

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

The Regulation of Public Circles.

At the time of the issue by the Central Association of Spiritualists of their circular on the conduct of public physical séances, I did not feel myself able to go the extreme length with some of those who desired to put an end to public mediumship altogether. I cordially concurred in the recommendations made respecting the prohibition of total darkness and of methods of secluding the medium: but, acquiescing in the necessity for these restrictions, I was not prepared to go further. Experience had shewn that grave scandal had been caused by what it was proposed to abolish, and that was fair cause for interference. Beyond that I thought that we ought to have free-trade in mediumship. Interference was justifiable only on the ground of gross abuse and grave scandal. To prohibit the exercise of mediumship in public, and as a remunerative employment, seemed to me both unwise, unjust, and practically impossible. It would deprive very many inquirers of their only means of inquiry. It would cast an unmerited slur on many honest persons, and deprive them of means of subsistence. And it would cause a sporadic development of ill-regulated mediumship in private families which I should contemplate with dread. So my voice was for regulation of circles and not for their prohibition. It seemed to me that the energies of leading and expert Spiritualists should be devoted to educating the inquirers, to a study and exposition of the difficulties and dangers that may beset the inquiry, rather than to a wholesale damming up of the channels of investigation, or even to a serious interference with them.

And here I would express a strong belief that the action of the Central Association in this matter has been of the utmost service to Spiritualism. The air now is clearer than it has been for long past, and a healthier state of opinion was at once created. There is another point which lies very near that on which I have been writing. Is it possible to insist on some preparation of intending inquirers; on some graduation of the phenomena which shall prevent a man being introduced *per saltum* to the most tremendous phenomena, or treated as a novice to the most recondite philosophy of Spiritualism? A man is sufficiently curious to want "to see something," if there be anything to see. His mind is in a state when some very simple and elementary proof of the action of unembodied intelligence, or even

of an unexplained force, is all that he can stand, and he is taken to some public circle where he knows nobody, is shewn what may be a very portentous fact—the temporary clothing or re-clothing of spirit with matter, the materialisation of a human form—but which to him looks like a clumsy fraud, a palpable imposture, and he goes away repelled, angry, and disgusted at the trick of which he conceives himself to be the victim. If he could have seen, under perfect conditions of observation, any small object moved, without visible means, over even a small space, he would have been impressed. If he had seen a similar experiment fifty times he would probably have made up his mind, and would be ready to go on and build on that foundation. In process of time—more or less long—he would be ready to look in the face that crowning evidence of 'spirit-power' which was unwisely obtruded on his unprepared mind.

The question of the possibility of securing such desirable results is part of the larger one, which concerns the introduction of the subject to those who are quite ignorant of it. Spiritualists, as a rule, are enthusiastic proselytisers. Their zeal is not always, or even generally, according to discretion. They are so possessed by a sense of the reality and importance of their facts that they find it hard to understand that these may be quite uninteresting to their neighbours. Or they chafe at the general imputation of credulity under which they labour, and are anxious to prove to the world that they are sane and sensible, by giving a reason for the faith that is in them. Or, possibly, they are animated by the missionary spirit, and would save the souls of the ignorant by enlightening their darkness. Hence, or for some other kindred reason, some of them good and sufficient, we have a deal of proselytising among Spiritualists. I shall probably be almost singular in opinion and practice when I say that my habit has invariably been not to attempt to proselytise at all. With an absolute conviction of the truth which is an integral part of my life, I hold a strong conviction that I cannot convey it, or any conception of it, except to the mind that has been spiritually prepared to receive it. I believe that the inner sense of want must precede the possibility of acceptance, or even any interest in the subject that is worth speaking of. Curiosity may be aroused, and, like the straw-fire, it will blaze up and go out. Antagonism of a very bitter kind may easily be excited in certain minds; but from within, and spontaneously, as the outcome of a felt want, any real interest must proceed.

