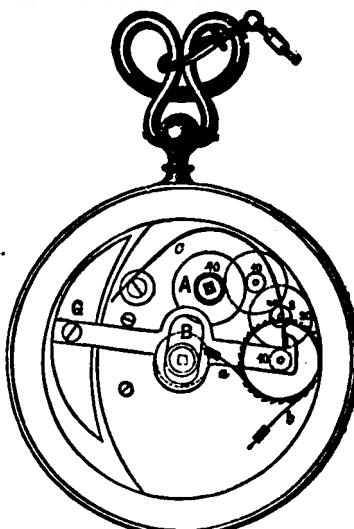
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No. 48.

SATURDAY, DECEMBER 3, 1881.

PRICE TWOPENCE.

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"SPIRITUALISM AND RELIGION."

Two great difficulties present themselves in any attempt to speak of the relation of "Spiritualism" to "Religion." The first of these is, that "Religion" means a very different thing to one man to that which it means to another. This is apparent if we ask for an explanation of the common phrase, "the essentials of religion." What are the essentials of religion? The thoughts of most people revert, in answer, to some form of words, or set of phrases, some creed or catechism, as containing these "essentials," and the door to endless religious controversy is immediately opened. Two passages in the Bible (Micah vi. 8, and James i. 27), the only passages which are in any way definitions of religion, are of a different character, and could be accepted by Christians, Jews, Mahomedans, or Buddhists. It seems to us that the definition of religion given by Miss Ford in the paper which we printed last week, is a very beautiful one. Religion is "the following of an inner law for the sake of that law." This definition is very like that of Swedenborg, who said that "All religion has relation to life, and the life of religion is to do good," and that good is to be done *because it is good*. Like the two passages to which we have referred this definition is above all questions of "religious belief," and would include all "creeds."

Accepting this interpretation of "religion," the second difficulty arises from the imperfection of language as a means of conveying ideas. A belief in "Spiritualism" means, we will assume, a belief in continued individual life after the death of the body, and a belief in the reality of intercourse between the so-called "dead" and the so-called "living." The difficulty alluded to arises from the fact that the words, "spiritual" and "spirituality," are used in reference to frames of mind which have nothing to do with matters of knowledge or belief. A great amount of confusion thus arises, in consequence of what we may call the unfortunate adoption of the word "Spiritualism" in its modern sense. Looking at the question from these points of view, it is clear that Spiritualism is not and cannot be a religion. The facts and phenomena of Spiritualism are in themselves matters of scientific investigation, and as such can only be fully and completely sought out by experts and specialists. This was, we think, well put by Miss Ford in her paper. But, on the other hand, there is a generally accepted sense in which Spiritualism is a religion. In every day life we hear a man, when asked what his religion is, replying that he is a Methodist, or a Congregationalist, or a Roman Catholic, or that he belongs to the Church of England; meaning that, in so far as his life is regulated by principles at all, it is regulated by the form of faith which he professes. And surely in this same sense a man may just as properly call himself a "Spiritualist."

In regard, however, to what we may call scientific Spiritualism, it seems important here to ask how it is that it is apparently necessary for all to go through what may be termed the drudgery of this stage of physical inquiry. The answer will, we think, be apparent if we observe the different position in which Spiritualism stands to, say, astronomy, or any branch of natural philosophy. In taking up any of those subjects, we take for granted, and assume as proved, all the elementary facts which we read in books or which lecturers tell us. But how different it is with Spiritualism! Here, it is at present necessary for each student to begin with proving for himself the very elements, nay, even whether there is such a thing as Spiritualism at all. At some future time, and that soon, it will doubtless be different. When

it is generally acknowledged that intelligent beings from another world can converse with us, by means of a variety of physical and mental manifestations; when the conditions are understood; when the difficulties analogous to the flickering and the sudden extinguishing of the electric light, are overcome, the study of Spiritualism will be freed from many of its present drawbacks.

Do not let anyone say we are advocating blind credulity. Until we reflect, we are unconscious that we accept nearly all that we say "we know," on the simple testimony of others, without a thought of investigating for ourselves. We involuntarily accept the prevalent belief of our contemporaries in general matters of science and knowledge, and it may be that the next generation, or the one after, will grow up in the tacit, unquestioning acceptance of the facts of intercourse with Spirits.

Turning again to the suggestive paper we have referred to, the writer says that there are those to whom the existence and immortality of Spirit is "a matter of *absolute certainty* without the aid of modern Spiritualism." This is scarcely correct. People believe in the existence and immortality of Spirit, but do not *know* the fact in the same sense that Spiritualists know it. But at the same time we readily admit with Miss Ford that there are good religious souls, those who live unselfish lives for the good of humanity, whether in larger or smaller circles, who have little if any need of "Spiritualism." They are firm in their belief; and their faith needs no strengthening. But the world at large has little in common with such as these. Neither the working, toiling millions, nor the mere scholar or scientist can understand them, but are in their different ways either absorbed in indifference, or else perplexed by the problems of life. Thus we are led on to the question: Has Spiritualism to such people any bearing on Religion?

Those who heard the interesting discussion which followed the reading of Miss Ford's paper will remember that one of the speakers referred to the faith of George Eliot in *Duty*. It seems to us he shewed clearly that her position was inconsistent and illogical. The question may be asked: Is a religious life (in its true sense) possible in the absence of a belief in the existence of another and a future life, and without any faith in a Power in the universe, superior to the "ruthless uniformity" of the laws of physical force? We doubt whether it is. And here we believe are to be found the real "religious bearings of Spiritualism" in the present state of things among us. Faith in historical testimony as to the realities of a future life and another state of being, is dead among many, and is very feeble among many more, and cannot be resuscitated by any appeal to the past. The facts of Spiritualism are to such the only means by which that faith can be restored, and may thus become of inestimable value in forming a basis on which a religious life may grow. In this way Spiritualism may be the "dawn of the wider life which is coming," and the hopes of those may be realised who are looking to it with ardent anticipation, though at times with suspense and trembling, as a light to shew the nature of the mysterious guidance of which many are conscious.

It is, however, of no use merely to say that Spiritualism has a bearing on religion. As we were told last week, "Thought must realise itself in action," and we must not receive knowledge "without seeking to use it as a means of wider life." We had before us, when we commenced, the following beautiful sentence in a letter from one whose name is well-known among the older workers in Spiritualism: "When shall we realise that health and Heaven lie within each human soul with a strength and beauty as impregnable to all outer ills as the immortality of its nature?" The letter is in reference to the article in our last week's number on the psychical treatment of disease, and the writer thinks that work of this kind might be undertaken as one means of shewing to the world the Spiritualism we should aim to present to it. We had intended to refer more in detail to the means by which it is thought this might be carried out, but must defer its consideration to another week.

"NATURE SPIRITS AND ELEMENTALS."

Having observed in your columns several allusions to the above subject, and your issue of November 19th containing the request of a courteous correspondent that I, amongst others named, would give such information to the writer as I might possess, I beg to say I have realised from painful experience the folly of attempting to step outside of the ordinary grooves in which special opinions run, whether the thinkers be "advanced Spiritualists" or "narrow minded sectarians." In fact, I have received from Spiritualists themselves such severe castigations for the publication of certain volumes in which the subject of "Elementary" or "Nature Spirits" was freely treated, that I feel little or no encouragement to re-enter upon planes of discussion which I regret to find are seldom treated with either moderation or the spirit of philosophical inquiry, by a large class of Spiritualists.

Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of "Student," that I—as one who not only believe in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences—am accustomed to classify all sub-human Spirits as *elementary* in organisation, and I presume the term "Nature Spirits" is simply applied to such existences from the position which they occupy in the realm of nature.

I have quite recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin's merely materialistic footprints of being, with an advance into Spiritual realms *beyond* matter, yet utterly ignore the existence of Spiritual realms of being as the *antecedents* of matter? Are there no *embryonic* states for the soul, as well as for the body; no realms of gestation for Spiritual, as well as for material, forms?

Your correspondent may complain, Mr. Editor, that I am pretending to consider one question by propounding half a dozen others. Perhaps I am wrong in this respect, especially as I have neither time nor inclination to follow up either answers or the questions, and only now throw out these propositions by way of stimulating the thinker to ask how *little*, rather than how much, he knows of his own origin, or the endless chain of being which, *being infinite* one way, can scarcely be *finite* another. In a word then, to those who cannot, or will not, consult the pages of "Ghost Land" and "Art Magic," works in which both author and editor dare to enter upon the vexed question of the "Elementaries," I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub-human and super-human Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial and rude contempt of others who have not shared their experience, as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the mere threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revealments to unfold themselves. Those who would fain advance beyond this carefully guarded realm of common facts have no right to expect the multitude to

follow them, nor yet, having so advanced, would they be wise to forget the Occultists' motto with reference to the disposal of their "pearls," &c., &c. For my own part I would advise all earnest inquirers to wait until the Spirit guardians of the new dispensation, in whose wisdom and power I place implicit reliance, see fit to open up to the view of humanity the illimitable realms of Spiritual existence, which as surely form the soul of this material world, in its *lower* as well as in its *upper* strata of being. Such a revelation must be at hand, for the spirit of man cannot long gaze upon the ascending rounds of the ladder on which he occupies a middle step, without presently discovering the many rounds by which he has hitherto ascended. Apologising for trespassing on your space, Mr. Editor, though I do so simply in obedience to an earnest request from some of your readers,—I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.

The Limes, Humphrey-street,
Cheetham Hill, Manchester.

METHOD AND PURPOSES OF ORGANISATION.

To the *Editor of "Light."*

SIR,—In your last issue, noting the increased interest intelligent classes are taking in Spiritualism, you ask can nothing be done to make our power more widely felt, and you invite your readers to give their views.

It is important first to consider the exact attitude that the generality of cultured families are now taking with regard to those who tell them of the wonders and the beauties they have seen, or heard of, in our newly discovered continent. It is one of a passive, rather than an active interest—a negative interest that no longer presents the opposition of active prejudice or fear, but still not an interest positive enough to induce them to go out of their way to investigate the truths in all the difficulties and doubts that now surround them. It requires an enthusiast to find out, attend, and be satisfied with a public séance, especially if he be a cultured person; and it requires luck for a stranger to find an introduction to a private circle of educated investigators.

As enthusiasm and luck are not general in the classes we are considering, it is evident that the light must be brought to them by other means. The efforts now being made to induce families to investigate in circles of their own are doubtless a move in the right way, but it is here, as it seems to me, that more organisation is wanted. It is all very well sending printed directions of how to start circles, but something more than this is required to make a family or circle of friends start. All who have examined the subject know that mediumship, though it may be discovered in its rudimentary stage accidentally, requires to be developed or educated by scientific methods. We require, therefore, an organisation of the following description. First, a central society or college for the education and development of professional developing mediums—development as to permeability to the breathings or touches of Spiritual influences; education as to capabilities for expressing such influences in a proper and "musical" way. Both points are equally important, but the latter is often overlooked by our present professional mediums. Secondly, an office which shall advertise itself as authorised by the central college to supply professional developing mediums to any family or society wishing to start a circle of investigation.

I see no practical difficulties in starting such a central college. It might be begun in a modest way at first, and without doubt if it shews itself worthy of support many a wealthy Spiritualist would advance its powers by donation and bequest. As the cause progresses it will be time enough to start organised public circles both for "outer" and "inner" investigators.

Any attempts to bring Spiritualists together socially should be avoided. The human mind should be left free to choose its associations by the natural law of attraction and repulsion. While minds are, as at present, on such various planes of thought and progress, any attempt by external organisations to associate them is as likely to cause repulsion and consequent discord, as attraction and harmony. I feel sure that there are many who like myself deprecate any attempts at organised associations for social purposes, but who would be ready to lend their time or their money to start a central organisation for training and sending forth "apostles" of our truth into the homes of all interested. Perhaps some of your readers may suggest a practical method of accomplishing this object.

F. W. THURSTAN, M.A.

The sun of truth may be obscured, but is never eclipsed.

MISS FORD'S ADDRESS TO THE B.N.A.S.

To the Editor of "LIGHT."

SIR,—Certainly one, and probably many, of your readers will be grateful to Miss Ford for her earnest expression of their thoughts on so vital a subject as that with which she has dealt. To test its strength, to probe its depth, and to gauge the full capability of our philosophy, amidst a crowd of philosophies, is the first essential of progress.

Miss Ford has, as it were, challenged us to unfurl our flag, and sound our battle-cry. She longs for her larger hope of Spiritualism to be confirmed; she dearly dreads, from the conduct of some of its votaries, that "it may prove only a deeper grounded Materialism." And to those whose, perhaps, too ardent acceptance of its truth has been followed by the darkness of an apparent disappointment, again developing into a stronger and purer faith, the desire to vindicate its real Spirituality is supreme and imperative.

The mere existence of materialistic Spiritualists (for extremes have here grotesquely met) is a sign pregnant with meaning. Such an attempt at entire dispossession we must needs face; and that without panic and without stubborn conservatism. Professor Barrett's hypothesis, "that of any high Spiritual law it is impossible to have a purely phenomenal presentation," must be the fundamental qualification of our advocacy of Spiritualism. It seems the inevitable accompaniment of all reforms that they should arrogate to themselves sovereign capabilities. And the significance of the presence of these materialists in our midst is just this: our partial failure. Matter is presumably a part of God's kingdom; and, not being in a position to deny it any function in our freer state, it is folly to think that an admission of the possibility of its continued power *there* will touch our higher ground. The only issue practicable in this respect is to give a generous affirmative to Miss Ford's anxious query, "Will Faith open her doors, not in submission to Materialism, but that hand in hand she and her would-be conqueror should together march through her gateway into the kingdom of a new force?"

The highest achievement of Spiritualism is undoubtedly the unveiling of an arena of eternal Spiritual progression; one in which death is but an incident. Grand and ennobling is the thought: a conception worthy of a nineteenth century. At the first kiss of its dawn our souls

"Let go conventions and spring up surprised,
Convicted of the great eternities
Before two worlds."

