

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	275	Reviews—Esoteric Buddhism.....	278
Writing Mediumship and Dreaming Compared.....	276	" " The Science of Man.....	279
Visions in Connection with the Rebellion in 1745.....	277	Transcendental Physics; or, some Aspects of Modern Spiritualism.....	289
The Uncanny Picture in the Castle of Lissa.....	277	Correspondence.....	282
		Spiritualism in London and the Provinces.....	284

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

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

Major-General Forlong has just published, and Quaritch sells, a book which should be full of interest. It is entitled "Rivers of Life: or, Sources and Streams of the Faiths of Man in all Lands, shewing the evolution of religious thought from the rudest symbolisms to the latest spiritual developments." General Forlong has studied his subject in the land where alone it can be fitly investigated—India: and his elaborate volumes are certainly a monument of industry. The first volume deals with tree worship, serpent and phallic worship, fire worship, sun worship, and ancestor worship. The second deals with the early Faiths of Western Asia, the Faiths of Western Aborigines in Europe and adjacent countries, and the Faiths of Eastern Aborigines, non-Aryan, Aryan, and Shemitic. He proposes in future volumes to deal with the historical and Biblical religions of the Hindus, Zoroastrians, Buddhists, Hebrews, Greeks, Chinese, Scandinavians and Mahomedans. The work is full of excellent illustrations, and is accompanied by a large chart shewing very completely the rise and fall of various religious ideas. I am not able to express any opinion as to the author's success in dealing with his vast subject, but I know of no more bold and comprehensive effort to grapple with a subject that is so full of interest.

Macmillan publishes, in two volumes, the essays which Mr. F. W. H. Myers has contributed at various times to the *Fortnightly*, *Nineteenth Century*, *Century*, and *Cornhill*. Many of these essays deal with subjects in which cultured Spiritualists are deeply interested. I may specially instance that on the Greek Oracles, which I directed attention to when it originally appeared. But in almost all there are incidental, and, in some, not infrequent traces of spiritual perception, and of the influence of that special line of thought to which the author has given so much of his time. And in all, without exception, there is a literary charm hard to parallel which should commend the volumes to a very wide class of readers, among whom I hope many Spiritualists may be found.

The first quarterly part of the second volume of "Facts" keeps up the interest of the preceding volume. It contains among other things the history of Mr. F. L. H. Willis, who was suspended from attendance at the Divinity School of Harvard University because of his psychical power. Mr.

Willis was during a part of his life a remarkable medium. I do not know whether, as with many others who have not cultivated the power as public mediums are forced to do, it has continued in full force. Probably not. The unseen intelligences who direct these matters adapt their means to ends, and it is long since the struggle of Dr. Willis against conviction was ended. The history of his life, if he would publish it, would be full of interest. His portrait prefixed to this part is a typical face of the psychic. It is the face of the seer, "the man whose eyes are open," and of one who communes habitually with the world of spirit.

Mr. Gillingham, whom I remember many years ago as the author of a singular treatise on "The Seat of the Soul," is contributing to the *Chard and Ilminster News* a series of long articles on "The Lost Senses and Kindred Subjects." It is a sign of the times that a local paper should be willing to give up a column and a-half of space every week for some two months to these elaborate dissertations. They are not remarkable in any way; they are, however, readable, and they give a good deal of personal experience and information in a desultory way. They are evidently read, for the editor thinks it worth while to advertise the fact that he has the back numbers, containing the earlier papers, on sale. This is, I say, a sign of the times.

Another sign of the times is that Mr. Haweis thinks well to deal with the subject of Spiritualism from his pulpit. He is always well abreast of the thought of the day, and late developments, especially the impetus given by the Society for Psychical Research to popular inquiry, have led him to the conclusion that it is his duty as a public teacher to guide his people, and instruct them on what it is no longer safe to ignore. Accordingly, he preached this week (on the 10th) a sermon on Transcendental Physics; or, Some Aspects of Modern Spiritualism. Mr. Haweis shews a due sense of his duty, and no little courage in handling at all, in the presence of a mixed congregation, so difficult and complex a subject.

Another sign of the times! The Society for Psychical Research has drawn Mr. Maskelyne. Not content with his illuminated skeleton he has now gone in for "Mental Telegraphy," and guesses thoughts most glibly. Of course! he has killed Spiritualism over and over again, according to his own showing, but somehow he always comes back to it in some form or other for his own livelihood.

The land that produced in one untoward generation Flavius Josephus Cook and Washington Irving Bishop has much to answer for. This latter phenomenon is just now occupying a large share of public attention, and provoking much merriment from those who remember his previous escapades in the North, and, indeed, in other quarters. The great Glasgow trick is to be repeated in London with the kind assistance of Henry Labouchere, Esq., M.P. In a portentous circular which the *Standard* appropriately describes as "couched in the language of Bombastes Furioso," and which might well be dated from Bedlam, Mr. Bishop "spreads himself" in his most graceful manner. It is vain to hope to give, by any quotation, any notion of this remarkable exposition of "what Mr. Irving Bishop will do"! What, indeed, will he *not* do, if his own estimate of himself

be taken as the standard? "Jenny Lind, Charles Dickens, Adelina Patti, Rubinstein, Christine Nilsson, and Sims Reeves have not created so great a sensation," he modestly says. If one turns to the estimate of him in his own country it becomes still more impossible to answer the question. The man and his bombast are ridiculous enough, but the assumption of "heartiest sympathy in the noble work" of the Hospital for Children, which he now uses for his advertisement, is another thing. The letter to the secretary which Mr. Bishop prints with evident pride is the most nauseous thing I remember. One must go to slang to describe Bishop. He is the very materialisation of "cheek."

Before these notes are in the hands of my readers the experiment will be over, and I do not desire in any way to forecast the result. But Mr. Labouchere shews more wisdom in insisting that certain conditions shall be observed so as to exclude collusion and trick than he did in making any terms with Mr. Bishop. From a comparison of Mr. Labouchere's letter to the *Times* with an incoherent and ungrammatical rejoinder published by Mr. Bishop, it seems to be very probable that the contracting parties will not come to terms. And if they do, who will be the wiser? Only one thing is sure: in spite of Mr. Labouchere's astuteness, the astuter Yankee will score off him somehow; either actually, by pocketing his money; or indirectly, by advertisement and notoriety. With any sort of a memory how can people be so easily gulled!

Mr. Bishop informs us that he is about "to shortly discontinue" [How will he do it?] his public life in order "to resume my investigations of the mysteries of the East." The public will receive this news with equanimity, and I may venture to direct Mr. Bishop's notice to one "mystery of the East" that may profitably engage his attention. There was published in one of the early numbers of this journal an account of a phenomenal fakir who was buried for I forget how many months, and over whose tomb a crop of grain was sown and reaped. The best results might be anticipated if Mr. Bishop will try *that* experiment. Whether he were or were not successful we should follow the trial with interest unabated to the end.

M.A. (OXON.)

The Rev. H. F. Limpus, M.A., Vicar of Twickenham, has recently preached a sermon in which many points are treated from a spiritualistic standpoint. We hope to give a report in our next issue.

CONFERENCE OF SPIRITUALISTS IN NOTTINGHAM.—On Sunday, June 17th, 1883, a Conference of Spiritualists will be held in the Morley House (Entrance: Shakespeare-street). Morning, at 10.30 prompt. Subject for consideration, "How best to promote Unity of Action amongst the Spiritualists in the town." Several Trance and Normal Addresses will be delivered. Mr. E. W. Wallis will preside. Afternoon meeting at 2.30. A paper will be read by Mr. E. W. Wallis; subject, "Organisation." Discussion to follow, after which plans for future work will be submitted to be adopted or otherwise. Mr. J. Waine will preside. In the evening, at 6.30, a public meeting will be held, when Trance and Normal Addresses will be delivered by Mrs. Barnes, Mrs. Wallis, Mrs. Haines, Mr. E. W. Wallis, Mr. G. Haines and others. Mr. W. Yates will preside. Collections at the close of Morning and Evening Services, to defray expenses. All Spiritualists and friends are earnestly requested to be present.

THE "CHRISTIAN WORLD" ON SPIRITUALISTS.—This paper, in noticing Mr. Barkas' lecture at Langham Hall, said:—"Mr. Barkas strikes one as the last sort of person one would expect to see a Spiritualist. He is stout built, elderly, and business-like, and talks in a clear matter-of-fact style. He admitted that the facts he was about to relate were so improbable, that really some sort of apology was needed for referring to them, and was free to grant the widest range of scepticism short of dogmatic denial. The lecture consisted of his own experiences, all tending to shew the existence of spiritual agencies at work around us. After the lecture a good many questions were put, some very absurd, creating roars of laughter—some very much the reverse, one young lady, naturally, with true feminine curiosity, being very anxious to learn how the spirits were dressed—whether their garments were of earthly texture, and of the fashion of this wicked world."

WRITING MEDIUMSHIP AND DREAMING COMPARED.

