

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[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.)"

Mr. Labouchere is vexed because Mr. Gurney is inciting people to ask questions on psychical matters. He sincerely trusts that people will not "pester all their acquaintances" in the way suggested. By way, apparently, of avoiding cross-examination, Mr. Labouchere volunteers such evidence as he has to give. It is not much, and leads but to a lame and impotent conclusion. He took, once upon a time, a lease of a house near Piccadilly, the last occupier of which had cut his throat in the drawing room, "a matter of absolute indifference to me," as Mr. Labouchere characteristically remarks. "I generally sat in a room on the ground floor, and late at night I used to hear all the crockery and pots and pans in the basement rattling as though some one were pushing them about. After this a step, as of a heavy person, would slowly advance from the basement up to the top of the house. At first I thought it was a robber, and went down into the kitchen, but having done this once or twice, and finding no one, I occupied myself no further with these strange noises. Well, the curious thing was that I learned that the servants also heard the steps of what they were pleased to call the ghost. I suppose there was some natural cause for these noises, though I did not discover it." Was ever such lame stuff! Mr. Labouchere was incurious enough to leave a curious problem untouched; therefore, all the rest of the world must do the same! He "supposes there was some natural cause" for what he did not care to probe. Therefore, the numberless records of a similar character are to go for nothing, and we are to cease our researches. On this principle all investigation into the unknown and unexplored regions which science is constantly penetrating should be abandoned. The conclusion of a "natural," indeed, but not a natural or even a rational conclusion.

A journal of a very different calibre—the *Lancet*—is also sorely distressed that any encouragement should be given to what it has decided to be hallucination. The whole paragraph is worth placing on record. The arrogant tone, the calm assumptions, the Pharisaic boast of exclusive possession of the key of knowledge, and not least the impotence which drags in an appeal to moral sanctions to prevent what it fears, are extremely suggestive. Here is the paragraph:—

"A body calling itself 'The Society for Psychical Research,' [and why not? I ask parenthetically, without the permission of a paper calling itself the *Lancet*] "is addressing a series of what

must surely be serio-comic interrogatories to the public in relation to 'hallucinations' and 'dreams.' An invitation is thrown out to all the weak-minded people who think they have seen 'ghosts' or 'spectres,' or been 'touched' by mysterious shades, and to all the dreamers who dream dreams of the nature of 'coincidences,' to state their experiences. Here is a grand opportunity for the mad folk outside Bedlam. If it were not for the trouble involved, we should like to peruse the mass of 'communications' these invitations will be certain to call forth. There are, however, two preliminary questions which ought to be asked. First, has any 'society' of presumably sane men a moral right to instigate the crazy public to formulate its 'mysterious' experiences? We know that the most disastrous consequences sometimes ensue to weak brains from dwelling too intently on subjects of the nature of 'fixed ideas.' It is, therefore, doubtful whether this sort of thing ought to be allowed. No sober-minded person can doubt that all impressions of seeing, or hearing, or feeling spiritual manifestations must be morbid. Such things exist only in the imaginations of the persons who are subject to them."

"Has any society a moral right to instigate the crazy public"—"crazy" is a good word well slipped in—"to formulate its mysterious experiences?" Suppose we put it the other way. Has any journal a right to use its influence to keep men on the dead level of a blank materialism, and to close the avenues of spirit whereby man may gain glimpses of his own true nature, and of the realm of spirit in which even now he dwells? It is unworthy of the *Lancet*, which has been honourably distinguished on more than one occasion for its recognition of something in man that is not mere matter, to write in this hysterical style. So flurried is the writer that he has forgotten his second question altogether: but if it were anything like the first, that is not of much consequence.

To turn, however, from these unworthy utterances, I hope that the readers of "LIGHT" will do what they can to make this census a wide and complete one. Its value depends, as Mr. Gurney points out, on the width of the area covered; and the opportunity, which lies ready to our hands now, if lost, will not recur. It is not a serious demand on time, and readers of "LIGHT" must, at any rate, appreciate the importance of what they are asked to do. At the risk then of coming upon some who will be cantankerous, I ask my readers to get their fifty replies to the following questions and to send them, as requested, to Edmund Gurney, Esq., Hon. Sec., S.P.R., 14, Dean's-yard, S.W.:—

"1. Hallucinations.—Have you ever, when in good health and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?"

"2. Dreams.—Can you recall that you have ever in the course of the last ten years, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?"

The Warden of Keble College, Oxford, contributes to the *Pall Mall Gazette* (December 18th) an interesting paper on "Quietism," *apropos* of a book to which I have already referred in these Notes—"The Golden Book of Molinos." After a graceful compliment to Mr. Shorthouse, he sets himself to find out what Quietism has to offer to an age, one of the dominant notes of which is hurry, push, competition, strife, in one or other of their Protean forms. In

similar epochs, though the stress has never been so great as it is now, men have found peace and repose of spirit in a recognition of a neglected side of their nature. To go aside from the din of strife, especially of theological strife, from hair-splitting over the letter that killeth to the inbreathing of the Spirit that giveth life, was true rest of soul. The inward communion of the soul with God, and the accessibility to all of this spiritual refreshment—these were the cardinal doctrines of Quietism. They are, in their own way, medicinal of the ills that our poor souls inherit and propagate in this age of hurry-scurry and superficial practicality. For, as Mr. Talbot well points out, many a soul, nurtured on the husks of external form, is starved in the midst of its ceaseless round of religious ceremony. The development of the *Ego* is not compassed by any such means. Growth comes from within: the spirit is nurtured by the things of spirit, and man grows as much by meditation and prayer, as he does by leading the active life of piety and good works. "Life and strength may be gone before, by the complicated roads of evidence from result, we reach the truths to which no doubt ultimately they converge. Thought may be dissipated into a number of *aperçus*. We may be always abroad, collecting, observing, organising, and acting: never at home, musing, realising, imbibing, and being." . . . "The Quietist corrects and calms our practical ways by his serene concentration on the one thing needful: he makes us aware of the confusion and blindness of the life immersed in detail. He shews us that though we may be learning much, and doing much, we have forfeited our most imperial endowment unless we see through all learning and doing to a central Being and Thought and Purpose, which is the true One in the many." Mr. Talbot's paper does not bear condensation, but it amply repays study.

With this number the third year of "LIGHT" closes. A retrospect of the year now passing will be found in another column. Here I may perhaps be permitted to refer with some satisfaction to the fact that these notes on current events connected with Spiritualism, and notices of books and facts old and new that have come under my view, have now issued in unbroken continuity during the whole of that time. My correspondence witnesses to the great kindness with which they have been received, and to the interest which their varied subject-matter has excited. They cannot pretend to any exhaustive treatment of even current events. For the Press is crowded with matter that ought to be at least referred to. Already the announcements of the January magazines shew that the supply will be maintained. I shall hope to utilise it hereafter.

Mrs. Oliphant is to give us another treat by contributing to *Blackwood* another "Story of the Seen and the Unseen," which is to deal with "the Higher Spiritualism." And the Bishop of Carlisle is to discuss "Apparitions" in the next number of *The Contemporary*. In the face of all this, the author of "Vice-Versâ" is discoursing in *Loungman's* on "The Decay of the British Ghost." He does not make much out of it, and the ghost will not decay—bodies decay, by the way, not ghosts; like John Brown they "go marching on"—the ghost will go on in spite of the author of that topsy-turvy but most funny book. I cannot profess to find out all that I should notice. Perhaps any of my readers who catch me in the act of omission, will give practical proof of their approbation by sending the material to rectify it addressed "M.A. (Oxon.)," care of "LIGHT."

M.A. (OXON.)

INDEX TO VOLUME III.—For the convenience of those of our readers who bind their sets of "LIGHT" we have prepared the usual index and title page for the volume which closes with the current number. This will probably be published in our next issue.

CLAIRVOYANCE IN DREAMS.

BY ELIZA BOUCHER.

