

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.)"

The inaugural meeting of the London Spiritualist Alliance was a great success. Many who had not met for years renewed an old acquaintance, and found themselves the better for meeting friends from whom they had drifted away. Much as I hope that the Alliance may do in the way of practical work, I look to this cementing of the ties that bind us together as no little part of its usefulness. I am sure it is well that we should keep touch of one another: just as I have no doubt at all that unreserved communication of our discoveries, real or fancied, a free description of our difficulties, and a healthy ventilation of our opinions will be of the truest benefit to us and to the cause we have at heart. Isolation is a blighting thing. It stunts sympathy; it often dries up thought; and it begets narrowness and viewiness. In the old days of the B.N.A.S. the discussions which I was able to organise were, I know, felt to be good and useful. I am set on reviving these, perhaps in a little less formal manner. Conversation, free discussion, recitals of personal experience, with now and again more elaborate papers on moot topics from those who have wisdom and experience to guide us—all this will do us good, open our minds, systematise our ideas, and lead us to a more wholesome and real appreciation of our duties and obligations than we have, perhaps, yet taken. There is plenty of work for us all.

None but an expert in psychographical experiments can appraise at its full value the result of Mr. Eglinton's successful experiments at the opening meeting of the Spiritualist Alliance at St. James's Hall. Even Siade was forced to insist on the delicacy of the conditions under which alone the direct writing could be obtained. He did not sit with more than one or two persons, and he was careful to have them with him alone. Frequently, too, he was compelled to fall back on his own slates, which were, if I may so say, charged with the magnetic influence of his own hands. The other night Mr. Eglinton sat, at the close of a long meeting, in the presence of a couple of hundred and more spectators, in a room the air of which had been devitalised, with at least two people unknown and unfamiliar to him, and under those conditions he succeeded in getting on new slates, which he had never seen or touched till they were opened in his presence, distinctly written

communications and the reproduction of four figures dictated by one of the audience. In the most successful experiment the slates were laid on the surface of the table, held by the Hon. Percy Wyndham, M.P., and Mr. Eglinton's hands were laid upon the upper surface in plain view. The full light of the gas was not lowered, and there was no room for mistake or trick. It is clear that Mr. Eglinton is a first-rate psychical power, and offers means of testing these phenomena such as are very seldom available.

The biographical sketch and letters of the Princess Alice are a very touching memoir of a very beautiful life. There is in them more than one indication of the realisation of the nearness of the unseen world, and of intercourse with it, of which Mr. Myers' sketch of the Duke of Albany gave us a glimpse. It is an open secret that this is with the Royal Family a familiar faith, not a new thing to be learned, but an obvious and well-known truth. The dream of her little boy is recorded with a simplicity that is very winning. "Yesterday morning Ernie came to me and said, 'Mamma, I had a beautiful dream: shall I tell you? I dreamed that I was dead and gone up to Heaven, and then I asked God to let me have little Frittie again, and he came to me and took my hand. You were in bed and saw a great light, and were so frightened, and I said, 'It is Ernie and Frittie.' You were so astonished. The next night Frittie and I went with a great light to sister's.'" "Is it not touching?" his mother comments; "he says such beautiful things, and has such deep poetic thought." It was a warning—this wisdom and thought beyond his years—of what was soon to be. The book is, I should think, unique in literature. It reveals a singularly simple, cultured, and religious mind, unwarped by the high estate of its owner; and the letters, written to the Queen, are such as any child of the people might—if she only could—have written. Her works of mercy and love, and her friendship with Strauss, boldly avowed with full knowledge of the consequences, shew two sides of her character, its tenderness and its truth: its brave sincerity and its kindly pity.

The Society for Psychical Research has made its mark on the *World*. That "Journal for Men and Women" would seem to provide its readers with very highly-seasoned and spicy nutriment. No doubt the editor knows his "men and women," and writes what pleases them. But few, I think, would care to know or to interchange thought with any one who can take pleasure in an article called "Snobbery and Superstition," which appears in the current number. It revives the worst traditions of the old days of bludgeon and tomahawk. It ridiculously oversteps, it is true, the limits of successful criticism by its sound and fury. But the spirit that animates it is, none the less, the spirit of fierce and bitter malignity, which some of us had hoped was for ever dead. That is not so, and it is to be expected that in an age such as this a voice will be found for all these various inspirations. It would be too much to expect that a form of invective, which a previous age was afflicted with, as with some foul leprosy, should not be resuscitated. But it comes into our present life as a strange thing. Men look askance at it; and though no blush can rise to the cheek of any who has produced it, it will not thrive, and even its authors will, in time, be ashamed of it. Nothing that has

appeared in his paper is so likely to convert the general sympathy with the editor under his sentence of imprisonment into the opposite feeling that extreme remedies are necessary to check such diseases.

The following quotation is the opening paragraph of the singularly able and large-hearted presidential address delivered last week by the newly-elected President of the Baptist Union, the Rev. R. Glover, of Bristol. The subject selected was "Prophecy and Inspiration," and readers will trace in the passage a recognition of the work done by the Society for Psychical Research in the direction of Thought-transference :—

"In introducing his subject, the President said he used the phrase 'Prophecy' in its broadest sense—viz., the gift by which men are enabled to declare what God is and what He would have us to do. The psychology of inspiration has not received much attention from the Church of Christ. The study of the subject, though not easy, must be beneficial, enhancing our devotion to the Living God, and preparing us to trace Him still breathing the Holy Ghost into the hearts of men. Every spirit can, in some degree, affect every other spirit, and this play of inspiration between human spirits is one of the noblest glories and mysteries of life. It has to do with all love and with all leadership. It governs the great movements of human history; it is the beauty and the poetry of life. The sublimest kind of inspiration is that which concerns the great spirit of our God and the lowly human spirit. Man can inspire God by making Him participator in the thought, cares, and desires of his heart; and still more can God inspire man—living Himself into our life, and lifting the entire being into fuller life and light. The force of that inspiration varies according to circumstances and receptivity. The strangely universal beliefs in immortality, in the efficacy of prayer, in the sovereignty and judgment of God, receive their simplest explanation when we trace them to living beams from the Father of Lights that are everywhere falling on the hearts of men. But 'the light that lighteneth every man' streams pre-eminently on the consecrated spirits who lay open to receive its blessed influence. It grows as it is trusted, broadens as it is followed, until the elementary thoughts about the possibility of finding mercy with God become that cloudless day in which men have sung of His Fatherly pity, of His slowness to anger, and readiness to pardon, of that plenteous redemption which gives room for all men to hope in Him. As consecration grows and character ripens, this personal enlightenment grows on every heart. We find the anticipation of this Christian doctrine in the old Persian philosophy, the Egyptian conception of the survival of the dead, and in the teachings of the Greek sages, especially Plato in his vindication of the immortality of the soul."

The Sporting and Dramatic News is not the quarter from which one would expect to derive illustrations of the occult. On consideration, however, one remembers a favourite objection of the ordinary sceptic of the period. He wants to know who is going to win the Derby: then indeed he will believe. Well, it seems from some notes on an article in *Baily's Magazine*, which appear in the newspaper I have referred to, that the winner of the Derby has been more than once revealed in dreams and visions. In 1846 it seems that one Coakeley kept a druggist's shop in Stockbridge, and for three successive nights did that good man dream that he saw Pyrrhus the First winning the Derby. He had a speaking acquaintance with John Day, a noted trainer, and told him of the circumstance. "Back him," said Day. He did, and won his money.

Here is another. "In 1856 William Day had in the race for the Chester Cup a mare called One Act. The night before the race he dreamed that he saw her win, and that as he was going to meet her after the race, one William Goater said angrily to him, 'Well, you've won, and you've lost me the handsomest stake I ever had a chance of.' There were in the race thirty starters, and One Act did win, Yellow Jack being second. Day was so interested in the race that he did not notice his neighbour

till he heard Goater's voice saying, 'Well, I'm beat, and I've lost the biggest stake I ever got near to.' Day had mentioned his dream to many friends in the morning."

To these records of dreams that came off are appropriately added some that did not. The father of a friend of the writer, a journalist, dreamed in 1866 that he was in his office when the Derby telegram came from Epsom, giving the name of the winner. It was Savernake (or, perhaps, Bribery Colt, the horse not being named till very late). At any rate, he got at the horse's identity, and backed Savernake to win him £300. *Savernake was beaten by a short head.* Lord Queensberry again dreamed that Bruce was beaten by No. 4 on the card in Shotover's year. The dream was not quite vivid enough. There was a 1 before the 4; it was No. 14 that won. These are curious and suggestive stories. How came the dreamer to so nearly hit on Savernake? Was the name a suggestion that some unforeseen circumstance turned into error? Or was it coincidence?

M. A. (Oxon.)

GERALD MASSEY has been lecturing on the "Mystery of Evil." The first of his course was delivered in the Church of the Unity, Cleveland, Ohio. The *Cleveland News* reports the audience to have been large and appreciative.