In the Paris fortnightly paper, *Le Spiritisme*, there is a correspondence between one who signs himself "Un Docteur Incrédule," and M. Alexandre Vincent. Alluding to mechanical writing mediumship, the latter relates of a medium under his own observation:—

"Having, in his ordinary waking state, taken his seat at the table with sheets of paper before him, pencil in hand, the room is made dark. Conversation is continued, the medium taking part in it. After a few minutes we hear the sounds of rapid writing. When the sounds cease we strike a light, and find five, six, or more pages covered with writing, and at the end the signature of one known to be deceased.

"During the past three years between thirty and forty different personalities have communicated with us in this way: physicians, philosophers, poets, peasants, some of all grades and of various periods! The greater number write in the medium's own language, French, but some in Italian, of which the medium knows not a word.

"If the invisible writers are questioned about the state which follows that of life on earth, they all say that they find it a better one. Once having written, each of them presents, in his subsequent writing, the characteristics, in all particulars, of his previous communications. Some of these invisible writers return at more or less lengthened intervals.

"There is nothing of the medium in these communications but the passive use of his bodily hand. A hand cannot reveal at intervals of months the phrases, styles, and orthography, distinguishing the communications of one personality from those of another. And the medium, in the meantime, cannot make reference to them, for once written, they are safe in my private custody. Many of them are on scientific subjects, of which the medium knows no more than he does of the technical terms employed in treating of them, which is nothing.

"I have witnessed such phenomena as these hundreds of times during the last three years. To me they are phenomena of a special psychical order. If this be questioned, if it be asked whether it may not be done by the medium himself in some peculiar morbid or abnormal condition, I should reply by relating other cases shewing the actions of invisible agents of an equally extraordinary character from a physical point of view, cases of objects, small and large, being moved without any contact at all of the medium. The medium, it has also been suggested, may be in an abnormal state analogous to that of dreaming. But during these experiments he is neither in the ordinary nor in the magnetic sleep. Then, the communications, declaredly due to the action of certain individuals deceased, are always coherent, while dreams are only occasionally so, but most frequently incoherent and nonsensical.

"Certainly we know that in dreaming, verses and speeches are sometimes improvised, dialogues held, and conversations sustained, upon subjects the dreamer is not familiar with in his ordinary state. If dreams were specially under discussion I might point out that the character of some of them denoted spiritual influence. But on the present occasion my object is to present facts for your consideration. With respect to the difference between the phenomena of dreaming and those of mechanical writing, I would further point out that in the latter the subject is awake, that during the writing he can converse with those about him; while in dreaming the subject has to be asleep; it is, therefore, manifestly impossible to establish any analogy between the two."

We shall be pleased to send specimen copies of "LIGHT" post free to any name and address supplied by our readers where it is likely to prove of interest.

The Lands Allotment Company, Limited, announce a further issue of capital to the extent of £250,000, particulars of which will be found in another column. This company, of which Mr. Morell Theobald is a director, has been in active work since 1872, and has from 1875, paid no less than 8 per cent. per annum in dividends and bonuses, besides creating a reserve fund amounting to £21,000 or nearly 9 per cent. of the total subscribed capital. A copy of the last report and balance sheet can be obtained upon application to the secretary, C. E. Brock, Esq., 20, Budge-row, Cannon-street, E.C.

MRS. HARDINGE BRITTON will lecture at Liverpool, June 17th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

**VISIONS IN CONNECTION WITH THE
REBELLION OF 1745, AND THE BATTLEFIELD
OF CULLODEN.**

The phantasm of armed bodies of men, even occasionally of conflict of troops, has not infrequently been observed upon the sites of great battle-fields. Sometimes this will have been observed previously to the event; sometimes subsequently.

In both cases, however, this phantasm may be classed by the Psychologist under the head "Second-Sight," since with things of the spirit it would appear that time is a condition which does not enter into the matter; time having alone—as we are led to believe—reference to things material. Thus it may be regarded probably in reality as no more miraculous to be able to perceive the visions of the future than to behold visions of things past.

A. M. H. W.

The following visions illustrate these two forms of "Second-Sight":—

"PHANTOM TROOPS ON CUMBRIAN HILLS ON MIDSUMMER'S EVE, 1735.*—William Lancaster's servant related that he saw the east side of Souter Fell, towards the top, covered with a regular marching army for above an hour together; he said they consisted of distinct bodies of troops which appeared to proceed from an eminence in the north end and proceeded marching over a notch in the top; but as no other person in the neighbourhood had seen the like, he was discredited and laughed at. Two years after, on Midsummer's Eve also, betwixt the hours of eight and nine, William Lancaster himself imagined that several gentlemen were following with their horses at a distance, as if they had been hunting; and taking them for such he paid no regard to it till about ten minutes after, when again turning his head to the place, they appeared to be mounted, and a vast army following, five in rank, crowding over at the same place where the servant said he saw them two years before. He then called his family, who all agreed in the same opinion; and what was most extraordinary, he frequently found that some one of the five would quit his rank and seem to stand in a fronting posture, as if he was observing and regulating the order of their march, or taking account of the numbers, and after some time appeared to return full gallop to the station he had left, which they never failed to do as often as they quitted their lines; and the figure that did so was one of the middlemost men in the rank. As it grew later they seemed more regardless of discipline, and rather had the appearance of people riding from a market than an army, though they continued crowding on and marching off as long as they had light to see them. This phenomenon was no more seen till the Midsummer Eve, 1745, which preceded the rebellion, when they were determined to call more families together to witness this sight, and accordingly went to Wiltonhill and Souter Fell side, till they conveyed about twenty-six persons, who all affirm that they saw the same appearance, but not conducted with the same usual regularity as the preceding ones; having the likeness of carriages interspersed; however, it did not appear to be less real, for some of the company were so affected with it that the following morning they climbed the mountain through an idle expectation of finding horses' shoes after so numerous an army; but they saw not a vestige or print of a foot." The battle of Culloden, which brought the rebellion to an end, was fought 24th April, 1746.

"As we left (in 1837)

"The Field of Culloden,"

says the author of "Visits to Remarkable Places,"† "we gave, with our thanks, a small gratuity to our intelligent young guide, Wully Mackenzie, which seemed to him so much beyond service, that, in the height of his gratitude, he was quite uneasy that he could not shew us some further good office. 'Was there nothing more that he could do? Would we go in, and sit down, and rest us awhile? Would we like a tune on the bagpipes?' In we went, and took our seats in their little hut, a regular Highland habitation, with smoky rafters, while Wully produced his pipes and began to put them in order. We had a

* From "Lays and Legends of the English Lake Country," as quoted in the *Hants Advertiser* of 23rd August, 1873.

† "Visits to Remarkable Places." By William Howitt. One vol. Longmans and Co., 1850. A cheap edition of both volumes has recently been issued by the same publishers.

long talk with these good people about the battle-field and its traditions. They told us that the name, Drumossie, was not now used for that moor—Culloden had superseded it; but was retained on a wild track at its extremity in the direction of Bodenach. They assured us, with the utmost gravity, that a battle would be fought there. We inquired how they knew that. They replied, because it had been repeatedly seen. On summer's evenings, people going across the moor had suddenly on various occasions found themselves in the very midst of the smoke and noise of a battle. They could see the various clans engaged, and clearly recognise them by their proper tartans; and on all these occasions the Laird of Culdethel, a neighbouring gentleman, was conspicuous on his white horse. One woman was so frightened and bewildered by this strange spectacle, that she fainted away, and on coming to herself found all traces of the battle gone, and made the best of her way home again without proceeding on her original object. We told them that there must be strong impressions left on the imaginations of the people by the memory of the old battle, but they only shook their heads. They were perfectly satisfied that a battle was to be fought on Drumossie, and that the Laird of Culdethel would be in it—though with whom the clans would fight or for what, they could not tell. Having finished our discussion on this second-sight superstition, Wully Mackenzie struck up on his pipes the tune with which the Highlanders were said to have marched into the battle of Culloden."

**THE UNCANNY PICTURE IN THE CASTLE
OF LISSA.**

Not far from Breslau, on the road to Berlin, lies the small market town of Lissa, which may, by the railway, be reached in ten minutes. It is a place which is much frequented by the citizens of Breslau on account of the park lying behind the castle. In the year 1611 the estate belonged to Heinrich von Hörnig, who built the castle. In 1653, on account of debt, the lordship of Lissa came into the possession of Horace von Forno. The legend runs that he led a dissolute life and died in the full strength of manhood; also overwhelmed with debt.

Whilst he was being interred in the churchyard, the funeral company was seized with terror by beholding the deceased lord of Forno, as he had appeared in life, standing at the window of his castle watching the interment of his own corpse. Haste was made to complete the ceremony, and the company returned. In the days following, however, the spirit of the dead man was encountered everywhere; now he was seen at cross-ways, now by a gamekeeper in the woods, whilst he was believed to appear under the form of a ghostly dog which played all manner of tricks, &c. In short, the conclusion was come to that the dead lord had not found rest beyond the grave; and it was at length agreed that the corpse should be disinterred and removed beyond the boundary of the land-mark. This was done, and at a spot agreed upon, some half a German mile's distance from Lissa, the remains were again buried.