The following curious clairvoyant dream was experienced many years since by a fellow townsman of my own, whom I knew, though not intimately, as long as I can remember, and up to the time of her death. The account was given by the niece of the dreamer to my sister, who most kindly, knowing my interest in psychological subjects, sent it to me in writing, some few months since. I copy the narrative from her letter (which I have preserved) almost verbatim, but I am not at liberty to publish names, and will therefore call the clairvoyante Miss M., who, when young, was apprenticed to a milliner residing in a neighbouring town. The latter had for sale a handsome lace veil, price £5, which, being unable to dispose of it, she determined to put up for a raffle. So numbers were fixed on, and a list prepared accordingly. Whilst the affair was pending, Miss M. told the principal that she had dreamt of having taken a certain number which she had seen over a Miss L.'s seat in a Dissenting chapel in her native town of W., and had won the veil. The principal replied, "That number is not on the list, but I will put it down and you shall take it," Miss M. having had no previous intention of putting into the raffle. She, however, took the number and won the prize, which being of little use to her, she again offered for sale, but failed to obtain a purchaser. Time passed on, and she returned to her home. A good while afterwards Miss L. called on the young milliner and asked whether she had not a veil she wished to dispose of, and being answered in the affirmative, the veil was purchased at the original price, £5, and was worn by Miss L. at her wedding, the bridegroom being the minister of the very chapel in which the winning number had appeared so plainly visible to the dreaming eye of the young sensitive. Another singular phenomenon of the same class happened during the current year, the dreamer in this case being a servant in the employ of a member of the family; the lady whose death has so strangely fore-shadowed that of a cousin of my own. One night, the above domestic told her mistress she had dreamt that Mrs. C. was dead, and that the news had been conveyed in a square black-edged envelope by afternoon post. The mistress begged her not to mention the subject, and endeavoured to set aside the melancholy fancy, but, strange to say, within a day or two, a letter of the exact description arrived by afternoon post with the sad news that the poor girl, who had only been married about a year, had died quite suddenly, and, before her husband could be summoned from the chapel, a short distance off, where he was that morning either preaching or reading prayers.

The above two cases, from private sources, are doubtless but as a drop in the ocean, in comparison with the vast number of similar phenomena which probably are nightly happening among us, and are lost to psychological science either through ignorance of their true value, or that culpable idleness and indifference to matters connected with the higher nature of man which the intensely material life we are all too prone to lead causes us almost naturally to fall into.

BACK NUMBERS OF "LIGHT." SPECIAL NOTICE.

* The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" to spare, will kindly forward them to the office. They are urgently required for sets. Full price will in each case be given for them.

No. 105 for January 6th, 1883.

" 106 " " 13th, "

" 128 " " June 16th, "

" 127 " " August 18th, "

SPECIAL NOTICE TO SUBSCRIBERS.—Subscriptions to LIGHT for 1884 are now due. We shall be obliged if subscribers will forward the amount, viz., 10s. 10d., for each copy, without further application, to "The Manager of 'LIGHT,'" 3, St. James-street, Bedford-row, London, W.C. P.O.O.'s may be made payable to Henry Barnes. While remitting for the copies supplied to them personally, our readers may, in view of the interesting series of papers by "M. A. (Oxon)" to appear during the forthcoming year, feel inclined to order an extra copy to be sent to the address of some friend or acquaintance likely to be interested in this subject. Were this course adopted by each reader it would at once place "LIGHT" on a secure financial basis, and enable us to devote attention to the carrying out of various improvements which cannot even be considered until this position is secured.

EXPERIENCES IN SPIRITUALISM.

No. II.

By H. T. HUMPHREYS.

(Continued from page 557.)

In the latter part of 1866, Mr. S. C. Hall, who took the initiative in the establishment of the Spiritual Athenæum in Sloane street, invited me with others to join the council, and one evening when he, Mr. Jencken, Mr. Perdicaris, Mr. D. D. Home, and myself had met at the rooms, which had been taken in Sloane-street, and were engaged in the discussion of some of the preliminary arrangements, I noticed from the expression of Mr. Home's face that he was looking at something which we could not see. He then told Mr. Hall that a spirit was present, a daughter of Robert Chambers, and gave her name, saying that she wished him to write to her father with reference to her husband. Mr. S. C. Hall said that he did not believe R. Chambers had a daughter so named, and Mr. Home replied, "You may be sure he has," on which there came three raps about us.

Several weeks later I was present with Mr. Home and some others at Mr. S. C. Hall's, Essex-villas, when this spirit again came, and urged Mr. Hall to write to her father, which he had not done, though he had ascertained that the name was correct. She brought with her another spirit, said to be that of a younger sister, who gave as a message simply the two words "Pa, love." Mr. Hall thereupon wrote to Robert Chambers, who perfectly comprehended the message sent, and further stated that the two words "Pa, love," were the last spoken in the world to himself by his little child.

On another occasion Mr. S. C. Hall and myself were sitting with Mr. D. D. Home, at the Spiritual Athenæum, when a chair was carried, without any of us touching it, up to my side. Mr. Home said that he saw my sister carrying it.

On Friday, December 14th, 1866, I went, pursuant to invitation, to the house of Mr. A. R. Wallace, in St. Mark's-crescent, Regent's Park, to spend the evening, and met Miss Nicholl, better known since as Mrs. Guppy. I was on the pavement trying to find out the number of the house, the pavement being separated from the houses by small gardens, some five yards in length, when suddenly Mr. Wallace opened the door. I said, "Did you know I was here?" "No," he replied, "but we heard a knock." I had heard no knock, but it had been heard inside and had led to the door being opened, saving me some doubtful searching for the house. I went in and we sat down to tea, after which we went into the back-room, where a round table near the window was cleared of everything on it. The cloth was then taken off, leaving the bare polished surface of the table exposed. The room was lighted by a single window over which a white blind was drawn, so that, though the gas was turned down to a faint blue point, it was impossible to sit in anything like total darkness as the light of a bright moonlight night made its way through the white blind, sufficiently to enable us all to see each other's outlines at least.

We were eight in number: Mr. and Mrs. Wallace, Mrs. Sims, Miss Nicholl, Dr. Wilenshurst, Mr. and Mrs. J. Marshman and myself. Mr. Wallace sat with his back to the window; I sat opposite to him, and could see in the polished surface of the table a patch of white light reflected from the window opposite. We had all entered the room through folding doors which were behind my seat. Miss Nicholl sat about a yard from me, to my left hand, with her back to the fireplace. We sat without touching each other or the table, being in what must be described as an imperfect circle round it.

After we had sat quietly and motionless for a few seconds, I noticed that the bright patch on the table was

obscured by something dark, and gazing intently at this I saw the darkness spreading, though there was not the faintest sound audible. I put out my hand and took hold, to my surprise, of a sprig of solanum with its berry. I said, "Why! there are flowers on the table." I then withdrew my hand and observed the obscuration of the reflected light increasing until a message came to give light, when the gas was turned up, and we found on the table thirty-seven stalks of flowers, all of which were fresh, cold and damp, with a frosty dew, as if they had that moment been brought out of the night air. This cold dew passed off in a few minutes. Mr. Wallace, on going into his study, which was directly over the room we sat in, found that a few additional sprigs of flowers had been placed on his writing-table.

In December, 1866, a little son of mine, then eleven months old, was attacked with scarlet fever, and left me for the spirit land. My wife could not remain in the apartments which we then occupied, and we took a small house at Finchley. On the 3rd February, 1867, as my wife and I were sitting, my sister's spirit announced "Joseph is here," and then the message was given from him—

"Higher than the heavens are the ways of God. He took me from my dear father and mother that I might prepare their mansion for them in Heaven when they have finished their time on earth—I will fill it with flowers."

His mother said a few words to him, rather charging him with having shewn, while on earth, more affection for me than for her, and the reply was:—

"Mamma, I gave you my hand to kiss just before I went away, and I loved you always and papa too."

The first statement was accurate, for the child had put out his little hand to his mother just at the moment of parting.

As relating to this I here narrate a message in 1875. In March of that year it was found necessary to sacrifice the life of a baby to save that of Mrs. Humphreys, and after she had somewhat recovered, she and I sat on the 18th April, and we had the following message:—

"Ismail sends Joseph to tell you he is happy."

