

# Light:

*A Journal of Psychological, 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.)"

I was writing last week of the mysterious tie of sympathy. What an inexplicable thing antipathy is! Hippocrates tells us of one Nicanor who swooned whenever he heard a flute. Henry III. of France fainted when he saw a cat. (I never got as far as that, but I had for many years an invincible repugnance to the presence of a cat; an antipathy now quite gone.) The Duc d'Epemay swooned at the sight of a leveret; but a hare did not affect him. (Surely that must have been mere fancy! At what special age would the young hare cease to be deleterious?) Water-creases, picotees, silk, satin, peaches, have been in specified cases unendurable to certain sensitive organisations. Strawberries give convulsions to one; fish produces gout in another; a small piece of hare causes another man's "head to become frightfully swollen." How is this explicable? We need not go so far as the cases, so well authenticated, of sympathy on the part of a beholder—especially if in a state when the nervous system would be likely to be abnormally sensitive—with some afflicting sight. A mother sees or fancies she sees her child's leg crushed in a gate as it is roughly shut by the wind. The child is not really hurt, but the mother's imagination suffices to cause the limb of her unborn child to be mutilated. It is born crippled in the way that her fancy suggested that her child was hurt. Nor need we go to those cases, where, as doctors know, imagination is abnormally active, for all our facts. In the "Dictionnaire des Merveilles de Nature" it is recorded that a boy fainted on witnessing the breaking of a criminal on the wheel. He suffered much pain, and on his body were found dark spots corresponding to those made by the wheel on the criminal. "The most striking of perplexing problems in moral philosophy, to which the greatest interest must ever attach, is, why there should be individuals, to quote Charles Lamb's words, 'born and constellated so opposite to another individual nature, that the same sphere cannot hold them.'"\*

Benvenuto Cellini's temptation† is a type of that which at one or other time the aspiring soul must face. It is a parable of human development. The old Occultists described it as a conflict with the Dweller on the Threshold. The sacred writers of the life of the Christ depicted it as a

temptation by the Devil in the Wilderness. Most who now strive to penetrate the portals of the unseen world find that they are tried (sometimes as by fire) before they can pass. In Mrs. Oliphant's latest story—"The Wizard's Son"—we have a powerful and most impressive account of such a struggle. A young man, of aimless and dissipated life, with no purpose that is not selfish, suddenly comes into a large property with all its responsibilities and opportunities for good. He is not all bad, and sets out with a desire to do what he can. But tempters beset him, his sensual lower nature clogs him, and his glimpses of the higher life are faint and far between. How he wrestles, and is rescued by "a ministering angel," I must not tell. But I recommend the book to Spiritualists for the supernatural element in it that Mrs. Oliphant always works out so well, and for the insight it gives into the struggles of a soul from darkness into light. The novel is most powerfully written, and is most instructive as a psychological study.

Mr. Morell Theobald's address to the London Spiritualist Alliance was a striking testimony to the reality of home Spiritualism, and to the remarkable interference with what we know as the laws of nature, which is caused by invisible beings whose power we have little means of measuring: and this, too, without the importation from without of any mediumship other than that existing within his own family. Such records are valuable as presenting a phase of Spiritualism which impresses some minds from the absence of the element of money in it. To some oddly constituted minds it seems wrong to pay a medium for his time and trouble, but quite right to pay a lawyer, a clergyman, or any professional trader for "value received." Accordingly they talk sneeringly of paid mediums, and affect to regard phenomena obtained through them, and on their own premises, as suspicious. I need hardly say that this is pure absurdity: almost as absurd (though not quite) as the cry against mediumship altogether. To some it seems a terrible thing that this power of acting as intermediary between the two worlds should be given to any person. "We do not want any one to stand as the priest did between God and man; or as the medium does between us and spirit." However, that position has been given up as illogical, and the other will follow it before long. Meantime in the Spiritualism of the home circle are to be found a series of spontaneous phenomena which are well worth study.

Mr. Theobald's record is curiously parallel to the experience of others whose homes, like his, have become centres of spirit activity. I have recorded at various times incidents not dissimilar from those which Mr. Theobald mentions. Some ten years ago I was passing through a like experience. As Mr. Theobald found his musical box carried between two distant places, so our circle was familiar with the carriage of objects from one room to another, and even from one house to another. Saadi and Wamik, whom nothing short of the most credulous incredulity could suppose to be names familiar to the mediums or even to the circle in this case, were in our case replaced by Lydgate and other old poets, who transcribed their verses, and gave us little biographies of themselves very similar in style to those given to Mr. Theobald. At the time I should not have seriously questioned the identity of these beings. But there are problems

\* *Evening Standard.* To an article in which paper I am indebted for many facts used in this note.

† See the article by "A. M. H. W." in the last number of "LIGHT."

connected with the question of identity which are ponderously difficult: and I am by no means sure that we have the means of settling them. I shall have occasion shortly to give some account of a curious book where great names of the mighty dead are very freely used. It is interesting to inquire what is the underlying principle that governs the choice of names that, in some cases obviously, do not belong (as we say) to the temporary owner of them, and which are, I am inclined to think, used in a symbolic sense, on which Swedenborg may throw some light. This, however, hardly applies to the Lydgates and Saadis.

Dr. Hack Tuke has just published a *brochure* on Sleep-walking and Hypnotism.\* It contains a paper on Sleep-walking read at a meeting of the Metropolitan Branch of the British Medical Association on March 12th, 1884; some observations on the mental state of persons who have been subjected to the hypnotic process, which were contributed to the Medico-Psychological Association, and an account of some experiments witnessed by Dr. Tuke at Salpêtrière in 1878. These were conducted by M. Charcot, and were confirmatory of the results arrived at by Braid. Dr. Tuke's chief object is to push on our knowledge of Sleep-walking, and to that end he has printed a circular of inquiry, containing five-and-twenty queries, the answers to which ought to furnish good material for generalisation. This is not the place to attempt any review of Dr. Tuke's position, even if I were competent to criticise it. But such efforts in the direction of scientific inquiry into these somnambulic phenomena, whether spontaneously presented or artificially induced, are of the highest interest to Spiritualists. We hope to gain from such investigations some light on the state of trance, with which we are in one way so very familiar, and yet of which we really know so little.

"Everything, whether animate or inanimate, whether a thing of sense or a creation of the mind, every idea, whether based on fact or the growth of a delusion, every truth and every error has its pedigree." Starting from this standpoint, an ingenious writer has compiled a pedigree of the devil, † *i.e.*, he has traced the causes which have gradually led, by a process of evolution, to the ideal devil—the personification of evil. The existence or non-existence of such a being as a definite personality is not touched upon, nor does the author deal with the embodiments of the principle of evil found in non-Christian religions; he simply traces the links in the chain of cause and effect, which have been added as the ideal devil grew. Incidentally the author deals with the origin of the idea of spirits, jinns, peris, deevs, elves, fairies, nymphs, fays, and all their kind. He has some interesting remarks on the growth of the worship of spirits, the propitiation of those who were credited with power to harm, and who, as time went on, grew from hobgoblins to a much larger proportion, and were placed under the command of a superior god of evil, the devil. When I say that this pedigree—displayed after the manner of a genealogical tree—from the earliest conception of spirit down to the full development of the ideal devil, covers twelve closely-printed pages, I shall have given only a very faint idea of the curious erudition shewn by the author, and the odd lore he has accumulated. Puk, I find, is, in various forms, the word for an evil or mischievous spirit. Pooka is the Erse, and Pwcca the Welsh form. Is "spook" the American form of the same word? We hear much now of spooks, and we certainly got the word from beyond the Atlantic. Spencer, if I am not mistaken, uses Pouke for an evil spirit.

The mere enumeration of the terms used for spirits in various countries would take up long space. Elves and

Trolls in Scandinavia; Brownies in the Orkneys; Kelpies and Nixies in Scotland; Fauns and Satyrs of old Rome; Kobolds of Germany; Pixies of Devon; Duergars of the Goths; Maskim of the Chaldees; Erinys of ancient Greece; Devas and Asuras of the East; Jinns and Sheytâns of Arabia; Deevs and Peris of Persia: to say nothing of a hundred other names for various embodiments of spirit, or personifications of the idea of spirit in some of its Protean forms: these shew how, through all countries in all ages, the idea has prevailed. It has varied from the harmless and useful house spirit at one pole to the avenging fury and all but omnipotent devil at the other; but in no country do we find it absent; nor is the conception materially modified by locality. The central idea everywhere is of spirit as the underlying cause of all. It has been reserved for the nineteenth century to proclaim spirit myth, and matter the only existent cause.

"M. A. (Oxon.)"