From henceforth Forno was not visible. In a room of the castle, however, there hangs a portrait of the ancient possessor of the estate which may be seen at the present day (1851), spite of the necessity experienced by later possessors of the castle to remove it thence, in varied arrangements of the furniture and fitting up of the room. It represents Forno clad in the ornamental hunting-dress of the period. He wears a cap of green velvet adorned with a spray of red poppies. His countenance is manly, not exactly disagreeable; but the brow is gloomy, and the expression altogether has a something in it doubtful and uncanny.

Whenever in former times attempts were made to remove this picture, there occurred in consequence in the castle such ghostly disturbances and noises, such banging of doors and shaking of windows, such cracking of hunting-whips in the passages, &c., that on every occasion, in order to ensure nocturnal rest, the portrait was restored to its original place. Even the late proprietor, Count von Wylich, formerly Ambassador in Switzerland, although a man of very free opinions, has not dared to find a place in the attic for the portrait of the Lord of Forno.—"*Magikon*" of *Dr. Justinus Kerner, Vol. V., Part II., p. 186.*

REVIEWS.

ESOTERIC BUDDHISM. By A. P. Sinnett. Trübner, 1883. Price 7s. 6d. Or may be obtained from the Office of "LIGHT."

FIRST NOTICE.

It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him. Doubtless this is largely due to the fact that he is delivering a message rather than imparting the results of independent speculation. A highly intelligent and educated mind, trained to explicit statement, and with a peculiar power of familiar exposition, has been charged with a task requiring all these qualifications in an eminent degree. For the undertaking is not a slight one. Western intellect and culture, having despaired of truth, have become "critical." That is to say, all past and present systems of religion and philosophy are regarded as mere historical moments in the development of thought. This view, which is in part correct as regards the form popular beliefs and speculations have taken, recognises no such exception as "esoteric" knowledge. Secret doctrine, indeed, there was and must have been, whenever men philosophised in advance of dominant superstitions. But an esoteric science of things beyond physical ken supposes transcendental faculties of observation and verification; and the existence of such faculties must itself be proved. We are, perhaps, emerging from the time when no proof would be allowed or listened to. Indeed, no time could be more appropriate for urging the claims of esoteric science than the present, when research is being so widely and earnestly directed to the facts which can alone make it probable that such a science exists. The proof of clairvoyance, for instance, carries the mind far beyond the limitations of the faculty as open to ordinary verification. For it then becomes not only easily imaginable that this sense is susceptible of a high degree of development by training and cultivation, but antecedently probable that it belongs to a distinct order of educible powers, giving an indefinite extension to the range of human observation. It does not require any great credulity to conceive that this psychology may actually have been pursued with success by generations of practical students, wholly devoted to its acquisition. It is no new thing that we are asked to believe. Indian philosophy, as may be read in any of our treatises on the subject, not only asserts generally the existence of transcendental wisdom and powers, but defines and classifies their species with much particularity. The sceptic, who finds an easy explanation of popular beliefs, must be perplexed to account for the growth of such systematic exposition, if it has no basis of experience. Incredulity on the part of Spiritualists, on the other hand, is almost illogical. Among them, Dr. George Wyld has the merit of being one of the first to point out * that all the powers we ascribe to disembodied intelligence in even its higher states must be latent in ourselves, their development being only a question of conditions, not necessarily incompatible with physical existence. The realisation of this fact in knowledge and experience is what is meant by Adeptship. For all who believe in spiritual evolution, however little they may have already systematised the conception, the onus of presumption in regard to actual adeptship is shifted. There are forcing processes in nature as in art; and the possible is ever also the actual, if we knew where to look for it. The "rare efflorescence" is not a miracle, it is at most an unseasonable phenomenon. Nor is it even the latter, unless it can be shown that individual development can never outstrip the kosmical. The scientific exposition of the latent principles in man, and of the course of their regular (as distinguished from their exceptional and extraordinary) evolution, is given by Mr. Sinnett in connection with the great scheme of universal manifestation, wherein the same causes, and the same system of their orderly succession, are apparent.

In another respect this book is peculiarly well-timed. The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the "organised hypocrisy" of our churches will be as crying a scandal to human intelligence

* In his essay on "Man as a Spirit."

as monasticism had become to human morality three and a half centuries ago. And when it comes it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly react with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to "the bloodless and innocent record of Buddhism" will be added this claim upon human gratitude and love?

Nothing, certainly, can seem less probable to the student fresh from the pages of Dr. Rhys Davids, and others of the nihilist, or at best agnostic, school of interpreters. The authority of scholars, who brought to their task the utterly unscientific conceptions prevalent in the West about the human soul, has been largely committed to the statement that Buddhism makes no provision for an enduring individuality, and even expressly and emphatically denies it.

There are plenty of passages in Buddhist writings which seem to bear out this view; and in default of the key, which only a deeper philosophy could supply, they had to be left in paradoxical juxtaposition with doctrines implying the very reverse. Attempts to explain away such cardinal tenets as rebirth, the retributive force of karma, hyper-physical existence, &c., are of necessity lame and sophistical. The ordinary student of Buddhism is in the same position as the outsiders who questioned Gotama himself as to the meaning of his doctrine. When the wandering monk, Vacchagotta, in the dialogue translated by Dr. Oldenburg from the Samyuttaka Nikāya, asked the Buddha concerning the existence of a true individuality ("How does the matter stand, venerable Gotama; is there the Ego?"), we are told that "When he said this the Exalted One was silent. 'How, then, venerable Gotama, is there not the Ego?' And still the Exalted One maintained silence. Then the wandering monk, Vacchagotta, rose from his seat and went away." Then comes the disciple, Ananda, and asks the reason of this reticence. He gets the following explanation: "If I, Ananda, when the wandering monk, Vacchagotta, asked me: 'Is there the Ego?' had answered 'the Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'Is there not the Ego?' had answered, 'the Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'is there the Ego?' had answered, 'the Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered 'the Ego is not,' then that, Ananda, would only have caused the wandering monk, Vacchagotta, to be thrown from one bewilderment to another; 'My Ego, did it not exist before? but now it exists no longer!'"

Such passages as the above should surely have warned our interpreters of the danger of misconceiving the apparent negations of Buddhism. So of Nirvana. "It would be ludicrous," says Mr. Sinnett, "to turn to the various discussions which have been carried on by students of Buddhism as to whether Nirvana does or does not mean annihilation. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolise the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation." That this should ever have been an open question among our scholars,* argues a certain lack of what may be called metaphysical common sense.

All the more remarkable on this account is the influence, even the fascination, which Buddhism, so far as already understood, has begun to exercise over Western minds. It is no very uncommon thing now to meet in society men who declare themselves, "if anything," Buddhists. The moral ideal of Buddhism is not only pure and beautiful: to a larger extent than in the case of any other religion it has been effective. And now that the

* It is perhaps, no longer so; Dr. Rhys David, however, regards it as the sinless state of the Arhat in this life.

materials for comparison are at hand, there is a growing disposition to judge religions by their fruits. A candid estimate of the causes which determine the character and history of races admits that this is a hazardous test. But broad contrasts leave an ineffaceable impression: and after all, it is a poor apology for a religion that it has not caused the cruelties and follies associated with its history, but has only failed to realise the spirit which is opposed to them.

But Christianity is defective in a still more urgent matter, with reference to the needs of the present time. The present unbelief in individual immortality is greatly owing to ignorance of any rational and logical alternative to materialism. We have, it is true, our idealistic philosophies, satisfying, perhaps, to the metaphysician who does not ask for practical information. But it is the simple fact that nearly nineteen centuries of Christian teaching have left the plain unphilosophical man without a single clear conception of himself, his history, and his future. The clergy have long shirked statements on these points which once were definite enough. But we are without any positive or authoritative instruction to set off against dogmas which common sense repudiates as shocking or preposterous. Buddhism, on the other hand, retains conceptions inherited from the untold antiquity of Brahmanism, and which yet seem almost framed in response to the demands of modern intelligence. Our philosophy is beginning to see that if this physical existence is not the end, neither is it likely to have been the commencement. Buddhism speaks of former as of future births. We ask that the moral order of the world shall be vindicated by causation as necessary as that which science discovers in the physical order. The East answers us with the inflexible justice of Karma. We are revolting from the notion of an eternal state irrevocably determined by a few precarious years of earth-life under accidental conditions. Buddhism replies that no condition is accidental, and no state everlasting. Our religion has never got over the shock of the discovery that this earth is not the centre of the universe. Buddhism never required or admitted that supposition. Above all, we seek for a more spiritual conception of God than that of a Being in external relation to us and to the world. Buddhistic negation of such a Being is charged against it as Atheism; whereas the Bodhi, Wisdom, or Logos, is represented as the inmost principle of all that is. Yet all religion recognises our connection with superior powers; and the so-called "Atheism" of Buddhism is not inconsistent with adoration, prayer, and worship. We have been speaking only of exoteric, or popular Buddhism; and we find that it avoids all the fallacies which modern enlightenment rejects in a religion, and that it fulfils all conditions which we can see to be essential.