I said, "Who is Ismail?" and received for reply that he was the baby above-mentioned.

I said, "Who gave him the name of Ismail?"

The reply was, "God, innocent Son of the Creator; He stands by the throne of God."

I said, "Joseph, you said you would fill our house with flowers. Will Ismail help you?"

The reply was, "Yes. We will fill your house with flowers and light from the throne of God. It will be the most beautiful house in Heaven when you come into it."

Now whencesoever the above messages, said to be from my little Joseph, really came, one thing is perfectly clear to me, namely, that neither Mrs. Humphreys nor myself had any such ideas in our minds before the messages were spelled out.

In the latter part of 1867 I received a brief note from my old friend, Mr. S. C. Hall, informing me that Mr. D. D. Home was at his house and wished to see me. I went out to Essex-villas, where he then resided, in the evening, and met Mr. Home and three or four others. The other visitors left early, and Mr. and Mrs. S. C. Hall were standing in a recess leading from the drawing-room into a conservatory, when Mrs. Hall remarked that it was a long time since they had had a séance. Mr. Home said, "I can't sit now; I am not well, and have been talking about matters that excite me." He then sat down to a piano, but before he could open it a shower of raps were heard, as if from the inside of the instrument. "Do you hear the raps?" he said. "Come, we will have a sitting." Mr. S. C. Hall, Mr. Home, Mrs. S. C. Hall, and myself then sat round a small octagon table, the top of which was covered with cloth. It was what is known as a kettle-drum table,

standing upon three turned legs, which were screwed into the top. Presently raps were heard on the table, which was tilted and raised straight up into the air, then rolled into the lap of Mrs. S. C. Hall, and next into my lap. It was then placed on my foot, on which it was balanced and swayed to and fro. Next it was turned upside down, the top being at about the height of our heads, and the legs in the air above. Raps were then heard, and a message was given that *this* was the then condition of Spiritualism, but that it would soon come—and at the word the table was placed on its legs in our midst. “Right,” said Mrs. S. C. Hall, her guess being answered by numerous affirmative raps.

Mr. Home then rose and walked to and fro, and presently began to grow taller, for though we had no lights, there was enough in the room from outside to see the outline of his figure. He shrank to some six or eight inches below his natural height. He said he felt as if his hair was being pulled, but without causing pain; on the contrary, he described the sensation as pleasant. He came over to me, and at his request, I placed my feet on his up to the instep, in order to be satisfied that he did not stand on his toes. At the same time I placed my right hand on his body horizontally, partly on his waistcoat and partly on his trousers. The upper part of his body then rose to such an extent that my hand in a few moments was on his shirt, while the vest and trousers were an inch or so above and below it respectively. After remaining for a few moments at the height of about seven feet, Mr. Home shrank to his usual stature, and gradually down to only some five feet. This was three or four times repeated, and we were given to understand that it would have a curative effect.

Mr. Home then resumed his seat at the table, and raps were heard in different parts of the room. The table was again lifted, and placed inverted on the head of Mr. Home, he remaining perfectly motionless. The words were then spelled out by raps on the table, “It is hard to bear, but it is a crown.” The table was then replaced in our midst, and in a few seconds more was lifted up and thrown on the floor about six feet behind Mr. S. C. Hall. We remained in our seats, and presently, as I held my hands down between my knees, I felt something touch my knuckles. I opened my right hand and took hold of the leg of the octagon table, which it now appeared had been unscrewed and brought to me. Sentences were then spelled out, “Let it represent the weapon of truth,” “Truth is strength,” “We will give you strength where you most need it.” Presently I felt that something was dragging the leg of the table away from me. For a time I resisted, but at length it was dragged from me with a considerable amount of force, and was stuck down Mr. Home’s back between his coat and his spine. While in this position some messages were given by its tipping against my hand, which I held up to it. It was then worked about Mr. Home’s back, and finally slid down it beneath his coat. I had my hand on the end of it as it was sliding down, but though I left my seat at once and went round to find out whither it was going, I failed to feel it underneath Mr. Home’s coat. I then returned to my seat opposite to him, to find that the leg of the table was on it, resting on the seat and the middle bar of the back of the chair. While it had been in the back of his coat, Mr. Home said he felt as if under the influence of shocks from an electric battery. The octagon table was then placed again upright in our midst, and maintained in this position, though on only two of its three legs. Messages were again given, and at length I asked what was to be done with the leg of the table, which remained where I had found it on my chair, I sitting beside it.

As I spoke the leg of the table rose from its position upright in the air, was bent towards me, and gently touched me on the eye; next bent towards and touched Mrs. Hall, saluted Mr. S. C. Hall in the same manner, and then darted rapidly across the table and down to the floor. We then heard the sound of screwing it into its place, and I put my

hand under the table and touched it. This stopped the work, which was, on my taking away my hand, resumed and completed, after which the table was jumped upon the floor on this leg, as if to shew that it had been firmly replaced; raps were heard all over the room, and sounds like the laugh of a child resounded in the air.

A large and heavy sofa, which stood against the wall some seven feet from us, was drawn up quietly till it touched the chair on which Mr. S. C. Hall sat, and at the same time two large photograph albums were removed from a shelf behind the sofa. We remained seated during the whole time.

Soon after this, a luminous coronet of star-like points appeared on the head of Mr. S. C. Hall and remained for some time. A somewhat luminous cloud-like appearance was seen close to him, and he said he felt as if it were pressing against him. It assumed the outline of a face with two star-like eyes.

Mr. Home then rose from his chair, and appeared to be walked to and fro, complaining of pressure on his head. I then noticed that he appeared to be wearing a crown shaped like a Greek patera, the base of which fitted like a skull cap. As he passed where the admission of more light allowed me to see this more clearly, I observed tendrils and leaves as of a vine hanging over the edges of the patera. Mr. Home appeared much agitated, and repeated, “I am crowned,” “I am free from pain,” “I am receiving a new mission,” “The pain in my head is gone.” He continued to walk up and down the room in great excitement, till the crown was removed from his head, while sweet-toned notes appeared to proceed from it. It approached us where we sat and moved off gently up to the corner of the room, just above the door, where the light from it was visible for some minutes.

Mr. Home, who had been previously very ill, was restored to perfect health on that evening. This was the second occasion on which Mr. Home was elongated.

(To be continued.)

“WHO ARE OUR SPIRITUAL ENEMIES?”

A PATCHWORK FROM BOHME.

BY A. J. PENNY.

VII.

In this inquiry into the nature of our unseen foes, I am considering them as abettors of evil in man, rather than his antagonists; for into the mystery of their enmity to man, as such, I have here as little cause to enter as I have capacity for its comprehension. This much, however, is no sort of mystery, that the evil always detest the good, and try to bring down comparative innocence to their own state. There can be no doubt that this instinct for promoting wickedness is strong beyond our bounded scope of vision. And, among all the tender mercies of the Father of Spirits, I suppose none to be much greater than the concealment of cruel enemies, whose power to intimidate, even if not allowed to harass us otherwise, would be fully equal to their malice. While we are in the flesh we have a veil which hides them from us, and, if Bohme did not mistake, many of us *from them*, unless fellow feeling gives them insight to us through our passions. Speaking of “a soul new-born in the light of God,” he says: “The devil cannot see that soul, for the second principle wherein it liveth, on which God and the Kingdom of Heaven standeth, as also the angels and Paradise, is shut up from him, and he cannot get to it.” (“Three Principles,” chap. 5, par. 5.) And again, when speaking of covetousness, “It is the eye of hell; the devil seeth man therewith into soul and body.” (“Six Points,” chap. 10, par. 48.) But, quite apart from hostility to man, the “*wrath of nature wills to be manifested.*” (“Election,” chap. 8, par. 130.) And hence the terrific discord of the divided forms of nature tends to continual increase, for “know and observe that every life standeth upon the abyss of the fierceness.” . . . “We all, in the originality of our life, have the source of the anger and of the fierceness, or else we should not be alive, but we must look to it and in ourselves go forth out of the source of the fierceness with God, and generate the love in us, and then our life shall be a joyful and pleasant habitation to us, and then it standeth rightly in the Paradise of God.” “For God calleth Himself a consuming fire and also a God of love, and His name, God, hath its original in the love where He goeth forth out of the source in Himself, and maketh it in Him-

self joy, Paradise, and the Kingdom of Heaven." . . . "But if our life stay in the fierceness, or in covetousness envy, anger, and malice, and goeth not forth into another will, then it standeth in the anguishing source as all devils do." ("Appendix to Three Principles," pars. 28, 29.) In that anguishing source are countless tormentors; but they cannot approach us until we open what one may compare to a sluice or dam of a river, rather than to a door, so great is the inrush as soon as it is made possible. "The devil continueth in his own dominion or principality, not indeed in that wherein God created him, but in the aching, painful birth of eternity, in the centre of nature and property of wrath; in the property which begetteth darkness, anguish and pain." ("On True Resignation," chap. 3, par. 8.)

