

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 919.—VOL. XVIII.

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NOTES BY THE WAY.

Our subject is the playground of great writers like the editors of 'The Telegraph,' 'The Daily Mail,' 'Comic Cuts,' and Silas Hocking. This last, in twenty inches of closely-printed matter (in 'The Preston Guardian'), simply romps. He gives a glimpse of his experiences at our late Congress, but chiefly deals with the speech of a gentleman whom he playfully calls 'a butter exporter.' This gentleman mentioned his 'study,' and Silas, in parenthesis, says: 'I am pleased to notice here that a butter exporter is not so engrossed in the business of buying and selling and getting gain but that he can have in his home a place which he is able to designate "the study."' Now is it not charming to see a great mind unbend like that!

Another gentleman, it appears, told how a medium had written 'learned disquisitions' 'on subjects with which we were totally unacquainted'; and this great man says: 'How he knew that the disquisitions were learned, when he was totally unacquainted with the subject, I do not know.' Perhaps, when Mr. Hocking gets out of the playground, it may occur to him that even a Spiritualist has sense enough to ask the right people concerning something he knows nothing about. For instance, we know nothing about Mr. Hocking's books; but, if we ever want to know, how easy it will be to ask Mary Jane!

But we agree with one sentence in Silas' rigmarole, which he commences by saying: 'In the last number of the now defunct "Borderland," Mr. W. T. Stead, after quoting some remarks of mine from "The Temple Magazine," said that I had yet much to learn on the subject of Spiritualism. That was no doubt true, and I have been trying ever since to supply the deficiency. I must still be in a deplorable state of ignorance on the subject.' Why did he not stop there? The remaining nineteen inches only prove the truth of his verdict concerning himself, and it surely was hardly worth while to spin them out for that.

We have already discussed rather fully 'The Spectator' Article on the influence of the so-called dead upon the so-called living; but the following unnoted sentences may profitably be rescued. They are certainly interesting as signs of the times:—

The old mechanical notion of a clock-like order of the world has given place to a theory of universal world-energy; so, on this other hypothesis, the idea that we are isolated tenants of a mighty void, the idea, as Matthew Arnold put it, that 'we mortal millions dwell alone,' yields to the conception of a world permeated with thought, and that not only the infinite thought of the Creator, but the thoughts of numberless created beings who can in some mysterious but real way influence our characters and lives.

The old notion of a dim, far-back world seems mere superstition to us of to-day; but may there not be a truth behind it? We do not need to offer sacrifices to avert the anger of ghosts, but are we sure that we escape their influence? Are we so certain that we are so self-contained as to scout the notion, still spontaneous with many children, that evil influences enter from without into the mind?

It may be (and, remember, we are all along suggesting rather than asserting) that our good and evil thoughts can both be explained by referring them to heredity and ordinary environment; but a person of large experience in life has, we incline to think, many subtle temptations, many persuasive influences operating on his inner nature, which cannot be so explained. What if these come from an invisible host encamped all round us?

Professor C. A. Briggs, of the 'Union Theological Seminary' (U.S.), discusses, in 'The Church Union,' the old and played-out question of the existence of the soul in the interval between death and resurrection. It is a somewhat dreary performance, but there is radiance in his thoughts on prayer for the dead:—

There is an unreasonable prejudice among most Protestants against prayers for the dead. This prejudice practically destroys communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among the Christians, and still earlier among the Jews, and all antiquity is in its favour.

If there is any progress in holiness for our friends who have gone into the blessed life, it is a privilege and it is a duty for us to pray for them that they may make that progress in the divine grace. Such prayer for the departed friends is a wholesome religious exercise, which enables us in a simple and natural way to commune with them. As we pray for their advancement we feel reasonably certain that they are joining with us in prayer for our mutual advancement. Since my attention has been called to the matter, I have observed a considerable amount of such prayer for the dead unconsciously, yet logically and no less truly offered, in funeral addresses and prayers, even among the most radical Protestants.

A Christian who thinks that the initial stage of salvation must begin in this world before death, will limit his prayers for the dead to their growth in grace and holiness; but a Christian who thinks that salvation may begin after death, will naturally extend his prayers so as to include the conversion and regeneration of the dead. In his prayers for the dead, each Christian will make his practice of prayer conform, in a measure at least, to his theory of salvation.

Thus prayer for the dead is a privilege and a duty for all who practise prayer for the living; and sacrifice for the dead is a duty for all who practise sacrifice for the living. The dead saints and the living saints are so united in one holy communion that in all religious activities all saints share alike.

The August number of 'The Englishwoman' has been sent to us. We hardly know why it is called 'The Englishwoman.' There are thirteen articles in it, and only the last comes within sight of anything specially affecting woman. The other twelve are nearly all tales, though certainly these are rather more feminine than the blood-and-thunder things of 'The Strand' and other monthly purveyors of ghastly details. One page, at all events, has our entire approval. It contains particulars of a scheme for finding employment for women as secretaries, foreign correspondents, typists, &c. The scheme includes the publication of portraits of ladies seeking employment. If this be continued, each portrait should tell us what the lady thinks she can do.

'Coming Light' must have written the following for the edification of some of our timid inquirers:—

Being 'respectable' is one of the chief hindrances to progress. It oftentimes keeps people from the advocacy of needed changes in the methods of civil and social procedure. Among the most imperative 'don'ts' recognised by many is 'Don't get yourself pointed at,' and he who stands for radical reform is liable to have many fingers pointed at him as an agitator or a brawler. A good many who could bravely face Spain's cannon cannot abide this petty anathema of social scorn. We all need to cultivate, if not an utter indifference to the index fingers of our fellows, at least a sturdy fearlessness of them, so that we shall be free to say the decisive word, vote the ballots of progress and move steadfastly on.

The Vicar of St. Andrew's, Leytonstone, replies to us in the 'Church Gazette.' He says 'LIGHT' was 'angry' with him. He was never more mistaken. We remember well our feeling. It was a blend of admiration for smart conjuring, tempered with sympathetic regret for rather painful finesse. What we said was that while the so-called 'Apostles' Creed' affirms the resurrection of the *body*, he said the creeds affirm the resurrection of the *dead*. We called that a 'gloss.' Surely that is so. But our good vicar thinks that as 'the resurrection body' will be only a fresh 'outward expression of the soul,' it is all as one to say 'resurrection of the dead' or 'resurrection of the body.' We do not think so. We are glad, very glad, to find that he has joined the mighty host who no longer believe in the resurrection of this earthly body, but does he actually think that 'The Apostles' Creed' did not intend that? We feel sure that it did intend that, and therefore our friend seems to us to be a little disingenuous, in getting over the wall, and then pretending he is still on the other side.

The following is from a Report of 'The United States Cremation Co.':—

Cremation is erroneously supposed to be a burning of the body. It is not! No flame whatever touches the flesh or bones from the beginning to the end of the process. It is properly and strictly incineration, or reduction of the human frame to ashes, and absorption of all the gaseous elements, carried on inside a fireclay retort, three feet in diameter and seven in length.

An eye-witness describes the process as follows: 'As the door of the retort is opened the in-rushing air cools it from white to red heat, and the whole interior is filled with a beautiful rosy light that is fascinating to the eye. The body, decently clad as for burial, is laid in a crib, which is covered with a clean white sheet soaked in alum. The crib is then put into the retort. The sheet retains its original position and conceals the form until nothing but the bones are left, and these gently crumble into dust, as under the mystic touch of an invisible agent. There is nothing repulsive or painful about it; there is nothing which need shock the most refined tastes, nor offend the most delicate sensibilities.'

'Freedom' puts very neatly one of the permanent antagonisms between the doctrine of Evolution and the hypothesis of Reincarnation; thus:—

Now let us take the idea that man is composed of round after round, or expression after expression, all located between this body life or outer expression, and the first or far away interior expression so closely related to the great universal source of all life. Seven of these expressions. Let us suppose that this arrangement is perfectly correct; then what right have we to believe that the great First Cause, from which we came, and whose individualised expression we are, is going to withdraw us by slow degrees from all of these seven expressions back into itself? If this First Cause finds it necessary to swallow us all up again after having gone to the trouble of giving us individual expression of sevenfold strength, then why did it express us at all in the first place? Is it not a far more sensible conjecture to assume that there was a necessity for the First Cause to be expressed in individualised forms? Can we not believe that evolution ran in this direction? And if so is it not permissible to suppose that farther evolution will carry us farther out into still more visible expression in the external world instead of withdrawing us into the internal, thus undoing the work of evolution, and evidently frustrating the intent of the First Cause in its effort at self-expression?

This, on divine creative discontent, from 'The Banner of Light,' has a deep thought in it; very true and very practical:—

The loftiest angel in the Kingdom of Truth is the Angel of Discontent. It is to her that man's desire to improve may be traced, hence her influence should never be disregarded. She fills his mind with ideals that transcend his present attainments, and induces him to seek wisdom in fields hitherto unexplored. Spiritualism is that angel; she leads man into the neglected fields of spiritual truth, makes him discontented with meaningless forms and ceremonials, and fills him with the lofty ambition to solve every problem for himself, that he may thereby be enabled to help his fellowmen.

A CHINAMAN'S APOLOGY FOR KILLING A FEW MISSIONARIES.

Some time ago, some missionaries in China were murdered, in connection with a certain rising of the people against foreigners. The 'Ohio Messenger of Peace' published the following explanation by a Chinaman in America. We must confess there is a good deal of sense in it:—

'My argument is, that we don't want to be killed, and so we kill Christians to keep them from killing us.

'These Christian missionaries come and bring us books called Bibles, and they tell us that they are the word of the Lord God, who created the heavens and the earth, and all things therein. And they read those books to us, and the reading teaches that Christians are the subjects of the Prince of Peace:—that they love their enemies, do good for evil, bless those that curse them, pray for those who hate them, and persecute them, and despitefully use them;—that they avenge not themselves, and finally that the whole Divine law is fulfilled in love to God and love to your brother.

'These missionaries come and read those Bibles to our people, and try to get us to believe them, but we know they don't believe them, for they kill one another.