MESMER, a German physician of a century ago, was the first scientific man of his epoch who analysed and defined Animal Magnetism—which is but a modification, by animal life, of the universal magnetism—from a medical point of view, in the human being; he was the first to raise the study of it to the rank of a science. Of course, he encountered antagonism, as all of advanced views do. The Knights of the Order of Extinguishers did their utmost to put out his light, but in vain. He died old, was buried in an obscure corner, unnoticed by savants; but he has lived and will ever live in the memory of thousands of grateful fellow-creatures.—*Cahagnet*.

As sufferers gradually learn that health and vitality can, by a law of nature, be transmitted; that one of a family, or a friend, can impart that which is superabundant in himself to another in whom there is a deficiency; so, in proportion, will the treatment of orthodox medical savants decline. The magnetic agent is an essentially vivifying force: it strengthens him who is not looking for strength: it often causes ailments to disappear from those who submit themselves to its action for experiments without reference to health. But when the magnetiser's object is to cure, the magnetic action is of greater efficacy, and very often cures so-called incurable diseases.—*Journal du Magnétisme*.

A DREAM.—F. Olmstead, on the night before the funeral of the late President Seeley, with whom he had been a close friend, dreamed that they were standing together in a room when the flooring gave way. In his struggle to save himself he awoke. In the morning, remembering his dream, and thinking it might be a warning, he went to the house, and found the room in which his friend's remains lay was over a large cellar, the flooring resting on a beam thirty feet long. In this beam he discovered a crack in which he could lay his hand. In a few hours a crowd of the late President's friends would assemble, so Mr. O. at once superintended the fixing of some posts under the beam, thus averting, in all human probability, a grave catastrophe.—*Danbury News, Conn.*

To shew how the savants of orthodox science yield to facts, in the reign of Louis XIV. Dr. Patin extolled antimony as a medicine. This being an innovation, the College of Physicians of France, high medical savants, obtained a decree from Parliament forbidding its use. A few years afterwards the king fell sick, and making no progress under his physicians had Dr. Patin sent for and, while taking antimony from him, got well. The College then petitioned Parliament to revoke the decree for which it had formerly petitioned. Parliament prohibited inoculation at the petition of the same College; but when the king resolved to be inoculated, the College savants stepped out and made haste to undo its prohibitory work; and the law against inoculation was repealed. And now who can tell how long our orthodox savants will allow the law enforcing vaccination to remain unrevoked?—*Journal du Magnétisme*.

MENTAL TRAVELLING.—At the last séance of the Société Scientifique du Spiritisme, Dr. C., a visitor, for proof of this faculty, asked that the clairvoyant, Madame Samier, might visit his mother-in-law at Plombières. Madame S., being put *en rapport* with him, presently described the lady in her house, its furniture, decorations, paintings, maps, &c., all which he said was correct according to his own knowledge. But when she described two ladies with her, he said she must be at fault. Two days after, he informed the writer that he had received confirmation of the truth of the clairvoyante's words. The writer concludes: "Dr. C. doubting part of the description, disposes of the supposition that the clairvoyante read his thoughts. The faculty demonstrates the independent existence of the spirit, which, under certain conditions, can go forth, perceive, and transmit its perceptions to its body."—*Revue Spirite*.

\* J. and A. Churchill, New Burlington-street, W.

† "The Pedigree of the Devil." By F. T. Hall. London: Trübner, 1883.

## FORCED DREAMS.\*

" True, I talk of dreams,  
Which are the children of an idle brain,  
Begot of nothing but vain fantasy."

—SHAKESPEARE, *Romeo and Juliet*.

Dreams are as old as man himself. Since the time it was prophesied that "old men shall see visions and young men shall dream dreams" up to the present, dreaming has puzzled philosophers, while it has amused or terrified the multitude in their slumbers. In ancient times, dreams were the favourite media by which the gods and those who had passed to the land of spirits made their desires and experiences known to those still trammelled with the earthy body. Even in the present day one not unfrequently meets with well-informed persons who will be wonderfully elated, or correspondingly depressed, by a dream. These good people are, for the most part, superstitious, and honestly believe that a dream means something—that it is, in fact, a supernatural revelation. Not having a Joseph to interpret their dreams, such people do so for themselves, and as the tone of their minds at the time directs, translate their half-waking thoughts into the cheery foretellers of future happiness or the bilious harbingers of woe. It is an undoubted fact that dreams are governed, and, to a certain extent, formed by external stimuli; thus a person, whose head had been blistered by his medical attendant, dreamt that he was in the wilds of Western America, had been captured and scalped by Red Indians, and that they went whooping into the primeval forest with their bloody trophy. Again, dreams may be classed in two great divisions, viz., (1) those which occupy in reality only an instant in their production, and (2) those in which the person dreaming passes real hours in the pleasant or horrible company of the creatures of his disturbed imagination. As an instance of the first class, we may give a case recorded by Dr. Abercrombie, in which "a gentleman dreamt that he had been tempted to enlist as a soldier; had deserted; been tried and sentenced to death, and that, after the usual preparations, he was brought out to be shot and the volley fired, when he awoke, and discovered that a loud noise in an adjoining room had both caused the dream and awakened him." As to the second kind, every mother, who has watched the features of her slumbering child, can tell of the smiles and frowns of the little face, as images or ideas—pleasant or the reverse—flit through the half-sleeping brain of the little one. It has been at all times admitted that in dreaming both the Will and the Reasoning power are in abeyance. For were this not to a great extent the case, who would be troubled by an unpleasant dream, when, by an exercise of the Will, he could at once change the character of the ethereal drama? Neither would he countenance a dream composed of the well-known incongruous elements which make up so many dreams, as the Reason would step in, detect the unreasonableness of the confused imagery, and cast out the thing as ridiculous. It is true there is often experienced a strong mental volition in dreaming, as for instance, when we find ourselves striving to cry for aid, strike a blow, or escape from some one pursuing us; but this kind of dream, it will be found, is almost invariably accompanied by an utter impotency of action. It is also true that some pictures presented to us in our dreams are in conformity with our experience and agreeable to our Reason, although that faculty may not have been employed in their production.

The dreams we have already alluded to are those which come to us uninvited; these we will, for convenience sake, describe as ordinary, to distinguish them from the class we

\* We insert this article in the hope that further light may be thrown on the subject by the publication of possibly similar experiences on the part of others. At present the facts, as stated by the writer, are too vague and meagre for any opinion whatever to be expressed about them. It may, however, be interesting to compare his statements as to "dream-directing" with a suggestion made by Mr. C. Massey in "LIGHT" for December 1st, 1883, wherein he outlines an easy experiment for the purpose of testing the possibility of influencing the mental impressions of a sleeper.—ED. OF "LIGHT."

now propose to deal with, which we will designate as forced. What we are about to explain, and, if possible, prove is that, by persistent effort of the Will, dreams can, to a certain extent, be dominated and directed, provided always the dream to be produced be not opposed to our inclination; for it seems evident that if we elect to dream something we do not desire, our Will can scarcely lend itself to the production of that dream. To force a dream, then, it should be such that it is agreeable to our wishes; that the picture chosen for reproduction should be vividly conjured up in our imagination, and persistently determined upon during our waking moments before sleep overtakes us. We do not wish to be responsible for the principle that the mere fact of determining upon a dream will cause its production on one and the same night. On the contrary, we are inclined to view, with some distrust, the story told us the other day of the half-starved wretch, who, unable to stave off hunger in his waking moments, determined one night before going to sleep that he would, in a dream, dine off boiled mutton, turnips, mashed potatoes, and have the run of a barrel of stout. And that his effort of Will was so far successful that he awoke next morning with a sick headache, and with a general sense that he had indulged too freely.

A story like this, though good in its way, would require considerable confirmation before it could be accepted without reservation. The ordinary dream will come whether we will or not; the "forced dream," maiden-like in its coyness, will probably baffle our first advances, but will ultimately respond to our wooing, if, night after night, we perseveringly resolve that it shall be formed exactly as our imagination has pictured and our Will directed.