The Revue Spirite has announced that the majority of those who, at its invitation, have discussed the proposed "General Congress of Spiritists and Spiritualists" are against it; some because they think it could not be realised, others that it is not necessary, others that it is premature. The proposition is, therefore, abandoned.

LET us be slow to decide upon the impossibility of a thing for the reason that it is contrary to orthodox notions, or that we do not comprehend it. Such notions are sometimes opposed to sound sense; and we often discover that there are limits to our intelligence. No statement should be held to express an impossibility except that which, in its terms, shews self-contradiction.

APPORT OF FLOWERS.—M. Henri Sausse writes to *La Lumière*:—"Our séances are strictly meetings of friends. I magnetise some of them who are invalids for health, in which we are helped through the clairvoyance of one of them, Mdlle L. At our séance of March 25th, soon after Mdlle L. had passed into the magnetic sleep, she said she saw a beautiful bouquet of roses. She put out her hand and expressed anxiety to receive it. I asked her to leave the flowers, and request our guides' assistance in the cases of our invalids. We then proceeded as usual. At the end, before awaking her, I made some magnetic passes, at a distance, to give her strength; while doing so, she said the flowers were still there. Leaving her still in the sleep, I proceeded to magnetise some bottles of water which our invalids were to take with them. This being done, Mdlle L. called out in a lively manner, 'The bouquet!' bent forward, put out her hand, and in it suddenly appeared five splendid roses, tied together with a small rush-band! This is the fourth bouquet spiritually presented to us at our séance, never under precisely the same conditions, but the room being always fully lighted."

MADAME BABLIN, through whose mediumship the phenomena presented themselves which were so graphically reported by Dr. Chazarain, of Paris, has been invited to give séances in Belgium. A correspondent of *Le Messager* (Liège) writes: "Our circle consists of fifteen persons. Madame Bablin asks for test conditions. To the satisfaction of everyone of us her arms are fixed to her sides, she is laced into her reclining chair, placed in an angle of the room, and enclosed by two curtains. Under these circumstances a spirit drew the curtains apart, enabling us to see the medium in her chair, stepped out, made himself well visible, wrote short pieces of poetry with astonishing rapidity, affixing the signature Lermont. We asked ourselves—is there any connection between this Lermont writing and some power in the medium to execute it? For answer we found that her own writing is of the poorest, of the kind which we expect from one who has had the scantiest schooling. We make it a rule not to continue the séance to the point of enfeebling the medium."

" APPARITIONS."

(By MESSRS. GURNEY and MYERS, in the *Nineteenth Century* for May.)

From the last part of the *Proceedings of the Society for Psychological Research* we learn that as a result of one section of their researches a volume entitled "Phantasms of the Living" is in preparation. The present article in the *Nineteenth Century* is an advance instalment of this book.

The argument is concise: it is also cogent. The writers start with two prudent generalities as likely to gain more assent, and provoke less strenuous opposition, than any others they could think of. These are:—

1. That the universe is governed by unchanging laws, as opposed to arbitrary interferences, has gained in probability.

2. The crudely materialistic account of things, which refuses to allow us even to seek the key of any of the phenomena of life and mind outside the admitted scope of physiological and psychological laws, has failed to commend itself as a complete or ultimate solution of the problems without and within us.

The practical corollary of this seems to be that while accepting as perfectly valid every law which recognised science can establish, we may fairly suppose that further laws, of a different kind it may be, but perhaps none the less susceptible of rigorous investigation, are actually in operation in the domain of human life; and certainly no reason exists for contentedly ignoring any hint of such laws which experience may offer.

Testing apparitions—those of living persons, to which class they confine themselves—by this standard, Messrs. Gurney and Myers find the subject holds a position absolutely unique. The main question is simply as to the reality of certain contemporary events. Yet intelligent opinion is found to be utterly, it might almost seem hopelessly, divided. This division of opinion, they hold, is an anomaly, and the more so that the alleged events, though not to be commanded at will, are not like the sea-serpent, remote and inaccessible, nor, like him, are they described by any particular class of the community professionally addicted to yarns or to marvels. They occur, if they occur at all, in our very midst; and are testified to by no single class, and by representatives of every profession and pursuit.

The present state of the argument as regards the genuineness of apparitions are thus stated:—

For them there is a considerable mass of evidence (which, as we say, has never been carefully collected or measured), and a good deal of popular belief—mainly held, however, by people who believe also that they are more or less *miraculous*, more or less special interferences with the ordinary laws of events.

Against them there is a large mass both of scientific and of unscientific opinion. The unscientific opposition need not detain us long. It embodies itself in such assertions as that no one ever heard a ghost story first-hand, or that no one who was not of a nervous or hysterical temperament was ever troubled with such experiences. These people give us no anxiety. Their assertions are mere phrases; and one phrase is as good as another. We entertain no doubt whatever that those who are now asserting that the world has become too instructed for this sort of thing, and that nobody ever hears a ghost story first-hand, will—after the evidence has been brought under their notice—be equally loud in asserting that of course they always knew that any number of people could be found to vouch for personal experiences of this sort, and that they are only too painfully aware what a thin crust of science overlies the chaos of primitive superstitions.

But the *scientific* opposition has, of course, a more logical basis. It supports itself on two arguments; one of which is an *explanation* of some, at least, of the alleged phenomena; the other a *presumption* against the antecedent possibility of the phenomena, except so far as that explanation will cover them.

(1) The *explanation* is that apparitions are merely cases of morbid hallucination; and that the time-coincidences involved

(as when the figure of a friend is seen at the precise moment of his death) are due to chance alone.

(2) The *presumption* is that however hard it may be to explain away the coincidences as due to chance, nevertheless that is the only line to take; and we must not suppose that the apparition has really anything to do with the dying person, since this would involve an interference with the order of Nature.

The answer is closely reasoned out, and merits the most careful reading. Here we cannot pretend to give more than the barest outline of the article, and, therefore, must refer our readers to the *Nineteenth Century*.

The next step is to illustrate the way in which phenomena of this sort—all the grades of Telepathy—hang together, and a start is made with simple instances—instances which may form a transition between one end of the scale and the other—of the *distant* and *spontaneous* action of the self-same force which has been evoked within the four walls of a room by deliberate experiment.

Now experiment has given indications of communication of very various kinds, which follow in a somewhat indeterminate way the well-known fourfold division of mental faculties into the emotions, the will, the senses, and the intellect. And we shall find that the spontaneous cases may be similarly grouped.

A number of well-attested narratives are then given, illustrating this quadruple classification, two only of which we are able to quote, the first one illustrating the transference of actual sensation, and obtained from the narrators by the kindness of Professor Ruskin.

Brantwood, Coniston,
October 27th, 1883.

I woke up with a start, feeling I had had a hard blow on my mouth, and with a distinct sense that I had been cut, and was bleeding under my upper lip, and seized my pocket-handkerchief, and held it (in a little pushed lump) to the part, as I sat up in bed, and after a few seconds, when I removed it, I was astonished not to see any blood, and only then realised it was impossible anything could have struck me there, as I lay fast asleep in bed, and so I thought it was only a dream!—but I looked at my watch, and saw it was seven, and finding Arthur (my husband) was not in the room, I concluded (rightly) that he must have gone out on the lake for an early sail, as it was so fine.

I then fell asleep. At breakfast (half-past nine), Arthur came in rather late, and I noticed he rather purposely sat farther away from me than usual, and every now and then put his pocket-handkerchief furtively up to his lip, in the very way I had done. I said, "Arthur, why are you doing that?" and added a little anxiously, "I know you've hurt yourself; but I'll tell you why afterwards." He said, "Well, when I was sailing, a sudden squall came, throwing the tiller suddenly round, and it struck me a bad blow in the mouth, under the upper lip, and it has been bleeding a good deal and won't stop." I then said, "Have you any idea what o'clock it was when it happened?" and he answered, "It must have been about seven."

I then told what had happened to me, much to his surprise, and all who were with us at breakfast.

It happened here about three years ago at Brantwood.

JOAN R. SEVERN.

Brantwood, Coniston,
November 15th, 1883.

Early one summer morning I got up intending to go and sail on the lake. Whether my wife heard me going out of the room I don't know; she probably did, and in a half-dreamy state knew where I was going.