'Members of Christian churches hire themselves out for money to shoot members of Christian churches. And your Christian mothers and daughters are as bloodthirsty as their husbands and brothers.

'You worship your dead heroes more than you do the God you pretend to worship. You hang up their pictures in your houses for you and your children to worship; you decorate and worship their graves, while you forget the graves of good and pious men.

'You spend more money in one year for guns, swords, pistols, ships, gunboats and soldiers than you have ever spent to advance the gospel of Christ.

'Your Congress and Senate make laws to keep up a standing army, navy, &c., but never pass a single Act to establish a National Court for the purpose of settling all difficulties by arbitration.

'We don't want any of your Christianity. Before you come to convert us, you must either alter your Bible or change your conduct, for John Chinaman is cunning enough to know that either one or the other is false. If your Bible is true, your practice is wrong; and if your practice is right, your Bible is false.

'We believe you are sending those missionaries here to find out what a fine productive country we have, and to persuade us to believe your Bible, and thereby render us incapable of defending ourselves.

'And then you will not be long in discovering that we are a nation of heathen idolators, and will bring an army to murder us and destroy our wives and children, and take our country and our homes from us, like you took the Indians' country and homes from them.'

MARRIAGE.—On the 15th inst., at the Registrar's office, Holborn district, Thomas Atwood to Edith Constance Montgomery ('Miss Constance').

CHRISTIANITY AND SPIRITUALISM.

SOME STRIKING ANALOGIES BETWEEN EARLY CHRISTIANITY AND MODERN SPIRITUALISM.

Written by HENRY FORBES, New York, for the International Congress held in London, June 19-24, 1898.

'The history of the world,' says the writer of the article on Christianity in the *Encyclopædia Britannica*, 'presents no phenomenon so striking as the rise and early progress of Christianity. Originating in a country not remarkable for any political, commercial, or literary influence, emanating from one who occupied a humble sphere in the community amidst which he appeared, and announced in the first instance by men of mean extraction, of no literary culture, and not endowed with any surpassing gifts of intellect,—it nevertheless spread so rapidly that in an incredibly short period of time it had been diffused throughout the whole civilised world, and in the fourth century of its existence became the recognised and established religion of the Roman Empire.'

This 'phenomenon,' so 'striking' when examined from the worldly point of view, is indeed inexplicable from that remote position. Acute philosophers and learned historians have exhausted their knowledge and ingenuity in devising plausible explanations without avail, while the latter-day Christian points to the fact as a 'striking' and convenient evidence of the Divine origin of his faith, and, seeking not for specific causes, rests in complacent content.

It is important, however, that a distinction should be made between original Christianity and the fervid religious zeal which afterwards swept over Europe, substituting the triumphant Cross for the ancestral beliefs of the wild people of the North, and at the same time implanting the germs of pity and humanity in the ruthless hearts of brutal men. Primitive Christianity and the Christianity upon which the modern Church was established are, in fact, distinct movements, and, while one was derived from the other, the two should not be confounded. The sad story of the Passion appealed with marvellous effect to the rude minds to whom it was so ardently repeated. Our barbarous ancestors were touched to the innermost depths as they listened to the strange narration of the gentle 'God' meekly surrendering his precious life, offering up his blood 'as a lamb to the slaughter,' out of pity for them, that they who knew not the name of pity, or the meaning of non-resistance, might be saved. It aroused their reverence, and gave birth to spiritual suggestions and conceptions out of which everything good in the now waning civilisation has grown, and, at the same time, laid the foundation for the New Era, whose advent this assemblage is convened to celebrate.

But this Christianity, proclaimed throughout the Western world by zealous itinerant preachers, was not at all the same as the Christianity that unostentatiously established itself in the heart and mind of the ancient world, overwhelming a great civilisation, revolutionising its religion, and, by the numerical strength and ardour of its adherents, at last becoming the dominant factor in social and political affairs. The one was, in large part, an irresistible wave of psychological suggestion; the other, a mysterious inundation of the vast ocean of spirit that ebbs and flows all about us, and at certain recurring periods surges over the boundaries of material life.

And it is because we now find ourselves in the midst of a similar outpouring of the spirit that we are able to discern the true significance of the mighty spiritual awakening that marked the opening of the present era. The radiance of our modern illumination penetrates the obscuring mists of the centuries, and reveals, clearly and unmistakably, that original Christianity was essentially nothing more nor less than *Spiritualism*.

The term *Spiritualism* is now generally used to designate the belief in the possibility of intercourse between incarnate and ex-carnate beings; and it is in this restricted sense that the early Christians were Spiritualists. They felt that they were influenced by the unseen world, and were affected by their experiences in very much the same way as the Spiritualists of to-day are affected by conscious contact with the spirit realms. 'The primitive Christians,' says Gibbon,

'perpetually trod on mystic ground, and their minds were exercised by the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assaulted by demons, comforted by visions, instructed by prophecy, and surprisingly delivered from danger, sickness, and from death itself, by the supplications of the Church. The real or imaginary prodigies, of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, very happily disposed them to adopt with the same ease, but with far greater justice, the authentic wonders of evangelic history.'

Is it not significant that the Spiritualists of to-day, like their brothers in pagan Rome, are also 'very happily disposed' 'to adopt'—though not with 'greater justice'—the authentic wonders of evangelic history, by reason of the very real 'prodigies' of which they know themselves to have been 'the objects, the instruments, or the spectators'?

Indeed, spiritual phenomena are the only means whereby the 'wonders' of evangelic history may be authenticated; and the Christian who denies them places himself in the illogical position of denying at the same time the very basis of his own faith. Strictly speaking, no one who is not a Spiritualist can be a Christian in the sense that Jesus, and Peter, and Paul, and the early Fathers, with all their followers, were Christians.

Nor should we be misled in regard to the 'Church' whose 'supplications,' according to Gibbon, played so important a part in the many surprising deliverances vouchsafed the early Christians. The Church in those days was merely an assembly—*ecclesia*—of believers, corresponding closely to the present day conventions, conferences, and camp-meetings of the Spiritualists. Moreover, at these assemblies the mediums and inspired speakers took the same prominent part that they now do at spiritualistic gatherings. 'The want of discipline and human learning,' says the discerning historian, 'was supplied by the occasional assistance of the prophets, who were called to that function without distinction of age, of sex, or of natural abilities, and who, as often as they felt the divine impulse, poured forth the effusions of the spirit in the assembly of the faithful.'

The gifts of the Spirit, it seems, were then bestowed with the same startling disregard of worldly propriety as they often are at the present time. Dodwell states that even down to the time of Constantine, 'all orders of men, and even women, had these gifts, especially those who had any eminence in the Church. Church office and dignity was regulated by the measure of these gifts—neither were there any public duties of the Church foreign to the prophetic office. The blessing pronounced and implored over the sacramental elements was uttered not by a stated minister, but by whomsoever among the congregation the prophetic power fell upon, thus moving him to the consecration of the sacrament.' And Gibbon expatiates on this fact as follows: 'The divine inspiration, whether it was conveyed in the form of a waking or of a sleeping vision, is described as a favour very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as upon bishops. When their devout minds were sufficiently prepared by a course of prayer, of fasting, and of vigils, to receive the extraordinary impulse, they were transported out of their senses, and delivered in ecstasy what was inspired, being mere organs of the Holy Spirit, just as a pipe or flute is of him who blows into it.'

In the light of their experience, Spiritualists cannot fail to recognise that these boys, and women, and bishops were what are now known as *mediums*—'mere organs' or instruments through whom the invisibles voice their messages of love and hope.

Gibbon probably borrowed his figure from Athenagoras, the Christian philosopher, who was so enthusiastic in his spiritualistic belief that he addressed an 'Apology for the Christians' to the Emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus, wherein he states, 'But since the voices of the prophets support our argument, I think you, being most learned and wise, cannot be ignorant of the writings of Moses, or of those of Isaiah and Jeremiah and other prophets, who, being raised in ecstasy above the reasoning that was in themselves, uttered the things which were wrought in them as a flute player would into the flute.'

How often has the nineteenth century Spiritualist, like his second-century brother, pointed to the Hebrew seers and prophets in illustration of the fact of mediumship! 'Every inspired word of the Bible was breathed into man through this glorious instrumentality,' exclaims our eloquent apostle of Spiritualism, past and present. 'The patriarchs of old conversed with the angels through it—Moses, amid Egyptian sands; Isaiah, clothed in the sublimity of his terrific eloquence; Jeremiah, out of the depths of his wailing lamentations; Daniel, in the lions' den, or surrounded by the splendours of an Eastern Court; David, sweeping the chords of his prophetic harp.'

A vivid glimpse of an early Christian medium is afforded by Tertullian, in the following passage taken from his work, 'De Anima': 'We had a right, after St. John, to expect the prophesyings, and we do acknowledge the said spiritual gifts, for there is at this day living among us a sister who is a partaker of the gift of revelations, which she receives under ecstasy in the spirit in the public congregation, wherein she hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire, and when the Scriptures are read, or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for these things are heedfully digested that they may be duly proved. Among other things she then told us that a corporeal soul appeared to her, and the spirit was beheld by her, being of a quality not void and empty but rather such as might be handled, delicate, and of the colour of light and air, and in all respects bearing the human form.'

Quite a capable medium must this sister have been, possessing not only clairvoyance and clairaudience, but also the power to prescribe medicine and to speak under inspirational control. Have we not more than one similarly gifted sister with us at the present time?

In striking contrast with Tertullian's description of a Christian prophetess, or medium, is the following, taken from Apuleius's second-century romance, 'Metamorphoses, or Golden Ass.' A foot-note by the English translator states that 'in the character of this woman drawn by Apuleius is to be remarked a striking exemplification of the feeling entertained towards the Christians and their religious ceremonies by the literary men of the age at the time he wrote':—

'The heart of that most detestable woman was like a common cess-pool, where all the evil dispositions of our nature were collected together. There was actually no description of wickedness she was not subject to. She was cruel, treacherous, malevolent, obstinate, penurious; yet profuse in expenses of dissipation, faithless to her husband, a cheat and a drunkard. She was, moreover, totally without regard for the divinities, and treated their ceremonies with contempt; nay, substituted instead a certain other religion and another God, whom mendaciously and sacrilegiously she called the only God. Thus under the pretence of vain, empty observances, deceiving all her neighbours, and betraying her miserable husband, she passed her time, beginning every day with morning draughts of wine, in excessive debauchery.'