We have been able to collect several well authenticated instances of this kind of dream, a few of which we will relate. A gentleman of our acquaintance assures us that whilst at Cambridge, *in statu pupillari*, the year previous to taking his degree, he managed to overcome in some measure the torture of separation from the lady to whom he was engaged, and to whom he was passionately attached, by so educating his Will and Imagination that he was at length enabled, any time he willed, to call up an individual dream, of which the general outline and even the details were invariably the same, the lady being present. That in this dream, though he had by no means marked out the line the conversation was to take, she was wont to talk and act after her usual manner, and, in short, displayed those idiosyncracies of thought, speech and action precisely the same as when he was actually in her presence. He further relates that it was some weeks before he could fully control in his dream the airy romance his imagination had so vividly pictured. It should be mentioned (what is curious and interesting as a physiological fact) that his health began to fail from the very time his experiment was attended with success. The following instance of this mode of "dream-directing" may be given as falling within our own personal knowledge. A young lady, within whose hearing this subject was lately being discussed at a dinner table, enthusiastically announced her intention of putting it to the test. The result may be briefly summed up as follows:—She resolved that shaking hands with, and offering a white rose to a gentleman next to whom she sat at table, was to be the form the dream should take. The first night she tried the experiment it was a failure; the second was attended with a similar result, but the third night she dreamt she was walking in the grounds of her father's house, plucking flowers for a bouquet, when the gentleman before mentioned walked up to her and said, "You've forgotten your promise;" and she replied, "My memory is not so good as it was, but I will give you one of these," handing him a flower. She states that after this she had dreams every night at Will, in which the gentleman, herself, and flowers were always present, but that it was not until the seventeenth night that the dream was produced in its entirety. On our inquiry whether she could now control this dream whenever she desired, she replied, "Nearly always, I can." Thus, in a limited space of time, she acquired the habit of "dream forcing," and it is our firm conviction that it lies within every one's reach, by a similar effort of the Will, to produce results equally surprising. Did space permit, we could give several other instances of persons having, with more or less success, attempted thus to direct the current of their dreams, and "give to airy nothings a local habitation and a name."

## MAGNETISM OR MESMERISM AND ORTHODOX SCIENCE.

(From the *Journal du Magnétisme*, Paris.)

Many of the greatest discoveries—take for example Galileo's and Harvey's—have been accepted by orthodox science only after many repulses. It seems that savants, men who have studied, collated, and concentrated in their minds the ideas of their predecessors, have rendered themselves incapable of taking in truths of a new order. When called upon to study a new system, they have to overcome fixed habits of thinking, and confirmed prejudices. To do this is not so easy as to rise up against the innovation.

Savants, who know the weight, dimensions of a planet, and the laws of its motions, who know how to send messages with lightning velocity from one hemisphere to the other, may know nothing of their own inner nature, of what moves them and by what they are attracted and repelled; they do know that their bodies are subject to disorder and disease, and that they will perish; but they do not know anything of certain efficacy which will preserve them, and cure their disorders and diseases. For proof of this look through history at the contradictory varieties of their medical systems: all by eminent savants. How many errors have they not consecrated! How many truths condemned!

It was in 1784 that magnetism, as revived and introduced by Mesmer, received its condemnation from the Academies of Sciences and of Medicine in France. This condemnation is only now, after a century, in the first stage of being revoked. Not under its proper name, however, but as hypnotism.

Hypnotism—from *hypnos*, sleep—is a peculiar state induced by causing a subject to gaze fixedly upon some small near object. It was brought forward some years ago (by Dr. Braid) to shew that magnetic phenomena were producible by a procedure not magnetic. This, however, has been gradually admitted to be a fallacy, by all—except a few savants, who seem to think that such an admission would be heresy against science.

The points of difference between magnetism and hypnotism are numerous; but the principal ones are:—1. In the magnetic sleep the subject is passive, in the hypnotic he is active. 2. In the magnetic there is transmission of thought vision without the aid of the eyes, and instinctive perception of remedies; all of which are absent in the hypnotic. 3. In the magnetic the prominent symptoms are generally the psychic, while in the hypnotic they are somatic. In both states the muscles and their nerves shew great excitability; but there is this great difference between them—they contract in the magnetic at the mere pointing with the fingers at a distance, while in the hypnotic, the stimulus, however fine, must be physical, such as the touch of a feather, a ray of electrical light, a stream of cold air from bellows.

Magnetism is a force generated naturally in every individual, capable of acting upon all temperaments without regard to age or sex; it re-establishes equilibrium of forces in the organism in cases of disorder and disease. Everyone whose forces are in equilibrium can magnetise and thus relieve or cure disorder and disease; all that the operator requires is good sense accompanied by an earnest wish to do good.

When it comes to be generally known that all are thus, and through this force, able to cure, some academical savant will become informed of it; he may then assure himself of the fact by experiment; then he will communicate it formally to his academic associates, and they will, after a few years of learned discussion upon elaborate reports of committees, finally admit magnetism among orthodox therapeutic agents.

H. DURVILLE.

## THE HERMETIC SOCIETY AND THE CREED.

At the meeting of this Society held on Thursday, 12th June, the president, Dr. Anna Kingsford, delivered the first of her promised expositions of the "Credo of Christendom," taking for her subject the first article of the "Apostles' Creed," as recited by the Catholic Church, "I believe in God the Father Almighty; Creator of Heaven and Earth."

The Christian Faith, she said, is the direct heir of the old Roman faith. Rome was the heir of Greece, and Greece of Egypt, whence the Mosaic dispensation and Hebrew ritual sprang. Egypt was but the focus of a light whose true fountain and centre was the Orient in general—*Ex Oriente Lux*. For the East, in every sense, geographically, astronomically, and spiritually, is ever the source of light. But although originally derived from the East, the Church of our day and country is modelled immediately upon the Greco-Roman mythology, and draws thence all its rites, doctrines, ceremonies, sacraments, and festivals. Hence the exposition to be given of Esoteric Christianity would deal more especially with the mysteries of the West, their ideas and terminology being more attractive and congenial to us than the inartistic conceptions, the unfamiliar metaphysics, the melancholy spiritualism, and the unsuggestive language of the East. Drawing its life-blood directly from the pagan faith of the old Occidental world, Christianity more nearly resembles its immediate father and mother than its remote ancestors, and will, therefore, be better expounded by reference to Greek and Roman sources than to their Brahminical and Vedic parallels.

The Christian Church is Catholic, or it is nothing worthy the name of Church at all. For Catholic signifies universal, all-embracing:—the faith everywhere and always received. The prevalent limited view of the term is wrong and mischievous. The Christian Church was first called Catholic because she enfolded, comprehended, and made her own all the religious past of the whole world, gathering up into and around her central figure of the Christ all the characteristics, legends, and symbols hitherto appertaining to the central figures of preceding dispensations, proclaiming the unity of all human aspiration, and formulating in one grand ecumenical system the doctrines of East and West.

Thus the Catholic Church is Vedic, Buddhist, Zend, and Semitic. She is Egyptian, Hermetic, Pythagorean, and Platonic. She is Scandinavian, Mexican, and Druidic. She is Grecian and Roman. She is scientific, philosophic, and spiritual. We find in her teachings the Pantheism of the East, and the individualism of the West. She speaks the language and thinks the thoughts of all the children of men; and in her temple all the gods are shrined. I am Vedantist, and Buddhist, Hellenist, Hermetic, and Christian, because I am Catholic. For in that one word all Past, Present and Future are enfolded. And, as St. Augustine and other of the Fathers truly declared, Christianity contains nothing new but its name, having been familiar to the ancients from the beginning. And the various sects, which retain but a portion of Catholic doctrine, are but as incomplete copies of a book from which whole chapters have been torn, or representations of a drama in which some only of the characters and scenes have been retained.

The discourse, which occupied an hour in delivery, dealt with the origin, symbolisation, and interpretation of religious doctrine in general, and the esoteric significance of the opening clause of the Creed in particular, shewing in a profoundly metaphysical disquisition the fallacy involved in the conventional anthropomorphic conception of Deity, and the necessity to a rational system of thought of a substratum to the universe which is at once intelligent and personal, though in a sense differing from that ordinarily implied by the term; the Divine personality being not of outward form but of essential consciousness; and creation, which is manifestation, being due, not to action from without, but to the perpetual Divine presence and operation from within; "God the Father" being, in the esoteric sense, the original, undifferentiated Life and Substance of the universe, but not limited by the universe, and Himself the potentiality of all things.

A conversation followed, in which part was taken by the

Rev. G. W. Allen, the Hon. Roden Noel, Mr. C. C. Massey, Madame de Steiger, Mr. Maitland, and others, in the course of which the President gave some account of the method of illumination whereby Divine knowledges are obtained, and said that recent conversations with properly instructed initiates from the East had convinced her of the identity of the religious systems of the East and the West.

### 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.]

#### Letters Carried by Occult Agency.

To the Editor of "LIGHT."

SIR,—In your issue of March 29th I recorded some incidents which had occurred at a séance with Mr. Eglinton at my residence, and I mentioned that another manifestation had also taken place at the same time, the nature of which I was not then at liberty to describe. Mr. Eglinton's spirit friends, in fact, made a strong request to me not to give publicity to the circumstance, because the manifestation, though successfully accomplished on this particular occasion, was so seldom possible, and when possible so greatly exhausted the medium, that they were anxious that the medium should not be subjected to the demands which would be likely to be made upon him for an attempted repetition of the phenomenon. I promised compliance with the request, but have been released from my engagement, because similar manifestations have been subsequently accorded to others and been reported in the columns of "LIGHT."