If, now, this pure and reasonable belief can also be shewn to be the outcome of a philosophy, or knowledge of Nature, relating scientific to spiritual conceptions, and effecting the reconciliation so urgently demanded, we may confidently expect that the light thus offered will be recognised and welcomed by our best intelligences, and that the closing years of the nineteenth century will be brightened by a new hope for humanity. But whether the book before us justifies this expectation; how far it succeeds, and in what respects it seems to fail; of what problems it opens a prospect of solution, and what others remain involved in obscurity, or are insufficiently dealt with,—these are questions which must be reserved for examination in future articles.

C. C. M.

THE SCIENCE OF MAN, A MANUAL OF ANTHROPOLOGY BASED ON MODERN RESEARCH. *Second Edition.* By Charles Bray. London: Longmans, Green and Co., or may be obtained from the Office of "LIGHT."

This is a somewhat ambitious attempt to unravel the "Mysteries of Man" and the universe. In order to accomplish the herculean task, the writer has laid a general embargo upon the writings of modern physicists and metaphysicians.

The region of metaphysics is proverbially barren of definite results, and there is in it a wide field for the most latitudinarian speculation.

In physics, however, notwithstanding the transcendentalism of its higher aspects, we are now within our recognised sphere, and in that region of inquiry the author of the "Science of Man" is painfully weak and antiquated.

Chapter I. is devoted to the physical development of the earth, and to the introduction of living organisms with sensibility and consciousness. To specify the errors into which Mr.

Bray has fallen in this department would be to review and practically re-write the entire chapter.

We shall select and briefly note the errors of a few paragraphs taken almost at random.

Mr. Bray says (p. 2): "The moon may be a dead and used up world, such as the earth is becoming, and may probably become, even before it falls into the sun towards which all planetary bodies are gravitating."

The last word of science is that the moon and planets are receding from the sun and from each other. Again, "The earth is gradually cooling down and is still conjectured to be in a state of internal fluidity," whereas the latest speculations of science point, not to the internal fluidity, but to the extensive hollowness of the sun, earth and all planets.

Again, "By the aid of the spectroscope it has been demonstrated that planets, sun and stars are all made of one material." That has never before been affirmed except speculatively, viz., that all substances are allotropic conditions of hydrogen, but science recognises each body as of many materials.

Speaking of the air the writer says: "These suspended particles are living germs." Some certainly are, but the mass of matter in suspension in the air is mineral and inorganic.

Again and egregiously: "Astronomers now rejoice in the knowledge of eighty eight planets instead of seven." This must be a quotation from an old work, as the number now recognised is about 240, and they are being added to almost monthly.

Further, "The density of Mars is about three-fourths that of the earth." The fact is its mean density is greater than that of the earth, and greater than that of any planet except Mercury.

Again, "So all animal matter has been evolved from a shapeless mass of what Professor Huxley calls protoplasm." This is based on Professor Huxley's hypothetical *Bathybius*, the existence of which the professor himself does not now affirm.

Again, "If a drop of water can contain 500 millions of living animalcules, each manifesting very decided volitions, and, therefore, endowed with *mind*." It is very improbable that any one of these millions exercise volition or possess mind; their actions are entirely automatic, and they no more feel or think than does a healthy human heart or the iris of the eye under the stimulus of blood, or light; both are automatic and neither feel nor are amenable to volition.

Again, "Very few, however, if any of these ancient forms of animal life were identical with those which now live, certainly not one of the higher animals was of the same species as any of those now in existence." On the contrary, a fish known as *Ctenodus* lived in the long ago carboniferous lakes, and a similar fish known as *Ceratodus* now lives in an Australian river. We fail to see any generic or even specific difference between them, and yet one was a paleozoic fish and the other is a modern fish, and no similar remains have been found in the formations which fill the intervening millions of years.

Finally quoting the author, "Minute creatures which shew evidence of volition." Their actions are really automatic and unconscious, and no more prove volition than do the automatic movements of *Diatomaceæ*, *Volvoceæ*, *Desmidiaceæ*, and the animal which Mr. Bray says is all stomach, viz., the *Amœba*.

The body of this work is filled with ordinary metaphysical speculations, respecting the relations between mind and matter, the subjective and objective, and the most salient feature is, that all our knowledge of mind here, is associated with nervous organisation, forgetful that the boundless manifestations of intellectuality in the universe, as a whole, can scarcely be referred to an infinite physical brain, and besides there are in modern times myriads of manifestations of human intelligence, or intelligence resembling human, apart from the possession of a visible physical organisation.

Notwithstanding its many scientific lapses and anachronisms, "The Science of Man" will well repay perusal, and should the book ever reach a third edition it is to be hoped that the author will submit the revision to the criticism of some discreet and candid scientific friend.

BOOKS RECEIVED.

"First Lessons in Philosophy," by M. S. HANDLEY; "Natural Law in the Spiritual World," by HENRY DRUMMOND, F.R.S.E.; "Physianthropy; or, the Home Cure and Eradication of Disease," by Mrs. C. LEIGH HUNT WALLACE; "The Good Shepherd," by JAMES B. ALLEN; &c. &c.

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Light:

SATURDAY, JUNE 16TH, 1883.

TRANSCENDENTAL PHYSICS: OR, SOME
ASPECTS OF MODERN SPIRITUALISM.

A Sermon preached by the REV. H. R. HAWES, M.A., at St. James', Marylebone, on Sunday Morning, June 10th, 1883.

My subject last Sunday was purely practical, and to-day, some of you will say it is purely speculative. That will not be wholly but only partly true. After all, speculation and practice ought not to be severed. Political speculation precedes all good government; scientific speculation precedes all discovery in science; and philosophical speculation precedes all progress in social life. No speculation is worth anything that is not closely allied to practice, and no speculation ought to be introduced in the pulpit, unless it has points of contact with morals and religion. The subject this morning is Transcendental Physics, or Some Aspects of Modern Spiritualism, and you will ask, What are Transcendental Physics? What is Spiritualism? What have they got to do with each other? and what have either of them to do with Religion? The ideas that arise in your minds as I say these words are doubtless of a very varied kind, and in speaking to a mixed congregation like this I shall ask your indulgence, while I try and put forward what I have to say in a manner to conciliate all reasonable prejudice.

Transcendental Physics and Spiritualism Defined.

What are Transcendental Physics? Transcendental physics deal with alleged phenomena outside the known laws of nature, such as mesmerism, trance, clairvoyance and perhaps, table turning, &c. These cannot be explained by the ordinary laws of physics, and they are therefore called transcendental physics. What is Spiritualism? That is a vague term and covers a large ground. It seems to deal with the borderland between physics, and metaphysics, and with various alleged phenomena including, as you know, various movements of furniture, trances, lights, the writing on closed slates, and some people say spiritual communications; at all events phenomena which are attributed by some to spiritual agencies, by others to animal magnetism, and by a great many people to imposture. That last point you should note carefully. Even the most intelligent believers in Spiritualism are quite agreed that there is an enormous amount of imposture connected with spiritual phenomena, and that the whole question has been exploited by interested persons and charlatans of every kind. The point interesting to the general public is—I can speak more calmly than I could ten years ago—not whether there is imposture—we are all agreed about that—but whether there is a substratum of fact which cannot be explained by the hypothesis of imposture.

Method of Treatment.

With reference to my method this morning, I shall exclude my own experience, because when a man begins to relate his own personal experience, there arise at every point questions which cannot be answered from the pulpit or asked from the pew. I shall exclude also relations of particular occurrences. I am not here to deal out to you a number of marvellous narratives of which your own friends can tell you, and which, if they have not occurred to them, have occurred to somebody else. There is another reason why I should not relate personal experiences or particular narratives. You might say I was silly; or that I was lying; or that I had been taken in; or that what I said could be explained by the known laws of nature,

but that I, being a very weak-minded person, had been deceived and had fancied that it was supernatural when it was really natural, whilst you with your superior cunning would have seen through the trick. I could not meet these charges in the pulpit.

These Questions are of Great Interest.

It is impossible to deny that there is very great interest in all these questions in our days; that side by side with the material philosophy which denies the immortality of the soul, and sweeps away various traditions of the past and the superstitious aspects of religion, there is a keen desire to know whether there is anything beyond—whether there is any ground for believing that we have a spirit capable of surviving the shock of death, and whether there is a spiritual world around us into which we may emerge beyond the grave, and also whether there are points of contact between the two worlds with inter-communication going on between them. These thoughts are agitating the minds of people in the present day, and they are intimately connected with the phenomena of the borderland of physics, such as mesmerism and other phenomena which do not range themselves under any known laws of nature. The reason why I put them alongside with Spiritualism is because the two interlace, as it were. The subjects of the one are the alleged subjects of the other. The whole class hangs together, and seems to form a sort of Transcendental science.

The Two Propositions to be Considered.

The propositions I desire to lay before you this morning are two which will commend themselves to all seriously minded people, and they connect the whole subject practically with some of the most vital aspects of religion, and especially the Christian religion.

First—That the phenomena of mesmerism, trance, clairvoyance, clairaudience, thought-reading, and many of the alleged phenomena of Psychicism or Spiritualism are worthy of serious attention and investigation.