Literary gentlemen, whether writing in the second century or in the nineteenth, sometimes express themselves with much vehemence concerning a 'certain other religion' and its adherents!

This opprobrious portrayal by Apuleius is probably about as truthful a representation as certain pen pictures emanating from heated imaginations in our own day.

An instinctive antipathy against practical Spiritualism seems ever to be engendered by that kind of mental culture which is the product of mere worldly intellectualism. Minds engrossed in the dreams and sophistries of *Vanity Fair* cannot be expected to do otherwise than to treat with scant hospitality, if not with open hostility, that intrusive visitant whose proclamations betoken very slight consideration for all their glittering artificialities and complacent speculations.

What Gibbon says regarding the attitude of the learned and

the illustrious of Rome towards the spiritual epiphany of their day, very fittingly applies to the reception accorded Modern Spiritualism by the same class of minds at this time: 'Their language or their silence equally discover their contempt for the growing sect, which in their time had diffused itself over the Roman Empire. Those among them who condescend to mention the Christians consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and of learning.'

And is it not worthy of note that in many respects the mental and spiritual conditions of Roman civilisation when Christian Spiritualism made its appearance were analogous to the conditions now prevailing? Then, as now, worldliness held supreme sway over a civilisation buttressed by material magnificence, military might, and intellectual resplendence. But attendant upon all the external pomp and glory was an utter indifference to the needs, or even the existence, of the *man within*. Men had outgrown the religious conceptions of their fathers, and, having parted from their spiritual moorings, were heedlessly drifting upon the dark waters of materialism. Gibbon informs us that 'the philosophers of antiquity asserted the independent dignity of reason; but they resigned their actions to the command of law and of custom. Viewing, with a smile of pity and indulgence, the various errors of the vulgar, they diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods, and, sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an atheist under the sacerdotal robes.'

Sincere faith had vanished, and in its stead remained perfunctory religionism, and all sorts of bewildering speculation and abstract philosophy—often little more than mere ratiocination, and at best too unsubstantial to be of much service to the perplexed soul in its voyage across the stormy seas of earth-life.

But the earthly pilgrimage is not made without inner guidance. However blind the external consciousness may become to the fact, it is nevertheless true that 'there is a divinity that shapes our ends.' The 'dignity' of human reason is 'independent' only within certain definite limitations. To guide his conduct and light his way through this bewildering vale of shadows, man constructs a certain system of thought, which, as Carlyle observes, 'grows, in man after man, generation after generation,—till its full stature is reached, and *such* a system of thought can grow no farther, but must give place to another.' The 'last days' of the epoch are then at hand, and it is at such a time that the Inner Guide reveals its presence and makes manifest its power; the 'spirit is poured out upon all flesh, and the sons and daughters prophesy, the young men see visions and the old men dream dreams.'

Nor is the Divine largesse confined to any particular class; indeed, if any partiality be shown, it is in favour of the lowly of earth. Christian Spiritualism was born in a manger and nurtured among carpenters and fishermen. Modern Spiritualism emerged from the cot of a humble yeoman.

The spiritual revelations of primitive Christianity reached the heart and the understanding of Rome's multitude while her philosophers remained utterly blind or contemptuously indifferent. 'It is at least doubtful,' remarks Gibbon, 'whether any of these philosophers perused the apologies which the primitive Christians repeatedly published in behalf of themselves and of their religion.'

Has not the literature of Modern Spiritualism met with a similar fate? What proportion of the learned world of to-day is familiar in the slightest degree with spiritualistic writings? It is not to be expected that minds whose judgments are ordered by the 'guinea stamp' of conventional approval will be the first to recognise the virgin ore of unfamiliar truth.

It must be granted, however, that the attitude assumed by the Christian Spiritualists towards the unbelieving world was by no means favourable to the speedy conversion of scepticism and indifference. Believing themselves to be the favoured recipients of a Divine revelation immeasurably

superior to any the world had yet known, they proceeded to spread the good tidings, often with more zeal than judgment. Failing to recognise that by a wise ordering the human mind is naturally conservative, they flaunted their novel doctrines in the face of aroused and indignant conservatism, and thus brought upon themselves anathema and persecution. And not content to announce and explain their gospel, they were wont, according to Gibbon, to 'expose with superfluous wit and eloquence the extravagance of Polytheism,' the popular religion of the day.

'The surprise of the Pagans,' says Gibbon, 'was soon succeeded by resentment; and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists, who by the most daring attack on the religious constitution of the empire had merited the severest animadversion of the civil magistrate.'

The iconoclast is generally looked upon as an interloper and a bore, even when reason has been persuaded that his impetuosity is animated by a righteous cause, while the crash of the falling idol engenders a feeling of tender regretfulness in many a heart. It is altogether natural that the primitive Christians should have been considered rude and vulgar fanatics; and that 'the careless glance which men of wit and learning condescended to cast on the Christian revelation,' as Gibbon says, 'served only to confirm their hasty opinion, and to persuade them that the principle, which they might have revered, of the Divine Unity, was defaced by the wild enthusiasm, and annihilated by the airy speculations, of the new sectaries.'

Besides, the early Christians, while not hesitating to hurl scornful ridicule and animadversion at cherished beliefs and customs, were not at all agreed among themselves concerning the new revelation they were so energetically engaged in forcing upon others. They confused their facts with all manner of wild speculation, and so warmly defended 'pet theories' that bitter and violent quarrels often arose among them. Their mediums, also, were often the cause of grave trouble. Gibbon states that the 'extraordinary gifts were frequently abused or misapplied by the prophetic teachers. They displayed them at an improper season, presumptuously disturbed the service of the assembly, and, by their pride or mistaken zeal, they introduced, particularly into the Apostolic Church at Corinth, a long and melancholy train of disorders.' And the historian very suggestively adds that, 'as the institution of prophets became useless, and even pernicious, their powers were withdrawn and their office abolished.'

But the spiritual illumination that shed its radiance over Rome's mighty empire, appearing in all its brightness during the first century and gradually becoming obscured in the glamour of organised ecclesiasticism until it was entirely lost in the darkness of the barbarian invasion, was not confined to the Christians alone, any more than the radiance of the spirit shines only on avowed Spiritualists at the present time. The ancient civilisation, like the civilisation of to-day, had its consciousness touched by the inspiration of the spheres, and all sensitive minds must have been influenced by the working of the inner heaven. Outside the ranks of Christianity, anti-materialistic sects and cults arose corresponding closely to the various schools of thought that have grown from the fertile soil of Modern Spiritualism; the Pneumatici, for example, founded in Rome during the latter part of the first century, who believed in the existence of an active principle, of an immaterial nature, to which they gave the name *pneuma*, and which they deemed the cause of health or disease.

Indeed, there seems to have been a very general reaction against materialistic scepticism, and a craving for the occult and the mystical, just as there is in these days. Oriental and Egyptian philosophies became popular subjects of study, and Apollonius of Tyana, who is said to have gained skill in the magical arts in the temples of the East, was accepted as a genuine worker of wonders. Simon Magus also attained great renown as a veritable mystic and magician.

Even Apuleius, notwithstanding his antipathy for the Christians, must have had a strong leaning towards spiritualistic concepts, for among his works is 'the pleasing little tract "On the God of Socrates,"' which 'expounds the

Platonic doctrine of beneficent demons.' Moreover, history has coupled him with Apollonius as a worker of miracles, and it is recorded that having wedded a wealthy widow, many years his senior, her disappointed relatives accused him of gaining her hand by means of sorcery or witchcraft. 'On which ridiculous charge,' says his biographer, 'he was arraigned with all the due formalities of the law, and the cause actually tried at Sabrata, before Claudius Maximus, the pro-consul.' He pleaded the cause himself in a famous 'apology,' and 'defeated his antagonists triumphantly.'

Concerning this interesting episode in the life of Apuleius, his modern biographer naively expresses himself as follows: 'Although in that defence Apuleius never ventured to deny the existence of the deadly science of which he was accused, his forbearance is probably rather to be attributed to the desire of paying respect to the superstitious feelings of the age in which he lived, than to his own actual belief in the power of sorcery.'

Surely the experienced Spiritualist cannot fail to recognise that the same unseen powers now so vigorously at work in the world, were operating upon the hearts and minds of men nineteen centuries ago. He sees that mediums were developed, and that sensitive souls were made conscious of an invisible presence, their minds awakened to the reception and recognition of spiritual verity, and their inner vision opened to foregleams of supernal glory or admonitory glimpses of the 'Outer Darkness.' He sees, in short, that a wave of spiritual light swept over the outer consciousness of ancient Rome.

For, though Spiritualism in some form is ever present in the world, there seem to be times when the inner and the outer worlds are drawn into closer conscious relationship. The 'Grand Man,' whose being extends from the darkest and obscurest region of life up to the very bosom of the Infinite Consciousness, seems to advance not along an inclined plane, but by steps or degrees.

And who would attempt to solve the mystery of these times of spiritual renaissance? It is 'God's way of doing things'—and 'Executive Deity' is now at work through Spiritualism, an agency much too large for mortal mind to comprehend or to restrict. 'This is a transition period,' said Emerson, 'through which the world is now passing. Everything now appears chaotic, but we need not fear it is a chaos of dissolution. On the contrary, it is the travail of birth; the birth of a new era with innumerable Christianities, humanities, divinities in its bosom.'

OBITUARY.

Mr. Archibald Lamont, one of the oldest Spiritualists in Liverpool, passed to the higher life from his residence, 61, Gladstone-road, on the 13th inst., in the seventy-ninth year of his age. The deceased took an active part in the movement there in the early seventies.