The séance was held at my residence on the evening of the 23rd of March, the company consisting—besides Mr. Eglinton—of Mr. and Mrs. Richard Pearce, my wife, my two daughters, my son, and myself. We took our places at a table *precisely at seven o'clock*, and were directed by raps to put out the light at once. We did so, and in the course of two or three minutes "Joey's" familiar voice, addressing me, said, "Mr. Rogers, I have taken the liberty of taking away a sheet of your printed note-paper, with which to try an experiment. We have frequently wished to give you this manifestation, but the conditions have not been favourable at the same time at both ends of the line. I think, however, that we shall succeed to-night. Wait patiently a little while and we shall see." I give the effect of "Joey's" message, quoting his own words as near as I could remember them after the séance.

During the next few minutes nothing occurred, and then a luminous cross was seen floating about the room, and Mr. Eglinton at the same time remarked that Mrs. Fletcher was present—or her double—and that he could see her peering about as though she were making a careful observation of the room. After this we chatted, and waited, for some little time, and then we heard a noise as of something flung upon the table, "Joey" exclaiming at the same moment, in a loud voice, "All right, Mr. Rogers! there it is."

On lighting up we found upon the table a thin envelope, securely fastened, and containing—as I saw on opening it—two sheets of note-paper. On one of these—my own paper with printed heading and monogram—was the following letter from Mrs. Fletcher, written in ink, and in her own handwriting, as no one who knows her writing could for a moment doubt:—

March 23, 2.20 minutes.

This instant the paper I am now writing upon fell upon the table beside me and my spirit guide, Violet, asks me to yield myself to her influence which I will do and will write you the result later.

2 o'clock and 35 minutes.

I was taken to a room I had never seen before (said to be in your house). The room, not a large one, was completely darkened, yet I saw from the light from a luminous cross which Ernest carried, a table around which I saw seated several persons, three of whom I recognised, viz., Mr. Eglinton, Mrs. Rogers, and yourself. Mr. E. was seated at the end of the table with his back to the window. Mrs. R. was seated on Mr. E.'s right hand, you upon his left. Nearly opposite the table is a book case, and upon it I saw two portraits which were pointed out to me by two spirits who were with Ernest and Joey engaged in producing manifestations. I never saw a larger assemblage of beautiful and refined spirits, all engaged not only in trying to interest themselves and their well-beloved friends, but as well to produce manifestations which will astonish and convince the world. I remained with you some minutes (long enough to see these two spirits, who said their names were Frank and Kathleen) when Joey said—Go back and write upon the paper which I brought you what you have seen and I will try to take both letters back before the séance closes.

Yours for the Truth,

SUSIE WILLIS FLETCHER.

The other sheet was a piece of thin foreign note paper, headed with a crest and a motto, "God understands." Whether Mrs. Fletcher is in the habit of using paper so headed I do not know. The writing, also Mrs. Fletcher's, was as follows. The first part is written in different ink from the rest, and appears to be

the commencement of a letter, already begun, but never finished. The second portion is a continuation of the letter on the first sheet:—

LAWRENCE, MASS.

DEAR FRIEND,—You will I am sure let my long illness excuse my not replying to your last most agreeable and friendly letter. No other reason would have been sufficient to cause the delay, but writing has been a most expensive luxury, a single letter frequently causing me a week of intense fever.

Now I am better, and hope

These letters must speak for themselves. I can say no more. I shall darken my windows and see if these letters are removed. If they arrive safely, of which I have no doubt, pray let me hear from you. I feel terribly exhausted, as this phase of mediumship always depletes me.

With my love to your good wife and best wishes for yourself,—  
Yours most sincerely,

S. W. FLETCHER.

Unless a fraud was perpetrated these letters were written, and brought to me by occult agency, during our séance. I have known Mr. Eglinton intimately for some years, as a medium, as a man of business, and in private life, and believing him to be a thoroughly honourable man, this conviction very naturally goes a long way towards satisfying me that the manifestation was in every respect a genuine one. Still I have looked at the matter in all its bearings with the view of determining whether the circumstances will stand the test of a close and severe criticism, such as many of your readers will, no doubt, feel ought to be applied when so great a claim is made on their credence.

If I am asked whether Mrs. Fletcher's description of the objects in my room and of the relative positions of the sitters is correct, I reply that it is absolutely correct in every particular; but I am also in fairness bound to add that—supposing a fraud to have been mutually arranged between Mr. Eglinton and Mrs. Fletcher—Mr. Eglinton could have furnished Mrs. Fletcher with the necessary details, seeing that, in the many séances which we have had with him in my house, we have always sat in the same room and in the same positions.

If I am further asked whether it is possible that Mrs. Fletcher could have obtained possession of a sheet of my printed note-paper, I reply, "Yes, if I assume that Mr. Eglinton, having been frequently at my house, secretly appropriated a piece and forwarded it to her for the purpose of the fraud."

These are confessedly weak points in the evidence for the genuineness of the phenomenon, and would be naturally so regarded by a doubter who did not know Mr. Eglinton so well as I do. But there are strong points also—so strong indeed that I do not see how they can possibly be made to fit in with the theory of deception.

The letters are dated March 23rd. The day for the séance was fixed only a few days before; not leaving sufficient time for Mr. Eglinton to have communicated with Mrs. Fletcher, and received a reply from her from Lawrence, near Boston, Massachusetts, where, as I have satisfied myself, she was at the time.

Until this particular evening we had never commenced our séance till eight o'clock, or nearly so. But on this occasion we had a special reason for beginning earlier. We had a new servant, and it occurred to me just before seven o'clock that we would begin at once, so as to get all over before she returned from church. Mr. Eglinton could not have known that we should commence sooner than usual; and yet the first portion of Mrs. Fletcher's letter is headed "2.20 minutes," which—as nearly as I can make out—would be, by London time, *five minutes past seven*—just five minutes after our sitting had been begun.

The time given in the letter for the commencement of the second paragraph is "two o'clock and thirty-five minutes." Allowing a quarter of an hour, as I think we may reasonably do, for the completion of the writing, this would bring the time to two hours fifty minutes, which would be, by London time, *thirty-five minutes past seven*. When I lighted up after the envelope had been thrown on the table, Mr. Pearce looked at his watch and found the time was *thirty-five minutes past seven*.

I give the above facts, not as indicating any new features in Mr. Eglinton's marvellous mediumship, but simply as so much additional testimony to the evidence already supplied by others. One other instance I may briefly refer to. On the 22nd of April I accompanied two ladies on a visit to Mr. Eglinton, at his rooms in Old Quebec-street, for a slate-writing séance. We obtained slate-writing under satisfactory conditions, and then proceeded to make a further experiment. Two clean slates were placed upon the table, one over the other, with a crumb of slate pencil between them. One of the ladies, Mr. Eglinton, and myself, each laid a hand on the slates, and in this position we sat for some time, waiting for writing—but none came; but on removing the slates we found between them an envelope containing a long letter, in a handwriting which I knew well, and professedly written in Boston that very day.—Yours truly,

E. DAWSON ROGERS.

Rose Villa, Church End, Finchley.

June 14th, 1884.

All communications to be addressed to:—

THE EDITOR OF "LIGHT"  
4, AVE MARIA LANE,  
LONDON, E.C.

#### TO CONTRIBUTORS.

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

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#### NOTICE TO THE PUBLIC.

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

## Light :

SATURDAY, JUNE 21ST, 1884.

### THE CIRCULATION OF SPIRITUAL LITERATURE.

A correspondent writes as follows:—"Having applied to several newsagents in Southsea and Landport to supply me with 'LIGHT,' I am informed it cannot be obtained. At last I applied to Smith and Son's railway bookstall and paid for three copies in advance. After waiting fourteen days they coolly told me they could not supply it." This is only another instance of the censorship which Messrs. Smith and Son, amongst others, set up as to what papers they will or will not supply to the public. Did we not know it to be a fact we should entirely have discredited the idea that such a course of action was possible with one of the chief distributors of literature. But so it is. As a matter of fact "LIGHT" is invariably published in time for trade purposes on Thursdays, and no difficulty should be experienced by newsagents in obtaining their supplies through our agent, Mr. E. W. Allen, 4, Ave Maria-lane, London, E.C., and there would be no difficulty were it not for the obstructions placed in the way by Messrs. Smith and Son and others. Bigotry is not quite dead yet, and the head of this firm is its high priest. They refuse, persistently, to get "LIGHT" and works on Spiritualism, even to the order of their regular customers. The sooner such a monopoly as they enjoy is destroyed the better.

#### REVIEWS.

"ANIMAL MAGNETISM"; OR, MESMERISM AND ITS PHENOMENA.