But it is not a complete panacea for the deep-seated Spiritual disease of this England of ours: for its beauty is scarcely to be grasped by a novice. It is fraught with awful possibilities of harm. Selfishness and excessive introspection have ere now found a refined, and so a wider and more destructive scope for action under its pretence, and the awakening has been sad indeed. To be virtuous for the hope of reward in a materially extrinsic Heaven, was gross and selfish; but to be virtuous solely for the sake of our personal progression is selfish too. Until in the self-forgetfulness of a profound reverence and love of a Father-God we lose our lives, we have but a sorry chance of finding them in the Heaven-sent truth of Progression. Scientific evidence of a hereafter, stripped of the glosses and disguises of externals, is, I suppose, temporarily conducive to purity and virtue, but not until

"From the gift looking to the Giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity,"

can we reach the essentials of an *abiding* foundation.

The horizon has bounded back; and—whether it be to furnish a moral incentive, or to confer a Spiritual gift—our eyes are opened; but not to the whole extent of God's view. Darkness still encircles "our glimmering tapers' light" and dangers still press round, and Faith must stay. With such a guide the precipices of Spiritualism—and there are such—shall be recognised and avoided; its full strength developed, because not over-taxed; and Miss Ford's pathetic sighings for the dawn be drowned in the flood of day, consequent upon the union of our clearer sight with a purer Faith.—I am, sir, yours faithfully,

G.J.G.

To the Editor of "LIGHT."

SIR,—The perusal of the paper read by a young lady as given in "LIGHT" of last week, recalled to my mind a story which I found in one of Judge Edmonds' tracts, and which I will repeat here from memory. There was in a village a thin tall boy nicknamed 'Lanky Joe,' who, for being excessively inquisi-

tive, was thought by the bumpkins of the village to be a monstrously clever boy. When twelve years old his father introduced him to the village schoolmaster with the following speech:—"Please, sir, I bring you this here boy of mine for you to teach, but I had better tell you at once that before six months are over, my Joe will know more larning than yourself." "I am very glad," replied the master; and as soon as the father left he began his work of teaching this monster of cleverness. "Now come, look here, Joe," said he; "this is letter A." "By gum," exclaimed Joe, "an' is this really letter A? are you sure of it?" "Perfectly sure, Joe. Now the next is letter B." "Please, sir, stop, sir, who made letter A?" "Never mind that, Joe. Now look at this next letter—" "Oh, stop, sir, please, sir, when was letter A made?" "Never mind that either, Joe, and let us come to the next letter." "Oh, sir, please where did letter A come out first?" "Joe, don't put any more questions now; you will know all these things hereafter. This next letter is letter B." "Oh, sir, will you tell me what is the use of letter A?" "Now, Joe, if you put any more questions about letter A I will punish you." "What! you tell me this is letter A and you will not tell me who made it, when and where it came out, and what is the use of it, and you wish me to believe this is letter A? Wall! I don't believe this here letter is letter A—there!" Upon which the schoolmaster took "Lanky Joe" by the ear and thrust him out of the school door. And thus it was that Lanky Joe never learned his letters because he was too clever.

The fair lecturer must pardon me if I liken her to Lanky Joe, for like him she stops at the first letter of a new alphabet, questions its very existence, and rises as a teacher instead of listening and learning. It appears that for her the rap is a noise, and not a hundred volumes of unwritten science. For her, the turning or the rising of a table is not an argument stronger in favour of immortality than a hundred sermons, and ten thousand martyrs. In the dazzling light of this new sun she only perceives the spots—in mediums, rogues and vagabonds. It is clear that if that young student wishes to know anything about Spiritualism she must change her method of inquiry, and approach the subject with more seriousness of purpose. Who knows but then her very soul may thrill with joy at the acquired certainty of immortality, and the communion with those gone before?

November 28th, 1881.

G. D.

A SELECT CIRCLE FOR LONDON.

A correspondent writes: The suggestion in "LIGHT" of the 12th ult. for the formation of a select circle in Manchester revives in my mind an idea, namely, the banding in London of a few earnest men and women for the purpose of obtaining communion with high Intelligences. The society would be constructed somewhat on the model of Dr. Davies's defunct Guild of the Holy Spirit, and in some sort take its place, but would need to be free from defects that stood in the way of the success of that combination. Chief amongst these was want of organisation and lack of earnestness on the part of the followers, who attended sittings or not as they chose, so that on no two occasions were the same sitters present—fatal to the chance of a series of good manifestations. The members of the new association should be required to abstain, at any rate, from such stimulants as alcohol and tobacco; but (though it would be a decided gain) I doubt whether sufficient could be got together willing to go so far as your Manchester correspondent would have, and add a vegetarian diet, with abstention from tea and coffee. It is not impossible, however, and might be tried. A room should be taken, devoted wholly—consecrated, as it were—to the high purpose of the society, and tended solely (as in the case of the late Guild) by such member or members as engage to undertake that charge. Every one on joining would bind himself to attend regularly a fixed number of successive sittings, which would be held either weekly or twice a week as determined. The séances should be strictly devotional, commencing and concluding with a short service of a nature to satisfy, all round, the probably diverse religious views of the members. A society of this description would, I think, be very successful in obtaining the higher Spiritual phenomena. To attain this end, those co-operating need to be earnest and thorough, determined each and all to do their utmost towards the object in view, of equable mind, and pure in thought and intention. This is but a suggestion; there are no doubt among the readers of "LIGHT" those who will only require so much stimulus to be inclined to put it, with improvements, into practical shape.

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Our Correspondents will greatly oblige us if they will take care, in every case to write on ONLY ONE SIDE of the paper.

ENLARGEMENT OF "LIGHT."

At the urgent entreaty of many of our readers we have determined to enlarge "LIGHT." With the beginning of the New Year the number of pages will be increased from twelve to sixteen.

We have yielded to the solicitations of our friends because we have felt that the representations which they have made to us have been such as to command themselves to our own judgment. For want of space the contents of "LIGHT" have necessarily been of a less varied character than we could have wished; and many valuable contributions we have been under the unpleasant necessity of excluding because they were too long.

The numerous commendations of our efforts with which friendly correspondents have kindly favoured us, have been the source of no little gratification and encouragement; and with the extension of our opportunities, which the enlargement of our journal will give, we look forward with confidence to a great increase of the satisfaction with which "LIGHT" has been so generally received.

But the new step which we are about to take will bring also increased responsibilities. In view of these we appeal to our readers to be generous with their literary help. We ask them to supply us, as often as occasion offers, with reports of well authenticated facts and phenomena, and also to use our pages freely in the courteous discussion of the questions of interest which arise from time to time. And we ask them, too, to aid our efforts by doing all they can to extend our circulation. The enlargement of "LIGHT" will materially increase the cost of its production, and that our work may be adequately sustained, the number of our subscribers must be greatly extended.

The present subscribers should remit the amount of next year's subscriptions at once, and we hope that every one of them will make an earnest effort to induce others to add their names also to the list.

NOTES BY THE WAY.

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

New and Old, a Parochial Magazine, edited by the Rev. Charles Gutch, a well-known Ritualist, contains two articles in recent numbers on Spiritualism. These bear the initials C. G., and have internal marks of proceeding from Mr. Gutch's pen. They are quite unimportant, except in so far as they state the High Church, which is also the Roman Catholic, attitude towards Spiritualism. Some one, it seems, asked Mr. Gutch to go to a séance, considering, no doubt, that a religious teacher should be familiar with all the influential religious and educational movements of the age. Mr. Gutch thought otherwise. He assumed an *Apagé Satanas* attitude, and wrote a very long letter, since published in his magazine, to give his reasons for refusing. If he had gone, he would, he says, have challenged the medium

"as to his belief in the Incarnation," so as to try the Spirits, "and I should, I doubt not, have witnessed their exposure and discomforture." In this impartial and humble frame of mind, so befitting to a seeker after truth, who is responsible for the welfare and spiritual enlightenment of his flock, Mr. Gutch did not go; and he did quite right. He was far better away. This attitude of self-sufficiency, whether in Scientist or Theologian, is an effective barrier to the acquirement of true knowledge.