Now the soul of man necessarily shares that property with him; it is the root of all creatural life. "The devil hath no authority or power over it, only that which is the source of anxiety in the soul is the very source or quality of his life." ("On the Complexions," chap. 4, par. 100.) And with this ocean of potential torment close about it, the soul is so lightly, quickly moved from one property to another, that a thought can do it. "The life of man in this time is like a wheel, where very suddenly that which is undermost becometh uppermost and kindleth itself in every creature." ("Point" 2, par. 22.) We all know something of the daily marvels that result from this, and must have observed how entirely just, right, and inevitable anger and scorn, for instance, appear to us while they are felt; how they seem to take intensifying colour from all that is occurring at the time, and how actually false to the truth of things a companion appears who condemns such feelings as misleading. "I do well to be angry; I cannot but feel scorn!" is what we feel. Now as with the rise of anger a whole spiritual world flies open to us, and in that world every wrathful thought is strictly in its own element, this temporary hallucination is quite intelligible. "Alas," said Carlyle, writing to his mother, "why should I dwell in the element of contempt and indignation rather than in that of patience and love?" (For the mind that is prone on all occasions to kindle into wrath on the slightest provocation, often abhors the folly.) Why? Carlyle did not guess that in every element of contempt and indignation there are mighty confederates; that our own access to that element introduces us to their wrath, and this corroborates ours. As Böhme has it, "The darkness grasps the holy power" (i.e., deific powers in human nature) "and brings it into malignity, and then it is as the Scripture says, with the perverse thou art perverse, and with the holy thou art holy." ("Election," chap. 8, par. 83, "Thou"—God in Man.) In precisely the same manner, and with the same plausibility, does every vice—covetousness, gluttony, lust, revenge—justify itself: and every indulgence of either propensity strengthens its hold on the will and its certain velocity of increase. For "the image of the spirit of the soul" (that which desire and imagination tend to form) "sticketh in the mind, and to whatsoever the mind inclineth and giveth up itself, in that is the spirit of the soul figured by the Eternal Fiat." ("Three Principles," chap. 16, par. 43.) And if malignant or sensual properties have thus become creaturely in the human soul, the difficulty of opposing them by any properties that have not is, of course, tremendously increased; and when at last these evil properties rule, "l'horreur de la situation, c'est que c'est dans sa propre volonté que réside cette puissance là, et que sa volonté est soumise elle-même à cette puissance qu'elle s'est créé et engendrée."*

Therefore was our Saviour so stringent in requiring self-denial as indispensable to true life; "therefore, Christ so emphatically and punctually teacheth us in the new birth love, humility and meekness." . . . "For the desire of revenge ariseth in the centre of the dark fiery wheel of the Eternal Nature." . . . "And the soul's fiery form stands in the *Racha* as a mad, furious wheel which confounds the essence in the body and destroys or shatters in pieces the understanding." ("Mysterium Magnum," chap. 22, par. 62.)

Now when our Lord said, "Whosoever shall say to his brother, thou fool, shall be in danger of hell fire," human reason naturally understood a fire that was both external to the soul in present time, and occupying space in a future world, and in earlier ages probably no ideas less childish could have taken hold on the gross intellect of un-

enlightened Christendom. But it is on the strength of such absurd and obsolete ideas that even now much ignorant talk about the disproportionate judgments of an "angry God" still gains a hearing. It is surely time for such false coin to be called in. Long ago Böhme taught *what* that hell-fire is,—latent in every soul,—making it obvious that if that consuming and indestructible fire does *not* generate light and the meekness of light, it must torment with a famished desire for the bliss it cannot find. Let him explain himself as well as passages taken from their context can explain. "No creaturely spirit can subsist in the creature without the fire-world, for even the love of God could not be if His anger world were not in Him. The anger or the fire of God is a *cause* of the light, and of the power, strength, and omnipotency." ("Apology" 3, Text 1, par 57.)

SPIRITUALISM IN GERMANY.

There are now five periodicals devoted to this subject in Germany and Austria. It is attracting a constantly increasing attention; circles for investigation are numerous, and there appears to be no want of "mediums" of every description. Fortunately, professional mediumship, as far as I can make out, is unknown. Above all, the number of scientific and philosophical minds engaged upon the subject, and dealing with it from a strictly psychological point of view, is a conspicuous and hopeful fact. This tendency, ably represented in the Press by *Psychische Studien*, is not, however, prevailing without some symptoms of a division in the ranks. There, as here, the Spiritists—to use a distinctive term—seem to fear that all the significance, all the heart of the phenomena, is in danger of being eaten out by psychological speculation. No explanation is welcomed or encouraged by this section which does not recognise an individual agent, "jenseits."* The philosophers, on the other hand, are rallying in every direction to the thought that our own "jenseit" is a field of vast and heretofore unsuspected extent, and that the transcendental imagination is a productive power. The distinction between the physiological Ego and the profound reserve of life and powers which can only filter, as it were, into our organic consciousness, as this is "normally" conditioned, is obtaining more and more frequent and definite expression. The facts of somnambulism induced and spontaneous, in all its phases, have proved very suggestive in this respect. And acceptance of the Kantian philosophy of time and space has immensely assisted the German mind in the comprehension of phenomena over which we are still fumbling and blundering. It is Germany, I believe, that we shall have to thank—and that perhaps soon—for the successful application of idealist philosophy to empirical science, through the revelations of psychology. That the latter will prove human immortality as surely as would the agency of disembodied spirits,—for which also there is ample scope—need not be doubted. Or rather there can be no question at all of our "survival," when the fact is established that it is only a little bit of us that has ever been embodied! But of course, as it is just that little bit which we have been used to call our Ego, our conceptions of individuality will have to be considerably enlarged, and identification may not be altogether easy.

Licht, mehr Licht and *Spiritualistische Blätter* are the only German papers besides *Psychische Studien* that I have seen. They appear to represent the older, and more orthodox Spiritism, rather than the scientific tendencies of M. Aksakow's magazine. But they are in their way just as speculative. Readers of "LIGHT" are supposed to murmur at the length to which speculative articles occasionally run in that paper. But even I have never offended to the extent of the interminable essays which occupy a wholly disproportionate space in these German weeklies. Spiritualism has lately been in the law courts in Brunswick, an action for libel having been brought against a guest at a séance, who published a description of it imputing gross credulity to the sitters by name. The judgment decided that the article did not exceed the limits of legitimate criticism.

C. C. M.

* Translation:—And the horror of the situation is, that this power resides in one's own will and that one's will is itself subjected to this power, which itself has created and engendered.—L.C. St Martin's "L'Esprit des Choses," Vol II. 315.

* "On the other side."

† I need hardly remark that the "little bit" here is only a sensible analogy, not a metaphysical statement.

OFFICES OF "LIGHT,"
3, GREAT JAMES STREET,
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LONDON, W.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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

NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and [for the future all communications should be so addressed.

Light :

SATURDAY, DECEMBER 29TH, 1883.

1883.—A RETROSPECT.

By "M. A. (OXON.)"