His wife, Lucy Lamont, developed various phases of mediumship, and healing in an eminent degree, in the exercise of which she truly delighted, being successful in restoring many sufferers to health, her services being rendered freely. Mr. Lamont entered with enthusiasm into the work. Their house, for years, was open to all comers, mediums and inquirers being always welcome; and the conditions being generally good, the results were correspondingly so.

Our highly-esteemed friends, Mr. and Mrs. Everitt, held some of their most successful sances in Mr. Lamont's home when visiting Liverpool. It was at one of those meetings that Spirit John Watt accented a gentleman present, Mr. Samuel Hocking, of Camborne, Cornwall, civil engineer, who was visiting Liverpool professionally, and was an invited guest on this occasion. The spirit, in the *direct voice*, reminded Mr. Hocking of a conference of engineers held in Cornwall some years previously, when they were both present. The particulars of this interesting interview are, we believe, in Mr. Everitt's possession.

Mr. Lamont passed away peacefully, in the full possession of his faculties, and with unwavering confidence in the continuance of the conscious life of the spirit after the dissolution of the body. The interment took place at the Necropolis last Monday, in the presence of a large assembly of Spiritualists and others. Mrs. Ellen Green, of Manchester, conducted the service. The deceased, a short time ago, desired Mrs. Green, who is a general favourite in Liverpool, to be the officiating minister.

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PRICE TWOPENCE WEEKLY.

GOD KNOWS HIS OWN.

In a previous article, we dwelt upon the close and even vital connection between Spiritualism and such a faith in God as convinces that He is aware of us, and that He cares for us and will dispose of us. The suggestion here is that there are no mere accidents, and that nothing in the relation between the human spirit and the divine is arbitrary or uncertain. We submit that this is a fundamental fact in Religion, and that nothing can yield a higher hope, a brighter faith, a more tender trust.

In the light of this priceless truth, the utter hollowness of the conventional claims upon our faith and submission is manifest. There is only one thing certain,—that nothing can bring man nigh to God but spiritual affinity,—what an apostle called a partaking of the divine nature. We submit that this belongs to the very essence of Spiritualism,—that it is not only its philosophy but its common-sense. In the spirit-sphere, spiritual character must be everything. What can it matter, in that sphere, what we say or what opinions we happen to hold? The main thing must be spirit-growth in harmony with the law and will of God. Truly, 'the Lord knoweth them that are His.'

But what does this divine recognition and appropriation involve? What is it to be His? and for what? One may well ask what will follow,—what law of Nature there is which will bring results. Four words tell it all:—approval, reward, advancement, use: and there is nothing arbitrary in this, any more than there is anything arbitrary in the creative and attracting power of sunshine, and in the turning of the flower to the light. By a spiritual law, the receptive soul becomes the responsive: the inner selfhood which is most akin to the Divine receives the impulses of the Divine. The spirit which lies open to the Splendid Presence grows towards God, and He knows those who are thus His,—His for approval, for reward, for advancement and for use.

The thoughtful mind will at once perceive the inevitable inference,—that this involves the persistence, through 'death,' of him who is thus approved, rewarded, advanced and used: for, though we may be approved here, we are certainly not always rewarded; and though, to some extent, we may be advanced, it can scarcely be said that we are really put to our best use. In truth, to a large extent, the reverse seems true, and so true that multitudes of sensitive souls have doubted whether there is order at the heart of this great world-scramble, or a God over it at all.

What is the fact? The fact is that death (what we call 'death') comes only just when we are beginning to be of use, and that, at the very climax of being, being seems to cease. Apart, then, from any real or imaginary revelation, is it reasonable to regard as non-existent the being we lately saw in the full, bright and vigorous possession of his advancing selfhood, almost up to the hour of his apparent

defeat by a purely local and mechanical derangement? Even apart from revelation and God, the thing looks monstrously wasteful, tragic and absurd.

But it is when we in any sense bring in the thought of God that the difficulty culminates. God, who, if He is anything, is the all-pervading Conserver of forces, and who cannot be an almighty and rather ghastly trifter, given to perfect things only to crush them, has surely not made man only for the mainly painful and altogether inadequate business of this one experiment of living. But, if this is so with regard to man, considered as a force, wonderfully combined to form the one mighty unity of conscious personality, how much more is this likely to be true when we consider the spirit's confidences and hopes, its love, its heroism, its love of justice and beauty and truth, its capacity for reception and response, its loving desire to serve!—characteristics which are so dear to man, and which we must suppose are dear to God. Francis W. Newman once put this gloriously:—

When those who stand over the grave of a virtuous friend
Lose faith in immortality, they grieve and lament,
Not merely that their friend loses happiness, or they their
friend,

but that Virtue should perish,
That the Estimable and Lovely should exist no more.

But if Virtue grieves thus for lost Virtue justly:
How then must God, the fountain of Virtue, feel?
If our highest feelings, and the feelings of all the holy,
Guide rightly to the Divine heart, then it would grieve
likewise,
And grieve eternally, if Goodness perish eternally.

God, then, we must believe, has provided for us some advancement when this stage is passed,—some use when our use here is at an end; and since He knows them that are His, we can trust Him for the life beyond, and for the journey thither. Here, both our development and our uses are imperfect; here, the best of us are but rough-hewn, showing perhaps but the faintest outline of the lovely creation intended by the Great Master. We can trust Him, thank God, and we can wait for Him; for the dear Lord knoweth them that are His.

And now, in view of these things, how utterly insignificant appear all the objects of earthly pursuit, when compared with the great enterprise of making due preparation for this tremendous change of worlds! What are all our honours, our pleasures, our riches and our ambitions, to those who but yesterday shared them and now have done with them for ever? One touch of pure human charity in the soul is worth now to them more than the revenue of the richest kingdom; and the possession of light that leads to God is more now to them than the purchase-money of the globe. Is it worth our while, then, to be so anxious, so careful, so absorbed, so possessed by these things? and would it not be wise, supremely wise, for us to achieve something of that which will make us, when we arrive on the other side, neither bewildered, nor disconsolate, nor poverty-stricken, nor lonely, nor ashamed?

And does not that bring us to the supreme thought here, that above all things stands love or charity? What makes us dear to God but our likeness to Him? and when are we most like Him but when we partake most of His nature, which is Love? For Love is God's essence; and the dwelling of the soul in the element of Love is the dwelling of the soul in the kingdom of Heaven. When we hush the harsh clamour of our creeds, forget the barriers built around our mutually excluding churches, and reflect upon the point where all these diverging roads must meet, we find a ready answer to the question, What, after all, will make us dear to God? Surely it is that, and that alone, which will make us dear to one another, even the Love which is the very Life of God and which must be the Life of those who are His.

THE REV. T. E. ALLEN.

DEDHAM, MASS., U.S.A.

Thomas Ernest Allen was born in Jamestown, New York, U.S.A., February 14th, 1858. Much of his young life was spent with his grandparents. He attended the public school of his native town, and a boarding-school in Connecticut. At the age of thirteen he went to New York City, in and near which he resided for about seventeen years, with the exception of two years spent in study and teaching at a seminary in Belvidere, New Jersey. In the autumn of 1874 he entered the School of Mines in New York, the scientific department of Columbia University, to pursue the study of chemistry. After an absence of two years, devoted to business, study and teaching, Mr. Allen left the School of Mines in February, 1879, at the age of twenty-one, having



THE REV. T. E. ALLEN.

completed two years and a-half of the chemical course of four years. He then became connected with his step-father, for whom he had worked at various times for the last eight years, in the advertising business. Early in 1881 he formed a partnership with his brother, Louis H. Allen, in the same line. This continued for about five and a-half years, when he sold out his interest.

Mr. Allen's parents were both Spiritualists. His first experience with spiritualistic phenomena was when he accompanied his grandmother to the home of a writing medium. This was when he was ten years old, perhaps. From the age of twenty-one he began to take a more serious interest than ever before in the phenomena, having sittings with mediums, and attending lectures. Early in 1882 Mr. Allen began sitting alone, to develop his own medial powers, and after a short time was able to write readily by impression. By this process he has written hundreds of pages of matter. On October 10th, 1882, he was married to Miss Charlotte G. Johnson.

Mr. Allen's native endowment of mind was favourable to the claims of Spiritualism, and he is not conscious that he ever had any prejudice against it. At the same time his scientific training, and a naturally critical mind, made him feel that very much remained to be done to make the evidence for the spirit hypothesis as complete and impressive as the data theoretically procurable ought to make it. In 1887, at a time when he was out of business, Mr. Allen found himself a believer in Spiritualism, as he had been for years, but dissatisfied with the evidences he personally had received, and with what passed as satisfactory evidence amongst Spiritualists generally. He also found himself

profoundly dissatisfied with the spiritualistic movement as he had observed it. He thought of starting a 'Society for Spiritual Culture,' but conditions did not seem favourable.

Thinking that the theoretical rational basis of Unitarianism would enable him to give utterance to his spiritualistic convictions, as a natural, helpful and consoling part of a liberal Christian interpretation of religion, Mr. Allen entered the Meadville Theological School in February, 1888, graduating in June, 1890. While in this school, he preached a sermon upon some of the influences that may modify Unitarian thought in the future, devoting most of his time to Spiritualism and Socialism. Leaving the school, he proceeded directly to Boston, and at once made the acquaintance of Mr. B. O. Flower, the founder of 'The Arena,' and at the first or second interview proposed the organisation of a new Psychical Society. Mr. Flower, who was then, and is now, an ardent Spiritualist, favoured the plan.

Mr. Allen's first settlement was over the Fourth Unitarian Society of Providence, Rhode Island, then in the missionary stage, and since disbanded, in November, 1890. In May, 1891, the American Psychical Society was organised in the vestry of Rev. M. J. Savage's church in Boston, with Mr. Allen as secretary and treasurer, a position which he held throughout the life of the Society. Two sermons, one a plea for the investigation of psychical phenomena, and the other relating to the Bible doctrine of angels and spirits, together with his activity in connection with the new Psychical Society, proved too much for the Providence Church, and he was notified that his engagement would terminate at the end of his first year.