When we come to read Mr. Gutch's reasons for refusal, we find that he considers "it is time and labour thrown away" to attend a séance; and next, that "there is a great deal more in these manifestations than the ordinary phenomena of dead matter, or of the operator's own intelligence and will. They are regarded as signs and proofs of the existence and presence of disembodied souls, and other spiritual intelligences, good and bad." It will be seen that Mr. Gutch is not very precise in his language, or clear in his ideas. As far as I can gather his meaning, he will not go to a séance, first, because it is a waste of time; and next, because he would find Spirits there. If I rightly interpret him, it seems to me that his reasons are incompatible with each other, and that he poses in a most extraordinary attitude for one who has entrusted to him a cure of souls. He must know that all around him are men crying out for evidence of a future life. He must have had addressed to him in the course of his ministrations the earnest request for some stable proof of continued existence that may command itself to a mind destitute of faith. He knows that faith is not to be got for the asking; and that modern criticism has made destructive work of much that he holds as *de fide*. It is not men's fault that they cannot believe, as he tells them they ought. Would he have them play the hypocrite? They want evidence such as commends itself to their minds. With Thomas, they would probe and test for themselves, and they have a sacred right to do so. But the method of the Christ is not the method of Mr. Gutch. He condescended to say, "Reach hither thy hand." Mr. Gutch draws himself up, and pharisaically replies, "Get thee behind me, Satan!"

I do not follow Mr. Gutch through his so-called reasons. They are of the old familiar stock. He entirely admits that the pretensions of Spiritualists are true. He regards Spiritualism "as a very serious matter," and then he betakes himself to his Bible, which contains, he ventures to say, "the last and most complete revelation of the will of God to men." Christianity to him is "the one and only way whereby present peace and future happiness can be secured to men." And, of course, by the Bible he means the Bible as he interprets it, and by Christianity, that small section to which he has given in his adherence. The Bible contains books selected by certain men, and does not contain others excluded by certain men, but accepted all the same by certain other men, viz., a preponderating portion of the Church Catholic. Yet to Mr. Gutch *his Bible is the final utterance of the Supreme*. The Bible is variously interpreted by man, and there is but the most superficial agreement between rival schools of interpretation. We have lately had a revised version. We may have another as human knowledge grows, and men get wiser. Yet to Mr. Gutch *his old version is the veritable Word of God, and there can be no other!* Christianity according to Mr. Gutch is the ark of safety. There are millions and millions of his fellow-creatures who have never heard of it, and who yet lead lives of purity, integrity, and beneficence. They, he thinks, must die without hope, consigned to endless torment, because they do not, or cannot, or have never had a chance to, believe as he does. There are vast numbers of his co-religionists who look on the teachings of Christ with very different eyes from his. The Roman Catholic Church would dismiss his priestly pretensions with a shrug of the shoulders. Many of his brethren in the Church of England would regard his practices as idolatrous. Yet to his narrow section of a sect he arrogates a monopoly of salvation! It is well, indeed, that he kept himself aloof from Spiritual influences, or he might have found that those whom he attracted were not desirable companions.

It is this arrogant Pharisaism on the part of some of the clergy that caused in me a feeling of thankfulness for the attitude taken up by the Church Congress. I have been told that I am thankful for small mercies. Precisely so. Why should I not? It is better so than to pass idly by an opportunity of fixing for the future admissions such as were then made, and of holding up to approval an attitude which was conciliatory. If the mercies are small, they will grow, I hope; and meantime, I

go on my way rejoicing. They are, at any rate, a brilliant contrast to the narrow exclusiveness, the pompous bigotry, and spiritual pride, which too often characterise clerical utterances, and of which Mr. Gutch is a sad example.

I should like to commend to Mr. Gutch, or, if he be beyond the reach of argument, to those who may be influenced by his words, the letter of Mr. S. C. Hall to a clergyman who had asked him, What is the use of Spiritualism? I am sorry that that admirable exposition of the "reasonable, rational, and Scriptural truth of Spiritualism" is not available for public circulation. On several occasions lately I have felt desirous to make correspondents acquainted with it, but being printed for private circulation only, I have not been able to do so. Mr. S. C. Hall has conferred many benefits on the cause by his unwavering championship of its higher and more esoteric truths, by his constant readiness "to give a reason for the faith that is in him," and by the logical and forcible methods of argument he employs. Is it too much to hope that he will confer one crowning benefit on those who must do their best to carry on his labours when he has entered into his rest, by issuing his letter in a cheap form, and scattering it broad-cast? The times are ripe for such enterprise. Mr. Farmer's commendable venture in circulating an edition of 20,000 copies of his "New Basis of Belief" is one good thing done. If Mr. S. C. Hall can be persuaded to do likewise, we shall hear less of ignorant and stupid misrepresentation, calumny, and abuse.

Miss Ford's questionings as to whether Spiritualism has a religious bearing would find their best reply from a study of the line of argument to which I have adverted above. She will there find confirmation of her statement that whereas hitherto all religious knowledge is grounded on *faith*, "the quite distinctive feature of Spiritualism is that it lays its foundation on the *objective*;" although, I may add, it follows in orderly sequence on that form of faith promulgated by Jesus Christ. Methods of revelation are adapted to the peculiar needs of those to whom the revelation is given, and this is an age of scientific exactitude. Hence the evidence given is susceptible of scientific demonstration, capable of being reduced to "absolute certainty." But what does Miss Ford mean by saying that "there are those to whom it is a matter of absolute certainty that spirit exists and is immortal, without the aid of modern Spiritualism?" It may be to some, to many, a matter of *unquestioning faith*, but surely not of *absolute certainty*. Such terms are curiously inapplicable to the articles of any theological creed; more especially to those which have undergone elaboration at the hands of many generations of hair-splitting doctors and teachers. Christ brushed away the sophistical glosses of the Scribes and Pharisees, applying to them a very uncomplimentary term. It needs some new teaching—not, as Mr. Gutch and his school falsely say, a *new religion*, but a Reformation, a purifying process—to cleanse from our Christianity the human inventions of the Dark Ages, dis honouring to God and repulsive to the higher thought of later days, which have been suffered to linger until now. I think Miss Ford will perceive in this a religious mission for Spiritualism.

Colonel Fraser's "Records of Sport in Western India,"* contains an account of the burial of a Fakir under test conditions by Runjeet Singh, notice of which has already appeared in "LIGHT" of January 15th, 1881. It seems that the account was originally communicated to the Indian Government by an Engineer officer, and is published in "Asiatic Researches," but Colonel Fraser could not say in which volume. Perhaps some of my readers can supply the reference. The volume also contains full details of the remarkable fulfilment of a prediction made to Mrs. W., a personal friend of the author's, by a Fakir. The narrative is very precise, the details are minute, and the fulfilment was complete. Colonel Fraser testifies that his friend was a woman "of unimpeachable veracity, strong-minded, and as little under the influence of morbid or superstitious credence as any one I ever knew." These narratives are of great interest, and the whole book is pleasant reading. M. A. (OXON.)