The Second is in the words of Mr. Henry Sidgwick, the eminent author of "The Methods of Ethics":—"If only a tenth of the spiritualistic phenomena recorded are *bonâ fide* that fact is of the utmost importance to science, and very nearly touches some of the dearest interests of religion."

The Attitude of Literature and Science.—Lecky's Argument.

I need not tell you that we are stopped on the threshold by the contempt of literature and science. If we would be stopped we should be stopped. Literature meets assertions, and propositions of the kind I have laid before you, with flat denial. Thus Mr. Lecky and others say in effect: "Yes, in the past there were people who believed in miracles, and in all kinds of abnormal phenomena; but, as the world has grown wiser, and the light of science has advanced, all these things have disappeared into the limbo of forgetfulness, which shews that they were the result of imposture, or that what was once thought marvellous and miraculous can now be explained by natural laws. We no longer believe in ghosts or the possibility of communion between this world and any other." That sounds very good and very philosophical, and it commends itself to a great many thinking persons who, looking over past history, notice that one after another the superstitious of the ages have faded out, and that many things once thought miraculous are capable of a natural explanation. The only flaw in an assertion of that kind as regards Spiritualism, is that it is not true. If it were true it would be most convincing; but it is not, for the thing is not dying out, nor is there any cessation of the alleged phenomena.

The Number and Status of Believers in the Phenomena.

You have millions of people in the Old and New Worlds believing in a great many abnormal and apparently miraculous phenomena—things which cannot be explained by any known laws of nature. In addition to these millions of the masses, you have thousands of people in both hemispheres who are known to be educated and intelligent persons, who believe in it. So you see it is not only the ignorant masses who accept these phenomena. But besides these millions and these thousands there are hundreds well known to the public as above reproach—people of position, lawyers, doctors, and others—who also bear witness to these things. And you have also some tens of people whose names are counted as amongst the most illustrious in science, literature, art, philosophy, and every branch of human learning. You have witnesses, therefore, who range from the ignorant masses to the most educated of the civilised world, so that the literary position would be excellent but it does not agree with facts. You have four newspapers in England alone devoted to this subject, and numerous societies throughout the civilised world. We had the Dialectical Society, and now we have the Psychical Research Society, under the presidency of Mr. Sidgwick.

The Attitude of Science one of Repugnance and Fear.

Then there is the attitude of science, which is one of repugnance in the first place and fear in the second place. There is something which seems to repel our scientific men from the investigation of this subject. What it is I don't know, unless it is that their present methods seem futile and useless when dealing with Spiritualism. Perhaps it is as Goethe said long ago: "Incredulity has become like an inverted superstition for

the confusion of our age." There is also what I have called fear of the subject in the scientific world. This is strange, but true. They advise you not to look into it, because people who were before otherwise quite sane have looked into it and have gone off their heads. This is very simple. You look into it; you become convinced; and people say you have gone mad. You must not investigate, first because it is unworthy of attention, and in the second place because if you do you might become convinced, and that would be a great calamity for you. Upon such pleas as these science will not have anything to say to Spiritualism.

The Narrowness and Bigotry of Science.

Now such an argument is not one entirely to be listened to, because we have, alas! experience that the scientific world is in its way almost as narrow and bigoted as the theological world. You can look back and see that every new invention has been scoffed at by the scientific world. You will remember the contempt thrown on the notion of electric telegraphy and the lighting of the streets with gas, the steam engine, &c., &c.—these instances are amongst our common-places. If you want to go farther back there's the well-known instance of Galileo. The Astronomer Royal of his day refused to look through his telescope for fear of seeing a planet he did not believe in. Science was wrong in all these cases, and its authority is not any more infallible than that of the parsons or the high priests of art. There seems a point where human prejudice and narrowness and slavery to method comes in to prevent science from giving a fair hearing to what may after all be the words of soberness and truth.

The Triumph of Mesmerism over Opposition.

Take the question of mesmerism and you will see an illustration of what I say. There was a good deal of imposture connected with it, but many of us are old enough to remember the turn of the tide as to its main facts. I think it was between the years 1825 to 1831 that there was much talk about mesmerism, in France, and at last a number of doctors and scientific men of the Academy of Paris determined to make an end of mesmerism and met together in a committee to expose it. Amongst them were Itard Fouquier, Geurcent Bourdois de la Motte, &c. But these distinguished men, after examination, were compelled to draw out a report bearing witness to the facts of mesmerism. The most important point established was that of its therapeutics—the wonderful power mesmerism has to alleviate suffering. I remember the case of a relative of my own who was suffering from internal cancer, who got two hours every day of most perfect happiness and peace—of entire freedom from pain—through the agency of mesmerism. Some years ago there was a mesmeric hospital in the Marylebone-road, where people were put to sleep and their legs were cut off, and numerous surgical operations performed without the slightest pain to the patients. Mesmerism was making vast strides, and what killed it in England was the use of chloroform forcing itself upon the attention of medical men. It was found to be much more speedy in its action, and that destroyed the interest in what was the most convincing phase of mesmerism, viz., its anæsthetic uses. Well, as I have said, all these scientific men bore witness to the main facts although before they scouted it. I suppose there are now very few people who have not had some kind of experience of mesmerism in one way or another.

Now we come to the phenomena of Spiritualism which cover many classes of facts—all roughly comprehended under the general name, "Spiritualism." I think as long ago as 1830, Lord Brougham said, "Even in the most cloudless skies of scepticism, I see a rain cloud, no bigger than a man's hand; it is modern Spiritualism." These are very remarkable words to come from such a man.

The Facts and Theories of Spiritualism.

You may ask me to describe roughly what I mean by Spiritualism. I allude to a large class of phenomena, such, for instance, as the movement of furniture in various ways, to sounds and noises, to cold winds passing over the hands of people, to the appearance of lights. Mr. Crookes told me once he had made a special study of these lights which had often been placed in his hands—sometimes as large as an egg—but he could not make them out; they baffled him to explain on ordinary grounds, and as far as he was concerned he—a critical, analytical chemist—had not been able to analyse them. Then there are the so-called materialisations, substantial to some and filmy to others; also the phenomena of clairvoyance, clair-audience, and others. Many theories obtain amongst Spiritualists to account for these things. It is supposed by some that there is a fluid aura given off by certain persons which is capable of being collected and stored in somewhat the same way that electricity can be collected and stored in a Leyden vase, which can be made to explode with a report; and in like manner the furniture and the rooms where these things take place act as receptacles for the storage of this nerve-fluid. Then there is another theory that this force once accumulated is used by an intelligence external to those sitting in the room. Then there is the theory of imposture, which says that everybody who says he sees anything does not do so; he is deceived, and all that occurs is the result of conscious or unconscious imposture. This is a rough description of modern Spiritualism. The remarkable thing is

the growing attention which the subject is meeting with. People at first said it was in the hands of charlatans, and that only ignorant people believed it. But then, Lord Brougham was interested, so was Lord Houghton and Lord Dunraven, Serjeant Cox, William Crookes, Mr. Wallace, &c., and a great many people who did not care to lay themselves open to aspersions of character. It was soon found that there was a mass of evidence floating about in favour of these things. Then there was Mr. Thackeray, who published an account of a séance in the *Cornhill*, and sent down its circulation by 30,000 copies. Thereupon he got frightened, and said with a good many others similarly circumstanced, "Well, it is a very interesting subject, and perhaps I shall take it up by-and-bye, but I am now engaged in other matters." The real fact is, many people have not the courage of their convictions, and in dealing with Spiritualism all these things have to be noticed. I remember when Mr. Crookes hit upon the radiometer, a remarkable discovery, and interesting from a spiritualistic point of view as shewing the borderland between physics and transcendental physics, i.e., as revealing the extraordinarily subtle nature of the forces with which we are surrounded, how we can see a little and touch a little, but that what is seen and touched is as a tithe of what may be in the universe,—I think it was at the time when Mr. Crookes was very much engaged with spiritualistic phenomena that his mind was dwelling upon the extraordinarily subtle forces there are in nature, and the result of his meditations was that possibly even light itself might have a dynamic force—the power of moving something. He then constructed in a vacuum a little weathercock with a silver side to it, and exposed it to light. The instant the slightest beam impinged upon it, it began to revolve slowly, and if you bring it into the far end of a dark room, and light a candle at the other end of the room, so sensitive is it that it will begin to revolve slowly, and in the broad sunlight will spin round with remarkable rapidity. Mr. Crookes attributed the motive power to light, but Sir Charles Wheatstone thought it was heat, and I do not know whether this question has yet been settled. It is sufficient for our purpose, however, to recognise it as an infinitesimally subtle force, and if you believe that the radiometer goes round, as you must when you see it, there is hardly anything connected with nerve force or vibrations that is beyond the bounds of possibility though you may relegate it to the realm of transcendental physics.

The Wide Testimony to the Truth of Spiritualism.