Mr. Allen's next settlement was at Grafton, a little town eight miles from the city of Worcester, Mass. While here, 'The Psychical Review,' a ninety-six page quarterly, was started as the organ of the American Psychical Society, the first issue bearing the date of August, 1892. Mr. Allen was editor during the whole time, two years, of its publication. He also continued his contributions, begun in October, 1890, and relating chiefly to religion and psychical research, to 'The Arena.' Amongst other addresses delivered before Unitarians during this period, was a lecture, 'Is Spiritualism worth while, if true?' which was given in a number of Unitarian churches, and before a local conference and an association of ministers.

Sixteen or seventeen sermons, more or less strongly spiritualistic, and, as a whole, fully voicing Mr. Allen's belief, were delivered in the Grafton church. They aroused considerable opposition, however, and after preaching about four years, Mr. Allen resigned, and three months later was again in the field as a candidate. About this time he sent an address (February, 1896) to a friend to read before a mass convention of Spiritualists in New York. It contained severe strictures upon the spiritualistic movement, which caused an officer of the National Association—the very one who invited a contribution from Mr. Allen,—to declare the address a 'deliberate insult to the Spiritualists of the United States'! This rebuff, and the extent to which he found that he had compromised himself in the eyes of some of the Unitarian authorities, made him feel that, to all appearances, he could go on indefinitely injuring himself without helping Spiritualism, and determined him to change his course for the future. Mr. Allen adhered to his programme to the extent of not preaching upon Spiritualism in his next parish at Westwood, Mass., where he was settled in May, 1896.

Becoming satisfied later, however, that President Harrison D. Barrett, Dr. George A. Fuller and others were determined, if possible, to bring about much-needed reforms in the movement, Mr. Allen could not hold aloof. He gave an address at Onset, therefore, in August, 1897, which was afterwards printed in 'The Banner of Light' and which furnished the subject-matter for a symposium to which many of the ablest American leaders contributed. Upon March 30th of this year, he read an address at the Bijou Theatre, in Boston, in which he completely abandoned the Biblical basis for Spiritualism for which he had argued at Onset, putting a scientific basis in its place.

Quite recently Mr. Allen prepared a paper upon 'Over-worked Telepathy,' for the London International Congress, and an address (already published in 'LIGHT'), and 'The

Scientific Basis of Spiritualism, and What it Suggests for Our Future Guidance,' for the Golden Jubilee at Rochester, N.Y.

The conviction that there are many Spiritualists who earnestly desire a reform in American Spiritualism, and the strong pressure, as he believes, from the spirit world, led Mr. Allen upon June 23rd, 1897, to make a speech of fifty minutes at a local conference held five miles from his own parish, in which he turned his heart inside out upon the subject of Spiritualism. There were several members of his own parish present, and his words sowed seeds of dissension which a knowledge of his Bijou Theatre address hastened to maturity in a number of minds. As a consequence of this and of his own desire to cast off a galling yoke, Mr. Allen read his resignation upon June 5th, to take effect October 1st. His future course is not yet definitely settled, but he will prepare at once a declaration of principles for Spiritualism as a contribution to the present ferment, and then devote himself to the composition of a course of lectures under some such title as 'An Argument for a Future Life, Based Chiefly upon the Evidence Collected by the Society for Psychical Research.'

Mr. Allen firmly believes that Spiritualism is to have a great future, and that in some way his own life is to be closely identified with it.

A MILLIONAIRE'S MESSAGE.

By way of 'The Harbinger of Light,' we have received what purports to be a communication from the celebrated G. M. Pullman, who begged that it might be sent, as a warning to other millionaires. Here is a summary:—

The change called death is not a happy one for everybody. My friends will, no doubt, be surprised to learn that I am not among the blessed. They tell me here that many men who quitted the earth a long time ago, are still in an apathetic condition. For me, the book was opened immediately: and the acts of my life, inscribed upon it, do not place me in an enviable position. They have shown me my true character, and there is nothing in the sight of it that can make me joyful. Not restrained while upon the earth by any kind of creed, I am now very much restrained: and I suppose I must attribute it to my worldly prosperity. It is no great good to possess much wealth, for it prevents my making any moral progress. I understand this, and now I very much regret having committed many acts in my earthly life which were contrary to the spirit of justice. Yes, I fancied I was just to everybody, and particularly to my workmen; but I see that I was a selfish withholder of the rights and of the products of the labour of a great number of people whose share ought to have been equal to my own, according to an equitable proportion. I have assumed a great responsibility; for I have now to make great efforts to alleviate and efface the faults of my earthly career.

'The Harbinger of Light' does not seem to love millionaires; for it says:—

There seems to be very little doubt of the authenticity of the message; and when warnings of this kind from muckrakes become—as there is no doubt they will do—much more frequent, they may be expected to exercise a marked influence upon those who are now so eager for the acquisition and accumulation of wealth, and so forgetful of the responsibilities entailed by its possession. Such communications are much more frequently received at present than people have any idea of, but they are withheld from publication by their recipients because—as is the case with the present writer—they are unwilling to give pain to the surviving relatives of the departed.

It is an impressive sign of the times that an influential newspaper like the 'New York Journal' devotes a leading article to Mr. Pullman's message, in the course of which the writer remarks: 'It is a pity that the communication from the shade of Pullman cannot be verified; as a great ethical and social good might result from it, if one could, with a safe conscience and with a positive conviction, say to Rockefeller, Havemayer, Frick, the proprietors of the workshops at New Bedford, and of the mines at Lattimer, and Spring Valley, and to a great number of hard exploiters possessed with a mania for money grubbing, "Look at Pullman! when he lived upon earth, he was a hard and unfeeling master to his white slaves, a conscienceless mammon-worshipper, an adorer of the almighty dollar, an accumulator of money and hatred; and being now in a world where nothing can be hidden, he is repentant; therefore do you also repent before it is too late."'

TWO CURIOUS INCIDENTS.

Sceptics are always ready to declare with blind confidence that seers, diviners and prophets are now, at the end of the nineteenth century, no longer to be met with. Yet, although it may seem that a comparative few ostensibly make a *trade* of their perceptive faculties, it is none the less true that many are thus specially gifted and can, under certain conditions and in a peculiar state called lucidity, distinctly perceive and accurately describe forms which are invisible to others. To say that such individuals are hallucinated explains nothing, especially when it is considered that they are in the full enjoyment of their intellectual powers; and reason and act in their daily life with perfect common-sense, prudence and wisdom.

The Moscow Gazette: 'Moskowskija Wedomosti,' publishes the following narrative.

'After the birth of the prince who became the Emperor Alexander II., the Empress-mother, wife of Nicholas I., sent for a diviner, an old and infirm pensioned sergeant, who was, on account of his exceptional powers, in great favour

amongst the nobility of Moscow, and asked him what would be the fate of her first-born. "He will be great," said the old man "great and good and happy; but he will die in red boots." This peculiar oracle caused great amusement among sceptics, and naturally no one could guess to what ghastly detail it alluded. But we know now, that, owing to the explosion of a Nihilist bomb, the Emperor's legs were both terribly injured, and were covered with blood from the feet upwards when he was brought back to the Palace.'

'In 1855, a desperate fight took place in Asia Minor, between a small force of 10,000 Russians, and an army of 35,000 Turks. In such an unequal contest, the defeat of the Russians seemed unavoidable, when suddenly the Turkish soldiers precipitately and unaccountably took flight. Upon this, the Russians, seeing their opportunity, took the offensive, pursued the enemy in hot haste, secured numerous prisoners, twenty-four cannons, and fifteen flags. Questioned later as to the reason of their shameful retreat, the Turks explained unanimously that they had seen a gigantic female form, clothed in white, rise in the air and float over the place where the Russian batteries stood. Above the figure shone an immense and brilliantly luminous cross, and the Turks, taking this apparition for a sign of miraculous intervention in favour of the Russians, had been seized with uncontrollable panic. Russian soldiers, prisoners in the camp of the enemy, and officers, also affirmed that they had seen the "Virgin" and the cross perfectly distinctly.'

After all, there are now, as there have ever been, in spite of all sceptical sneers, seers, diviners, and prophets. In ancient times, their powers were recognised and they were honoured and respected. In our days they are a laughing-stock and supposed to be mere impostors.

We can observe, however, that a certain scientific revolution is running its course; many scientific authorities have wonderfully modified their opinions, and soon will dawn the day when psychic gifts will be fully acknowledged and obtain due consideration.

Gajsin-Podolia, Russia.

JOSEPH DE KRONHELM.

'LES SANCTUAIRES D'ORIENT.*'

M. Ed. Schuré is the well-known author of that charming work, 'Les Grands Initiés,' in which the history of esoteric religious ideas is presented, from the period of the old cults of India to the time of Christ, in the form of a sketch of the Messiahs through whom the successive revelations were made. This work was presented in so attractive a manner that it gained the approval of even the most orthodox of publics, and raised enthusiasm among the body of young men who are trying to implant idealism in France.

M. Schuré has the rare faculty of presenting broad esoteric ideas in poetic and artistic form. His pages carry the reader away from the realm of personality, with its limiting dogmas, &c. In his 'Ange et La Sphinge' he gave us a picture of the chivalry of the Middle Ages, imbued with mysticism and magic. In his 'Drame Musical' he presented the idealistic and mystic significations veiled in the 'Niebelungen Lied.'

In his new work he tells us: 'The one living soul of all religions is manifested in different degrees through the successive Messiahs who have founded them. These successive revelations are branches of one trunk; their synthesis is essential truth.'

The esoteric tradition has been handed on through the ages, but obscured by dialectic and by the ossification of the Church, which has failed to adapt the internal, divine truths to the needs of modern humanity. He had already sought in his 'Grands Initiés' to adapt this tradition to the modern stage of mental evolution, and now endeavours to broaden that work by exhibiting the esoteric unity underlying Hellenism and Christianity.