DR. DAVIES.—The friends of Dr. Davies will be pleased to learn that in a letter which we have just received from him the Doctor informs us that he is quite well, and happily settled with his family in his new home at the Deanery, Grahamstown. He has had a month's serious illness, but is fully recovered.

A CLERGYMAN'S REASONS FOR UNBELIEF.

To the Editor of "LIGHT."

SIR.—I have read with some, nay with much, interest the pamphlet "Spiritualism at the Church Congress." I have read it carefully, and your reflections on the papers then read, and cannot but feel that there is danger in giving Spiritualism that prominence which both you and they would afford it, and that for various reasons.

1. I have never known any good result from it; but a vast amount of evil. The only pretended good is the demonstration said to be afforded to us of Spirit existence. The good effect of this is merely questionable; the other results—of believing on such Spirits, and conversing with such Spirits, and the dropping off from the revealed Word and the old religion to a new Theosophy—as it is called—more than counterbalance any good derivable therefrom.

2. I am a believer in and lover of the old Book. It was given to make us wise unto salvation. I have deeply studied its internal character and its external evidences of origin, and am every day more fully persuaded, that "if they believe not it, they will not be persuaded though one rose from the dead," and that "any other gospel" even by an "angel from Heaven" is no gospel, and to be utterly rejected.

3. I have examined a vast deal of these pretences, (being disposed to a belief in Spirit life around us), but have seen trick, evasiveness, questionable manner and mode similar to all conjuring. What Jesus Christ did He did in the face of day, not with lights turned down. Light then hurt not Spirits as they now pretend. But again, I have been at dark séances in rooms where suddenly a light on the other side shone through chinks in a shutter and I saw clearly and distinctly living forms moving the tambourine, bells, &c., which it was pretended floated through the air, and felt the warm solid hand of a living person touch my face. If it were icy cold it would have been of no consequence. This could have been managed.

4. Writing on slates, &c., has been again and again exposed; it is cleverly done by the exhibitor by a pencil under the finger nail. One of the most celebrated of late, or recent, mediums, was detected by Spiritualists themselves in tricks, as I am informed. Where is that medium now? I refer to the remarkable article signed by a barrister, named Dunphy, in the *Nineteenth Century*, telling what he saw. Mr. Maskelyne has seen the pretended Spirit robes, and found them to be of Japanese material and Indian material, not generally known. Houdin practised tricks before a glass for two years, till he was able to deceive his own vision.

That Spirits exist around us there can be no doubt. The Bible is full of it. Angels "minister to those who shall be heirs of salvation." But whenever these appeared it was open and manifest—no conjuring or trick—and the *dignus vindice nodus* was apparent.

It is no use to decry the diabolical theory. The thing is of God or Satan; if of God the *nodus* will be manifest, and the result all through good; if from beneath, the origin and result must be bad.

5. Subjective illusion is so well understood now, and so many things are plainly referable thereto, that it would require some very strong demonstrations to make the objectivity theory take its place. Strange things, unexplainable, do occur in the way of apparition, noise, &c., but tricks abound, and great names go for nothing with me. Lord Bacon, a great man, believed in astrology—such rubbish! I had some years ago a nice little book, "Spirit Rapping, Table Turning, and Table Talking," by Clarke, Beeton, and Co., price one florin, in which the whole American mystery was exploded thoroughly by one of the original ladies, who explained how many things, raps, &c., were done. Yet after the clear exposé judges, lawyers, and "great men" would not see, but would go on believing—an old perversity of the mind and will. "Qui vult decipi decipiatur."

I have gone into these things very patiently; I have had confessed to me by experts how they rapped. No one could possibly have found it out. If tables can be suspended and levitation is a fact, why cannot we see it here as well as in London? Is London the headquarters, the Jerusalem, of the Spirits? I should indeed be glad to have demonstrated and proved to me any real facts, and I am open to conviction, but while I see tricks done before my eyes that no one can explain and yet tricks, quite as marvelous, I hesitate and wait for "more light." For instance, I have held a seal in my hand, never before seen by the operator, merely pointed to it, and he asked a lady at 30 feet distance, sitting blindfolded, "What is

this?" She said, "A gold seal, white stone, and a crest like a horse and a fish." True, my crest, a sea horse. It was no "lingual telegraphy." He only said "What is this?" as he said to many other things. I wrote a dead friend's name, "Captain West, of the Buffs," on a paper, rolled it up in a pill, put it with many others in a hat. He stood with his back to the blindfolded girl, opened the paper, and she at once read it and every other right off! Yet he did not profess to be anything but a professional conjurer. I have seen plates vanish in mid air, and yet my eyes are good ones. So, sir, every day shews me more and more the fact that illusion is of the essence of our being, as delusion is of our social fellowship.

I have known a common servant girl baffle a magistrate and a bevy of police and the rector of the parish, night after night sitting up to find out the mystery or trick. Peat would jump out of a stack, clods hit policemen, potatoes jump out of a pot, strange howlings and noises, &c., be heard, and the clever country girl who did them was in their very midst.

Of course you have read "Spectropia," and know that by intense gaze on certain forms the form in complementary colour will be projected on the cloud even for some time after the impressions. So is it, I think, with subjective imaginings intensely pictured to the mind.—Yours truly,

S. G. POTTER, D.D.

St. Luke's Vicarage, Sheffield.

COMMUNICATIONS FROM EXALTED SPIRITS.

The columns of "Light," for October 15th and 29th, contained three letters in reference to the tenor of a portion of the review of Miss Houghton's book which appeared in the number for October 8th. I was hoping to see the matter followed up by other correspondents.

In reference to Signor Damiani's remark, the reasons appear to me very obvious which should lead to "suspense" if not to "incredulity," when the question of messages from "the great names of antiquity," and from "the highest orders of Spiritual beings," is before us.

If a scholar, or antiquary, or traveller, of established reputation, should suddenly publish to the world a series of letters by some first-rate man who had passed away in comparatively recent times, a controversy as to their genuineness would immediately arise. Still more would this be the case if the discovery of manuscripts of Moses, or, let us say, stone inscriptions by Abraham, were announced, and if the name of the discoverer was unknown to fame. How much more is "suspense" and even "incredulity" justified, when on the strength and basis of psychical phenomena we are asked to believe things of an analogous kind. For it must be borne in mind that all mediumistic writing is really a phenomenon of a psychical character; and those who are in the least acquainted with the infinite and subtle variety which undoubted mental illusions and delusions assume, will be very careful how they draw absolute conclusions from premises which can by any possibility belong to that kingdom.

Again, in regard to communications purporting to be from purely angelic beings of a high order, the difficulties we have referred to are immensely increased. Signor Damiani speaks of Spiritual intelligences who "never deceived me about their identity." I would venture to remark that, except in cases of recent departure from earth-life, any approach to what really amounts to evidence of identity is almost unattainable. It appears to me that there is no conceivable evidence which would prove the identity of, for instance, a Spirit professing to be "David." Simultaneously occurring phenomena "of a Spirit with a crown on his head and a harp in his hand," appearing to a clairvoyant, and a trance message purporting to be from "David," do not, I think, amount to anything in the nature of evidence. Still less is any evidence conceivable which would prove the identity of an archangel—Gabriel, for instance.