As I have said, an endeavour has been made to explain all this away. People were impostors: they did not understand science; they were specialists and had no critical power; or they were a weak-minded lot, and lived chiefly in America, where everything seems to be believed. Perhaps England also was a little tainted, because English people were not very critical—and, yes! sceptical France might have gone a little wrong—but it was said that Germany, the land of science and philosophy—Germany did not go in for these things. And then in 1877 Germany, too, went wrong, and although such great names as Carl Vogt and Haeckel are dead against spiritualistic phenomena, you have others equally illustrious testifying to their reality—as, for instance, Weber, Scheibner, Fechner, and Zollner, and the Emperor of Germany's Court conjurer. All these men have examined and become convinced. They got one of the most eminent mediums and kept him for weeks experimenting upon him, and at the end of the time he bore witness to the phenomena of trance, slate writing, and a variety of other things. It is most remarkable that a professional conjurer should have been called in. This was done because other people should not say it was trickery, and they, not being experts, had been taken in. Bellachini, the Court Conjurer, bore witness before a public notary as follows:—I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. But he is not the only one. So long ago as 1847 Robert Houdin said he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. And Mr. Maskelyne, who is supposed to expose all these things every day at the Egyptian Hall, when pressed by the Dialectical Society, was obliged to confess in writing: "I have never denied that such manifestations were genuine." The general impression is that he denies it every day, but I suppose we must accept this statement as from any other gentleman who sometimes says contradictory things which we cannot reconcile. Jacobs, the European conjurer, in 1880, professed himself at Paris not only a believer in the phenomena, but presented a memorial to the Society at Paris with tests to enable people to distinguish between the false phenomena and the true.

Do you remember the proposition with which I started? Do you think I have established it? Do you think it is a sober proposition, not quite dependent on my opinion? I have shown you that, as a matter of fact, there are literary men,

scientific men, professional conjurers and philosophers—reasonably average reliable people—who have conspicuously borne witness to the reality of these phenomena. Does this not establish, to a great extent, what I premised—viz., that the phenomena of mesmerism, trance, &c., and the alleged phenomena of Spiritualism—not are true—but are worthy of attention and investigation?

The Historical Evidence for the Phenomena.

But when I take a broader and wider view of this subject, and look through history, what do I find? Why, that these very phenomena are part and parcel of the history of the world. No doubt they have been dismissed into the limbo of things utterly incredible by modern philosophers, but you have only to open the Old and New Testaments to find all these classes of phenomena there. Some of you profess to believe your Bible and if you turn to that you find records of all these things. They are generally connected with certain striking personalities, the great leaders and prophets, who stand out and who seem to have been persons abnormally gifted, and in whose presence many striking things are said to have happened, sometimes associated with prayer and at others with fasting, concentration, religious feasts, or sacrifice. Do you not call to mind the trances of David and Solomon, the voice heard by Samuel, the lights seen in the presence of the Shekinah and the use of the crystal in connection with the Urin and Thummin. Many of these things may have been mixed up with superstition and fancy. We are not concerned with that. What we are concerned with is the nature of the phenomena—the things are of the same kind as those which are said to occur now-a-days. Why, the Bible is full of witchcraft as well as of messages from the Lord. We find these phenomena were not confined to specially good spiritual agencies—the power seems to have been due to some physical quality, and the gifts were to be found in exercise amongst the good, the bad, and the indifferent just as everything in this world is mixed up with the good, bad, and indifferent. When the phenomena occurred amongst the heathen, they were said to be due to witchcraft; when in connection with a high Spiritual power amongst the priests and prophets of the Hebrew race, they were claimed as coming from the Lord. But the whole thing is there. The very occurrences which are detailed in our Spiritualistic newspapers, and which occur at séances to-day, have their prototypes in many passages of the Old and New Testaments. So with the gifts of the Spirit. The gifts of healing and of inspiration—variously exercised through the influence of the hands, the eyes, or the breath—are there. "He breathed upon them and said, Receive ye the Holy Ghost." I could go through the Old and New Testament and shew you that all these remarkable occurrences were found in the lives of Abraham, Moses, Samuel, Saul, and in those of every prominent character of the Bible record. Just to shew you what a common thing it was in those days I may mention the case of Saul seeking to find the strayed asses through the agency of Samuel, the seer. He went to him and was at first afraid he would not have enough money wherewith to pay the seer—for such persons seem to have received payment for their services—but in the end he consulted "the man of God," who told him where the animals would be found. It was a commonly accepted thing to have these men about the courts of monarchs in those days. You cannot imagine it was wholly imposture. In the New Testament also you have recurrent classes of spiritualistic phenomena. There they are more rife than ever. There you find people laying their hands upon the sick. James says if you pray with concentration and lay your hands on the sick they shall recover. If there is anything more like therapeutic touching than that I never read it. You often read of the place where people were assembled being shaken; at times there was a rushing wind going through the room; at another time lights appeared when they were assembled together—"cloven tongues of fire." In other places you read of the transfiguration of the individual, as in the case of Stephen, whose face shone as the face of an angel. In the Corinthians Paul goes through all the various phases of trance mediumship and explains how people spoke with tongues and how strange and unknown things came from their lips; and in another epistle he refers to his own spiritual experiences. That is exactly paralleled by the alleged trances going on now. There are also remarkable words of our Lord's. I need not tell you that in His life the miraculous phenomena are not of a different kind from what are recorded in the Old Testament in connection with the prophets, but are rather of an intensified degree. When people wondered at His miracles He merely said that greater miracles could be done by His disciples through faith. He recognised their abnormal character, but did not speak of them as peculiar to Himself, but as something vested in highly sensitive conditions of humanity, of which He was, no doubt, a most perfect specimen.

Three Views Possible.

You may take now three views. You may say: In the Bible these things happened, but we do not believe they happen anywhere else. But people may answer this by saying they appear in heathen history also. There was the spirit-rapping of the sacred tripod of Apollo, the appearances as of "Gods"

at the Eleusinian mysteries, the oracles of Delphi, and the gifts of healing amongst the Egyptian priests. Precisely the same kind of things have been going on amongst all nations and in all times.

You may then say: We reject them all—in the Bible and out of it—the sacred as well as the profane. We deny all the miracles of history; we make a clean sweep of all the supernatural in the Bible or in Church history.

Or you may take up the position that doubtless there has been much superstition, much misconception, much charlatanry, but nevertheless the phenomena are so universal, so recurrent both in sacred and profane literature, and so little likely to disappear in this nineteenth century, that we are inclined to think that there is evidence of unknown forces—of forces which have not yet been analysed—at work amongst us connected with special personalities, and we are inclined to think that these forces may sometimes be used by spiritual agencies and by intelligences extra human.

How Science and Religion are Affected.

Now, both these points affect science and religion. If there are any unknown forces that fact concerns science. If a sensitive can put his hand upon the face of a compass and affect the needle, that means a modification of force of some kind, and such modifications surely concern science. If there has ever been a single case of force at a séance which has not been directed by the people present, nor been caused by complicity or imposture, or by a manifestation of the force of the people there assembled in connection with their wills, do you not see in that a crowning point which affects religion, which makes it so important to us to know whether these things are true? It does not matter whether the intelligence is high or low. I will admit that much of what passes current at séances as far as the order of the intelligence goes, is beneath contempt. The point is, Have you evidence of any intelligence whatever acting apart from a brain and nervous system? It may not be human intelligence but that does not matter. Such evidence, if it exists, strikes away the physiological argument against the survival of the soul. This argument is that there is no such thing as soul; that intelligence is the product of matter and force; that without a brain and nervous system you cannot have intelligence; that when you dissolve matter and force in the body you dissolve the soul, because intelligence is entirely dependent on molecular motion. If you can present conscious intelligence of any kind acting outside of a brain and nervous system you have overthrown the materialistic argument. That is what the scientific people are struggling with us about. If you shew that mind can exist and work apart from matter and force then you have established—I do not say the exact truth of our survival—but the possibility of it. *If any mind or intelligence can exist outside the body then yours can exist, and you have a new view of the immortality of the soul and the possibilities of your survival; you have a new insight into the philosophy of a spiritual world and you have inflicted an incurable wound upon the heresy of negation and the giant despair of materialism.*

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Graduation of the Phenomena.

To the Editor of "LIGHT."

SIR,—Accustomed to obey my impressions, I am constrained to supplement my letter of last week with a second, hoping I shall not be thought obtrusive in so doing. The present discussion is of great importance at the present time, when, as you say, an extensive inquiry is taking place in regard to Spiritualism.

I would venture to suggest that each person contributing to this discussion will be sure to write from his own standpoint; every one write and speaks of Spiritualism *as he views it*. How true it is that Spiritualism is to each of us as we conceive of it, and that its effect upon us is determined by our perception, capacity, and susceptibility; remembering this, we shall be generously tolerant of the inevitable and infinite diversity of opinion herein exhibited.

I would respectfully suggest further, that each one's personal experience will be the safest guide to him in any opinions he may offer upon this question, and from this principle I deduce two others, viz.: first, that no one can claim to advance opinions that are not legitimately based upon personal experience, and secondly, that no one's experience qualifies him to be an infallible authority to others. The advantage of this discussion, therefore, at the utmost, will be the wisdom and suggestion gathered from the aggregate of individual opinions.