As the esoteric principles expressed in the Eleusinian Mysteries were those taught in the temples of Egypt, presented in more poetic form, he takes the reader first to that land, which is introduced in its modern, Mussulman phase. Divinity is therein presented as absolute, impenetrable, as the crude white light without being softened by passing through prismatic refraction. Mohammedanism lacks the transition between the infinite and finite; the translation from divine to human which was presented in the humane old Egyptian trinity of father, mother and son. And yet we must acknowledge that Mohammed has detached the wandering Arab and Bedouin of the desert from idolatry. He has given them a religion adapted to their mode of life and to the simplicity of their intelligence. Islam reigns in their souls; and till we have found the path of the Mussulman conscience, there will ever be a barrier twixt us and Ismael. If Mecca is the Jerusalem of Islam, Cairo is its Rome, by its University of El-Azhar.

The monotheistic idea and moral rule of the prophets of Israel were taught for centuries previously in the sanctuaries of Ammon-Ra. The dominant ideas of the Greek cosmogony were contained in that of ancient Egypt. Their doctrine of the soul and future life; their conception of the relation between man and Divinity, belong to the mysteries of Isis, Osiris, and Horus. The teachings of the temples of Isis, Osiris and Ammon-Ra stand out in prophetic symbolism of the primordial and final unity of science and religion.

M. Schuré displays a profound understanding of the meanings veiled behind occult symbolism. Speaking of the Pyramid, he says: 'The triangle superposed on the square signifies the triunity inherent in life acting upon the four physical elements. The winged disc which appears on the heads of Gods and Kings and on the pylons of the temples, with its two serpents, is the sign of Horus the solar "word." The two serpents reappear on the caduceus of Hermes (Thoth). They symbolise the influx and efflux of spirit into man.' His treatment of the Sphinx is equally suggestive.

Describing Abydos as the sacred sepulchre of Egypt, he refers to the cult of Ammon-Ra as the external, official form of initiation into the cultus of Osiris. The seven chapels in Seti's temple were devoted to initiation into seven successive degrees or principles: Ptah, representing the physical elements; Harmachis, astral substance; Ammon, the generative power; Osiris, the revealing 'word' or spirit; Isis, the uncreate light or soul; and lastly Horus, the divine life resuscitated in man. The initiated Pharaoh was thus impreg-

nated by the seven principles and became himself Horus, which title he then assumed.

The description of Denderah and of the initiation to which it was devoted is replete with intuitive gems. The goddess, issuing from her sanctuary and proceeding outwards through the three courts, represented the divine principle traversing the three worlds, manifesting in the eternal-feminine. The Pharaoh coming from the outer world and traversing the three courts or degrees, represented man rising from the material towards the spiritual world. Thus the dual law of involution and evolution was represented in the ceremony. (This ceremony may also have symbolised the descent and 'coming forth' of the higher-self, to meet the ascending lower-self of twin-souls, i.e., the meeting of Dionysos and Persephone at the nadir of their revolution.)*

Thebes summarises the grandeur of the mission of ancient Egypt. The Pharaohs appear as the visible representatives of the solar religion of Hor and Osiris. He is Horus and King because he is initiated; he is son of the sun because he is the son of the temple. The mission of Egypt in history was to bequeath to Judea the masculine doctrine of Ammon-Ra† and to Greece the mysteries of Isis, which was its complement. Through Moses, the monotheistic idea was destined to evolve through Christ into the universalist spiritual sonship of man and the organic integral unity of society.

The last temple of Egypt proper, at Philæ, was devoted to Isis, the celestial light (now so unsatisfactorily called astral), generating man and the visible word, as representing the doctrine of the luminous-word, according to which man is a particle emanating from the intellectual principle or spirit: Osiris, and the intelligible, substantial light or soul, Isis, descending into matter as Horus, for knowledge. Here is the sculptured prototype of the resurrection of Christ, in the transfiguration of Osiris, rising from the grave as Horus. Here the final stage of initiation was passed, in which the Horus became himself a son of Isis, justified and 'one with Osiris' (one with the Father).

SACRED GREECE.

Egypt formulated the essential principles of spiritual science and of the intelligible world. Having handed on its teachings to Greece, and incarnated them in monuments of stone, it embalmed itself in its own eternity as in a mummy.

Greece glorified life in its three stages: physical, passion and intellectual. It celebrated physical beauty in its Olympian games; the passions and virtues of civil life in its tragedies; the esoteric truths of spiritual science in its Eleusinian Mysteries.

We must, for brevity, omit reference to M. Schuré's attractive presentation of the two former aspects of the Greek cultus, and pass to his restoration of the sacred orphic drama or mysteries of Demeter and Persephone, as represented in the temple of Dionysos at Eleusis, which reviewed the history of the soul evolving through the universe.

Demeter symbolised the celestial light, the source of souls. Dionysos and Persephone are complementary twin-souls dwelling in the timeless world of spirit; but, longing for knowledge, Persephone plunges into the world of matter, and Dionysos, in order to rescue her, follows. Thus sister-brother souls involve and evolve. The one descends and the other re-ascends. When all twin-souls have refound each other within these their parent-souls, then the brother will become the husband; the sister, the bride. And these again in their turn will unfold the living 'world.'

The Egyptian doctrine of the divine parents Osiris-Isis (Zeus-Demeter) and the incarnation of the human soul Horus, is here depicted in dramatic form (but it is to be noticed that souls are presented not as the 'son' Horus merely, but as

* M. Schuré observes, further on, that spiritual beings materialised temporary representative forms during these ceremonies, and participated therein in that manner. The sanctuary in the temple of Denderah, it may be observed, certainly suggests from its situation in the very heart of the temple, and from its construction, in which all light is excluded, that it may have served for such a purpose. Some of the priests or priestesses may have served as mediums. In his 'Grands Initiés,' referring to Hermetic initiation, he describes the lying of the neophyte in solitude in the crypt of the temple, in a sarcophagus symbolising the heart or 'door'; his passing into lethargy (trance) and the exteriorisation of his double; to whom the vision of Isis descended, but condescending and unfolding into his own celestial sister-soul; his Higher-Self.

† Symbolised in Solomon, i.e., Sol-Ammon or Ra-Ammon.

* By Edouard Schuré Perrin et Cie., Paris.

made in the image of their parents; as dual also; Dionysos-Persephone). Pluto and Hecate evidently represent Typhon-Set and Nephthys, the gods of the lower material and astral world.

The orphic drama is re-established by M. Schuré with a poetic and fascinating description of its representation, its scenic surroundings, the participation and initiation of neophytes. It is indeed an exceptional treat to have so charming a presentation placed before us of the mystic significations veiled in the symbolism of ancient initiation and so artistically interpreted. Initiation in those days, when the masses were incapable of spiritual ideals, was indeed a privilege, as it entailed the imparting of the principles of true spiritual science, as compared with the presentation of the same principles but personified symbolically in the forms of gods, in order to reach the level to which the intelligence of the masses had unfolded in these ancient periods of racial evolution. Fortunately for us, we live in different times, and the knowledge then imparted to the few, under restrictive engagements of secrecy, may now be laid unrestrictedly before the reading public without danger of its being degraded, or of penalties being inflicted by hierarch or by his degraded successor, the inquisitorial priest. The knowledge then imparted under engagements of secrecy is still partly in possession of some secret societies, who withhold it as the capital of privilege; though the conditions necessitating secrecy in ancient times no longer obtain. But the forces in question pertain to the universal process, which does not restrict its manifestations within the limitations of privilege, and these manifestations are now coming into the observation of experimental psychology; when the processes in question will become classified scientific knowledge. As M. Schuré exclaims: 'The human soul is the key of the universe, and experimental psychology will consequently become the leading science of the future.'

The gods and goddesses were represented by priests and priestesses, but also, at some parts of the drama, as we have noted, it is probable that spiritual beings materialised temporary representative forms and participated in the ceremonies: and there is reason to believe that the same occurred in the Egyptian sanctuaries. Initiation was not confined to human ceremonial magic, therefore, in those days, but comprised manifestations of the co-operation of spiritual beings, 'through the accumulated fluid of the priests and assistants.' It is to be inferred consequently that magicians did not then speak contemptuously of Spiritualism as now, or infer that they 'commanded' the intelligences they evoked (or rather offered conditions of manifestation) from states transcending the one they occupied. There is, indeed, every reason to assume that the knowledge of spiritual laws, acting through the embodied self, and their relation with similar laws in the not-self, which constitutes magic, must originally have been communicated by discarnate spirits in higher states to the priests of the sanctuaries. The original magicians of Egypt and Eleusis must, therefore, have been Spiritualists as well as magicians, acknowledging their dependence on higher beings. And it is probably since the time when the priest-magicians ceased to acknowledge this dependence, and consequently ceased to be spiritual, exalting their own self-power into pretended independence, that the mysteries ceased to be spiritual, and magic became dethroned by its purity, and from its magnificent sanctuaries, to which no subsequent temples can be compared in awe-inspiring grandeur. But the time is probably coming, in the evolution of humanity, when the same faculties will become more generally and spontaneously developed, apart from the control of any caste or order of human authorities; and that not only as regards passive mediumship or thought-recipience, but also in relation to the positive awakened power of thought transmission and form-transference.

Q.V.

'SPIRIT TEACHINGS.'—We invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon),' just published by the London Spiritualist Alliance, and announced in our advertising columns. It is issued at a cheaper price than any previous edition, namely, 3s. 6d. net (postage 3d. extra). After a time, as the stock decreases, the price will probably be raised.

THE EVER-MEMORABLE CONGRESS OF 1898.

BY PROFESSOR J. R. BUCHANAN.

[We have closed the discussion on Dr. Wallace's Address, but, out of respect for a venerable worker, and because there is a great thought in it, we willingly publish this paper, retaining the writer's own title.]

The ultra-conservative and somewhat stolid character of the British Press has not allowed me to anticipate any bold progress for the late International Congress, and hence it was a most agreeable result to find the stolidity confined to the Press, and the Congress animated by a spirit of harmonious progress which has never been equalled in the last half-century.

Having been engaged for more than half a century in the work of scientific and social progress which always encounters the opposition of society, it was a most unexpected pleasure to find my most earnest pleading with my countrymen so ably sustained by Dr. Wallace and Mr. Stead, and so well received by the Congress.