I hope I shall not be misunderstood. The Spiritual consolation and comfort to be drawn from such sources is another matter, and is above and beyond the kingdom of evidence. Even individual conviction is one thing, and evidence to others is quite another. The beauty and Spiritual truth of one of the Psalms does not depend upon whether David or Moses, or a prophet, is correctly designated as its author. Those beautiful words, "The Lord is my Shepherd, I shall not want," have been, and will be, balm to many a weary soul, no matter by whom they were written.

Thus we must, I think, in the present state of our faculties for acquiring knowledge, be content with the intrinsic beauty of, and Spiritual truth conveyed by, many of the "messages"

which are given, and be satisfied to leave the curious question of the names which are often introduced as signatures and otherwise, until we understand more of the conditions of communication between the two worlds.

THE REVIEWER.

November 28th.

DECEASE OF MR. HENRY D. JENCKEN.

On Saturday morning last Mr. Henry D. Jencken, Barrister-at-Law, of 16, St. James's-square, Notting-hill, passed to the higher life after an illness of but three days, having been seized with paralysis on the Wednesday previous. Happily he suffered little, and was conscious to the last, meeting death calmly, and with confident anticipation of a new and brighter life beyond. His precise age does not appear to be accurately known, but it is believed to have been about 58. In 1873 he married Miss Kate Fox, an American lady, and one of the "sisters" through whose mediumship the phenomena of what is known as Modern Spiritualism were first observed in 1848. Mrs. Jencken survives him, with two sons, the eldest of whom is seven years of age.

Mr. Jencken, in addition to his practice at the Bar, devoted a large share of his time and energies to the assistance of the Association for the Reform and Codification of the Law of Nations, of which he was Honorary General Secretary, and to which he was able to give valuable aid from his intimate acquaintance with International Law and his great accomplishments as a linguist. We, who knew him well, and were engaged with him in many matters of business, testify with pleasure to the high esteem in which he was universally held. He was intelligent, courteous, and genial, at the same time that he was frank, open, and ingenuous. He was one of the oldest Spiritualists in Great Britain, and never ashamed to confess his faith, with emphasis, whenever occasion seemed to need a witness for the truth; but he was never offensive to others in the avowal of his own convictions, and always treated honest doubters with consideration and respect.

Our friend's earthly garment has been put away in the Brompton Cemetery.

A FEW WORDS TO "M. A. (OXON.)"

To the *Editor of "Light."*

Sir,—"M. A. (Oxon.)" will find the idea that "all is magnetism in the universe" worked out to a great extent in Roustaing's "Quatre Evangiles." This working out does not in any way depend on the expansion (to suit the growing intelligence and science of the age) given thereto to the Christian myth. How far that is, or is not, true, each must be left free to judge for himself. Whether Christ be "Myth, Man, or God," or "Our Planet Ruler," the ideal Christ is an ever-living verity. Were all the existing sacred books of different nations wiped out, still the same eternal verities would be again revealed to us—the morality being again personified, according to the needs of the time and of the race, as it has been before in a Christ or in a Buddha, in a myth suited to those it came to. The gracious Powers above us teach us like little children, as we are spiritually, by myths (fables), inculcating the highest morality, and we, like ignorami, fight tooth and nail about the former, and in the very act of so doing, entirely forget and violate the latter.

"Righteousness is not in creeds, or solemn faces,
But rather lies in kindly deeds and Christian graces."

Further, the author of "Art Magic" and "Ghostland" is quite at one with "M. A. (Oxon.)" as to communion with departed human Spirits. This author is himself an "adept," and it is refreshing to see "adepts" differ, for it strikes a blow at all leaning on mere authority, in other words—Popery. According to the Theosophist theory, only the "higher adepts" (and some few others, may be) are human beings (in the sense of having immortal souls)—the remainder of mankind are nothing, after all, but just "missing links."

H. M.

Bath, November 28th, 1881.

With a view to encourage musical talent, Mr. Louis Neale (Mr. Louis Freeman) is making arrangements to give a Competition Ballad Concert, as soon as a sufficient number of names are forthcoming for competition, in some well-known hall in the North of London. (The hall fixed upon will be duly announced.) There will be a prize of two guineas for the best lady singer and two guineas for the best gentleman singer; the judges to be the audience. Full particulars will be sent upon application being made to Mr. Louis Neale, 52, Queen Victoria-street, London, E.C., enclosing stamped addressed envelope for reply.—[ADVT.]

"SPIRITUALISM ANCIENT AND MODERN."

Under this title, your contemporary, the *Spiritualist*, presents us with an entirely novel view of Egyptian history and mythology. From this we learn that "the most ancient recognisable faith of the early Egyptians was the worship of a four-fold impersonal entity termed Amoun or T Amoun." This four-fold deity manifested himself, we are told, as "Kneph; Ammon-Neith; Ammon-Sevech (Time), and Ammon-Pasht." "From this four-fold unembodied spiritual entity proceed eight personal embodied deities called Kabires, signifying mighty. They are called Hores, created Gods. In union with Kneph, Neith, Sevech, and Pasht, they form the first, the immortal, race of Divinities."

"The Kabires are Menth (or Harseph), also called Phan (the Greek Pan). His symbols are the Sparrow and the Ram. Ra (is) also called Thât, i.e., the Luminous, the thrice great (Trismegistus), the Sun-God; symbol, a man with the head of a sparrow. The worship of these Gods was established during the Phœnician dominion in Egypt. The King Menes, the founder of the monarchy and ancestor of the Egyptian kings, instituted this worship."

There is much more of the same sort, but the passages quoted (verbatim) will be enough; as of these there is not one statement that is intelligible or true. They are simply a farrago of falsities.

The earliest Gods of Egypt, following the Mother of the Gods, were the Eight who ruled in Am-Smen before the firmament of Ra (whether called Amen-Ra, Atum-Ra, or Num-Ra) was uplifted. They are known to all Egyptologists as the eight *elementaries*.* They are neither known as the Kabires nor the mighty, but as the *Betsh*, the children of inertness. Later glosses give Ra the sovereignty, but these Gods were primary. Amen-Ra was one of the most recent even of the Sun-Gods; and the fourheaded Ram type, called Sheft-Hât or primeval power, is one of the latest formations in the whole mythology. There is no such combination possible as Amen-Sevech. Both were forms of Ra and they headed two distinct and separate *Cults* that warred against each other to the death. The crocodile-headed Sevekh was indefinitely older than Amen-Ra. Nor has "Amen-Sevech-Seb" any meaning whatever. "Seb" is a Star-God, called a God of Earth. "Menth," or Mentu, is a solar God with no known relation to Eight "Kabires." Nor is the sparrow a symbol of Mentu or any other God or Goddess on the Monuments. Shakespeare speaks of not knowing a hawk from a hernshaw; the writer does not know a sparrow-hawk from a sparrow. Fancy a sparrow as the glorified bird of the sun, and symbol of the soul!