The year that is now closing has been one of change; in many respects of progress. It has witnessed a steady spread of Spiritualism in private circles, and some decline of interest in those phases of the subject which have had their day. There will probably never come a time when the public circle will not be necessary for those who can get their experience in no other way: but public Spiritualism, conducted in the old manner, produced such a crop of imposture, of doubt and difficulty, of perplexity and bewilderment, that it was very generally felt that there was something in its methods that needed amendment. To this widespread feeling was due the action of the Central Association which resulted in the general discouragement by English Spiritualists of the promiscuous dark sance.

The work of the Central Association may be said to have terminated with that practical action. In Spiritualism it is essentially true that "the old order changeth giving place to new," and the Society, which for ten years, and in more forms than one, had laboured with marked success in the cause of Spiritualism, has passed, in the closing days of this year of change, into a new order of existence. Its work was accomplished, and it has handed on to a successor that which yet remains. It would be at once ungracious and unjust to refuse to the Association the meed of praise due for a long course of energetic and successful labour. When memory does its work, it will recall much that was of eminent service to the cause with which the B.N.A.S. and C.A.S. must be credited.

The Society for Psychical Research has continued its course of cautious and painstaking work, and is rendering a service to Spiritualism which Spiritualists will appreciate in the future more than they are able to do now that the processes are so largely hidden. It is, however, abundantly sure that the experimental, and especially the literary, work of the Society will be of the highest value, not merely from the point of view of the man of science, but also of the Spiritualist.

This is not the place to speak of the Theosophical Society, which has occupied a considerable share of public attention, and has displayed a good deal of activity. The public gathering of Theosophists and their friends, and the addresses of Dr. Anna Kingsford and Mr. Sinnett, marked a new departure in the tactics of the Society. Since then we have not heard so much of their proceedings.

Other societies in London do not fall within the scope of this notice: but all work done, so it be honest work, is a subject for gratitude.

What especially concerns my readers is the career of this journal during the past twelve months. It has been one of steady growth and increasing prosperity. A glance through the pages of "LIGHT" shews what a wide area of subjects has been traversed. It is impossible to do more than indicate some among many.

Of miscellaneous articles, Professor Barrett has contributed several "Pièces Justificatives of the Need of a Society for Psychical Research." Mr. Henry Spicer, a well-known writer on Spiritualism, has sent an excellent series of narratives embodying facts of much value. Mr. Hensleigh Wedgwood has given a large number of facts, especially of premonitory dreams and cases of thought-transference and transcorporeal action. Mrs. A. M. Howitt Watts' indefatigable pen has seldom been idle, and the journal owes to her some of its most attractive papers. Miss F. J. Theobald has sent various papers on home sances and the judicious development of mediumship in private. There has been continued also from time to time a series of my "Spirit Teachings."

When we come to philosophical subjects, "C. C. M." has laid us under a heavy debt of obligation by his original papers, as well as by the number of translations from the German—many of them of the highest value and interest—which he has contributed. Mr. Roden Noel, Mrs. Penny, and Mr. Sinnett have also given us elaborate dissertations on various philosophical and metaphysical subjects.

It must needs be that a number of papers can only be alluded to. Such, not inferior in merit to others that have been named, are Dr. Chazarain's on Materialisation (ably translated by Dr. Dixon), Mr. S. C. Hall's records of remarkable sances, Mr. Page Hopps' "Scientific and Spiritual Basis of Belief in a Future Life"; Mrs. A. M. H. Watts' on "Transcorporeal Action of Spirit," and the "White Lady"; Mr. J. W. Slater's, editor of the *Journal of Science*, on "Spiritualism from a Scientific Point of View"; Dr. Purdon on Personality of the Universal Mind"; Mr. Cranstoun's "Psychical Phenomena in Ancient Greece"; and others which space forbids even to enumerate.

The new list of books noticed during the year is longer than can be detailed. It includes Mr. Stock's "Attempts at Truth"; Mr. S. C. Hall's "Reminiscences"; Lady Bloomfield's "Reminiscences"; Brittain's "Battle-ground of the Spiritual Reformation"; Mr. F. W. H. Myers' "Collected Essays"; "Letters from a Mystic in the Present Day"; General Forlong's "Rivers of Life"; Charles Bray's "Science of Man"; "A Little Pilgrim in the Unseen"; "Beyond the Gates"; "Sinners and Saints" (Mormon and Shaker Spiritualism); "M. A. (Oxon.'s)" "Spirit Teachings"; Mrs. Howitt Watts' "Pioneers of the Spiritual Reformation"; Mr. Sinnett's "Esoteric Buddhism"; Mr. Arthur Lillie's "Popular Life of Buddha." This list, by no means exhaustive of modern literature, does not include the number of old and standard works which have been reviewed—such, for instance, as Hibbert's "Philosophy of Apparitions"—nor does it make any reference to copious notices of current articles in journals and magazines bearing upon Spiritualism.

The subject of healing of ascertained disease has occupied a large amount of space. Psychopathy in general; Mesmeric healing; healing in trance and by spirit-agency; healing by the aid of men still embodied, as is alleged in

the case of Colonel Olcott's remarkable cures in India and Ceylon; healing by the exercise of will; healing by faith, as in the case of Lourdes water; healing by prayer and by the laying on of hands, have occupied attention, and it is not too much to say that the body of evidence adduced is overwhelming.

The "Notes by the Way," which have formed a regular feature of the paper week by week, have covered topics of current interest, and have dealt with a vast number of subjects. Psychopathy in many aspects; Dreams, Visions, Premonitions, Signs and Warnings; Mediumship, its nature, its best methods of development, its responsibilities; Psychography in notable cases: these and many other subjects have come up at various times for notice. The passing notices of subjects connected with Spiritualism, which have appeared in books, magazines, and journals, have been recorded and criticised. Old and forgotten facts bearing on modern experience have been placed in their proper relation and bearing on what has been occurring among us.

But space forbids further detail. What has been enumerated will give some idea of the large field that is being cultivated with increasing success and acceptance. The wide circulation of "LIGHT" would, I am convinced, be a work for Spiritualism of which the value would soon be seen, and it lies within the power of most of us. I may have more to say on this when I come to estimate the prospects of 1884. Meantime I trust that it may be for all of us a year of peace, harmony, and progress.

"RESEARCHES IN SPIRITUALISM," BY "M.A. (OXON)."

It is with great pleasure we have to announce that our valued and esteemed contributor "M.A. (Oxon.)" has placed in our hands, for publication in "LIGHT," the continuation of his "Researches in Spiritualism," the first portions of which appeared in *Human Nature*, a magazine now defunct, in the years 1874 and 1875. The forthcoming chapters deal with the evidence for materialisation, or, as it is perhaps more correctly called, "Form Manifestation," and will, we have no doubt, prove of absorbing interest to our readers. The articles will appear, as far as practicable, week by week, and, in view of the probably increased demand for the numbers of "LIGHT" containing these papers, we shall be pleased to receive an early notification from any of our readers who require extra sets, as it is not our practice to print many copies in excess of the current demand.

OUR NEW OFFICES.

ARRANGEMENTS FOR VISITORS, INQUIRERS, &c.

It may not be amiss to draw special attention to the fact that our new offices at 3, Great James-street, Bedford-row, London, W.C., are centrally situated, and are easily accessible from all the principal railway stations of the Metropolis, besides being close to Holborn, one of the main omnibus routes. Country friends and readers who may be passing through, or making a brief stay in London, can have their letters addressed to our care, and we shall be pleased in every way in our power to render them any assistance they may require. Most of the principal spiritual periodicals are filed for the use of visitors, who will also be provided with facilities for writing letters, meeting their friends, &c., &c. These arrangements are made as a kind of stop-gap for the period which will elapse between the closing of the rooms of the late C.A.S. and the opening of the new premises of the London Spiritualist Alliance, and

also to supply a place of meeting and centre of information of some kind for those interested in psychological studies. We hope our friends will not hesitate to avail themselves of any little attention we may be able to shew them in this way.