The most radical ideas which I have unsuccessfully urged on my American countrymen were ably and wisely presented by Dr. Wallace. Thus has England stepped in advance of America. The restless competitive struggle of American life in which the unqualified seek to become leaders is unfriendly to co-operation and to the leadership of the wise. For this reason the Rochdale system of co-operation which has been so successful in Great Britain has been generally unsuccessful in America, which I realised in personal experience, and the crudities and frauds of our spiritual movement are a matter of shame.

Mr. Stead well suggested that it was a just cause of indignation to think that with the noblest and holiest of all truths in our charge, we have done so little for it, and so utterly failed in the inspiration which those truths gave the Apostles in the Pentecostal time.

The indignation of which he speaks has been animating my labours for half a century and will continue while I live—not to be expended on our slow-moving brethren, but upon the ancient systems of negation, bigotry, and tyranny which hold the world in darkness. It may be that I have been unwise in this, for Messrs. Wallace and Stead, instead of denouncing or disproving ancient falsehoods, simply present the sacred truths and duties (so tenderly and beautifully presented in the Apostolic age) with the added wisdom of modern sociology.

Earnestly do I hope that this lucid presentation of our ethical duties, without any contest with ancient wrongs and falsehoods, may turn the thoughts of all Spiritualists towards the co-operation and social justice which belonged to the ancient Spiritualism called Christianity in the first century, for this is the end to which all profound psychic science leads, when it rises above mere spiritism.

America has not organised its Spiritualism yet to reach this end, but communities are leading in this direction, not only in the young co-operative commonwealth of Washington, but at Ruskin, Tennessee, and at the commonwealth of Georgia, where a young society which publishes its monthly 'Social Gospel' is endeavouring, with Pentecostal zeal, to establish as perfect as possible an imitation of the brotherhood and brotherly love of the first Christians.

To show the possibility of introducing such principles in the conduct of Government and producing a sudden amelioration of all social evils—ending the war of capitalists and labourers, is the leading object of the second volume of 'Primitive Christianity,' just published by myself, and to show that the best results can be attained only under the control of a profound religious sentiment, as it came in ancient days, and as it must reappear when we rise from spiritism to a profound Spiritualism enlightened by science, is the task to which the end of my life is devoted, and to which the hosts of heaven are giving their aid. They who live in the higher spheres give all the co-operation in this which we permit, and I am sure that England's great statesman, Gladstone, as well as her radical philosopher, Carlyle, will yet be heard as leaders in the progress which humanity needs. When Spiritualists learn that there is no difficulty in communing with the higher spheres when we are in harmony with them, our cause will advance in a rapid and triumphant manner.

NOTES FROM FOREIGN REVIEWS.

The Continental periodicals which are devoted to psychical and occult research are now issuing the reports of the foreign delegates who were present at our recently-held Congress. These are unanimous in their expressions of approval, as regards the manner in which our proceedings were conducted, and of satisfaction at the genuine success which attended the great gathering. Many, indeed, are the pleasant remarks, evident tokens of high appreciation and sincere sympathy, contained in the various accounts.

M. G. Delanne, referring to the appearance of Dr. A. R. Wallace, speaks in glowing terms of the deep impression produced upon himself and his French colleagues by the dignified presence of the veteran scientist, who pluckily nailed his colours to the mast, and proclaimed in no uncertain voice the truth which so many endeavour to ostracise. Advancing years, he adds enthusiastically, have in no way dimmed his magnificent intellectual powers nor cooled the ardour and courageous generosity of his spirit. His mind is now as vigorous, as fresh, as clear, as in the memorable days when, simultaneously with Darwin, he formulated the grand principle of Evolution; and his heart, taking its cue from spiritual knowledge, is harbouring schemes towards the bettering of his fellow creatures' condition.

The Editor of the 'Vessillo Spiritista' writes that 'this grand manifestation' clearly and forcibly illustrates the enormous importance of the Spiritualist movement. Opponents and laggards can no longer affect to ignore it; they must see in it a power which has to be reckoned with, a factor which they cannot possibly put out of the way. Our Congress, he thinks, points to the dawn of a new era in the history of human development. Man is treading the road which leads towards the Invisible, using the lamp of practical experiment and thereby avoiding the errors of purely speculative philosophy. Firmly taking their stand upon the solid ground of *fact*, searchers may afford to brave the sarcasm of the ignorant, the contempt of certain scientists and the denunciations of all priesthoods. Let us therefore, he finally adds, sow with lavish and willing hand the good seed of the incontrovertible truth we possess.

The particularly graphic description of our Congress proceedings given in the current number of 'Psychische Studien,' concludes with the emphatically expressed opinion that this great meeting of so many prominent representatives of Spiritualism is the most noteworthy fact in the whole history of the movement.

In the 'Rivista de Studi Psichici,' special notice is taken of the able lecture delivered by Dr. Encausse ('Papus'), with the addition, however, of some not altogether favourable remarks. The writer expresses regret touching the restricted views entertained by the learned occultist upon Spiritualism, views which, he rightly enough points out, are entirely French, and apply exclusively to Kardecism, instead of embracing the whole of Spiritualism. This tactic, whether intentional or not, is unsatisfactory, leaving out of the reckoning, as it does, the most stirring epoch and the most illustrious pioneers of the movement.

But 'Papus' himself uses most eulogistic words in reference to our Congress. The great success of our recent gathering was, he thinks, due, beyond doubt, to its international and unsectarian character; to the broad-mindedness of its organisers; to the fact that it not merely admitted but welcomed the representatives of different schools, instead of limiting its operations to the efforts of a few speakers from one single group. He regrets that comparatively little time could be given to controversial discussion, but expresses his appreciation of the final 'conversazione,' and thinks that such free and easy social meetings serve a most useful purpose.

The Norwegian publication, 'Morgendaemringen,' also publishes an excellent account of the Congress, and the Belgian weekly, 'Le Messager,' reprints from 'La Fronde' a very intelligent article on the same subject.

To conclude, several of our foreign friends seize the opportunity of reminding us that the next Spiritualist Congress will take place in Paris, in the year 1900, and that having resolved to imitate our tolerance and to proceed on the lines which have secured for us such eminently satisfac-

tory results, they also invite early and willing co-operation on our part. The 'Progrès Spirite' is particularly active in this direction, but is just a little inclined towards the exclusive spirit and the somewhat narrow disposition which have marred and greatly stultified the efforts made in previous French Congresses.

ORDEAL BY BAMBOO RODS.

The following lately appeared in 'The Indian Daily News.' A correspondent who sends it says: 'My friend who sent the paper, an utter sceptic on all spiritual matters, vouches for an occurrence, as described, having taken place in his own household, the culprit acknowledging the truth of the accusation':—

The following extraordinary narration of facts as they occurred, and which, we are informed, were witnessed and can be testified to by the members of three households occupying a large house in Bentinck-street, are worth relating. They are so remarkable that it is worth the while of any scientist to test them personally, as this can be easily done on the occasion of any theft by domestics in a house. It may be added that every servant in Calcutta is a lively believer in its efficacy, and if a thief, at once confesses. A Brahmin is the worker of these marvels. He is well known in Calcutta, and does not profess to work out his method of theft detection for money, but leaves it to those who employ him to reward him if they think fit. It is said that this is readily done, and that he makes a good thing out of it. A cook, in the service of a family in the locality alluded to, entrusted his nephew with a large sum of money to keep in deposit. The nephew alleged that he placed the money in an earthen pot, which he buried. The location of the exact spot was confided to a friend. Shortly after this the cook was informed by his nephew that the pot and money had disappeared. With the nephew's consent, the Brahmin was summoned to discover the thief, and the following is a bare narration of the extraordinary procedure he adopted, and usually adopts, in all such cases. Accompanied by an aid, he comes to the house, provided with two bamboo rods, about sixteen feet long and an inch and a-half in diameter. He also has with him a number of fresh pipul leaves, a cocoanut, some rice and some vermilion and cowries; a fresh earthen dish has to be provided by the person who summons him, as well as a stool. All the servants of the house are summoned, they are made to stand in a half circle, and their names are written on each leaf, and these leaves with one painted with the vermilion are placed in the dish, which in its turn is placed on the stool. Two utter strangers are then made to hold the bamboo rods, one in each hand, opposite each other, with their elbows far behind their hips, so that can have little or no influence in turning or bending the rods. Now comes the strange part of the proceedings, a marvellous one to witness. At the Brahmin's call of each name, the bamboo rods in the first instance rise together and form a semi-circle above, they then bend, and forming a semi-circle below, gradually come together, pick up the leaf containing the name called out and chuck it out of the dish. This strange process is repeated till the name of the thief, as alleged, is called, when both seize the leaf, lift it up and only disengage it at the call of the Brahmin, who entreates the rods to let the leaf go. To all appearance, the two men who hold the rods make no effort whatever. The thing is done in such an extraordinary fashion as to exceed belief. In fact a reasonable human being cannot believe it till he has witnessed it, and when he has done so his amazement is all the greater. Here is, indeed, a marvel for the scientist to puzzle over. The two rods bend, come together, and seize upon the right names as they are called out, and then throw them aside except in the case of the thief. In this instance the nephew confessed to the theft, and a number of his relatives who had come from up-country to witness the ordeal made restitution.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

THE SOLDIER'S PRAYER.

The 'Evening News' prints this, and says the writer of it is a private soldier in South Africa:—

O God of Battles! Lord of Might!
A sentry in the silent night,
I 'oo 'ave never prayed,
Kneel on the dew-damp sands to say,
O see me through the comin' day—
But please remember, though I pray,
That I am not afraid!

O God of Battles! Lord of Might!
'Ere, in the dusky, starry light,
My inner self I've weighed;
An' I 'ave seen my guilt an' sin;
I'm black, as black can be, within,
But though I would forgiveness win,
It ain't cos I'm afraid!