Ra, the Sun-God, is mixed up with Taht (Tahuti, Greek Thoth), the Moon-God, and both together constitute a "man with the head of a sparrow!" Ye Gods and Egyptologists! And the worship of this set of mongrel monsters was established by Menes, the founder of the monarchy and ancestor of the Egyptian kings during the Phœnician dominion in Egypt!

"It do, it do, indeed; it really do;" and there is no other formula for this indescribable description, which reads as if it were the product of one of Mark Twain's "Innocents," who had wandered more than usually far abroad. It is one of those foolish, pretentious productions which have so often made a laughing-stock of Spiritualistic literature. M.A.

At the FORTNIGHTLY DISCUSSION MEETING, to be held at 38, Great Russell-street, on Monday evening next, Mr. A. F. Tindall will read a paper on "Theosophy." What view Mr. Tindall takes of the question we do not know, but as there is a great diversity of opinions on the subject there will probably be a very animated debate.

MR. FOWLER'S CHALLENGE.—A correspondent (R.B.) has written to us to the effect that the *Weekly Budget*, of the 12th inst., states that Mr. Cumberland has accepted Mr. Fowler's challenge, and asked us whether such is the case or not. We, therefore, for the information of our correspondent, wrote to Mr. Fowler, Liverpool, on the subject on Thursday, and received a reply by telegram from that gentleman yesterday morning. In that telegram Mr. Fowler says:—Letter received to-day. My challenge sent through the Bishop of Liverpool has not been accepted, either through the Bishop or from Mr. Stuart Cumberland. If it had, the Bishop would have communicated it to me. It stands open to all conjurers, including him.—*Accrington Gazette*, Nov. 19th.

* See Pierret, "Panthéon, Egyptien," p. 11.

REVIEW.

THE JOURNAL OF PSYCHOLOGICAL MEDICINE, vol. vii. part 2.

We do not know that we have much cause to notice this journal. It deals with Psychology from an essentially misleading point of view, that of the student of disease. Its editor, Dr. Lyttleton Winslow, son, we believe, of the well known Dr. Forbes Winslow, is known to us by some remarkable statements about the tendency of Spiritualism to develop insanity, which he put forward with a great flourish of trumpets some years since. They were conclusively refuted by Dr. E. Crowell, of Brooklyn, but we are not aware that Dr. L. Winslow has retracted his misleading assertions. Our remembrance of the pamphlet in which these allegations were made leads us to refer to Dr. L. Winslow's pen two articles in the journal before us. These are psychological studies of Carlyle and Lord Beaconsfield. Remarkable, not for the matter they contain, but for the manner in which the ideas are presented, these studies are interesting to the student of language. What, for instance, is the idea intended to be conveyed in the following sentence?—"My impression is that the author of these memorials did not intend that they should see the light *unrevised, perhaps expurgated*"—or in this? "In all cases of rapid enlargement of the brain, it should be recollected that there is a tendency to irregular evolution of its various parts, to cerebral irritations of various origin, *as well as with rare psychical qualities*." What are we to gather from the oracular statement as to Carlyle and his wife, that "there was neither similarity nor identification in the clouds by which they were surrounded"? Not to multiply instances of the crudest school-boy English through which the best intentions cannot discern meaning, we note with amusement that the writer is audacious enough to criticise Carlyle's style. It is "obscure, involved, and parenthetical." "His unfamiliarity with the best specimens of the poets and novelists may have prevented him from euphemising the uncouth Doric in which his tongue learned to syllabulise his thoughts." Ah, well! But what are we to say of the far more uncouth English in which Dr. Winslow's tongue *never* learned to "syllabulise" his thoughts! The criticism on Carlyle, if we may dignify it by such a name, is merely ludicrous. Psychology there is none in it, nor the faintest glimmer of a power to appreciate one of the prophets of the age.

The criticism of Lord Beaconsfield, which is evidently from the same source—no two living persons could write the same remarkable jargon—is scarcely more tolerable. But Lord Beaconsfield was nearer to the vulgar level, and the criticism is, therefore, less glaringly absurd. It fails, however, as completely in anything like psychological insight, and it is superficially raw and commonplace. We quote one oracular deliverance. "Not that it is easy or perhaps possible to gauge the depths of his *mentalism*, so to speak, but we can form a fair estimate by admiration, of the diversified genius that was at once philosopher, *romancist*, psychologist, and politician." [The italics are ours.] What, pray, is a *mentalism*? and what, a *romancist*? Mr. Childers once called Lord Beaconsfield "a great romancer"; but that is hardly what our obscure psychologist means by his home-made philological monstrosities.

There is a psychological study of Shakespeare by Dr. Semple, in which we are told that the great poet "seems to have been himself entirely free from anything approaching to mental alienation"!

We find it very hard to conceive the reason why such stuff as this is published, or any class of readers to whom it can appeal.

THE "PSYCHOLOGICAL REVIEW."—As we go to press we are in receipt of the December number, "The Christmas Number," of this Review—a double number, price 1s. The editor hopes that although his is covered by the subscription price, subscribers will feel disposed to forward him the extra 6½d. to meet the extra cost incurred. We have only space for a brief reference to the contents of the number, which comprise the usual "Notes and Comments," and comprehensive monthly summary, three original articles by Jane H. Douglas, A. M. Howitt Watts and Arthur Lillie, and a tale by Caroline Corner, entitled "In Vision Land," which occupies the extra sheets. The number is prefaced by a short appeal "To the readers of the *Psychological Review*," by "M. A. (Oxon)," which we commend to special notice, and hope it will aid in establishing the magazine on as firm a basis as it deserves.

MRS. HARDINGE-BRITTEN'S WORK.—By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—December 4, Nottingham; 11 Oldham; 18 and 19, Halifax; 24, 25, and 26, Batley Carr.—Mrs. Britten can still form some week evening engagements, but her Sundays up to the third Sunday in January next are all promised.—[Advt.]

A TEACHER OF ORGANIC MAGNETISM IN 1550.

The *Chaine Magnétique* (Paris) reports a discourse by Professor Guidi at a meeting of the Mesmeric Society of Naples, in which he gave some particulars about Juliano di Majo, a Neapolitan physician of the fifteenth century.

Some of the men, he said, whose names live in Italian history, claimed Juliano di Majo as their master. He was called the Hermit of Baia, because he led a solitary life on the spot where dwelt the Sibyl of Cumæa. In common with all philosophers in those days, he studied astrology and dreams, in relation to human events. He taught that the highest aim of that desire for knowledge implanted in us by the Creator, should be to discover the secrets of the marvellous forces in Nature. His doctrines were based upon a knowledge of these forces. He taught that the soul could foresee events when partially liberated from bodily bonds; for then, passing temporarily into its eternal and immortal condition, its perceptions are irrespective of time and space. The soul thus partially escaped, the body sleeps as if in death. For such sleep and ecstasy he prescribed for his disciples meditation, prayer, continence, and fasting. When by these means fitted, he induced the sleep by fixing his gaze upon the subject, whose face was turned eastward, placing his hands upon his head. The things then perceived and described were, on waking, not remembered by him.

Juliano di Majo knew the effects of those occult forces which are the basis of vital human magnetism. His modes of procedure in healing were similar to those of the operators in the Egyptian temples, and thus he ought to be regarded as a link in the chain of magnetisers between those of the remote past and Mesmer with his present-day disciples.