I was left becalmed for half-an-hour or so, when, on looking up to the head of the lake, I saw a dark blue line on the water. At first I couldn't make it out, but soon saw that it must be small waves caused by a strong wind coming. I got my boat as ready as I could, in the short time, to receive this gust, but somehow or other she was taken aback, and seemed to spin round when the wind struck her, and in getting out of the way of the boom I got my head in the way of the tiller, which also swung round and gave me a nasty blow in the mouth, cutting my lip rather badly, and having become loose in the rudder it came out and went overboard. With my mouth bleeding, the mainsheet

more or less round my neck, and the tiller gone, and the boat in confusion, I could not help smiling to think how suddenly I had been hunched almost to a wreck, just when I thought I was going to be so clever! However, I soon managed to get my tiller, and, with plenty of wind, tacked back to Brantwood, and, making my boat snug in the harbour, walked up to the house, anxious of course to hide as much as possible what had happened to my mouth, and, getting another handkerchief, walked into the breakfast-room, and managed to say something about having been out early. In an instant my wife said, "You don't mean to say you have hurt your mouth?" or words to that effect. I then explained what had happened, and was surprised to see some extra interest on her face, and still more surprised when she told me she had started out of her sleep thinking she had received a blow in the mouth; and that it was a few minutes past seven o'clock, and wondered if my accident had happened at the same time; but as I had no watch with me I couldn't tell, though, on comparing notes, it certainly looked as if it had been about the same time.

ARTHUR SEVERN.

The next case may also fairly be classed as the transference rather of an idea than of an emotion. It was received from Mrs. Herbert Davy, Burdon-place, Newcastle-upon-Tyne.

December 20th, 1883.

A very old gentleman, living at Hurworth, a friend of my husband's and with whom I was but slightly acquainted, had been ill many months. My sister-in-law, who resides also at H., often mentioned him in her letters, saying he was better or worse as the case might be.

Late last autumn my husband and I were staying at the Tynedale Hydropathic Establishment. One evening I suddenly laid down the book I was reading, with this thought so strong upon me I could scarcely refrain from putting it into words: "I believe that Mr. C. is at this moment dying." So strangely was I imbued with this belief—there had been nothing whatever said to lead to it—that I asked my husband to note the time particularly, and to remember it for a reason I would rather not state just then. "It is exactly seven o'clock," he said, and that being our dinner hour, we went downstairs to dine. The entire evening, however, I was haunted by the same strange feeling, and looked for a letter from my sister-in-law next morning. None came. But the following day there was one for her brother. In it she said: "Poor old Mr. C. died last night at seven o'clock. It was past post-time, so I could not let you know before."

E. M. DAVY.

December 27th, 1883.

I have a perfect recollection of the night in question, the 20th of October, 1882, when my wife asked me to tell her the time. I told her the time, as she "had a reason for knowing it," she said. She afterwards told me that reason.

HERBERT DAVY.

The paper closes with the following remarks:—

But the testing or verification of such speculations as these must be left for a later stage of this inquiry. The achievement which we claim for our Society is not a *theory of causes* but a *colligation of facts*. We claim that it has been shewn that certain small experimental results can be produced, and that certain impressive spontaneous phenomena, generally discredited as anomalous, can be plausibly shewn to belong to the same class as these small results of experiment. To recur once more to a previous metaphor, we may say that we have produced frictional electricity on a small scale, and indicated the probable connection of lightning with the sparks thus obtained. But we have not yet tracked the birth of the thunderbolt, nor lit our highways with the obedient flame.

Here we must break off. We are obviously as yet only on the threshold of Apparitions as commonly understood—the visible phantoms, externalised in space, which, above all things, our title pledges us to discuss. This further step, it may seem, must surely sever us from the experimental support to which we have hitherto clung, and bring us face to face with quite new problems. But though this is to some extent true, we shall not quit our old basis. We shall still hold fast to our fundamental doctrine of Thought-transference; we shall still seek the origin of the phenomena not in "transcendental physics," but in human psychology. The object of our next paper will be to shew after what fashion the minds of men, as already known to us, may be the matrix of these airy crystallisations, the camera whence these phantasmal images are projected upon the waking world—what law is their summoner and their disperser, the Hermes which "guides them harmlessly along the darksome way."

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.]

Mr. C. C. Massey's Seances with Mr. Eglinton.
To the Editor of "LIGHT."

SIR,—A letter from my friend, C. C. Massey, in your last issue, suggests to me a few considerations which I would ask the favour of laying before your readers.

The letter referred to gives an account of a séance with Mr. Eglinton, at which there was produced a message containing quotations from a letter written by Mr. Massey to a friend in Paris. Undoubtedly we have in this case a phenomenon altogether devoid of fraud.

For many years similar and other phenomena have been taking place among Spiritualists, but I have been pained to observe a curious failure on their part to look for reasonable explanations. A constant desire, however, has always been exhibited to attribute all such messages and occurrences to the spirits of departed human beings. Without going once more into this much debated field, I will at once plunge upon the particular hobby I have now to ride.

In my opinion, the case given by Mr. Massey was the work of elemental and elementary spirits, as known to the ancients and some Theosophists. We know that the message purported to come from a living person, and as the Spiritualists have not yet arrived at the point of definite knowledge in these matters, I am entitled to the benefit of the statement made by the manifesting intelligence. Therefore all connection of disembodied human spirits with the occurrence must be put out of sight.

Now my purpose is not to prove that there are elemental spirits, as that would be too long a discussion. It will be sufficient for me to say that I have had proof of their existence, and I know of more than one seer who have also seen them.

For many years we have been having instances, accepted on all hands as free from fraud, where the phenomena consist of the giving of information which could not have been obtained in the séance room, where, say, distant places have been described or occurrences long past have been related, although the giver of the narration had nothing to do with the affair nor had any one else in the circle. Magnetised sensitives have been known to do the same thing. It is therefore plainly evident, that if an alleged spirit tells thus of something past, unconnected with those present or himself, the record or picture of the occurrence was procured from somewhere. It could not be got out of nothing, nor did it have a prior existence in the brain of the spirit. Does it not at once occur to the mind that there must be a dimension of the matter which is the universal medium for conveying and storing these impressions?

And yet after near forty years of phenomena, I do not know that the Spiritualists have had the moral courage to lay down such an axiomatic proposition. This universal medium must be called the ASTRAL LIGHT, its old hermetic designation.

Let me now quote the words of a spirit who is entitled to complete confidence, as he has never been accused of fraud, is a former "control" of Mrs. M. J. Hollis-Billing, who has not either been accused of fraud, and the statements were made by him at a regular spiritual séance. Therefore it is in every way authoritative.

In October, 1877, the editor of the *Religio-Philosophical Journal* arranged a series of sittings with Mrs. Billing, at which questions were put by the reporter, and were answered by Jim Nolan, in his own voice, as they said, out of the atmosphere. The questions and answers were published in the *Journal* of October 13th, 1877, October 27th, 1877, and January 12th, 1878. The subject touched on by Nolan was materialisations by spirits, and he then distinctly showed that the oft repeated materialisations at a séance were in effect spiritual frauds, inasmuch as the controlling intelligences used but *one* form in which many different spirits masqueraded. He then shewed that these forms were mere magnetic surfaces upon which the features and form of the departed one were reflected—from where?—from the Astral Light. On October 27th he said:—

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are photographed upon the astral light of each individual; the astral light retains *all those peculiar things* which occur to you from day to day."

This is a good endorsement of the theory of the Astral Light, and the Spiritualists must accept it. If they will not, they ought to refuse to believe in any spirit they hear from.

We can now see how Mr. Massey's letter was copied for production at the séance. In his astral current, all about him, in his room where he wrote, may be found the letter, in company with the other acts and matters of his daily life. If one spirit can get at this current—as any may—another can. So that the relating to us of a past occurrence, coupling it with a declaration of an identity of the relator with a certain dead person, is no proof of the identity. Yet as such it has often been accepted. If occurrences can be got from the Astral Light, so also can the whole *personnel* of any person, and nothing is easier than for the manifesting intelligence to borrow the life, for the nonce, of Tom, Dick, or Harry.

The same ancient men who have received Jim Nolan's endorsement on the subject of the Astral Light, ought to be looked to for further aid. They have also put forth the idea of elemental and elementary spirits. Why will not the Spiritualists give some attention to theories like these, that serve to elucidate the dark shadows gathered about the path of their movement—shadows that forty years of marvel seeking have not dispelled?

It seems that they would rather condemn their deceased friends to the black punishment of coming down again and again to our polluted atmosphere, than let them remain in the bliss of *Derachan*, while the sportive elementals, used by the elementary, alone are responsible for the occurrences of the séance room.—Yours truly,

WILLIAM Q. JUDGE,
A Theosophist.

May 7th, 1884.

To the Editor of "LIGHT."

SIR,—Having had the advantage of seeing the above letter of my friend Mr. Judge in MS., perhaps I may be allowed at once to make some remarks upon it. Agreeing entirely with what he says concerning the astral light, impressions stored therein, and the explanation thus afforded of many of the "tests of identity" accepted by Spiritualists, I nevertheless cannot adopt the solution he puts forward of the letter received by me and others at Mr. Eglinton's.