O God of Battles! Lord of Might!
Keep me, to-morrow in Your sight—
Far 'ave I erred an' strayed.
I've flaunted You, with gibe an' sneer,
At 'ome, with chums to laugh an' cheer!
But now I am alone—out 'ere!
But still I ain't afraid!

O God of Battles! Lord of Might!
The en'my's camp fires twinkle bright.
To-morrow, Lord, Your aid!
The canteen was my Sunday school;
The drill book was my Golden Rule;
Wot are they now? O 'elpless fool!
But still, I'm not afraid!

O God of Battles! Lord of Might!
The price for every thoughtless slight
To-morrow will be paid!
A voice is whisp'r'in' to my 'eart—
A voice that makes me sweat an' start:—
'To-morrow, soul an' soldier part!'
But I—I'm not afraid!

O God of Battles! Lord of Might!
'Ere, in the silence of the night,
My 'umble prayer is prayed!
All Life an' Death are one to You!
If I must die,—O 'elp me to!
In that last moment, see me through,—
My God! I am afraid!

EDGAR WALLACE.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Spiritualism in Belfast.

SIR,—We have been favoured during the past two weeks by a visit from that splendid medium, Mr. David Anderson, of Glasgow, who was over here on his annual holidays. Mr. Anderson's health, unfortunately, did not permit of his undertaking any public work, but we managed to organise a few sittings at which his controls were heard to great advantage, and the issue of which will help to build up the cause here and stimulate our faithful few to fresh endeavour. At the close of Mr. Anderson's visit, a few friends arranged an excursion to that well-known watering place, Whitehead, where, after a tour round the caves and over Blackhead Cliff, the friends adjourned for tea. The hotel proprietor afterwards kindly granted the use of a room to hold our meeting in. This meeting was the best during Mr. Anderson's visit, and, at the close, Mr. Kane, secretary, moved a vote of thanks to Mr. Anderson for his helpful and inspiring words, and hoped that he would return home refreshed and invigorated by his visit to Ireland. Mr. Anderson, in the course of his reply, said that the Glasgow Spiritualists were endeavouring to promote a bazaar in September for the purpose of helping on the propaganda of Spiritualism, and he hoped that the

friends in Belfast would do all they possibly could for its success.

We are, unfortunately, at present, without a meeting place. This, in Belfast, is pretty hard to get, those who have suitable places not caring to run the risk of odium by having Spiritualists upon their premises. However, we are doing what is just as necessary, arranging home circles, and have no doubt that in the course of time, when our mediums are developed, we shall be able to hire a hall and present our phenomena and truths to the public.

We have been only eight months in existence, and, although the inquirers are many, they are rather faint-hearted, and lack the enthusiasm necessary to help on the movement. Most spiritualist societies, doubtless, have to pass through a similar experience.

WILLIAM GEORGE KANE, Secretary,
Belfast Psychical and Spiritualist Association.

'After Twenty Years.'

SIR,—While thanking you for inserting the letter headed 'After Twenty Years' in your last week's issue, and the writer for sending it to you, I shall be glad if you will allow me, in the interests of accuracy, to make a few corrections. First, the name of my little control is 'Starbeam,' not 'Sunbeam'; secondly, the star is a five-pointed and not a seven-pointed one, and, though of gold, is not set with brilliants. The name 'Mayey' should be 'Mamie.' I may add that the communication was given entirely spontaneously and that I had previously never heard the slightest reference, directly or indirectly, to the circumstance. I am sure you will allow me to make the above slight but important corrections, as both Mrs. Cadwallader and myself would, of course, prefer the facts to be stated exactly. FLORENCE MORSE.

[We printed the letter as we received it.]

SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last we had a very pleasant evening with the guides of Mrs. Whimp, who gave good clairvoyance. On Wednesday we had a large and successful meeting. Sunday, clairvoyance, by Mrs. Weedemeyer.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Bradley gave an address on 'What is Spiritualism? Is it of Satanic Origin?' It was a somewhat lengthy discourse and handled in a very able manner. Psychometry followed, most of which was successful. On Sunday next, Mr. Bullen. 'LIGHT' on sale.

WELLINGTON HALL, ISLINGTON.—Mr. Dalley gave an address on 'Mediumship,' which was well received. Mr. Palmer gave his own experience, and spoke of the great happiness he had gained through Spiritualism. Next Sunday, Mr. Brencley; Thursday, members' circle, medium, Mr. Palmer.—CATTO, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last at 7 p.m., a very interesting discourse by our able worker Mr. Davis, on 'The Spirit of Inquiry.' Then, a trance address by our esteemed president Mr. Gwynn; discussion afterwards. Next Sunday, at 7 p.m., Mr. A. Peters; next Thursday, at 8.15 p.m., a meeting.—J.J.P.

HYDE PARK, NEAR MARBLE ARCH.—On Sunday next, at 6.30 p.m., Mr. Joachim Kaspary will lecture upon the subject of 'Modern Spiritualism'—that all mediums are frauds and impostors, and that there is not one intellectual man believing in the reality of spirit return, as taught by the Spiritualists. The opportunity to reply has been offered to the undersigned.—W. O. DRAKE.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, at our open air meeting in Finsbury Park, an old opponent on Christian (?) lines helped us to a large audience, his objections, misrepresentations, and interruptions being replied to by Messrs. Thompson, Emms, Jones, and Brooks. Mr. Jones conducted the evening meeting in the hall, in which many friends took part. Pleased to welcome country friends at the park meetings.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—We always value it as a real privilege to listen to the extremely able and eloquent efforts of the inspirers of Mr. George H. Bibbings (Nottingham), whose addresses on Sunday last upon 'Ministration' and 'Man: Past, Present, and Future,' were full of rich thought and vigorous spiritual helpfulness, whilst the uniform brotherliness, personal worth, and whole-hearted service which Mr. Bibbings brings into the work and all its associations, have won our highest esteem. Next Sunday, at 6.30 p.m., Mrs. M. A. Sadler.—E. A.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, in the absence, through indisposition, of Mrs. Russell-Davies, Mr. Clegg, secretary of the London Conference, occupied our platform, and gave an interesting account of his experience and views of Spiritualism; also, under impression, a most accurate test to a gentleman in the audience. On Sunday next, Mr. Edwards, of Edmonton, will give the address.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last Mr. Branchley gave an instructive discourse on 'Sow that which you would reap,' setting forth the political life of Bismarck as an example of the text taken. At the close of the service Mr. Thomas thanked the members for their ready sympathy in his recent bereavement. Next Sunday, Mr. and Mrs. Webb, address, clairvoyance.—W. KNAUSS, Sec.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD.—On Sunday last 'Evangel's' address was listened to with great attention. We have to record splendid audiences attending these meetings, considering the hot weather, &c., and the same are characterised by the intelligent and inquiring spirit of the public. It is evident good seed is being sown in Stoke Newington. Will friends kindly note November 2nd as the date on which Mr. J. J. Morse has consented to give his lantern lecture in our hall!—A. CLEGG, Hon. Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Boddington brought forward strongly the extent and evils of indifferentism. We had also an interesting address from Mr. Spencer and clairvoyant descriptions from Mr. White. A song ('Ora pro nobis') and recitation were given by Mrs. Murrel and Miss Pierpoint. The meeting was presided over by Mrs. Boddington. The park meeting in the afternoon was very successful. Thursday, at 8 p.m., developing class; Saturday, at 8 p.m., friends' social; Sunday, at 7 p.m., experience meeting.—H. PIERPOINT.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public circle on Sunday morning was well attended; our leader conducted, and many descriptions were given and recognised. At our evening service, Mr. Long's guide, 'Douglas,' dealt with 'Mesmerism as an Aid to Mediumship,' showing its advantages and its disadvantages, and its relation to the ancient 'laying on of hands.' Altogether, we had a very interesting address. At the general assembly of members, seven candidates were added to our roll of membership. We have made a further substantial addition to our lending library. Sunday next, circle as usual; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long on 'Obsession and Possession'; at 8 p.m., members' circle.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A large audience assembled at these Rooms on Sunday evening last, when Mr. Peters gave upwards of twenty-four clairvoyant descriptions after making some suitable remarks upon the subject of Spiritualism. In many instances the descriptions were accompanied by the narration of little incidents which greatly aided recognition, and although several incidents were not remembered at the time of giving, the many that were remembered were most striking, and we are confident that we shall hear of several more of the descriptions being recognised, so clear and decided was the clairvoyance throughout. Miss Samuel sang Sir William Robinson's solo, 'The Ten Virgins,' her accomplished rendering of this beautiful song giving delight to all. Next Sunday, Mr. E. Whyte ('Evangel') will deliver an address, entitled 'The World's Indebtedness to Spiritualism.' We bespeak a warm welcome for Mr. Whyte, whose able services always merit hearty recognition.—L. H.

NEW PUBLICATIONS.

'Mind,' for August. New York, U.S.A.: The Alliance Publishing Co., Life Buildings, 19 and 21, West 31st-street. Price 20 cents.

'Jesus and Apostolic Testimony.' Published by J. P. Cooke, care of G. H. Ellis & Co. Boston, Mass., U.S.A.: 141, Franklin-street.

'The Journal of Practical Metaphysics,' for August. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 10 cents.

'The Perfect Faith,' for August. Denver, Colorado, U.S.A.: Box 908. Price 10 cents.

'Suggestive Therapeutics,' for August. Chicago, U.S.A.: Psychic Publishing Co., Times-Herald Buildings. Price 10 cents.

'Faith and Hope Messenger.' Edited by W. J. COLVILLE. Boston, Mass., U.S.A.: 242, Huntington-avenue. Price 5 cents or 2s. 6d. per annum subscription.

'Questions and Answers on Spiritual Subjects.' Being No. 1 of the Library of Practical Information. Columbus, Ohio, U.S.A.: 'The Light of Truth' Publishing Co. Price 5 cents.

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For Sale at Office of 'Light,' 110, St. Martin's Lane, London, W.C.

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The Threefold Mission of Spiritualism. By BIDSTON. Price 2½d., post free.

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A Popular Misconception of the Relation between Science and Spiritualism. By THOS. SHORTER. Price 2½d., post free.

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