We have also had placed in our hands, for free distribution, several small parcels of books and pamphlets suitable for investigators, and our readers will be rendering a service both to the cause and ourselves, if they will bear this in mind. Upon receipt of the name and address of any person to whom such a packet is likely to be useful, we will send, post free, a few selected back numbers of "LIGHT," together with one or two pamphlets bearing upon the elementary study of Spiritualism, or upon application we will send a small parcel for personal distribution. This would be an easy but effective method of extending the usefulness of this journal; and if each reader of "LIGHT" will personally supplement our efforts in this direction, and utilise the facilities we are able to place at their disposal, the new year upon which we are about to enter will, undoubtedly, prove a most successful one. We leave this matter with much confidence in the hands of our many friends.

MOVEMENT IN FRANCE AND BELGIUM.

By the *Revue Spirite* we learn that the anniversary meeting in commemoration of Allan Kardec and his departed disciples was recently held in Paris. Fervent orations and poems were delivered to a numerous and sympathetic audience.

The *Revue* also informs us that at the meeting of the Belgian Spiritualist Federation in September last, a proposition was brought forward for calling together an universal congress with the special object of considering the formation of an Universal Organisation of Spiritualists and Spiritists. The proposition was most warmly received. The president, M. J. Guerin, said that if such a proposition were acted upon considerable expense would have to be met, and that he, for his own part, would be ready to start the Belgian subscription list to meet such expenses with 5,000fr. He thought such a congress in the present position of Spiritualists and Spiritists was urgently called for, and that it would be possible to hold it in a year or two if the matter were discussed, as he hoped it would be, in Spiritualist and Spiritist journals.

CHRISTMAS ANGELS.

There are angels' voices near us,
Though we cannot hear a word;
And the air with soft vibrations
Of their unseen wings is stirred.
They are evermore about us,
God's bright messengers of love,
Waking holy aspirations
For their sinless land above.
But most often we are conscious
Of their presence on the earth,
At the time when we are keeping
Our Redeemer's mystic birth;
When we think of all our dear ones,
Who are scattered far and wide,
With most fervent prayers, and blessings,
All the joyful Christmastide.
And I think the unseen angels
On their shining wings upbear
Our most holy thoughts up yonder
To the home of love and prayer.
When at last we see their faces,
We shall better understand
The exceeding peace and beauty
Of the love-lit Christmas land.

H. M. BURNSIDE.

(From the Christmas Number of *The Girls' Own Paper*, 1883.)

"THE BROTHERS" OF THEOSOPHY.

No. II.

In continuation of the paper on this subject, recently read by Mr. Sinnett, the following address by the same author has been communicated to us for publication :—

Many people who approach the consideration of occult philosophy, are inclined to lay great emphasis on the difference between believing in the existence of those whom we call "the Brothers," and believing in the vast and complicated body of teaching which has now been accumulated by their recent pupils. I think it can really be shown that there is no halting place at which a man who sets out on this inquiry can rationally pause and say, "Thus far will I go, and no farther." The chain of considerations which will lead any one who has once realised the existence of the Adepts to feel sure that there can be no great errors in a conception of nature obtained with their help, consists of many links, but is really unbroken in its continuity, and equally capable of bearing a strain at any point.

It consists of many links, partly because no one at present among those who are in our position as students—who are living, that is to say, an ordinary worldly life all the while that they are intellectually studying Occultism—can ever obtain in his own person a complete knowledge of the Adepts. He cannot, that is to say, come to know of his own personal knowledge all about even any one Adept. The full elucidation of this difficulty leads to a proper comprehension of the principle on which the Adepts shroud themselves in a partial seclusion, a seclusion which has only become partial within a very recent period, and was so complete until then that the world at large was hardly aware of the existence of any esoteric knowledge from which it could be shut out. This is a matter that is all the more important because experience has shewn how the world at large has been quick to take offence at the hesitating and imperfect manner in which the Adepts have hitherto dealt with those who have sought spiritual instruction at their hands. Judging the occult policy pursued by comparison with inquiries on the plane of physical knowledge, the impatience of inquirers is very natural, but none the less does even a limited acquaintance with the conditions of mystic research shew the occult policy to be reasonable likewise.

Of course everyone will admit that Adepts are justified in exercising great caution in regard to communicating any peculiar scientific knowledge which would put what are commonly called magical powers within the reach of persons not morally qualified for their exercise. But the considerations that prescribe this caution do not seem to operate also in reference to the communication of knowledge concerning the spiritual progress of man or the grander processes of evolution. And in truth the Adepts have come to that very conclusion; they have undertaken the communication to the general public of their safe theoretical knowledge, and the effort they are making merely hangs fire or may seem to do so to some observers, by reason of the magnitude of the task in hand, and the novel aspect it wears, as well for the teachers as for the students. For remember if there has been that change of policy on the part of the Adepts to which I have just referred, it has been a change of such recent origin that it may almost be described as only just coming on. And if the question be then asked why has this safe theoretical knowledge not been communicated sooner, it seems reasonable to find a reply to that question in the actual state of the intellectual world around us at this moment. The freedom of thought of which English writers often boast, is not very widely diffused over the world as yet, and hardly, at all events, in any generation before this, could the free promulgation of quite revolutionary tenets in religious matters have been safely undertaken in any country. Communities in which such an undertaking would still be fraught with peril, are even now more numerous than those in which it could be set on foot with any practical advantage. One can thus readily understand how in the occult world the question has been one of debate up to our own time, whether it was desirable as yet to promote the dissemination of Esoteric philosophy in the world at large at the risk of provoking the acrimonious controversies, and even more serious disturbances, liable to arise from the premature disclosure of truths which only a small minority would really be ready to accept. Keeping this in view, the mystery of the Adepts' reserve, up till recently, can hardly be thought so astounding as to drive us on violent alternative hypotheses at variance with all the plain evidence concerning their present action. There is manifest reason why they should be careful in launching a body of newly won

disciples on to the general stream of human progress; and added to this, the force of their own training is such as to make them habitually cautious to a far greater extent than the utmost prudence of ordinary life would render ordinary men. "But," it will be argued, "granting all this, but assuming that at last some of the Adepts, at all events, have come to the conclusion that some of their knowledge is ripe for presentation to the world, why do they not present as much as they do present, under guarantees of a more striking, irresistible, and conclusive kind than those which have actually been furnished?" I think the answer may be easily drawn from the consideration of the way in which it would be natural to expect that a change of policy amongst the Adepts, in a matter of this kind, would gradually be introduced. By the hypothesis we conceive them but just coming to the conclusion that it is desirable to teach mankind at large some portions of that spiritual science hitherto conveyed exclusively to those who give tremendous pledges in justification of their claim to acquire it. They will naturally advance, in dealing with the world at large, along the same lines they have learned to trust in dealing with aspirants for regular initiation. Never in the history of the world have they sought out such aspirants, courted them or advertised for them in any way whatever. It has been found an invariable law of human progress that some small percentage of mankind will always come into the world invested by nature with some of the attributes proper to adeptship, and with minds so constituted as to catch conviction as to the possibilities of the occult life, from the least little sparks of evidence on the subject that may be floating about. Of persons so constituted some have always been found to press forward into the ranks of chelaship, to resort, that is to say, to any devices or opportunities that circumstances may afford them for fathoming occult knowledge. When thus besieged by the aspirant the Adept has always, sooner or later, disclosed himself. The change of policy now introduced prescribes that the Adept shall make one step towards the disclosure of himself in advance of the aspirant's demand upon him, but we can easily understand how the Adept, in first making this change, would argue that if many chelas have hitherto come forward in the absence of any spontaneous action from his side, it might be that an almost dangerous rush of ill-qualified aspirants would be invited by any manifestation from him that should be more than a very slight one. At any rate, the Adept would say it would be premature to begin by too sensational a display of faculties inherent in advanced spiritual knowledge with which the world at large is as yet unfamiliar. It will be better at first to make such an offer as will only be calculated to inflame the imagination of persons only one step removed beyond those whose natural instincts would lead them into the occult life. This appears actually to have been the reasoning on which the Adepts have proceeded so far, and this may help us to understand how it is that, as I began by saying, no one person amongst those outer students, who have been called lay-chelas, has yet been enabled to say that of his own personal knowledge he knows all about any of the Adepts.