There are two distinct phenomena involved. (1) The reproduction of the contents of a letter not normally seen by any other than the writer and the recipient; (2) the material paper, &c., on which the letter was written, paper of a sort not easily procurable, I should say, in this country. We have also to appreciate the evidence of purpose and intelligence manifested at these séances. Granting Mr. Judge his elementals (of which or whom he gives no definite account), whence, I would ask him, proceed the motive and animus running through these communications, the thoroughly human hostility which pervades them? And there are other indications of a mundane origin. For instance, it was threatened in the first message that a certain event should happen in the future, which had already happened to my knowledge, with my express participation and partly at my instance, twenty-four hours before the séance! If the elementals could read my record, surely they ought not to have made such a blunder as this!

True as I believe it is that all events and acts leave their impress on what is called by Occultists the Astral Light; true as it may be that there are powers and intelligences which can discern this record, it is not within experience that the privacies of human life and affairs are disturbed by these facts. Yet, if "elementary" or other evil disposed agencies could wield "the semi-intelligent forces" of nature to such purpose, no transactions would be safe from mysterious and disastrous interruption. Confidential despatches on which the affairs of an empire and the issues of peace or war depended, would be exposed to untimely revelation and misconstruction. There are mediums enough in the world to become the agents of a publication which would make the regular and discreet conduct of its business impossible. The limitations in fact imposed belong to conditions well established by experience. If I blend my psychic aura with that of a developed medium, I have myself to thank if the information I carry about with me is betrayed—though in fact it hardly ever is betrayed to any inconvenient extent by such means. Usually it is the medium's own clairvoyance which sees and pieces together—very defectively—scraps of your history, names and forms, a test word here and there. Or it may be a message in a more coherent form when the medium is only the instrument. And I can well conceive a spirit, or even a person distant in the flesh but in *rapport*, making use of the same means of information afforded at a séance to abuse or sermonise a sitter. But the material would still be only such as could be obtained under these conditions, not the full and perfect record of the astral light. Mr. Judge must not confound this imperishable history with so much of it as is given out at séances by a more or less expansive aura. This is very different with different individuals. In my own case, in an experience of some years with all sorts of mediums, I have not found myself to be one of those persons who carry about with them a very legible record. Nor can I in the least believe that the terms of my letter were read then and there, at Mr. Eglinton's; let alone the other formidable and to me quite insuperable difficulties in the way of Mr. Judge's explanation.

I do not, in all my reading and experience in Spiritualism, remember the cases referred to by Mr. Judge, in which information has been given quite unconnected with the spirit or the circle. But if there are such cases, and if they cannot be explained by the presence of spirits other than the one ostensibly communicating, (a supposition it would be difficult to exclude,) then we shall have to recognise the existence of some undiscovered law, by which the contemporary secrets of States and individuals are protected from indiscriminate betrayal. Now, in speaking of the Astral Light, we should not be misled by what the Germans call our *Vorstellungen*, those representative conceptions which do not give us the living truth of the matter. Do not let us talk of this great sensorium as if it were a mere book

in which any page is open to a passing glance, or as if its perusal could be independent of the intimate *rapports* of intelligence. We must conceive it as the medium of the world's memory. Its impressions, like those of our individual memories, would thus depend upon associations for their recovery, and could only be obtained by exciting the appropriate nerve action in the macrocosmic organism. But for this sympathetic action, the contents of the Astral Light would probably be as latent for spirits as for ourselves. We shall thus see that nothing can be read simply because it has been written, but because a living interest and intelligence demand it. And that, I conceive, is the reason why secrets are not oftener betrayed out of the Astral Light. I do not say that a great intelligence, an "Adept" trained in practical Occultism, and knowing its laws, could not read what I had written, or my very self, through and through, by these means. But he would have to apply himself to the inquisition. It will be time to deal with that suggestion when it is distinctly and publicly put forward in this case.

When does Mr. Judge suppose the letter we received between the slates to have been written, or it may be, "precipitated"? When, where, how, and by what agency was the paper on which it was written obtained? Or was it materialised? He does not deal with these questions at all.

I fear that Occultism may be discredited by misapplications. I refrained for sufficient reasons from offering any suggestions which occurred to myself in explanation of the recent incidents. But I cannot let myself seem by silence to acquiesce in what I am quite sure is erroneous. I admit that (so-called) spiritualistic experience may offer a clue to the solution of the phenomenon, but it is not in the direction indicated by Mr. Judge. If there is *rapport* between two "mediums," the sentiments of one may be uttered or written by the agencies at the other end of the line; and even material objects—as a letter—may be carried between them. The *rapport* need not, perhaps, be conscious on both sides. These connections may be established between mediums otherwise than by face to face communication, and there may be evidence of this fact in past occurrences. And if one of the mediums is already known for this particular phenomenon—the carriage of letters from a distance—(and this is the case, I believe, with Mr. Eglinton) the presumption becomes all the stronger that a letter from an unacknowledged quarter is an instance of a similar kind. Now suppose two mediumistic persons (I am obliged to use the term for want of a better) in close *rapport*, and a letter received by one of them with an interest common to both. The astral light currents might, in this case, readily yield their information to the other. Then suppose a third highly developed medium at a distant point, between whom and this second person that very phenomenon of the carriage of a letter has already in time past occurred; and also that it is known to this second person (say by a copy of "LIGHT" of the 19th April) that the writer of the letter received by the first person is holding séances with that distant medium; that there is a certain *animus* against the writer, &c. I need not pursue the "suppositions" further; probably enough has been said to indicate possibilities to the intelligent and experienced reader, without insisting upon them as facts. Nor is it necessary to advert to other and accessory circumstances, on the fringe of the principal incident, which I interpret in conformity with my own view, and which I regard as inconsistent with that of Mr. Judge.

C. C. M.

EDITORIAL NOTE.—Dr. Wyld has had two slates filled with writing through Mr. Eglinton's mediumship, purporting to give a view of Oriental Theosophy at variance with that coming from the East. The communications will appear in our next issue.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

C. T. B.—*Townsville Daily Bulletin*. Received. Thanks.

PLATONIST.—Thanks. April, 1884, is the first number received.

"FIDELIS."—We cannot receive anonymous communications. You omitted to enclose your name and address.

SUMMARY OF SPIRITUAL PRESS.

Medium and Daybreak (London, May 9th).—Direct Writing on Slate, with facsimile, an experience with Mr. Eglinton. The Rich Man and Lazarus, a discourse by J. Burns. A Letter from Elder F. W. Evans, giving information of the order of Shakers. Another of A. T. T. P.'s controls. An extraordinary cure.

The Platonist (Orange, N. J., April).—The Nation of Plato. Dialectic. Tayloriana. Life of Hai Ebu Yokdan, the self-taught philosopher.

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 sésances.

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

SUBSCRIPTION RATES.

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

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to "The Manager." Other communications should be sent to "The Editor."

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, MAY 17TH, 1884.

THE LONDON SPIRITUALIST ALLIANCE.

As will be seen in another column, "Voices in the Air," the inaugural address delivered by Mr. W. Stainton Moses,— "M.A. (Oxon.)"—before the members and friends of this body, has been reprinted in pamphlet form, prefaced by a few introductory remarks in which, after reference is made to the preliminary circular issued by the council of the Alliance, occurs the following passage:—

The response to this address shewed that the Committee had not been mistaken in their belief that many old Spiritualists would value such a means of alliance among themselves. The attendance on the opening night was large, and very great interest was manifested in the proceedings. It will be a question, in the future, of the amount of pecuniary support entrusted to us; for our work and our funds are in intimate relation to each other. There is abundance of work to be done in the diffusion of literature, the circulation and support of our journal, "LIGHT," which we hope may be the means of communication between our members, the record of their views, and the chronicle of our work; as well as in other directions which I have indicated in my address.

As time goes on and our feelers are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organise a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound, therefore, to take note of and to protect them.

Were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated. The time is far off when a dream like this can be translated into sober reality. But the good time which is surely coming will come all the sooner for efforts, even the tiniest, that we put forth now.

We earnestly trust these words may prove prophetic, and be realised even as regards the larger hope there expressed in the near future. One thing is certain. Every

Spiritualist is *individually* concerned, and can do much, little though it may seem to him or her, to ensure success. The willing hands and hearts of earnest Spiritualists, though of little effect if wanting in unity of action, can without doubt be made an important factor in influencing the life and thought of to-day. It only requires a due recognition of what Spiritualism is, and means, to produce the result shadowed forth by our esteemed contributor and co-worker. The dream is possible. Let each one ask, How can it be made a reality?

THE HERMETIC SOCIETY.

The inaugural meeting of this Society was held on Friday evening, the 9th inst., at the residence of Francis Lloyd, Esq., 43, Rutland Gate. There was a large attendance of members and guests. The secretary, Mr. W. F. Kirby, having read the prospectus of the Society, an interesting and able address was delivered by the President, Dr. Anna Kingsford, M.D. (Paris). She adverted to the appropriate significance of the day, St. George's Eve, on which the Society "chanced" to be constituted, giving the legend of the Champion Saint, and shewing how it symbolised the overthrow of the Dragon of Materialism by spiritual illumination. Mr. Edward Maitland followed with an address, exhibiting the esoteric meanings of some passages in Scripture history, in their bearing on the objects and studies which the Society has been formed to pursue.