My first experience of Spiritualism was to witness the movements of a little table produced by unseen intelligences, whereby I and others were able to converse at any length with those invisible intelligent beings. This was in the sacredness of a private home, in a company of earnest Christian friends, including four "preachers of the Gospel." The effect upon myself was such that I did not, strictly speaking, see the table; what I really saw, that is, looked at—what arrested my attention was the intelligent agency, the mighty mysterious power, which produced these movements. That little table was to me simply a door opened between this earth and another world, the existence even of which I had not suspected; and the opening of this "door" poured a blaze of light upon me, as when a door is opened between a brilliantly illuminated room and a dim apartment, where I had hitherto been, knowing nothing of the splendid apartment adjoining. There I first discovered that our friends, yea, the countless myriads of human beings who had departed from material life, had not "left" us at all, but had simply extended the range of their existence and experience; and were able at their pleasure to return to the tiny point (earth-life) whence their sentient existence commenced.

From this time, April, 1879, to January, 1880, I saw no phenomena beyond that little table, but this did not signify. I had found one doorway and did not need many; but during those nine months, with reading the literature of Spiritualism and converse with the invisible friends through that little table, I experienced such a "graduation" of thought, of soul, and of experience, such as I had never received from all my years of religious and theological training. In January, 1880, Mr. E. W. Wallis, the eminent trance speaker, came to Plymouth where I then was, and my introduction to him marks a distinct epoch in my experience of Spiritualism. Whilst with Mr. Wallis, I was lifted for a brief moment to the Mount of Transfiguration; but after he had gone I was again left with the little table for another nine months, until October, 1880, when it pleased the spirit world to commence that work at Plymouth, the history of which is known.

During the whole of this time I was labouring in the denominational ministry; in January, 1881, I was called to account and "suspended" for my connection with Spiritualism; then I found that the spirit world had directly chosen and prepared me to become a pioneer of the new era of Spiritualism which commenced with 1881. To very few persons in any part of the world has the year 1881 the significance that it has to myself.

I hope, sir, I shall be pardoned for making these personal references. What I want to ask is: Is it not this graduation of thought and feeling, of mind and soul that is needed, and is the graduation of phenomena, in any case, of use, without some measure of this? Is the result worth the pains in the case of those who see nothing but the phenomena? I am distinctly of the opinion that the advanced phenomena will be thrown away upon those who have not sufficient perception to appreciate the humblest manifestations. This, of course, leads logically to what Mr. Barkas and other experienced Spiritualists contend for, viz., that improper minds should not be admitted where delicate and advanced experiments are being made by the unseen workers. Here, therefore, we are entirely at one. What I wish to emphasise is that no "graduation of phenomena" is of any use to unspiritual persons, and, on the other hand, that those who are inwardly enlightened do not need any such "graduation"; the simplest manifestation will have an effect as great, relatively, as the highest phenomena. At any rate, it has been and is so with myself. The falling of a little apple revealed as much to the mind of Sir Isaac Newton as the grandest phenomenon in Nature could have done.

The outcome, sir, to my own mind, of the principles here laid down is this: that you should omit one half of the heading to this discussion as being entirely superfluous. What is wanted is the preparation of inquirers purely and simply, preparation of mind and heart and soul, then only will they be fitted to have communion with the spirit-world.

In conclusion, I beg to say again, that I pay the profoundest deference to the views of more experienced Spiritualists. When I read the works of "M. A. Oxon," Mr. Barkas, Miss Houghton, J. S. Farmer, &c., I feel how little I know; whilst, therefore, feeling deeply and earnestly in all that relates to the purely spiritual, I gladly sit at the feet of such teachers in all that relates to the "graduated phenomena."—I remain, sir, yours very truly,

CHARLES WARE.

11, West View Terrace, Exeter.
May 29th, 1883.

Popery and Spiritualism.

To the Editor of "LIGHT."

SIR,—The Bull against Spiritualism was too evidently apocryphal to need explanation; but I think something may be said respecting the alleged Encyclical of 1856. If such a document exists, it cannot be known to Catholic priests, bishops, or even cardinals. I knew priests in America who were much interested in Spiritualism, as being in accordance with the faith held by the Church and the phenomena of Catholic miracles. The lives of the saints, even as recorded by so careful a writer as Butler, are filled with spiritual manifestations. The facts of Spiritualism confirm the faith of Catholics in the supernatural, and Catholics have no difficulty in accepting the facts of Spiritualism, even if they believe them to be diabolic.

The late Cardinal Wiseman was well acquainted with the facts of Spiritualism, and looked upon them as a means of spreading Catholic doctrine, and disposing people to join the Roman communion. I know personally that he did not, in some cases, discourage spiritualist investigations. Had the fact been as stated by your correspondent, "A Quondam Romanist," is it likely that he would have not only not forbidden, but actually encouraged, such investigations?

It is evident to me that Spiritualism favours so much the very basis of religious belief that every denomination should rejoice in its advent and influence.—Yours truly,

T. L. NICHOLS, M.D.

The Spiritualist Craze.

To the Editor of "LIGHT."

SIR,—Your strictures on the article contained in the *Baptist Magazine* under the above title were as appropriate as they were courteous. One erroneous statement of the writer of that article has, however, been left unchallenged, and I claim your permission to reply to it. The reviewer says: "Many statements in their pages" (meaning the literature of Spiritualism) "are so obviously the slickest fabrications, and many more of them so unmistakably the product of the wildest delusion, that," &c., &c., &c.

With regard to the delusion this is the old plea which one would think had been left a stage behind, but when he speaks of fabrications I give a blank denial to this thoughtless assertion. As I am loth to ascribe to the rev. reviewer the intention of wilful misrepresentation, his statement proves either his utter ignorance of the spiritual literature or of the phenomena connected with the new dispensation. Let me for one, who have perused nearly all that has been written on the subject in England, America, France, Germany, Italy and Spain, for the last thirty-five years, assure that gentleman that the statements of facts contained in the vast literature of Spiritualism are only an insignificant modicum of the phenomena that have actually occurred in every part of the world. I may add that the phenomena experienced by myself during a very long career of experiment and research are far in advance of anything that has hitherto been described in our pages; phenomena of so transcendent a nature that I dare only communicate them to the most advanced Spiritualists, and which if brought to the knowledge of that rev. gentleman would send him into an ecstasy of bewilderment.

It is to be hoped that the reviewer of the *Baptist Magazine* will, in future, be more cautious in his assertions in regard to the veracity of Spiritualists, lest he lay himself open to the suspicion of intentional misstatement.—Respectfully yours,

G. DANIANI.

29, Colville-road,
Notting Hill, W.,
June 10th,

LANGHAM HALL LECTURES.—The attendance on Tuesday evening last was not nearly equal to that of the two previous evenings, mainly owing, no doubt, to the counterattractions of Mr. Bishop's trials at St. James' Hall, the Dalston Bazaar, and Mr. Howitt's paper before the Anthropological Institute, as much as to the advanced state of the season. In view of this latter circumstance the committee have thought it wiser to defer extended action until the autumn, when they hope to be able to announce a long series of fixtures for the winter 1883-84. The present short course of lectures have been thoroughly successful, and we think the committee are acting wisely in not jeopardising that success by continuing the series now that the summer months have come. The balance sheet will be published in these columns after being submitted to the Council of the C. A. S.

SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"World Gods." The controls of Mr. Morse were clearly in exceptionally vigorous action on Sunday evening last; for, quite apart from the unflinching impress of intellectual power, and penetrating analysis of motive and conduct—always directed practically to the amendment of the conditions of life—to which we are accustomed, as characteristic of the lectures at these rooms, there were oratorical graces of manner to a quite unusual degree. Man himself—the being whom they know, with whose history and prospects they are acquainted, whose inner nature is their always loving theme—supplies to these controls an inexhaustible basis for the exhibition of moral, mental, and spiritual truth, of the highest consequence to the development of the individual. From his surroundings, or his appetites, or tendencies, man has manufactured many World Gods, created many an ideal of the supreme, and will, probably, go on blundering till he comes to see the essence of an all-pervading Divinity which is within himself, and a real part of himself, as the positive and abiding source, in exercise and in promise, of all goodness and of all power. Men have found their World Gods in their sensuous lives, and associated the Supreme with sustained bodily indulgence; they have found them in the opposite extreme of philosophy, which recognises only mind and spirit; and in a large and perplexing variety of intermediate combinations; but there is much danger, and always error, in these extreme, isolated views. The compound nature of man, and the wisdom and goodness of God, being fairly understood and righteously esteemed, there need be, and there will be, no disposition to exclude the bodily functions from cultivation and use, nor, on the other hand, relatively to magnify unduly the mental and spiritual possibilities of being, or to deify any mere presentation of either. Thoughts, speculations, moralities, and systems of each, blossom and bear fruit as World Gods until, in the multiplication of philosophies, the world grows confounded, and earnest souls are as troubled as when the senses ruled. Speaking generally, a man's religious ideas, collectively considered, represent his God; and pitiful, indeed, sometimes are these ideas; but then we must remember that after all they are only attempts to paint Him. Gods of this formation are, unquestionably, the most powerful of the race, because the strongest emotion of our nature is associated with our religious belief; but they are, in their range of consequences, the most pernicious also. The World Gods growing out of the creeds, the doctrines, and the litanies of the world, are, nevertheless, of use, in so far as they evidence an aspiring habit and active thought, seeking, under the pressure of the whirl of time, the rest of eternity.