On the other hand, putting together the various scattered revelations concerning the Brothers which have been distributed amongst various people in India belonging to the Theosophical Society, so much can be learned about the Adepts as to put us in a very strong position in regard to estimating their qualifications for speaking with confidence as they do about the actual facts of nature on the super-physical plane. These scattered revelations,—if my reasoning in what has gone before may be accepted,—have been broken up and thrown about in fragments designedly, in order that as yet it should only be possible to arrive at a full conviction concerning Adeptship after a certain amount of trouble spent in piecing together the disjointed proofs. But when this process is accomplished we are provided with a certain block of knowledge concerning the Adepts, out of which large inferences must necessarily grow. We find, to begin with, that they do unequivocally possess the power of cognising events and facts on the physical plane of knowledge with which we are familiar, by other means than those connected with the five senses. We find also that they unequivocally possess the power of emerging from their proper bodies and appearing at distant places in more or less ethereal counter-parts thereof which are not only agencies for producing impressions on others, but habitations for the time being of the Adepts' own thinking principles, and thus in themselves, if the proof went no further, demonstrations of the fact that a human soul is some-

thing quite independent of brain matter and nerve centres. I do not stop now to enumerate instances. The record of evidence must be dissociated from its manipulation in arguments like the present, but the records are abundant and accessible for all who will take the trouble of examining them. Now, if we know that the Adept's soul can pass at his own discretion into that state in which its perceptive faculties are independent of corporeal machinery, it is not surprising that he should be enabled to make, of his own knowledge, a great many statements concerning processes of nature, reaching far beyond any knowledge that can be obtained by mere physical observation. Take, for example, the Adepts' statement that certain other planets, besides this earth, are concerned with the growth of the great crop of humanity of which we form a part. This is not advanced as a conjecture or inference. The Adepts tell us that once out of the body they find they can cognise events on some other planets as well as in distant parts of our own. This is not the exceptional belief of an exceptionally organised individual, who may be regarded by doubters as hallucinated; there is no room for doubting the fact that it is the concurrent testimony of a considerable body of men engaged in the constant experimental exercise of similar faculties. In this way the fact becomes as much a fact of true science, as the fact that the great nebula in Orion, for instance, exhibits a gaseous spectrum, and is therefore a true nebula. All of us who have star spectroscopes can ascertain that fact for ourselves, if we make use of a clear night when the conditions of observation are possible. To doubt it, would not be to shew greater caution than is exercised by those who believe it, but merely an imperfect appreciation of the evidence. It is true that in regard to the condition of the other planets our acceptance of the Adepts' statement must be governed by our impressions concerning the *bona fides* of their intention in telling us that they have made such and such observations. So far it is a matter of inference with us whether the Adepts are saying what they believe to be true—when they speak of the septenary chain of planets to which the earth belongs,—or consciously deluding us with a rigmarole of statements which they know to be false. I think it can be shewn in a variety of ways that the latter supposition is absurd. But an exhaustive examination of its absurdity would be a considerable task in itself. For the moment the position I am endeavouring to establish is one which does not depend upon the question whether the Adepts are telling us, in reference to the planets, what they know to be true, or something which they know to be untrue. My present position is that at all events the Adepts themselves know what is true in the matter, and that position, it will be observed, is not vitiated by the fact that, as yet, we, their most recent pupils, are unable to follow in their footsteps and repeat the experiments on which their teaching rests.

The same train of reasoning may be applied to the whole body of teaching which the Theosophical Society is now concerned in endeavouring to assimilate. As offered now to the uninitiated world, it can only take the form of a set of statements on authority. And that sort of statement is not one which is most agreeable to our methods or to the Adepts' habitual methods of teaching. For there is no chemical laboratory in England where the system of teaching is more rigidly confined to the direction of the learner's own experiments, than that same system is adopted with occult *chelas* following the regular course of initiation. Step by step, as the regular chela is told that such and such is the fact in regard to the inner mysteries of nature, he is shewn how to apply his own developing faculties to the direct observation of such facts. But those developing faculties carry with them, as pointed out a-while ago, fresh powers over nature which can only be entrusted to those from whom the Adepts take the recognised pledges. In teaching outsiders as they are trying to do now, the Adepts *must* depart from their own habitual methods,—we must depart, if we wish to understand what they are willing to teach, from our habitual methods of inquiry. We must suspend our usual demand for proof of each statement made, in turn as it is advanced. We must rest our provisional trust in each statement on our broad general conviction which can be satisfied along familiar lines of demonstration,—that such men as the Adepts certainly exist, even though we cannot visit them at pleasure, that they must understand an enormous block of Nature's laws outside the range of those which the physical senses cognise, that in any statement they make to us, they must be in a position to know absolutely whether that statement is or is not true.

This much fully realised, the truth is that each inquirer in turn becomes satisfied, *pari passu* with his realisation of the case so far, that reason revolts against the notion that the Adepts can be engaged in their present attempt to convey some of their own knowledge to the world at large in any other than the purest good faith. It may be concluded that we who have come to the conclusion that their teaching is altogether to be accepted, are rearing a large inverted pyramid upon a small base. But the logical strength of our position is not impaired by this objection. In every branch of human knowledge, inferences far transcend the observed facts out of which they grow. And even in the most exact science of all, a theorem is held to be proved if any alternative hypothesis is found, on examination, to be irrational. Moreover, the doctrine even of legal testimony recognises the value of secondary evidence where in the nature of the case it is impossible that primary evidence can be forthcoming. That is exactly the state of the case in regard to the present attempt to bridge the gulf that separates the school of physical research from the school of spiritual knowledge. As long as we of this side were justified in doubting whether there was anywhere on earth such a thing as a school of spiritual knowledge, it may have been hardly worth while to worry ourselves with the stray fragments of its teaching which now and then broke loose in barely intelligible shapes. But to doubt the existence of such a school now is equivalent, really, to doubting the statement about the nebula in Orion, according to the illustration I adduced just now. It can only arise from inattention to the facts of the whole case as these now stand,—from reluctance to take that *trouble* to examine these thoroughly, which still, as a sort of hedge, separates the Theosophical Society from the general community in the midst of which it is planted. Regarded in the light of an occult barrier—as an obstacle which corresponds in the case of the lay-chela, to the really serious ordeals which have to be crossed by the regular chela,—the necessity of taking this trouble can hardly be regarded as a hedge that it is difficult to traverse. And on the other side there lies a wealth of information concerning the mysteries of nature which clearly lights up vast regions of the past and future hitherto shrouded in total darkness for critical intelligences, and the prey for others of untrustworthy conjecture. For those who once thoroughly go into the matter, and obtain a complete mastery over all the considerations I have put forward,—who thus obtain full conviction the Brothers certainly exist, that they must be acquainted with the actual facts about nature behind and beyond this life, that they are now ready to convey a considerable block of their knowledge to us, and that it is ridiculous to distrust their *bona fides* in doing this,—for all such true Theosophists of the Theosophical Society, nothing, at present, connected with spiritual success is comparable in importance with the study of the vast doctrine now in process of delivery into our hands.

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 Mediumship of Mrs. Fox Jencken and Messrs. Husk and Eglinton
To the Editor of "LIGHT."