Colonel H. S. Olcott, the President-Founder of the Theosophical Society, was present, and was requested by Dr. Kingsford to address the meeting. This he did in a spirit of cordial encouragement to the new Society. Having given a brief account of the foundation, history, and aims of the Theosophical Society, he referred to the magnitude of the field embraced by occult and mystic studies, recognising the value of associations for the elucidation of special aspects of the truths enshrined, or buried, in the most diverse forms and symbols. A vote of thanks was unanimously passed to Colonel Olcott for his presence and sympathy. Dr. Kingsford announced a series of discourses by herself at future meetings of the Society, explanatory of the terms of the Apostles' Creed.

The prospectus of the Society will be found in our advertisement columns.

L'ANTI-MIRACLE.

The healer, Zouave Jacob, has made his appearance in a new capacity. We have received the first number of *L'Anti-Miracle* (Paris: 55, Avenue Saint Ouen; price 25 centimes), of which he is announced as chief editor. It is to appear fortnightly. It opens with this "declaration of principles":—

"Our doctrine, based upon facts, is that man is free to learn from whence he comes, whither he is going, and what to do to be happy.

"We believe in a Supreme Being, Creator and Ruler of the Universe, God; in the immortality of the soul, and its eternal progress through successive re-incarnations in worlds appropriate to its degree of moral and intellectual development; that souls are spirits of human beings who have lived on earth; that spirits can, through, or even without the organs of human beings, impregnate them with their fluids, and cure them of diseases; that such cures are by law, not miracle, of which law we at present know nothing except through its operation upon us."

The contents of *L'Anti-Miracle* are various, arranged under different headings; under the eccentric one of *Ultra-Materialism*, physical facts, indicating the action of spirits, are to be related and discussed; under that of *Hygiene*, diet; and under that of *Healing and Healers*, everything relating to Curative Magnetism.

MR. J. J. MORSE AT CAVENDISH ROOMS,

In connection with the meetings held in these rooms under the guidance of Mr. J. J. Morse, a concert and social reunion terminating with a ball have been arranged to take place on Wednesday, May 21st. As the proceeds are to be devoted to the fund for the sustentation of the services in this hall, we trust there will be a large and encouraging attendance.

SERVICES BY MRS. RICHMOND

AT KENSINGTON TOWN HALL.

The guides of Mrs. Richmond desire to announce that this series of discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of spirit. Therefore they wish to announce that the subject for the next discourse, which will be given on Sunday, May 18th, at 7 p.m., will be, "A New Interpretation of the 'Logos,' as revealed by Spiritualism." Tickets for reserved seats may be had at the office of this paper, 2s. each.

The guides of Mrs. Richmond announce that they have a work to perform in the provinces after the series of discourses in London (which may extend to the end of June) has been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland counties will begin about July 1st.

The first of the series of services given by Mrs. Richmond's guides was held on Sunday evening last, in the large room of Kensington Town Hall. We were glad to see that in spite of the interval of three years which has elapsed since her last ministrations, the popularity which Mrs. Richmond had previously earned for herself can scarcely be said to have suffered by her absence, but must apparently be as great as ever, if we judge from the large audience, numbering over 300, which assembled to listen to her first discourse. No doubt this attendance will increase still further as her presence among us, and these Sunday evening services, become more widely known.

There has been a tendency of late years to thrust the phenomenal phase of Spiritualism into prominence. It is very much to be desired that inspirational speaking should equally become recognised as one of the important features of Spiritualism.

Spiritualism, in the popular acceptation of the word, is supposed to consist of table-turning and jumping, a rapping, mysterious hocus-pocus jugglery carried on under convenient cover of darkness, and is associated in the public mind with conjuring, trickery, and fraud. If the phenomenal phase of Spiritualism were less prominent and the truth-seeking spirit more "in evidence"; if the public were more accustomed to observe spiritual religious ministrations as an important feature of Spiritualism, surely Spiritualists would be more respected and would have a greater power of influencing public opinion and of spreading truth.

We, therefore, wish every success to the mission which Mrs. Richmond's guides have undertaken and hope that she will be cordially supported.

We give a report of the discourse delivered by her last Sunday, on "The Baptism of the Holy Spirit," in the next column.

On Sunday last, May 11th, W. J. Colville had excellent audiences at Neumeyer Hall, morning and afternoon, and at Cavendish Rooms in the evening. The morning discourse on "Theosophy" was peculiarly interesting and highly appreciated. Miss Edisson and Miss Kean, by their beautiful singing, added much to the enjoyment of the services. On Sunday next, May 18th, at Neumeyer Hall, Hart-street, Bloomsbury, W. J. Colville's subject at eleven a.m. will be "The Spiritual Significance and Use of Fire." At three p.m., to be chosen by the audience.

"THE SPIRIT OF SPIRITUALISM, OR THE BAPTISM OF THE HOLY SPIRIT."

A discourse delivered through the mediumship of Mrs. CORA L. V. RICHMOND, at the Kensington Town Hall, Kensington, London, Sunday evening, May 11th, 1884, Mr. Webster Glynes in the chair.

Music under the direction of Mr. J. C. Ward.

The third chapter of St. Matthew was read by the chairman as the lesson of the evening.

Invocation.

Infinite Spirit; Thou God of the universe, Thou Life of all life; Thou Source of every bounty and blessing, Divine and all-potent Soul; unto Thee Thy children turn for ever, away from the falseness, away from the darkness of earth, away from the idolatry of mammon and of gold, away from the altars where offerings are insincere unto the shrine of the spirit. They would turn unto that temple fashioned by Thee, the eternal temple not made with hands, that shrine which Thou alone hast created, the shrine of the spirit, and there would give their offerings of praise for every gift. Thine are the wonders of the starry heavens; Thine the glory of the earth and the vernal beauty of the spring; Thine the laws whereby every form of being has birth, and Thine the majesty of the moving worlds and systems. O God! Thou Who hast fashioned the laws wherewith planets move in their places, and suns and systems obey the mandates of Thy Divine will, so also within the kingdom of the spirit Thy laws are potent, Thy love is omnipotent. We would turn to Thee as to the all-pervading Sun of splendour, around Whom we must live and move, forever harmonious to Thy behest. O God! as Thou hast given to the visible universe the law of force, so unto the realm of the soul Thou hast given the Divine ordinance of love; obedient to its Divine command, recognising the strength of its all-potent flame, Thy children would bend before that altar made hallowed by the love of Christ and the revelations of prophecy; would turn even now in the promise of its continuance unto the Divine Love that giveth for ever more. Is not the unsealed fountain flowing for ever? Is not the voice for ever reaching the hearts of Thy children? Is it not that which winneth every form of worldliness and pride into the bestowing of loving-kindness, the recognising of all beauty and all divinity? O God! Thy children would praise Thee. May each heart bring its tribute of praise, the simplest flower of aspiration, the most humble and lowly thought of thanksgiving; even though there be some that bring the offerings of tears and sorrow that death may have wrought in their lives, Thou, O God, wilt change those tears to rejoicing. Thy angels will gather them and form pearls in the crown of the spirit. Make blessed this hour unto those who are here present, and sanction with Thy ministering angels the voice that is expressed here this evening. May all turn unto that sacred baptism, not of water, nor yet of human hands, but the baptism of Thy Holy Spirit as revealed in the Word of Christ. Amen.

Discourse.

Mr. Chairman and Friends,—In announcing again a series of ministrations in London, after having, perhaps, been absent (in the instrument that we employ) for several years, we still recognise the friends that eleven years ago gathered around when those ministrations were first offered to you through the present medium; again, four years ago those ministrations were continued for a short period of time. It is our object in this address to offer no phenomenal proof of that which is termed Spiritualism, but to endeavour, if possible, to shew that Spiritualism is a growth in the world, by a more interior method than that which appeals merely to the senses. Therefore, we have been aided by a few earnest souls in presenting to you the series of discourses that will be given in this room; the subject for this evening being already announced, "The Spirit of Spiritualism, or the Baptism of the Holy Spirit."

In the chapter just read by the chairman, John declares that his baptism is the baptism of water, but that One appears who will baptise with the "Holy Spirit and with fire." This baptism undoubtedly signified that which Jesus brought in the form of the Holy Spirit. As His ministrations differed from the Mosaic law, so the *letter* of the Levitical form of worship was to give place to the more interior or spiritual. Jesus came to announce the *Kingdom of God* as the *immaterial* kingdom, the kingdom not of earth, but of Heaven, not of the body, but of the soul, not the material ceremonies and formulas of man, but the life of Heaven, the possession of that which was Divine. For such a change the Jews were ill prepared; even the elect, the *children of Israel*, could scarcely discern in this immaterial heaven, this kingdom of the spirit, that which they sought. To-day we do not accuse the Christian world of materialism in the same sense, but it certainly seems as though the age has grown materialistic, and were Christ to enter St. Paul's or Westminster Abbey announcing the Kingdom of the Holy Spirit, there would be few indeed to give Him a hearing. If He came without canonical robes, unsanctioned by priest, unrecognised by ecclesiastical power, who would give Him recognition? The Spirit of Christ pervades many lives, but the presence of the Holy Spirit would not be recognised in the form that walked in Galilee nearly 2,000 years ago, in the

midst of theologies which perhaps have become blind to the spirit that Christ brought; in the midst of a materialism that recognises no force in the universe save that which matter engenders, no Holy Spirit, no spirit indeed whatsoever; a materialism that, building its theories from the external world alone, discovers not the vaster realm of the universe, that is altogether invisible, yet wholly potential in the realm of mind—that realm that governs alike the high and the low, the exalted and the humble, but is not definable by any form of chemical analysis, nor any portion of physical science whatever.