By the late William Gregory, M.D., F.R.S.E. (Professor of Chemistry at Edinburgh University). Dedicated by the author by permission to His Grace the Duke of Argyll; together with an Introduction by "M.A. (Oxon.)" London: The Psychological Press Association, and E. W. Allen, 4, Ave Maria-lane. Price 6d.

This is the first part of a monthly issue of a work which has long been considered a standard text book on mesmerism and its phenomena. The motto, "Mesmerism is the keystone of all the occult sciences," which appears on the title page, very aptly describes the importance of a study of this subject to Spiritualists and all who are interested in psychical research. Given an intimate knowledge of mesmerism such as this book affords to students, we have no hesitation in saying that many a dark problem and unsolved mystery, which now puzzle and perplex the investigator of Spiritualism, would disappear.

The part before us (the work will be complete in six monthly issues) contains four chapters, the first of which describes the mode of operation, the first effects and sensations induced by mesmerism and its varied characteristics. Chapter II describes the control exercised by the operator over the subject in various ways, and it is curious to note how emphatically the

results of the recent researches of the Society for Psychical Research confirm the earlier investigations of Dr. Gregory. That, however, considering the wealth and importance of the evidence for the truth of mesmerism already on record when the S.P.R. began its work, was only to be expected. The same remark applies to Chapters III. and IV., in which community of sensation, Thought-reading, and clairvoyance are dealt with.

Dr. Gregory's style is clear and practical, and we strongly advise all who have not yet seen the book to obtain it without delay, as they cannot, whether experienced Spiritualists or un-informed investigators, fail to profit by a perusal of its pages.

KOOT HOOMI UNVEILED; OR, TIBETAN "BUDDHISTS" v. THE BUDDHISTS OF TIBET. By A. Lillie. London: The Psychological Press, and E. W. Allen. Price 1s.

We were favoured with advance sheets of this pamphlet for notice in our last issue, and we have now to acknowledge the receipt of a completed copy. Those who wish to know what an Orientalist of long standing has to say against the claims of the Theosophists will find in this little brochure a calm statement of the case as it appears to Mr. Lillie.

"BRINGING IT TO BOOK."—Facts of Slate-writing through Mr. W. Eglinton. Edited by H. Cholmondeley Pennell. London: The Psychological Press, and E. W. Allen.

This is a reprint of several important pieces of evidence for the genuineness of psychography, which have appeared in these columns. Amongst them we may name the communications of Mr. Cholmondeley Pennell, Dr. Wyld, Mr. C. C. Massey, and the Hon. Percy Wyndham. The editor, in his introduction, states that "These letters were originally written without any communication between their authors. The object of their collective publication is to present in a corroborative form a simple statement of facts, as facts, and without expressing any opinion with regard to the causes of their occurrence, beyond the absolute and unanimous conviction of the writers that the effects described were not caused by the visible 'physical body' of the medium. For any expression of opinions outside the above limit each writer is individually responsible."

This is a capital pamphlet for distribution among those who are interested in psychical research.

BOOKS RECEIVED AND WILL BE NOTICED SHORTLY.—"From Grave to Gay," by H. Cholmondeley-Pennell. "Phases of Religion," by Rev. E. Miall.

THE LONDON SPIRITUALIST ALLIANCE.—A social meeting of the members of the London Spiritualist Alliance is being arranged for an early date in July, to be held in the Banqueting Hall, St. James's Hall. Full details will be given in an early number of "LIGHT."

MR. W. J. COLVILLE will lecture at Neumeyer Hall, Hart-street, Bloomsbury, next Sunday, June 22nd, at 11 a.m. The subject will be "The Golden Age, or the true Terrestrial Paradise." At 3 p.m. the subject is to be chosen by the audience, and written questions are invited. On Sunday, June 29th, on the occasion of Mr. W. J. Colville's last service in London, there will be a special address at 7 p.m. and a musical and literary entertainment on Thursday, July 3rd, at 8 p.m.

MISS CORNER'S "Rhineland" is having a world-wide circulation. It is an exceedingly pretty book and contains many amusing anecdotes, besides all the interesting legends attached to the ancient castles from Cologne to the Volksberg. To all who are contemplating a tour "up the Rhine," we would recommend it as an agreeable companion and useful guide. The object of "Rhineland" being a charitable one, it has already been productive of one good, benevolent work among the children of the poorest district of East London. It is the authoress' desire to do another such work for the "poor old people," and she has our best wishes for a like success.

CAVENDISH ROOMS.—On Sunday evening last a fairly numerous audience assembled at the above rooms to listen to the weekly trance address through Mr. J. J. Morse, the subject being "Spiritualism: its Mission to the Race." The argument involved was, that the facts and deductions therefrom, which constituted Spiritualism, were designed to assist in a co-equal unfoldment of the material and spiritual qualities of the race, so that eventually all might exhibit the spectacle of a perfected manhood and womanhood. On Sunday evening next the subject will be "The Ministry of Mediumship." The service commences at 7 p.m. and all seats are free.

## 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 (the last Mrs. Richmond will give in London for the present), on Sunday, June 22nd, at 7 p.m., will be, "The Terrestrial Kingdom, the Spiritual Kingdom, and the Celestial Kingdom—Which will finally prevail on Earth?" 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 this series of discourses in London 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.

Mrs. Richmond will visit Nottingham and deliver discourses on Sundays, June 29th and July 6th, in the Club Room, Morley House, Shakespeare-street, Nottingham. The morning services will commence at 10.45, and the evening services at 6.30. Mrs. Richmond will also lecture in the Vine Chapel, Beaconsfield-street, Hyson Green, on Wednesday evening, July 2nd, at 7.30.

## THE DUAL PERFECTION OF LIFE ON EARTH.

A discourse given through MRS. CORA L. V. RICHMOND, at Kensington Town Hall, Sunday evening, June 15th, 1884, Mr. Webster Glynes in the chair.

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

The 22nd chapter of Revelations by St. John the Divine was read by the Chairman as the lesson of the evening, after which Mrs. Richmond prefaced her discourse by an appropriate invocation.

## Discourse.

The subject of this evening's discourse, as already announced, is:—

"The Dual Perfection of Life on Earth."

"IN THE IMAGE OF GOD CREATED HE THEM."

Not from the brow or feet to rule over, or be subjected to man, but from the side (which indicates equality), the book of Genesis declares, was the creation of woman; and also that "Man was made in the image of God," man being the generic term for man and woman. Why we speak of "dual perfection on earth" will be found when you turn your eyes to the far Orient, where, under the dominion of religions that have perverted the nature of life, the servitude of woman, her imprisonment and bondage, have been the painful subjects of human thought, attempted Christian enlightenment, and philanthropic endeavour for a long period of time. But not until Mahomedanism overran the far East, perverting the more ancient religions to its dominion, was this abject condition so fully realised. Other nations, especially Egypt with her great and wonderful power of intellectual and physical force, had accorded woman an exalted position in learning and art, and even in the ruling of the kingdom. Many of the most refined and exalted professions, occupations, and officiating forms of worship were accorded to woman,—the maidens of Isis, or those who were chosen to be espoused of religion. So, also in the greater exaltation of Greece and Rome we have the expression of equal intelligence, in the consciousness that the *thought* of woman kept pace at one time with that of man; that, sometimes in the realm of intelligence, she surpassed even those who considered themselves her teachers. Why we speak of this, is because to-day, in Christian lands, the advancement of thought in this twofold direction has taken rapid strides. You are in the midst of a bloodless yet sure revolution upon this subject, politically, to-day in your home government.

The one thing that we wish to dwell upon more especially is the inattention accorded (by man) to the sphere of life which has usually been denominated the "sphere of woman." Man and woman must necessarily make the complement of existence and of all life; and while man has pursued, over sea and land, the conquest of material nature, while he has cut

down the forests, and delved into the mountains for gold, ploughed the seas for knowledge and riches, it is the confession with all who have been pioneers, or have been upon the frontiers of civilisation, that man without the presence of the home, without the influence of woman, is a barbarian. Your own brothers and friends will attest that until the influence of home is carried into the wilderness there is no refinement, that side by side with the axe of the pioneer must travel the gentler, more conserving hand of woman. If that be true, then it is not merely that woman shall fill the places or positions usually accorded to the sphere of man, but that her own domain shall receive the credit due as being the other half of existence; for if grain be planted and reaped, and the soil be prepared by the hand of man, it still is not food, and when it passes through the hands of woman, in preparation for the sustenance of man, it has received more than half the labour to make it such from her hands.

It is not only that the home shall be exalted, but that wherever the Christian civilisation extends, where the highest type of humanity is found, the influence of the home is dominant. It becomes the centre of every thought in life. From it must radiate all goodly attributes, all benign virtues, all graces that adorn and uplift the race.