Given that interest, I hold it to be a sacred duty to satisfy, so far as may be, all reasonable inquiry. In discharging that duty no pains and care are too great; no time can be better spent. Hence, though I believe I have not introduced the *unwelcome* subject to any man, I have spent much time, and such care as I could, in placing at the service of others any knowledge of which I am possessed. Spiritualism—to use a clumsy word in a sense that it will hardly bear—is not like other subjects. It cannot be demonstrated on the spot like a problem in geometry, or an experiment in physics. Its philosophy cannot be expounded from authoritative text books. Its objects and issues are so far-reaching that none can presume to lay them down or limit them. And alas! that mongrel compound of folly, fraud, credulity, enthusiasm, and a little fact, which is

known to the world through the police reports and the flippant ineptitudes of the penny Press, is the only Spiritualism that the average mind can take in. One of the truths that are clearest to my mind is the absolute necessity for a prepared mind in the recipient before any proselytising efforts can be successful. With such opinions it is obvious that I expect nothing from the promiscuous introduction of persons to séances for materialisation, even if such were held under much more perfect conditions than they now are, or are ever likely to be. In almost every case no good can come of such introduction.

Is it possible then to restrain the exuberant zeal which sees in every likely and unlikely person a potential convert? Certainly not: nor would I attempt any such repression. The zeal must spend itself, or it will eat the proselytiser up. Is it possible to instruct inquirers before admitting them, as of old the neophyte was admitted to the mysteries only when prepared, after long probation, and having proved his fitness? Surely not: the age is past when the law of obedience obtained. The modern Briton is a law unto himself, and would soon express a vigorous opinion of any one who attempted to apply to him any other law in this respect. Is it possible to graduate phenomena in the way which I have before described as so desirable? Again, I think not. The five-shilling inquirer will have his five shillings' worth, although the poor medium be driven to extremities even of cheating to obtain it. I think we must have free-trade in mediumship, and interfere as little as may be.

M.A. (OXON.)

(To be continued.)

MR. W. E. COLEMAN, of Presidio, San Francisco, is now contributing a valuable series of articles entitled "Krishna and Christ," to the *Religio-Philosophical Journal*.

DR. MONCK.—In the American comic journal *Puck* of April 25th, Dr. Monck has a cartoon specially devoted to himself, in which he is depicted as the "prayer-cure pounder" in the act of knocking down the "old timers" (who are evidently physicians of the regular school) with a pair of great fists, on which are printed "worth £50,000 a year." Round his head is a band on which is inscribed the words "holy healing power," and he stands over the prostrate body of the Rev. Ward Beecher, who has evidently received a black eye. Outside the ring a crowded audience looks on, and a board on which are the words "tournament of sensationalism" is significant of the readiness of the American public to patronise anyone starting a new movement, no matter how far removed it may be from common sense. *Puck* concludes a short notice of the cartoon with the observation that "the old and effete methods of Messrs. Beecher and Talmage must now give way before those of the new Spiritual guide, who has already made Brooklyn medical men green with envy by his marvellous instantaneous prayer-cures. As for the proprietors of the drug stores, they have, we believe, already decided to call a meeting to take steps to suppress the Rev. Dr. Monck, LL.D. F.A.S."

THE REV. E. H. SUGDEN ON "THOUGHT-READING."—This gentleman, in the course of a scientific exposition of the phenomena of "Thought-reading" before the members of the Manchester Medical Society, and the professors and lecturers of Owen's College made the following remarks with reference to "thought-reading" without contact:—"In some persons, particularly the young, there did exist the power of divining the thoughts, to a large extent, of other individuals at a distance. He could give no reliable explanation of this faculty, but as a hypothesis ascribed it to the remnant of a power of interpreting unconscious gestures and actions which he thought might formerly have been possessed by the human race. That inference was strengthened by the fact that the power was stronger in children, and diminished as we grew older and became more highly educated, when the necessity for its existence vanished. If the power existed, before the human race began to talk and write, of communicating ideas and impressions without speech or contact—as many animals seemed to do at present—it would become weaker as talking and writing increased, and was now extinct except in the form of humanity which most closely approached the savage state—the child. (Laughter.) He had another explanation—that a strong brain, coming nearer to a weaker and comparatively unoccupied brain, might communicate by some singular channel its ideas to that weaker organ, the plasticity of which would render more easy the absorption of such transmitted 'Brain molecules.'"

MRS. HARDINGE BRITTEN will lecture at Liverpool, June 3rd and 17th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

THE WHITE LADY.

BY A. M. HOWITT WATTS.