Spiritualism in the acceptation that it is used to-day, has, when recognised at all, been considered by the materialist the phenomenal expression of certain occult, indefinable forces, or a series of conjurations which are intended to amuse the idle or dazzle those who are easily bewildered by the marvellous. Unscrupulous minds easily and distinctly ascribe unscrupulous motives to others. And although astute observers of facts in the material universe accept them all with any theory, but deny the facts of Spiritualism and declare that the many thousands of intelligent believers are simply subjects of very clever conjuring, without investigation these so declare and assume beforehand that every individual member of the vast body of Spiritualists is either distinctly an imbecile or distinctly a knave. Spiritualism has survived assaults and attacks of this kind for thirty-six years, and stands before the world to-day in the assured garb of science and accepted philosophy, and, therefore, it is no portion of the object of these meetings to declare the proofs concerning those facts. They are before you; every individual can avail himself or herself of the opportunity of investigation. But is this all? Phenomenal Spiritualism is recognised as a fact. What does it mean? Unquestionably, when mathematics is available to teach you the distance of the planets, to prepare you for the system of astronomy, mathematics has in itself neither life nor motion; and when you walk with the astronomer, in your mind, among the galaxy of stars that prevail in the heavens, and discover the wonders of their influence upon one another, it is not sufficient to know that they are there; their influence upon each other, their influence upon the earth, and how they are associated together in the grand systems of planetary movement, and how in the great, surpassing cycles each world is interblent with the other, and how the remotest sun is voiced unto the most distant planets, that speak to each across the spaces,—this you would know. Astronomy does not pause simply with mathematical methods, but the whole destinies of systems with their forms must be solved by this power some time in the distant future. Nor is it enough merely to know that life exists. It is indeed a great step, for you live in a world to-day wherein some portion of human minds immediately deny the *existence* of spirit, either embodied or disembodied, and declare that there is no realm of mind save that which is the distinct product of matter, taking you to the extreme verge of material science, then leave you there to find your way as best you can through infinitesimal labyrinths of atom, molecule, protoplasm, primordial cell, and every term of matter; but there you die, the end is annihilation. Unto these Spiritualism offers the facts of the existence of the spirit separate from the physical organism of earth, and therefore it is most valuable.

Unto one who believes in immortal life, who already recognises the voice of the Holy Spirit, and the baptism that Christ revealed, Spiritualism may not convey the message of immortal life, but it conveys a tender and added revelation, and between the uttermost heaven of the theologian and your present abiding place, across that silent stream called death, an archway has been reared by your angel friends, bearing back to you the message of immortal life and the consciousness of the communion with the departed.

Say what you will, though religious belief conveys evidence of individual salvation, it does not span the immediate separation that lies between you and those who are summoned by the white angel of death. Though you sing the hymns breathing of ministering spirits, though guardian angels are believed in, and taught of in the canonical writings of the Church, though the communion of saints is especially enjoined,—at the same time, the voice that is heard beyond this shadow of death, the form that reveals the face of your beloved one is not a familiar thing in the experience even of the most devout Christian. When, therefore, Spiritualism declares that this space is bridged over, this interval between your present state and the Kingdom of Heaven is spanned by continued ministration, and that the realm has been revealed that lies between the outermost and innermost of being and between the more celestial state, and that that realm is inhabited by the departed friends, who are all ministering spirits, it is acceptable even to the devout Christian, provided the fear of evil can be put aside from his or her mind. Of course, this can only come by experience, and by the knowledge that everything is permitted by Deity that tends to exalt, up-lift, and strengthen the divinest affections of humanity, and that, therefore, it is not indeed a denial, but rather a confirmation of all religious revelation that the doorway of inspiration is once more open, and that men and women hold converse with spiritual beings.

But, as we have said before, if the mere fact of spiritual communion were not enough to challenge the

attention both of the theologian and materialist, there is that within it which challenges the attention of all. We mean by this the perpetual consciousness of existence that must arise from every mind having aspiration to that which is highest and best from within the soul unto whatever souls exist in the kingdoms of life. This *spirit of Spiritualism*, dear friends, you are entering upon now. It does not require a single human life thirty-five years to reach to full maturity. The infant Spiritualism in its material aspect has been in the world thirty-six years (in the modern acceptation of that word); it is time to pass from the state of mere physical infancy and mental training to the bestowal of Divine spirituality. There has been material fact sufficient to give its young life full vigour and power of manhood. It has been tested in every form of physical and intellectual gymnastics that human invention could possibly devise, for it has not been an easily-accepted fact. There is, doubtless, not an individual Spiritualist in this room who did not fight the evidence inch by inch, and challenged the power as it approached to produce fresh evidence every day of being that which it claimed, *a voice from the other world*. Spiritualists, instead of being the most credulous of human beings, are chosen from those who are notably the most sceptical, and without, perhaps, having any faith to begin with, have had their faith grounded and built up day by day and hour by hour by distinct evidences any one of which would suffice in material science to set the mind off on a series of questions that would not be explained by a scientific fact in the world. But so stubborn is the human mind, so devoted in its external divergence from intuitive knowledge, that it has become a valuable thing that in the thirty-six years of the existence of phenomenal Spiritualism a sufficient number of facts have been collected to prove ten times over any science that is in the world to-day a larger number of facts than astronomy can boast, a larger number than geology or chemistry ever possessed.

In many materialistic speculations, those which are claimed as scientific, there is not the least thread of evidence to prove them, compared with what any Spiritualist can offer for the evidence of his knowledge. Then, this being true, the world has a right to expect something, that this full-grown manhood of life, having been tested physically and intellectually, should now yield unto the earth its spiritual possessions, that having a voice, and having strength to attest that voice, it shall not only give in the form of sign and token the evidence of its power, but that other realm that lies beyond the senses shall be more and more revealed.

An agnostic said to us not long ago, "What higher inducements does Spiritualism offer men and women to lead goodly lives than is offered by the ordinary association of human beings?" We answered, the ordinary association of human beings is materialistic and selfish, without the religious element, which the agnostic does not recognise, for if he declares that human beings associate together in moral and spiritual equity, and in social harmony, it is because of that which Spiritualism recognises innate in every human being, namely, the spirit of man.

Force meets force upon the physical plane of existence. When you enter the normal and intellectual world you are in the realm of thought, and the agnostic confesses he knows nothing of it; you are in the realm that has caused every advancement in human society; every step toward that divine achievement which man hopes yet to see realised upon the earth, the brotherhood of the human race. This is the result, not of material, but of spiritual philosophy in every age.

Spiritualism now enters upon the third stage of its existence, although many Spiritualists may still dwell in the mere realm of phenomenal proof, and although new comers must still be obliged to accept of the evidence of the senses and the intellect.

The realm into which you are invited to-night is the result of your spiritual communion. Has it made you better men and women? Has it led you to diviner conceptions of life? Does it prove the weakness which you find in yourselves? Above all, does it lead to a broader, higher conception of humanity? a humanity that is not tethered for ever by the dull routine of material cause and effect, but is lifted into the realm of Divine causation, where each effect ultimately yields to the power of the spirit.

We say unless man's spiritual nature gives evidence in its blossoming of more exalted fervency, higher devotion to truth; a deeper and more fervent interest in humanity, and wider scope and loftier pursuit of intelligence, and above that, perpetually rivals that which finally exalts humanity to the standard of the demigod, then it is of no avail, unless it shall probe that deeper, diviner stream that lies beneath the surface of existence, where the crystal waters of life are perpetually flowing, where all the evidences of human existence on the material plane are merged in the Divine and perfect cause of the spirit. We mean by this merely, that if the structure of physical life alone, the foundation of mere material life, is to be strengthened, then Spiritualism is of no avail, for there are sufficient methods for building up the material structure, and the bodily formation of society, and the intellectual grasp of superficial cause and effect; but Spiritualism is valuable in daily life just in proportion as it shows the temple of existence is not all below the surface of the earth. If the architect wishes to rear a splendid structure, he does not say it is sufficient that it shall be built below the

ground, but makes the foundation deep and sufficiently wide, and makes it strong enough to bear the edifice that is to be reared upon it; and in exact proportion to the plan of that edifice, whether it rises towards the light in a grand dome, or whether it extends in long corridors and archways that reach out in every direction, such is the nature of its foundation.