SIR,—Although the description of séances, held by well-known mediums, may lack novelty, yet to put on record any salient points, in any sitting, is part of the chronicle of our philosophy. This induces me to send you the following brief report:—

A series of most interesting séances have lately been held at Mrs. Makdougall Gregory's, that indefatigable propagator of our philosophy, the mediums being alternately Messrs. Husk and Eglinton. With Mr. Husk the spirit "Irresistible" is most powerful. On one occasion, he being fully materialised, he was told to guess the contents of a box lying under the séance table. He said he would try, and, stooping, took the rather heavy box from under and placed it upon the table; then placing his hand upon it guessed rightly the nature of its contents. During the evening he spoke French, German, and Dutch. Mr. Husk was also controlled to sing, which he did, exhibiting most extraordinary vocal powers, the song being remarkably interesting both as to words and tune. It was, indeed, a rare musical treat. With regard to Mr. Eglinton's mediumship, he does not seem to have lost any of its power, notwithstanding his long holiday. At every séance four or five spirits materialise, but amongst them one known as the Persian comes forth from the cabinet in a gigantic frame, beautifully proportioned, clad in dazzling white robes and exhibiting most graceful attitudes and motions. Two

female spirits are the constant attendants at Mr. Eglinton's sances, which like those held with Mr. Husk prove always most satisfactory in harmonious circles. It has also been my great privilege to assist at a sance held at Mr. S. C. Hall's, on Tuesday, the 11th inst., the medium being the celebrated Mrs. Fox Jencken. During the evening a spirit, whom I had known in the flesh in Italy, but who, impenetrable to spiritual truths, passed away eight years ago, an incorrigible sceptic, manifested by tapping me hard on the shoulder. On being requested to give his name, "Oberto" was rapped on my shoulder, a rather uncommon name, which had entirely left my memory. A beautiful spirit light was also brought in the room by the materialised hand of a spirit dear to the host. With that light the spirit touched the sitters, rapping with it answers to questions. At my request I was allowed to handle the thick rich lace which covered the arm and wrist of the invisible made visible and tangible. At the end of this most interesting sance a sheet of paper was handed me, by invisible agency, upon which a communication was found written, addressed to me, and signed "Axby." This direct writing was traced from right to left, and only readable from the back when held up to the light.

The remarkable powers exhibited by these mediums, and by the many more throughout the land, should not be allowed to stand still or deteriorate by want of constant practice.

I must add that the great success of the sances I have just described is undoubtedly due, not only to the great harmony amongst the sitters, but also to their limited number, which is never made to exceed eight.—I am, sir, yours very truly,

29, Colville-road, Notting Hill, W., G. DAMIANI.
December 18th, 1883.

"The Spiritual Alliance."

To the Editor of "LIGHT."

SIR,—It is with considerable satisfaction that most of us will read the proposal which appears above the signature "M.A. (Oxon.)" for the formation of a new society, which may attract within its liberal embrace all students of transcendental phenomena, whether styled "occult," "psychical," or "spiritual."

Will you allow me, sir, to take the occasion of this new departure to offer a suggestion, which will, I believe, meet with general support.

There must be a large number of people like myself who have witnessed sufficient convincing phenomena to have become satisfied of the truth of the continuation of life hereafter. To such, the repetition of phenomenal manifestations becomes both unnecessary and distasteful.

I would not dissuade the Society, if it so feels inclined, from covering with the protecting mantle of its influence and strength some specially selected "sensitives" whose organisms offer the conditions necessary for the manifestation of physical phenomena.

We, who have experience of these things, are aware, however, that participation in the conditions under which these phenomena are obtainable, is fraught with danger, and many of us have learned to shun these surroundings.

Such experiences must be but a stepping-stone to higher aims. Once we know, as a fact, that death is not the end of life, that it is but a portal, a re-birth, into other conditions of existence, then arises an unquenchable desire for knowledge concerning those conditions; concerning the eternal forces of which our lives and their surroundings are but temporary and external expressions.

It is evident from the high appreciation which has been repeatedly expressed, how great a value is placed on the "Spirit Teachings" of "M.A. (Oxon.)," which deal with these questions. Unfortunately for us, we cannot ask more from that gentleman than he already kindly gives us. To be able to command a source of information of this character must, I am sure, be a desire shared by large numbers, and it is to this that I beg to call the attention of the new Society.

We are well acquainted with the law of affinity, or polarity, which governs spiritual manifestations; by which like attracts like; by which, therefore, the communications through any given "sensitive" are infallibly the expression of the thought-sphere of that medium, emanating from those intelligences who, being of similar tendencies, and of the same grade of life, find themselves in closest contact with that medium. The life of the sensitive becomes thus a criterion by which we may accurately estimate beforehand the quality of the communications which will be given through that organism.

It is thus evident how important it is, in seeking for an instrument who may be a source of information of the character we refer to, that the organism be of a refined quality, with as elevated a tone of life as possible. I would therefore urge that the proposed new Society do seek for and engage a sensitive whose organism and life be of the required quality to fulfil the above conditions, and that it may make this one of its special objects.

They would thus offer to members the inducement of communication with intelligences of a higher order, a privilege which I am sure would attract numbers of adherents.

Yours obediently,
A SUBSCRIBER.

A Seance with Mrs. Fox Jencken.

To the Editor of "LIGHT."

SIR,—A private circle met at Mrs. Kate Fox Jencken's last night, consisting of four ladies besides the medium. I was one of the number. I have attended several of Mrs. Jencken's sittings, but have never felt so great a power. After various manifestations the message was rapped out that we should "see the independent writing." Shortly after the semblance of a hand appeared in the centre of the table, took up the pencil, and wrote the message which I enclose. It was a dark circle, but the hand illumined the table so that every one could see the paper, and follow the pencil as it stood upright in the hand, tracing the words.

A second message was written and given to me by the hand, which rapped emphatically three times as I took it.

The message ran as follows:—"A great day is dawning. Great events are happening. This truth will triumph over all other theories. All theories will die, but Spiritualism will triumph.—Robert Dale Owen."

Hoping this may be of interest,—I remain, yours sincerely,

ROSAMOND DALE OWEN.

25, Alma-square, St. John's Wood, N.W.,
December 18th, 1883.

The Transition of Professor Denton.

To the Editor of "LIGHT."

SIR,—It is unfortunately too true that Professor Denton fell a victim to fever in New Guinea. He passed to the higher life on the 26th August last, after eight days' illness, at a village ninety miles inland from Port Moresby. His two sons, with the *Argus* party, returned to Cooktown, Queensland, on their way back to Melbourne, on October 12th, by the missionary schooner, "Ellangowan." His sons were at Port Moresby at the time of their father's death, and did not hear the sad news until the return of the party there on September 2nd.—Faithfully yours,

J. BOWRING SLOMAN.

15, Saltram-terrace, Plympton,
December 11th, 1883.

A Puzzling Experience.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to say a few words in reference to the letter of "E. D." in your issue of the 8th inst.?

The doubts and so forth, of which your correspondent speaks, are such as are common to most inquirers into spiritualistic phenomena, and I can confidently predict that "E. D." will have full proof of the truth of Spiritualism if he will but persevere. There is but little doubt that he is the subject of great conflict in the spiritual world—good and evil spirits are evidently striving with each other to give expression to their ideas through his mediumship. He would do well to be very careful as to his way of living whilst this conflict is going on, for every evil resisted will draw more closely to him the good spirits, and, on the other hand, every weakness indulged in will give increased power to the evil influences.

I was much struck by the statement that "E. D." is under the influence of "Meno," as a friend of mine, who suffered from the same kind of doubts as your correspondent, was at one time under the same influence. Acting on advice he received, he strove—successfully—to throw off this influence, and he has since been assured, by his spirit guides, that "Meno" is a most malicious and evil spirit.

Trusting that my remarks may be of some slight assistance to your correspondent, and wishing him every success in the search for truth,—I am, sir, yours faithfully,

GEORGE MCKENZIE.

Leith-walk, Edinburgh,
December 17th, 1883.

Miss Corner's Mission Work.

To the Editor of "LIGHT."

SIR,—Your readers will be glad to hear that most satisfactory progress is being made in my charitable endeavours for the poor children of East London. I have collected an abundance of warm new clothing for my 200 (I wish it could have been 2,000), besides a large quantity of toys, &c., for the monster Christmas tree. As our house has been so besieged by visitors of late, I have decided upon the afternoon of January 10th (three to six p.m.) as an "At Home" to all who wish to see the fruits of my labour of the past two months. Those who would like to be present on the occasion of my children's tea and Christmas tree will please communicate with me, and I will forward tickets.

I regret "Rhineland" not being ready by Christmas. It must be a New Year's gift; while to me and my many kind friends it will be a pretty memento of my first act of public benevolence, and the best tribute I could offer to the memory of a kind friend of my youth, H.S.H. Prince Emil of Sayn-Wittgenstein.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the *mediumistic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, 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*. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

(Continued from page 11.)

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