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

The platform was occupied on Sunday evening last by Mr. S. Goss, his subject being "Eternity of Matter and the Gospel of Spiritualism." The manner in which the former portion of the subject was treated displayed a large amount of deep thought and serious consideration. Coming to the latter portion of his subject, Mr. Goss stated the mission of Spiritualism to be the making of rough places smooth, and the crooked paths straight, by clearing away the superstitions which have so long been fostered in our midst. Mr. Greenwell read a poem on "The Being of a God," with great ability. On Sunday morning the question was discussed as to the advisability of forming a society in connection with this Hall, but the matter not having been made public, it was decided to call a meeting for next Sunday morning, when all who are interested in the question are cordially invited. It is hoped that the frequenters of Goswell Hall will come in strong force, and give free expression to their opinions.

VERITAS.

HACKNEY.

A large number of friends assembled at the opening of the new rooms of the Hackney Christian Spiritualist Mission, at 2, Penpont-road, Graham-road, Hackney, on Sunday evening last. All present expressed pleasure at the change to much larger and more convenient premises, and a hope that it would tend to the diffusion of Spiritual knowledge. In addition to the ordinary collection, which was larger than usual, £1 12s. was subscribed towards the Harmonium Fund. Further contributions will be gratefully received by Miss Barnes, from anyone who feels disposed to help the Cause here.

CARDIFF.

On Sunday last we were privileged to listen once more to our well tried and worthy friend, Mr. J. J. Morse. The Town Hall was again placed at our disposal (by kind permission of the Mayor), and in spite of the very inclement weather, there were fairly large audiences at both morning and evening services. The chairman on both occasions was the hon. secretary, Mr. E. Adams. The subject of the morning lecture was "The Coming of Christ: Its Meaning," and it was ably and eloquently treated by the controls of Mr. Morse. In the evening the lecture was on "Sinners, Saints and Saviours," and the subject was dealt with ably and eloquently. Both lectures were listened to with deep attention and evident interest.

On Monday evening a soirée was held at the society's rooms in honour of Mr. Morse—it being the first at which we have had the pleasure of his presence. The first item in the evening's programme was a tea at which about fifty sat down. It was tastefully and liberally got up by Mr. R. Brooks, to whom great praise is due for the zeal he displayed in order to promote the comfort of those present. This being disposed of, an excellent programme of readings and music was creditably presented under the excellent chairmanship of Mr. Morse, who thoroughly succeeded in sustaining the good feeling and harmony of the evening.—E.A.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday morning last, the platform at Weir's Court was occupied by a lady (Mrs. Tollard) who gave a pleasing trance address, which was very much appreciated. In the evening, Mr. John Hope, a gentleman who is a non-Spirit-

ualist, occupied the platform and interested the audience—which was fairly good—with a popular discourse upon "John Howard, the Philanthropist." Mr. John Mould occupied the chair. I see from announcement that Mrs. Britten will be in the district shortly. She is one of the ablest lecturers in our Cause, and well worthy of our best patronage. I only wish she could stay a month with us. Mr. Wright, the popular lecturer, will be here next Sunday, and I hope he will meet with the appreciation he deserves. It appears very commendable of our Newcastle friends to so utilise, as they are doing, this estimable gentleman, but let it be done with a fair and just spirit to other workers in the Cause who are at least his equal in ability. It pained me while sitting at last Thursday's séance, to hear a prominent officer of the N.S.E.S. roundly denouncing the abilities, and speaking contemptuously of, Mr. J. J. Morse as a lecturer in comparison with Mr. Wright. This may be a legal way of abusing those we are jealous of and dislike, but I fail to see how it is honourable.

GATESHEAD.—On Sunday evening last, a treat was afforded to the members and friends of the Gateshead Society. Mr. Lambelle, late editor of the *Herald of Progress*, had been announced to give a discourse upon "The Religion of the Future," and a large and intelligent audience assembled to hear this worthy gentleman. Mr. H. Burton occupied the chair, and introduced Mr. Lambelle with a few pithy remarks. The lecturer shewed in his introduction how some of the old forms of religions, silted up with errors of dogma and sacerdotal mummary, had failed to lead on mankind to that high and beautiful truth which they so much preached, but which their followers so little appreciated when it came to the practical unfolding of the same in their own natures. He further shewed wherein true religion consisted—in love to God and love to man, in aspiring to higher excellencies, and in shewing a broad tone and kind regard for the welfare of struggling humanity. The religion of the future, he contended, would be the moral unfoldment of man, and this would manifest itself in deeds of love and works of righteousness. The lecture was warmly received and highly appreciated. It is to be hoped that before long the Gateshead platform may be occupied by Mr. Lambelle again. Next Sunday the society will be favoured with a discourse from Mr. Robinson, of Newcastle, upon "Modern Spiritualism a Reptition of Bible Christianity."

BACKWORTH.—Mr. W. H. Robinson lectured at this place on the 21st, to a large company of Methodists, upon "Spiritualism and Christianity," and the company were so well pleased with the discourse that we hear they are very desirous to learn more about the subject, and have invited Mr. Robinson and any other friendly disposed person to lecture among them again.

FELLING.—On Sunday evening last, Mr. Robinson discoursed to the friends at the Spiritual Temple upon "Christianity and Modern Spiritualism." His remarks were listened to and highly appreciated by a large and attentive audience. On the Monday evening, at the same place, a service was held for the purpose of debating the subject of Spiritualism with those who might be so disposed to inquire. Mr. H. Burton, who had been invited to preside, opened the meeting with a clear and definite exposition of the facts and philosophy of the movement, which elicited some interesting remarks relating to the subject. The Felling Society have resolved to hold meetings for debate every Monday evening, upon Spiritualism and kindred subjects. We sincerely hope they will obtain patronage and success.

NORTHUMBERLA.

TO CORRESPONDENTS.

E.E.—If your friend is so much interested in "LIGHT," he should subscribe for it, and not borrow it. Put this thought before him; it may do him good.

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible. St. Paul says, 'We are compassed about with a great cloud of witnesses.' How can they be witnesses, if they cannot see and be cognizant?"—*Harriet Beecher Stowe*.

PREMONITION OF DEATH.—"At the siege of Charston, my father, leading his Grenadiers to the trenches, observed that his lieutenant, Alston, a very brave man, was dejected. 'What is the matter, Alston?' 'I am going to death.' 'Why say that?' 'I have often been wounded, and always the night before being so, I have dreamed of hunting deer of a peculiar form. Last night they turned on me. I shall be killed.' 'Nonsense, man.' Alston shook his head. It was dark, and the town was quiet the whole night; not a shot was fired, the relief came in the morning, the Grenadiers retired, and when at some distance from the town, my father said, 'Alston, false is your dream.' 'No, true; I feel it so.' At that instant some loose straggling shots came from the town, and Alston, struck by four, fell dead; no other man was touched, and four was the number of the deer he had dreamed of."—*Life of Sir Charles Napier*.

MR. J. J. MORSE'S APPOINTMENTS.—CARDIFF, Sunday, December 4; LONDON, Sunday, December 11; KEIGHLEY, Sunday, December 18.—[Advt.]

WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism:—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; Gerald Massey; T. Adolphus Trolope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of the U.S.A. at the Court of Lisbon; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopal), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Gulindestubbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

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