You can teach men and women that they are to live merely in the senses, without having any edifice of human life but a mere succession of cellars. You can teach them as the materialists do without living in the vaster spiritual structure, an existence not reared and not realised. It is all simply grovelling below the ground. However great the intellectual power, it still is below the light, and Spiritualism enters existence here and claims that in proportion as your present life is illumined by the spirit so is the edifice of life most beautiful. Nor is it confined merely to one department, where by intellectual sophisms and the answering of the mere superficial structures of life, you may present the mind with pyrotechnics of human words and intelligence, but it claims more than this,—that it shall be extended to the very dome of Heaven, that it shall reach out over the broadest horizon, that it shall include in its vast and wonderful structure every child that God has made, every soul that is in the universe, as one imbued with the Divine and immortal flame, and that spirit of Spiritualism may cause it to so penetrate each life that, like the abiding presence of the summer sunshine, it shall fill every existence with that which is noblest and highest and best. Then as this wonderful Sabbath Day has won from the earth the beauty of verdure and blossom, so must the light of spiritual truth win from every heart its noblest and grandest endeavour. He who denies, therefore, the power of the spirit over man's life must take the parallel lines of the achievements of spirit as compared with those of matter, and must discover that that which he sees to-day is but the stepping-stone to that vaster and diviner realm in which are actualities. Whatever will have changed places, matter will be transformed into the subjective elements of being, spirit will be the vitalized and vitalizing life, even as it is to-day. For what would be your bodies with all the organic intricacies of physiological, anatomical, and chemical structure without the invigorating breath of the spirit? and what would be every creed in Christendom, or any religion, but for the invigorating breath of that Holy Spirit which Christ revealed once as God's presence upon the earth? He came in fulfilment of the law of love. You are in the presence of the Divine Guest whenever and wherever invited. This Holy Presence, like the all-pervading atmosphere, like the ever present and all-potent flame, must illumine each life, must carry each spirit triumphantly through the various tests of mortal being, and each is led by it to the conception of the Divine. We do not say that any especial form of creed, that the recognition of any ceremonial, or any particular avowal of faith is essential; it is only essential that between your lives and the spiritual realm there shall be an open doorway, a window that leads to the heavenly vista. You would complain loudly if an architect had reared this building, had excluded every avenue of light and of atmosphere, and then had invited the public to enter and behold how wonderful the radiance. These windows, hedged in as they are by the environment of wall and smoke of the Metropolis, still offer a glimpse of the azure sky beyond and the golden glory of the sunset. You are commanded merely to open the windows of your temples, your bodily habitations, your mental structures, to the celestial vista and unclose every avenue of spiritual possession; not to close your eyes, and then declare that there is no realm of spirit. The blind man is not to be blamed if his vision is not able to perceive the light from yon window. We do not promise to give vision to those who are spiritually blind; that vision must be awakened by the Master's hand. The Divine goodness of the Infinite alone can touch your eyes if you are thus spiritually infirm. But to those who are seeking a broader range of vision, who have glimpses of the celestial arcana, who desire more and more the interpretation of spiritual ministrants and messengers, we would simply say, make room in your lives for spiritual ministration.

Men find time for all things else. If one of your sons desires perfection of education you find ways and means to give it to him; if others have musical talent you cultivate it; if others desire an occupation in life you seek to obtain it. You devote, perhaps, twelve hours out of the twenty-four, or ten or eight to the pursuit that will maintain the physical body in its luxuries, or you possess mental tastes that are simply refined luxuries, but when you are asked to receive the ministrations, or when, as you declare, you desire to receive the ministrations of the spirit-world, you say "But I have no time to attend to it." Then have you time to breathe? Have you time to take your daily food? Have you time to array yourself in suitable raiment? Have you time to build splendid structures that the next generation will sweep away, leaving nothing of all their former greatness? Have you time to rear edifices of what the world calls fame, or temples of art which time will demolish, leaving nothing whereby mankind can discover who has reared them? But this eternal structure, this daily bread of life, this food of the spirit, this raiment of the immortal part, this which strengthens and ennoble every occupation, this which causes even the meanest toil to seem Divine, and gives to the lowliest service the exalta-

tion of Divine ministration, this which clothes you with the splendour of sweet compassion, and enwreaths you with charity, and rears an edifice that can never be destroyed by tempest, nor storm, nor the induration of time.—this you say you have no time to build. But consider that, upon the very threshold of eternity, standing now, as you each do, in the presence of that eternal life, what poverty of raiment, what paucity of spiritual possessions, what rags of the raiment of soul compared to the soul's Divine possessions, you must present to the host of witnesses that gird you round about. If you have "no time" to bind up the broken heart, to soothe those who are weary in spirit, and sympathise with those who are in sorrow, to feed upon the Bread of Life, that shall exalt you above want and hunger by the power of the soul, making you thereafter impervious to the whistling of the winds that tear the body through and through, then you have no time for this existence—then you have no time to live. For you are living in the physical form not for the splendour you can bestow upon the bodily surroundings, but for the power of expression, and to test your influence over matter, your triumph over physical necessities, your conquest over the environment of the senses. Beloved friends, the all-hallowed baptism of Spiritualism does not wait beside the gateway of fact merely, nor even in the realm of intellectual philosophy, but bears you on and on to the vaster arena of spiritual existence, where cause is transformed from the dull realm of matter into the realm of spirit, where man becomes not the victim of chance and change of material law, but the Divine arbiter of his immortal destiny. He shall rise to the very origin of being, endowed with creative power, where now he worships. He shall rise where, like the Olympian Jove, yet more divine, he shall sit enthroned among the elements. These he shall exalt, through the triumph of self-conquest to the victory over material life. Step by step, stage by stage of human experience, the Christ of all nations invites you unto the shrine of the spirit, bids you cast aside the dull formalism of human praise and worship there, and pierce with the penetrating wand and searching power of the spirit every form of outward being. We invite you to that realm, your beloved and departed ones invite you there. Even at this moment some gentle touch upon your brow, some winning voice within the ear of the spirit, some silent monition in the heart, shall prove that this is true, while beyond and still beyond the o'er-arching heavens are filled with the Divine consciousness of those invisible beings, who say that ever, evermore the life of man is the life of the spirit, and every form shall perish, and the empire of physical possession shall change and pass, but the realm of the soul shall be destroyed never, never, never, nevermore.

DISORDERLY passions trouble the intellect and pervert right reasoning, as too much wine disturbs the brain and obscures the sight.

LIKE smoke the goods of the earth pass away from us; while we have them let us think to use them in what tends to our lasting good and that of our fellow-creatures.

WE have too high an opinion of ourselves when we imagine we have a capacity equal to taking in everything, and that what is beyond our comprehension is impossible. To limit the possible to what we are at present able to comprehend is to suppose that God's power is finite, and that our knowledge is infinite.—*John Locke*.

"THE day will come," says Kant, "when it will be demonstrated that the human soul during its present existence in the body is in close relation with the denizens of the spirit world; that they make impressions upon us of which we are not conscious in our ordinary daily life."—*Guistiniani*.

CONFUCIUS, KOUNG TSEE, lived about five centuries before the Christian era. He was the Socrates of China. He taught the existence of God, Whom he called King of Heaven, and the worship of the souls of the departed. According to Panthier, in his "Livres Sacrés de l'Orient," the Chinese believe that the spiritual existed before the material world, and that the visible heavens are an external image of the invisible.—*Guistiniani*.

ZOROASTER taught that Ormuzd did not create the earth to be a vale of tears, but a place where his creatures might be happy and anticipate a future state of happiness to eternity. His is perhaps the solitary one among religious codes in the matter of fasting, which is not merely not prescribed, but is prohibited. His disciples of the present day, the Parsees, believe that they honour Ormuzd by well nourishing themselves, on the ground that souls in fresh vigorous bodies are stronger against evil genii, and that being then in a contented state men can read the word with full attention, and can then also more courageously undertake good works. They believe that celestial spirits are appointed to watch over man's well-being, and help in providing him with abundance and delight, one of these, Amerdad, having the particular function of conferring upon fruits the savours which invite mankind to put them to the use for which Ormuzd created them. Not only did Zoroaster put aside asceticism, external worship, ceremonies, and other practices, upon the observance of which the priests of other religions relied as means of dominating over the laity, but he condemned the so-called virtues of monks—poverty, and idle contemplation. According to him the best prayer was—to work charitably for your brethren.—*Eugène Boumèrè*.

MANIFESTATIONS AT BRUSSELS.

The *Moniteur Spirite et Magnétique* makes the following report of a séance at Brussels, Madame Bablin, from Paris, being the medium. There was a circle of sixteen, among whom were Messrs. Adam, Vanderhyst, and Belhomme, members of our committee, and M. B., an expert in photography.