The harem is not the *home*; hence, in the countries of the East the nations are desolate. The home is held sacred among the nations of the West; hence, the exalted type of civilisation (comparatively) that you have, which is leading on to the still further and higher type, where the home influence will pervade every department of human life. For is it not true in nature that co-equally the labour is shared? In the building of the nest of the feathered songsters in the vernal grove, the usual toil is aided or shared equally wherever it is possible. And is it not true even in the breath of the rose and the lily that this dual life sustains its part, as science well knows, in the fructification of fragrance and bloom? that no fruitage is on the tree, that no fair golden grain ripens unto the harvest, no purple vine hangs clustering with fruit, without the expression of this double life in equal form?

When you enter the realm of physical life and declare that woman cannot, by her inferiority in strength, perform the labours and duties of man, we agree with you fully. Nor should she do so if it be the duty of man to fight—if it be his duty to usurp the rights of others, if it be his duty to conquer the domains by injustice, fraud and violence, and appropriate them as his own. You would not covet such right for your daughters, wives, and mothers, nor would they seek to possess it. But is it true that woman cannot succeed in battle? Does not history afford instances where women have led conquering armies to victory under the influence of patriotism, or pride, or inspiration, like Joan d'Arc? Have they not won as great and signal victories as man?

Is it not rather that woman cannot be considered in the realm of physical strength co-equal with man? But her endurance, her patience, her charity and her kindness more than supplement this. If she may not fight your battles, she may follow in the wake of the battle and bind up the wounds of the sick, soothe the suffering and the dying. If the latter is not as important as the former, then cease to slay, and there will be no necessity for the ambulance, the hospital, the nurse, or the physician to attend upon such unfortunate circumstances and conditions.

If man, therefore, retains exclusive right of victory and conquest, as we believe, in dual life he represents that which is symbolised in force, in external conquest, in creating the pathway, in preparing the way, in levelling the forest, in delving into mines, in building ships, and in creating different forms mechanism—is not this domain, after all, but the preparation for life on the earth; while woman's life is that which is conserving, that which is held sacred, that which withholds from dispersion; so that if the gold be gathered by man, woman's hand preserves it in the house? If the forest tree be levelled, then it is her presence that makes that humble home exalted, and if for her sake many seas and lands are traversed, it is because she binds by the influence of her conserving force of love the powers of matter to the superior realm and domain of the spirit.

But when you enter the realm of mind, which is supposed to be the realm in which civilisation will exist in the coming ages of the world, which, indeed, is the boasted realm of modern civilisation and thought, then we do not discover any difference. Setting aside the enfeebling preparation that woman has had in

the way of education of the past, she enters the domain of intellectual pursuits on precisely the same level with man. If she solves a mathematical problem, which you will accord she has proven herself capable of doing, she does it in precisely the same manner as man. There is no sex in geometry, and woman solves the problems of algebra and trigonometry by the rules that the sterner sex solves them.

In the realm of any material science or philosophy, the same laws that govern the solution of any problem in the mind of man must also govern them in the mind of woman; and when you enter the still higher realm of spirit and pursue this subject, woman has intuition. If man is supposed to be superior in physical strength, he certainly often turns to the intuitions of the wife, the mother, the sister, or the friend, for counsel and advice. The reason of man, and the process of external judgment, may be sharpened by the daily contact with the world; but is reason always correct? Is the judgment always to be relied upon? Have you not in business or in the pursuit of daily toil taken the advice of the wife? or when she said, "I would not trust that man"—"But why?" you ask. "I have no reason to give," she replies, "but I would not trust him," you have reasoned yourself into accepting the written testimonials and they have failed, and then have you not wished you had followed the intuition that could give no reason for its existence, rather than your own judgment, which had been blinded by the evidence that was brought? In this realm of intuition woman has stood superior to man because withheld from daily contact with the kind of life which warps the intuition into so-called judgment, and perverts the natural perceptions into reasonings, which are often superficial. But if woman have opportunities of expression in life, it is not that this intuition will cease to be exercised, but rather that it will become one of the aids in carrying forward the varied pursuits of life. Would it not be more exalted, if side by side, as you build the home, as you create the sanctuary and shrine, and surround it with every loveliness and beauty, you also shall surround every avenue of human expression with the same loveliness, and the same beauty?

That which is necessary to be done it may also become necessary to do beautifully, perfectly; and the humblest place in existence may become beautified by the presence of that love, and that intuition which makes sacred even the walls of the dungeon cell, if it abide there. The lowliest taste, the narrow treadmill of daily existence then becomes exalted to a divine pursuit; for if you have the same source of inspiration that exists in the minds of those who have intuition, you will seek those pursuits that tend to exalt and uplift humanity. "But," you say, "woman cannot go to war for her country." So much the better; neither should man go to war. "But," you say, "not for the defence of your country, or the laws of the land?" We say, there is no need to take up arms. "Shall we then remain at home?" We answer, the defence of the laws of the country does not depend upon the slaying of one's kind. The earth and humanity are the larger country and nation to which you all belong, and in the coming time there will be no wars, not because man will become enfeebled or woman less womanly, but because there will be no aggressiveness upon the rights of your fellow-men; there will be room enough, country enough, land enough for all, without usurping the rights of one another. You say woman cannot take up her position in the halls of legislation because they are not suited to her presence. Then make them so. This room is suited to the presence of this intelligent audience of men and women, and there is no reason why woman, with firmness and gentleness and equality of perception, shall not prevail in the legislative halls. "But women are not statesmen," you say. How do you know they are not? Some of the best diplomacy in the world has been carried on by women. They have suggested and discovered methods of international diplomacy which men have carried into effect, but women who, perhaps, might exercise their gifts in the broader domain of legitimate statesmanship, are now robbed of that opportunity and driven to diplomacy, whereby this latter might be deprived of much that is now disreputable.

True, the voice of woman in the household is in itself a voice of statesmanship, for is not the household the smaller nation or kingdom? May it not, then, be of greater value in the larger household of the nation if the true office of the Government is to be the *home* of its subjects, the parent of its children, and the voice of the nation is to be equally the voice of love and wisdom in the dominion of the world? Then, too, you speak

of the necessity of shielding woman from temptation—how shall she be tempted more? Is not the world at the present time her dwelling-place? And if she is sheltered within the walls of the home by her own exaltation and purity, is she not sheltered also wherever she may go?

If the world is to be made purer and better, it is by the acceptance of the fact, that side by side with the husband and father and brother, the wife, daughter and sister must travel, lover and friend should go together; that all ways may be made clean and clear and pure in the social life. For certain it is that at the present time, you are aware, there are ills that need redress, conditions that need exaltation, states that must be renovated, and it is only through this equality of perfect intelligence and perception of truth that the existing social evils can be removed. No exaltation can exist in woman while man is degraded. They sink or rise together. And if man is not degraded there can be no woman degraded upon earth. So to-day, then, in this expression of life you should study rather the *ideal* than that which now is, and has been considered *practical*, for the ideal is the highest practicability that the world can know. It is only through the ideal that you attain perfection. Without it you degenerate to the dull level and treadmill of daily utility, never rising beyond the narrow walls of physical selfishness and bondage. When you reach the realm of the ideal, then the coeval powers of equal intelligence, equal refinement, equal intuition will exist in the minds of man and woman. If physical strength exists in a greater degree on the one hand, so shall spiritual strength supplement it on the other. When they meet in the realm of daily occupation and pursuit there will be perfect accord of life, and perfect harmony of intelligence, and perfect understanding one with the other.

You have poets, philosophers, artists, in pairs, who illustrate this divine and exalted state—your Brownings, your Howitts, and a dozen others, who sang songs, or whose works are wrought under the same inspiration of the same light and the same life. The fair page in history shows how when Raphael painted the dear Madonnas, the soft, gentle image of his lovely wife and her beautiful babes came out with the inspiration of love to guide him; how, too, in the poem of Dante, the wonderful vision of the heavens, he beheld transfigured before him the divine Beatrice, who gave to him the snowy rose of Immortal Love. So you by the ideal seek and shall find this heaven of the poets, this dream of those who traced their thoughts in the most exalted ways of intuition instead of seeking the narrow level and dulness of to-day, or worshipping at the shrine of Mammon. If the latter is not a suitable place for woman, then cease to worship there—cease the pursuits of daily toil and daily labour for human pride. If the footsteps of human life are such that woman may not be admitted to walk in them, or the achievements such that woman may not covet them, then make them such that she *may* share them with you.