It is also true that religions exist because of the vital truth within each of them, and that that truth will endure while the system which temporarily enshrouded it crumbles away, for religion is the voice of God speaking to the souls of men—the Supreme speaking to His own child.

There are intermediate agencies for the transmission of this voice, and a great mistake is made, said the control parenthetically, when Spiritualism is thought to mean phenomena only, high and heavenly intelligences executing, each in his degree and in combination, the purposes of God, by the cultivation and exercise of their own qualities and powers for the sustenance of humanity. Thus it has happened that all the great teachers of the world, Christ, Buddha, Mahomet and others, have been strong in proportion to the mighty spiritual force within and behind them, although the influence of the not infrequently associated idea of incarnated Gods is distinctly pernicious because it militates against the truth that the Divine spirit is everywhere, running through and therefore intimately affecting the life of every sort and condition of man. What the world needs is not a few Gods who shall be the embodiment of Divinity, or of its own fancies or prejudices; but a recognition of the truth, actively influential in the life, that all mankind should find, within themselves universally, the expression of the Divine principle. The true God is within each of us by essential nature, and a perfected and glorified humanity will one day disclose Him.

S. B.

LIVERPOOL.

On Sunday last, in Rodney Hall, Rodney-street and Mount Pleasant, Mrs. E. H. Britten delivered two lectures. The subject of discourse in the morning was "Evil Spirits." The lecturer took advantage of this theme to trace out the origin of evil, which she claimed to be the unsolved difficulty both of science and religion. After tracing out rapidly the various attempts that were made to solve this problem, she gave illustrations of the mental conditions of the primordial man in the savage state, depicting the various causes of difference which must arise under the influence of disease and ante-natal or hereditary tendencies. In a word, she insisted that the causes of disease, want, war, crime, and wrong all lay in man himself, and that the growth and unfoldment of the race tended to multiply these differences until in the progress of ages they

produced the present heterogeneous conditions of society and the immense variety of grades, both of character and fortune, which mark the condition of humanity to-day. As, therefore, the causes of that which we call evil arise in man himself, so also with man lay the true springs of reform. The lecturer dwelt largely on the value of knowledge as the motor power from whence true reform must spring, and whilst elaborating her theme by carrying forward the results of evil doing on earth into the life beyond, she claimed that, though progress was the genius of creation, man himself must be the lever to work it out, and that a true understanding of the causes of evil would be the best means of promoting a steady and healthful growth in purity and goodness, and an ultimate annihilation of all that we now call wrong and evil. In the evening the lecturer gave an elaborate review of the addresses of the Earl of Carnarvon, at Exeter Hall, on "Modern Infidelity," and the Bishop of Manchester on "Religious Inquisitiveness." There was a large and attentive audience.—*Liverpool Daily Post*.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Spiritualism in this district is spreading among all sections of society with wonderful rapidity. I have been astonished of late in my rambles amongst various classes of people to find the most unlikely persons who were firm believers in the subject. Several of our local magistrates, Churchmen, and Methodists, at the present time are, I hear, having wonderful experiences. I hope they will have the courage of conviction.

The Newcastle Society have been favoured of late with a visit from Mr. Ogle and his subjects, Mr. and Mrs. Nesbit, who are two of the best mesmeric test clairvoyants I have seen. If their services could be secured in the South for a short time, I am of the opinion they would be of some benefit to the scientific investigator. On Sunday morning and evening last, Mr. Brown, trance speaker, of Manchester, discoursed to the friends at Weir's Court. His lectures were of a serious and aspiring nature, and they shewed an earnest effort in the direction of truth.

We notice that our North Shields friends are making strong endeavours to spread a knowledge of the subject in their district. They have engaged the large Oddfellows' Hall for the first Sunday in every month, and should the attendance be continued as at first, they will be highly successful. Mr. W. C. Robson, on Sunday evening, spoke at their regular meeting house, Tyne-street, upon "The End and Aim of Religion." The audience was a large one, and the address, which was a masterly one, met with the highest appreciation.

Our Gateshead friends are still joggling on steadily and surely. Last Sunday evening their president, Mr. Henry Burton, lectured upon the opposition that was ever being hurled at our movement by scurrilous and sceptical opponents. During the course of his remarks he referred to an article recently published in the *Family Herald* upon the supernatural, and criticised somewhat strongly the ridiculous position taken by the author of the article. We hear from good authority that some time in July Mr. J. J. Morse, of London, will be giving a course of lectures at Gateshead, Newcastle, and North Shields.

NORTHUMBRIA.

TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us marked copies of newspapers, magazines, and references to books containing articles or items of interest to Spiritualists.

The members of the General Purposes Committee of the C.A.S. are particularly requested to attend the special meeting fixed for Tuesday next, June 19th, at 6.30 p.m., at 38, Great Russell-street, W.C.

MR. HAWES'S SERMON.—We have printed an extra quantity of this issue of "LIGHT" and shall be prepared to supply copies at the rate of 6s. per 100; 3s. for 50; or 12 copies for 1s. Early application is imperative.

MR. SHORTER'S LECTURE.—At the close of Mr. Shorter's lecture on Tuesday evening last, entitled "What are the Uses of Psychological Science?" a desire was expressed for its publication; and one gentleman offered to subscribe two guineas towards the five guineas requisite. A verbatim report was taken; and we shall be very happy to carry out the idea if desired to do so.

MR. JOHN M. SPEAR, OF PHILADELPHIA, U.S.—Many of our readers will be interested to hear that the venerable Mr. John M. Spear, of Philadelphia, one of the pioneers of modern Spiritualism, is expected to be present and take part in the conference of the London Society for the Abolition of Compulsory Vaccination, 114, Victoria-street, Westminster, on Monday evening, June 18th, at half-past seven, when an address will be delivered by Mr. Thomas Shorter, as mentioned in our last issue. It may be remembered that Mr. and Mrs. Spear founded the first spiritual association in England, and have devoted their lives to the interests of human progress. Their sojourn in England, we understand, will be of brief duration.

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It having been unanimously decided by the Shareholders of this Company to increase the capital from £250,000 to £500,000 by the issue from time to time of 25,000 shares of £10 each, the Directors are now prepared to receive applications for shares of the first £100,000 of such additional capital at a premium of £1 7s. 6d. per share.

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YEAR ENDING	DIVIDEND.	BONUS.	TOTAL.
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31st March, 1874	5 per cent.	2½ per cent.	7½ per cent.
31st March, 1875	5 per cent.	3 per cent.	8 per cent.
31st March, 1876	5 per cent.	3 per cent.	8 per cent.
31st March, 1877	5 per cent.	3 per cent.	8 per cent.
31st March, 1878	5 per cent.	3 per cent.	8 per cent.
31st March, 1879	5 per cent.	3 per cent.	8 per cent.
31st March, 1880	5 per cent.	3 per cent.	8 per cent.
31st March, 1881	5 per cent.	3 per cent.	8 per cent.
31st March, 1882	5 per cent.	3 per cent.	8 per cent.
31st March, 1883	5 per cent.	3 per cent.	8 per cent.

A Reserve Fund has also been created during this period, which now amounts to £21,000, or nearly nine per cent. of the total subscribed capital.

Interim dividends at the rate of five per cent. per annum are paid half-yearly on the 30th September and 31st March, and the Bonus after the Annual Meeting, which is held in the month of April.

The shares of the new issue are payable as follows:—The premium and £1 per share (£2 7s. 6d. per share in all) on application; £1 per share within one week of allotment; and the balance in four instalments of £2 per share on the 1st July, 1st October, 1st January, and 1st April following. Shareholders may pay up in full or in advance, and will participate in Interest on payments in advance, and in Interest and Bonus on shares paid up. Numerous transfers of the previous issue of capital have been registered at £2 PER SHARE PREMIUM, and it is fair to anticipate that this issue will speedily command the same price.

Existing Shareholders of the Company having already subscribed for upwards of one-third of the present issue, early application for the remaining shares is desirable.

As the Company has been in active work for several years, contracts too numerous to specify have from time to time been entered into in the course of business for the purchase, sale, and letting of properties, and for advances thereon, and for works, and for the equipment, improvement, and development of the same. Applicants for shares shall be held to have waived any further or fuller notice of these contracts, and of the particulars thereof.

A copy of the last report and balance sheet, and a report of the proceedings at the recent general meeting, with forms of application for shares, can be obtained of G. E. Brock, Secretary, Offices: 20, Budge Row, Cannon Street, E.C.

CENTRAL ASSOCIATION OF SPIRITUALISTS,

(With which is Incorporated the British National Association of Spiritualists, Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON, W.C.

(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation. The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily. The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed. Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to inquirers on all questions affecting Spiritualism. Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application. Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season. Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments:

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London	0 10 6		1 1 0

Town members to be understood as those residing within the Metropolitan postal district. Light refreshments are provided at moderate charges. Proprietors of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad. All communications and inquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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Business for Ensuing Week:—

TUESDAY, JUNE 19th.—At 6.30 p.m. Special Meeting of the General Purposes Committee.
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