"The medium and her husband had been guests for three weeks of Mdlle Lefevre, who occupies a suite of several rooms. Access from without to the one devoted to the séance, was shewn, to the satisfaction of all, to be impossible. Into this room Madame Bablin, plainly dressed in black, was conducted by the committee of three ladies who had assisted at her toilet, and handed over to a committee of gentlemen. The room which was to serve as a cabinet is separated from the one to be occupied by the circle by a pair of stuff curtains. The committee bound, laced, and sealed the medium to the entire satisfaction of all. (The particulars are minutely given, but they need not be repeated here.—*Trans.*) Behind the chair in which the medium was thus imprisoned was a table on which were a large musical box, a dark lantern, a fan, paper and pencils, &c. The visitors' chairs were in a semicircle from one side of the room to the other; all held hands; a night-light shaded by a screen was burning in an angle of the room, and enabled objects to be seen; the chain included all present excepting the medium's husband, who occupied a chair in rear of the circle, and M. B., who had to hold himself ready for the proper moment of taking a photograph by aid of the magnesium light.

"The curtains were then drawn together. After a short pause, and the delivery of a prayer by M. Bablin, the circle engaged in singing. After a little, M. B. diminished a little the amount of light in the room. Then a spirit, said by Mdlle. Lefevre, who had been at other séances, to be the medium's guide, spoke, and presently a form slowly emerged from between the curtains. It was that of a tall, slender, bearded man, clad in a long white robe, the head covered with a kind of burnoose; he held the fan in one hand and with the other, as he walked in front of us, he touched the faces of some caressingly. M. Adam he touched several times, and let him look closely at his features, and shook hands with him. M. Vanderhyst also received from him a hearty grasp of the hand. With his hand clenched he struck himself in the chest, a manly one. During these manifestations he retreated at times to the cabinet, to return with renewed strength; he brought out the lantern, which, in anticipation of this manifestation, had been prepared in advance, and held it in such manner as to throw a good light upon himself. As he did this, standing in the opening between the curtains, M. Adam, sitting close to the cabinet on one side and M. Belhomme on the other, saw the medium in her chair, and heard her cough. The spirit took the lamp back and reappeared with the heavy musical box, swinging it round his head as if light as a feather; then he placed it on the floor and rewound it. Signifying now his readiness for the photographer, M. B. quickly completed his arrangements, and then, at a signal from the spirit, lighted his reflector, flooding the room with the white magnesium light. The spirit seemed to resist the effect of the intense luminous rays, keeping his eyes well open for several seconds, when, drawing the burnoose over his face, he retired. He came out again with renewed strength, this time to pose himself, with his knees resting on the musical box.

"The photograph taken, the spirit withdrew. Instead of being content, the circle had more singing, and after an interval a female spirit came forth, but her features were indistinct. It was thought that the medium's strength was exhausted, and the séance was closed.

"The committee then verified that their bindings and sealings of the medium were intact.

"The traits of the medium will not appear in the photograph, for the negative reveals a bearded face of oval form; the medium's is round like that of a corpulent woman, which she is: and by the vivid magnesium light it was seen that instead of brown eyes, like Madame Bablin's, the spirit's were light blue. We are to receive copies of the photograph as soon as printed."

Mrs. Jane Hughes Jones, of Enmore Park, South Norwood, S.E., aged 97½ years, on Monday, the 28th of April, 1884, passed peacefully away in her raised spiritual body to her new joys and duties. "There is a natural body, there is a spiritual body."

LEEDS, EDINBURGH HALL, SHEEPS-CAR-TERRACE.—On Sunday last, May 11th, Mr. J. Armitage visited this hall. Being "Flower Sunday," he took for the subject of his afternoon's address, "Flowers," and discoursed upon it in a very pleasing manner. In the evening Mr. Armitage dealt with four subjects selected by the audience, addressing himself particularly to Spiritualists.—*Correspondent.*

PLYMOUTH.—Mr. Burt occupied our platform on Sunday morning last. In the afternoon a developing circle was held. Messrs. Burt, Snell, and Carswell spoke under control, whilst several others were under spirit influence. Mr. Clarke, who usually lectures on Sunday evenings, being absent, Mr. Husson gave a trance address in the evening. Mrs. Trueman also sang under control. The service was very impressive and profitable. Mr. Clarke lectures twice on Sunday next.—*John T. B. Paynter.*

CLAIRVOYANCE.—Otto Hug, a clairvoyant from Switzerland, takes a person's hand, describes the diseases he has had in the past, his morbid sensations and disorders at the present time, and the enemies to his health in the future against which he will have to contend. This appears mysterious, but the evidence of it is incontrovertible. Truth is stranger than fiction. Otto Hug is making the tour of New Zealand and Australia as a medical clairvoyant.—*Harbinger of Light.*

A DREAM.—The late Dr. Marion Sims had promised to pay a visit to his cousin, Dr. Mackey, at Washington. Arrangements were made for his reception when, early one morning, Dr. Mackey woke his wife and told her he had had a distressing dream of his cousin, Marion Sims, standing at his bedside looking very pale, and saying that he had died. To get rid of the disagreeable impression, he rose and went to his library to finish some work. As he entered it he saw that the timepiece there had stopped at three o'clock. While, subsequently, at breakfast, a telegram arrived announcing his cousin's (Dr. Marion Sims) sudden death at three o'clock that morning.—*Religio-Philosophical Journal.*

DREAM OF LORD BACON.—"The relations touching the force of imagination and the secret instincts of nature are so uncertain, and as they require a great deal of examination ere we conclude upon them, I would have it first thoroughly inquired, whether there be any secret passages of sympathy between persons of near blood, as parents, children, brothers, sisters, nurse-children, husbands, wives, &c. There be many reports in history that upon the death of persons of such nearness, men have had an inward feeling of it. I myself remember that being in Paris, and my father dying in London, two or three days before my father's death, I had a dream which I told to divers English gentlemen, that my father's house in the country was plastered all over with black mortar."—*Note 986 of Lord Bacon's "Natural History."*

THE anniversary of the death of Allan Kardec is, *La Lumière* informs us, truly March 31st. The section of Spiritists represented by the *Revue Spirite* kept it this year on the 30th without any understanding with the body of Spiritists at large. Another section, equally numerous and fervid, kept it on the 31st. The former section seems to consist of close disciples who call Allan Kardec "the master." The latter think it well to observe the advent of "the new dispensation" which Allan Kardec treated of in his works. The 31st March, 1848, is kept in remembrance in America as the date when a telegraphic mode of communication was opened with the denizens of the spirit world. *La Lumière* says that there are very many Continental Spiritists who sympathise in the great American celebration, who think that without that they would have none of Allan Kardec, and that it is only fitting to keep them, as they stand in history, on the same day.

THE Encyclopedist Bayle wrote (Art. *Plotinus*) about a century ago:—"It must be admitted that the party which denies *à priori*, occupies unstable ground; it does not satisfy the mind of those who accurately weigh arguments for and against: I know not what will happen, but it seems to me that, sooner or later, its mechanical principles will have to be given up, unless with them are associated the wills of some intelligences; and I frankly say that I know of no hypothesis more capable of accounting for events than that which admits of such association." The same eminent writer, on the subject of Pantheism, concludes thus:—"There is no philosophy which has less right to deny spirits. Is it to be believed that in producing these magical effects the operator has a massive body like that of a man? The thought is absurd. . . . One must have a front of brass to write down facts of this nature as falsehoods."—*Guistiniani.*

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

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XII.—THE ACTS OF ST. SYMPHOROSA.

These are attributed to Julius Africanus. They may perhaps have been inserted in his chronography, which he brought down to the time of the Emperor Helegabalus. When the Emperor Hadrian wished to auspicate the magnificent palace which he was building at his country seat in Tibur by every kind of lustral expiation, the pagan priests suggested that

Symphorosa should be either compelled to sacrifice, or be sacrificed. When brought before the Emperor the Acts tell us "he said, 'Either sacrifice with your sons to the omnipotent gods, or I will cause yourself with your sons to be sacrificed.' Blessed Symphorosa answered: 'And whence so great a good to me, that I should deserve to be offered as a victim to God!' Hadrian the Emperor said: 'I will cause you to be sacrificed to my gods.' Blessed Symphorosa answered: 'Thy gods cannot receive me in sacrifice, but should I be burnt for the name of Christ my God, I will burn your demons the more.' Hadrian the Emperor said: 'Take one of the two. Either sacrifice to the gods or perish by an evil end.' Blessed Symphorosa replied: 'Do you think that my mind can be changed by any terror, when I desire to repose with my husband Getulius, whom you have slain for the name of Christ?' " After various sufferings the Emperor ordered her to be drowned in the river, with a great stone tied to her neck. Her seven sons were put to death on another day. Ruinart places her martyrdom about the year 120 A.D.

(To be continued.)

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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-Clavairoz, 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 medianimic 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 séances, 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 séance.

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.