The farmer in his field is often aided, not only by his son but by his daughter. You have only to cross the narrow channel into Europe, especially Germany, to see that the burdens of life are borne by woman, while men are reserved for soldiers. Women who stay at home till the soil, performing the work that you declare unwomanly. If this can be in the so-called highest state of civilisation, why can it not be accorded in the domain of intelligence where it properly belongs? If women bear the burdens daily in their households that men do not share, why not let the intellectual and ideal compensation come also? for it is only by this, after all, that you will one day attain that life and light and social perfection which you are seeking now blindly. Man expects to win it by revolution, by victory, by conquest, in the various domains of nature, mind, art, and science, but it will only be won when this perfect thought is attained. Half of this is not perfection, and no one-half of a creation can ever be viewed as a full expression of any truth in creation.

That which realises perfectly the Kingdom of Heaven on earth, and the domain of man's spiritual supremacy, will be the realisation of the full nature and expression of man and woman in the most exalted state possible of mortal being, not in the midst of inferior states.

You judge of the world from the *external* standpoint, you make material life the standard of existence, and yet civilisation is forever striving to take you from the material into the realm of mind and spirit. Every invention bears you toward it, every discovery points the way, every example of usefulness in daily life, uplifting your daily toil, is but an invitation to rise into the

domain of the spirit. There woman waits for you; she has even preceded you there; she stands ready with all willingness of heart and mind and spirit to aid in winning that surpassing estate. It must be accomplished by the usual steps of human advancement; and day by day, and hour by hour, you must make your intelligence, your conversation, your society, your worship, your praise, your aspiration equal. There can be no perfect state of social life when man visits his club, and woman her haunts of fashion, and they only meet at home in the most formal way. There can be no exaltation when the fireside is deserted for the places of fashion and business or pleasure. The truest nation is that in which the equal life of man and woman in the home is most exalted, and perfected, and what the savage lost, society seems to have given in its place, viz., the lack of *home* in the wilderness has been succeeded by the lack of home in the wildernesses of civilisation (i.e., crowded cities). In the middle ranks of life, where wealth and fashion and superfluous luxury do not win away from the home, is found the true standard of the civilisation of to-day, and where that altar and shrine is held sacred and perfect with united intelligence of the wife and mother, with that of the husband and father, sustaining each other, by each giving aid in the up-building of the home, the rearing of the children, the example that is to be set before them,—this is the strength of this Anglo-Saxon nation and its corollary nations (the offshoots from the parent tree), the strength of all that race that has gone out to conquer and civilise the world.

But conquest shall be in vain, civilisation as naught, and shall be but a supplemental barbarism—the extreme barbarism of wealth, of luxury, of the pursuit of idle pleasure—if it take the place of the strong sturdy home-life, that laid the foundation for every land west of the Hellenic shores.

So, dear friends, let this aspiration of the coming time, that picture that the poets have painted and in the realisation of which you dimly believe, be your guerdon. “The habitable is full of bliss.”

There shall be no longer the rule of caste, hereditary titles, or the more external government of wealth, or land, or aught that the outer world can offer independently of man and woman; for the earth is to become exalted, and the nations are to be made perfect by such life as shall enter the daily consciousness of those who are to create the coming nations of earth; and as they are indeed exalted, so shall those who come after them reap the reward of that exaltation in the perfect and divine life which they have led. No more, as now in the East, shall the young maiden be sold for gold; no more, as in the West, shall the young maiden be sold for titles, lands, or kingdoms, or mammon of any degree; no more shall the pain and drudgery of daily toil be superseded by the superficial glare and glamour, and mockery of degradation; and no more, side by side, shall your sisters of want, misery, and shame seem to mock those who have sold themselves to worldly power or place within the realm of social life. For all shall, with equal opportunity and equal example for good, perceive the true *light* and the *true way*, and without censure, with exaltation of charity, shall take possession of these sorrowful domains of life, that have been too long neglected, while every thought shall tend to the perfection of that dual existence that lays the foundation for homes, society, governments, nations, and finally invites the highest and loftiest intelligences to come and dwell with you.

As the muses who dwelt upon Parnassus, as the gods who from Olympus talked with men, so shall the ideal existence crowd around your habitations and your firesides. In the coming life that is to dwell upon the earth, perfect gentleness, peace, purity, love, intelligence, knowledge, and wisdom, shall take possession of the lives on earth. The Divine Exemplar, Christ, pointed out the pathway of love and light to man, and by the exaltation of individual virtue revealed the true expression of that love on earth; and as this was the typical illustration to humanity, so in the coming time, day by day, and hour by hour, your lives are being prepared for that dual expression that is to typify the newer and higher way, when that Messiah comes Who shall reveal this dual life in its perfect state. When the new light and the new life shall dwell among the sons and daughters of man it will be the prophecy of the perfected life that is to come upon the earth, for many are ready now to perceive that light, and shew that knowledge and purity that shines forth in their lives, but which is now drowned by the turmoil, striving, and struggling of the voices of Mammon, and the worldly powers that are heard in the land. In those lovely and sequestered

homes, where the voice of the mother is heard, and where the voice of the father in gentle parental guidance is also heard, you shall one day behold the angel of the new life descend; through the valleys peace shall resound, and upon the hill-sides in the lovely homes, that are not stately halls nor palaces of pride but the haunts of beauty, loveliness, and grace, adorned by every form of art, beautified by every expression of intelligence, but neither regal, nor proud, nor exclusive in their domain; and you shall perceive that want, misery, and degradation, and that social disgrace that dwells in haunts of crowded cities shall be dispersed by the gentle voice of instruction, and the hand of ministration in equal power shall reveal itself among the sons and daughters of men, and that this will make its pathway and its voice heard, even to the darkest places of human woe, when the daughters of earth—when women shall consider that sinful when found in the hearts and lives of men as surely as when found in the hearts and lives of women; when humanity shall condemn equally a sin in the one as in the other—if there needs must be condemnation; when the voices of truth and purity shall exert equal influence upon both,—and when there shall be no censure that is not visited alike upon both; when the Magdalen, pleading to the Master, was forgiven, so is the voice of the future revealed in that Divine love, that can exalt, uplift, cast aside all blame under the light of the Divine judgment which is impartial and exercised upon all alike.

Now, on behalf of that coming time, appealing to that which is highest and best in your natures, portraying and revealing the life that through your own children and through your own childhood, through the voice of wife and mother have pleaded to you, ever from the home, from the Heaven above you, let this exaltation daily become more and more a part of your being, until in that Divine Kingdom, side by side, as angels in their perfect estate, man and woman shall walk the earth free, and pure, and true, beneath the light of Heaven; while the voices of children shall no longer be turned into discord by the sounds of pain and suffering, but all shall be sounds of joy, and music sweet under the dominion of the light, of the angel of love and harmony whose life is in your life, whose soul is in your soul, and whose dwelling-place upon the earth you shall make possible by your aspirations toward the Divine and perfect, the dual kingdom of God's love upon earth.

#### THE SOUL'S QUESTIONS.

Hast sifted all the boast of life and death?  
 Hast tracked dim nature to her inmost cause?  
 Is the grave final—is the spirit breath—  
 God but the sum of laws?  
 Has thy fierce mind outrun thine April years,  
 And wrought December in the icy blood?  
 Is thine heart schooled 'gainst human hopes and fears—  
 Is all indifferent good?  
 And art thou wearing to the heedless goal  
 Resigned into the iron hands of fate?  
 Oh God, the peril of the faithless soul,  
 Unmoved of love or hate!  
 A seal is set upon thy pallid brow  
 Cursed with the spirit of dark unbelief:  
 Oh! it were ecstasy for thee to know  
 The joy of human grief.

#### GOETHE'S LAST VERSE.

“UBER ALLEN GIPFELN,” &c.

The mountain tops, in golden sunlight dying,  
 Whisper of rest:  
 The forest-birds in silence now are lying,  
 Each in his nest:  
 And motionless, by evening airs unshaken,  
 The forest crest:  
 Wait thou! and soon thou too  
 Shalt from life's heavy dream awaken,  
 On the great Father's breast!

In magnetising I mentally pray to the Source of all lives for what is wanting in my brother's life and in my own. I have faith that such prayers are answered. All manifestations in nature proceeding from one Source, in obedience to laws—unknown to us—to this Source I pray, with the conviction that we are all dependent upon Him, as branchlets are dependent upon the tree from which they have sprung.—*Cahagnet.*

## "THE HARBINGER OF LIGHT" ON THE SPIRITUALISTIC AND OCCULT THEORIES.

The wave of interest in, and discussion of, Theosophical theories seems now to have reached the Antipodes, and our Melbourne contemporary for May is largely occupied with the subject. In the course of an editorial occur the following remarks:—

For our own part we are only anxious for the supremacy of Truth, and are ready to give up any theory we hold as soon as another is presented which commends itself to our reason as better and covering the ground more thoroughly than our present one. For this reason we are seeking for ourselves and our readers all the light we can get bearing upon the important subject of man's future state and spiritual powers. Our Occultist friends profess to *know* absolutely the truth on both these matters, whilst the Spiritualist only knows what his experience and that of others who have investigated in the same direction, has revealed; but as a rule he is a *Free-thinker*, and as such indisposed to accept anything on authority, hence the very assumption of such authority makes him suspicious of those who assume it, and causes him to demand undoubted proofs from them before he acknowledges their claims. Therefore, when their dictum is diametrically opposed to his experiences, limited though they be, it is not to be wondered at that he should reject, and in some instances ridicule, that which from his standpoint appears unreasonable and untenable.

Spiritualists and Theosophists are in unison on many important points; they are working together for the dispersion of ignorance and the advancement of humanity physically, morally, and socially, the main point of their divergence being the nature of the future life. The Occultist asserts that it is subjective, and that the spiritual "Ego" does not and cannot communicate directly with humanity, nor is even conscious of what is transpiring in the world; they do not deny the phenomena called Spiritual, but attribute them to the *reliquæ* or slowly dissolving physical qualities of the personality bereft of the essential spirit, or to a low order of spirit, called "Pisachas," *i.e.*, devils, and lastly to "Elementaries" (sub-human spirits). The Spiritualists, on the other hand, are quite unable to reconcile this with their experience; they find the intelligences communicating with them invariably asserting that they are spirits, giving proofs of identity, exhibiting affectionate sympathy, and a knowledge distinct from and often transcending that of the human interrogators; they consult the records of those more advanced in science or intellect who have investigated in the same direction, and everywhere finding corroboration of the central fact of their experience, they are constrained to reject the Occult theory as untenable. The interview we have recorded\* with the spirit "Peter" will be found interesting by many, and especially to those who have met him either at Mr. Spriggs' séances here or at Williams's in London. Peter has been personally alluded to in the *Theosophist* as a "Pisacha," but all our intercourse with him was out of harmony with the character, as we had always found him truthful, consistent, and obliging. We therefore gave him at his request an opportunity of justifying himself and establishing, if he could, his right to be considered a spiritual entity. The interview took place at our private residence (where we have never met Peter before), with only the medium, reporter, ourselves, and a country friend present. Within three minutes of our sitting, Peter greeted us in the direct voice, and when he had finished, the clear, melodious voice of the Indian, Skiwaukie, rang through the house and was heard by all on the premises. Peter was not, by all accounts, nor is he now, a highly intellectual person, but in a matter of *fact* this is not essential. In a court of justice the evidence of an intelligent peasant or workman of good repute is equal to that of a nobleman or scholar when dealing with simple facts of their experience; and in this light Peter's testimony is as good as that of the most intellectual spirit that ever communicated. There is one particularly noticeable feature in his statement that may throw some light on the difficulty, that is in reference to the subjective state he and others pass into when resting from their labours. It would appear to us that this is the state called "Devachan" by the Occultists, who assume it to be the normal condition of spirits. It has been pointed out to us by an intelligence who professes to have been one of the earlier "adepts," that they, when investigating spiritual things, are in an abnormal state, and liable to err in relation to more material conditions; but of this more anon: we simply present the case for the consideration of our readers, and may have occasion to enter more fully into the subject further on.

PLYMOUTH.—The services last Sunday were held as usual, the address in the morning being given by Mr. J. Husson (trance medium), who spoke on our duties to ourselves and to each other; while in the evening, Mr. R. S. Clarke discoursed inspirationally on the question, "Can Prayer, under any circumstances, prevail with Deity?" this subject being chosen by the congregation from a large number handed up to the chairman.—THETA.

\* See current number of *Harbinger of Light*.

## MR. PETER LEE ON "LIFE."

Under this heading the *Rochdale Times* gives a verbatim report of a long lecture by Mr. Peter Lee, before the Rochdale Field Naturalists' Society. Mr. Lee is a warm and devoted Spiritualist, and has not hesitated to affirm his belief in Spiritualism in the face of much that would have discouraged many from such an avowal. For a long time past he has taken considerable interest in all that concerned Spiritualism in Rochdale, and has on every convenient occasion urged its claims in public.

Mr. Lee, in the course of his very interesting address, made the following remarks:—

We are justified, I think, in inferring the possibility and the great probability that we ourselves, by a process of nature, are imperceptibly developing that subtle principle called spirit, which shall survive in a condition suitable to its manifestation. Should any one be bold enough to declare this an impossibility, then I fall back upon psychological experiments, which have proved beyond the shadow of a doubt to those who have successfully conducted them that there is something more in man than his five ordinary senses. It is now too late to deny that there are those known as clairvoyants and somnambules. Experiments made by mesmerists—and it is too late now to deny there is such a science as mesmerism or animal magnetism—prove that these persons can under certain abnormal conditions either see thousands of miles through solid matter, or travel, as they affirm, enveloped in a condition other than matter. It is perfectly useless, however strange it may seem, to deny what I now affirm, because I speak from actual knowledge gained from personal experiment. My experience agrees with what I have read and also with that of other living witnesses with whom I have come in contact. I take another standpoint here, and affirm there is no death because I have proved the possibility of an abnormal as well as the normal manifestations of the life principle; that is to say a lady in Rochdale, in an abnormal condition, has accurately described existent facts at Sowerby Bridge, of which she had not the slightest knowledge in her normal condition. When asked to account for this she described herself as having left her body—her sentient self being in Sowerby Bridge whilst a vital connection was maintained with her physical organism at Rochdale. A similar description has been given by a lady—Madame Saumer, I think, by name, at Paris when describing existent facts in Sweden of which she had not a normal knowledge. All this may seem a digression from the subject, but it is not, for facts like these open up to us an unexplored sphere wherein shall probably be demonstrated man's immortality. To waste any part of the universe is an impossibility, to annihilate any part is equally impossible. This being so as regards the physical entities, the same rule must hold good of metaphysical principles. The thoughts of Demosthenes and Cicero and of other philosophers who lived before them are living principles in the minds of many men at the present day, and shall we say the substance is dead and the shadow is the living reality? Nay, not one whit more than we say water has no existence because it has evaporated and gone from our sight. It is inconceivable that the outcome of immutable law can have any retrocession. Life being an ever present, universal, and indestructible principle, intelligence also being the concomitant of life wherever manifested, it follows that neither can have an end. Two bodies of equal bulk cannot occupy the same place at one time, but as one body gives place another may take it, so there is nothing absurd in affirming that as the substance through which life and intelligence are manifested, returns to the bulk from whence it was built up, so another entity unseen to mortal eye may take its place. Nature maintains her own equilibrium; therefore if it were possible that one life could be abstracted from the universe, this principle could not hold. What, then, must be the conclusion? as there cannot be any exceptions in universal principles, there cannot be any death, the principle of life being infinite, indestructible, and eternal.

MR. MILNER STEPHEN is practising the healing by laying on of hands at Dunedin. The advertising columns of the *Morning Herald* of April 5th contain several columns of testimonials from persons who have been permanently cured by him.—*Harbinger of Light*.

MISS JEAFFERSON, an English lady, resident in Jerusalem, has, as our readers are aware, already published two parts of a small work, entitled "The New Earth," in which she endeavours to give prophetic interpretation to a good many Scriptural passages and allusions. We believe that another part—Part III.—is about to be issued.

MRS. RICHMOND AT NOTTINGHAM.—Mrs. Richmond will visit Nottingham and deliver discourses on Sundays, June 29th and July 6th, in the Club Room, Morley House, Shakespeare-street, Nottingham. The morning services will commence at 10.45, and the evening services at 6.30. Mrs. Richmond will also lecture in the Vine Chapel, Beaconsfield-street, Hyson Green, on Wednesday evening, July 2nd, at 7.30.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS  
TO THE  
PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

## XVIII.—SERAPIO.

"Serapio," says St. Jerome, "ordained Bishop of Antioch, in the eleventh year of Commodus, wrote an Epistle to Caricus and Pontius on the heresy of Marcion; to Dominus also, who in the time of perse-

cution had fallen away to the Jews. He composed a volume and another book on the Gospel, which passes under the name of Peter, to the Church at Rhosse of Celicia, which by the reading of it had gone aside into heresy." Eusebius preserves an extract from this. (Ecc. Hist. vi. 12.)

'For we brethren receive Peter and other Apostles as Christ. But the false writings in their name as experienced persons we deprecate.'

St. Jerome continues:—

"At first before he himself (Eusebius) had read this book, he had given them permission to read it, but now, after having read it, he marks out in it a number of passages for condemnation. He says:"

'And indeed we found many more things than the right account of the Saviour, and some quite different which we subjoin to you.'

(To be continued.)

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## 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