Many years ago the writer visited the ancient Castle of Blankenberg, belonging to the Dukes of Brunswick, situated on the edge of the romantic district of the Harz mountains, with its legendary Brocken, the birth-place of the supernatural in Northern Germany. "This castle of the Duke stands perched aloft on its rock, with its round towers, extinguisher-shaped spires, and antiquated battlements and gables; as you looked from the windows you imagined yourself in a place described by Froissart. The garden lay below in various terraces. . . . deep at their feet lay the little grey, clustered town; and opposite to the windows, at some distance, ran a high ridge of a hill, out of which stood upright, a jagged wall of rocks called the *Tenfels Mauer*, or Devil's-Wall. Behind hung slopes of fine trees, descending into an immense park; right and left stretched vast, solitary, flanking woods, the haunt of the red-deer and the boar; out in front extended itself one of those great bare plains with naked white villages, and others of those savage eminences of naked rocks, the most peculiar features of this country. In the castle we were shewn the portrait of the White Lady, who haunts this and many other castles in Germany. Truly, there was something mysterious in her look."*

Through the course of forty years the impression made on the imagination of the writer by this weird, grim picture of the White Lady, with her enigmatical, hard countenance and tall gaunt figure, attired in antiquated costume of white and black, has not entirely passed away. The portrait was in completest accord with the legend attached, and with this scene of the White Lady's hauntings in this castle of the Brunswick family.

Reference to the White Lady of German-palace renown, made recently in "LIGHT," has induced the writer to collect some few instances of the manifestation of this, as it would appear, almost ubiquitous phantom. Many others await garnering by readers of out-of-the-way and all-but-forgotten books.

In vol. V. part II. p. 187, of a German periodical, which appeared from the year 1840 to 1852—not dissimilar to our English *Spiritual Magazine* in object and character—and edited very ably by Dr. Justinus Kerner, author of the celebrated narrative "The Seeress of Prevorst" and numerous other works, is a short article relating to *Die Weisse Frau*.†

The White Lady Appears to a Sentinel.

"In the year 1850 the *Kreuz Zeitung*, of Berlin," says Dr. Kerner, "announced as follows:—'The correspondent from Magdeburg writes: It is related in many circles that an appearance of the White Lady has been seen in the Royal Castle. (Where is not clear—at Magdeburg or Berlin?) I am able, from a reliable source, to inform your readers that, on the night of the 19th of April, a soldier of the Emperor Alexander-Grenadier-regiment, who, during the night, was posted in the Swiss Hall of the Royal Castle, maintains that during this time he has seen such an appearance. According to his account, which was immediately placed officially on record, a white female figure suddenly appeared, walking through the hall. He called three times to her, and received no reply. On approaching her with his extended bayonet it passed straight through the air.'‡ On the 22nd of the following May occurred the attempt at assassination of the King of Prussia by Sefeloge. The excitement occasioned in the public mind by this alleged ap-

* "Rural and Domestic Life of Germany." By William Howitt. Longmans and Co., 1842. P. 402.

† The copy of Magikon, from which I translate, belonged originally to the late Colonel P. Bernard, who was long resident in Germany, acquainted with Dr. Kerner and various other earnest students of psychology, and is enriched by valuable autograph notes of the Colonel.

‡ "An English sentinel at Carlisle Castle stuck his bayonet into the wall under the same impression, since when (?) double sentries are always posted there. (Told me by Mr. Ingram(?))."—Note of Colonel Bernard.

pearance of the White Lady, and the occurrence which so speedily followed upon it, occasioned the publication in Berlin of a pamphlet entitled, "The White Lady. An Historical Inquiry into the Legend, together with Observations of these Appearances since the Year 1486 until the Present Time," by Julius von Minutoli, 1850.

The real purpose of this *brochure* would appear, from internal evidence, to be to calm the excited mind of the public through the calm, lofty, and somewhat sceptical reasonings of the agnostic mind of 1850.

We gather from the remarks of Dr. Kerner that the first portion of this pamphlet is devoted to an inquiry regarding the probable historical personage whose phantom presence is manifested under the form of the White Lady of Bayreuth, and of Berlin. The question is discussed with considerable detail as to whether this apparition can in any way be identified with a certain Kunigunde, Countess of Orlamunde—of very ancient times—or whether with a certain Bertha von Rosenberg, whose apparition is recounted to have manifested itself also in various castles of the Rosenberg family, especially in Bohemia. The crime of infanticide, by some writers, has been laid to the charge of the Countess of Orlamunde, and was supposed fully to explain the restlessness of her spirit. This charge, the author of the pamphlet, however, on historical evidence, believes he has thoroughly disproved.

The second part relates exclusively to narratives of the apparition. It displays a decided tendency to discredit the accounts, and to regard the whole as a legend of the "raw-head and bloody-bone" category, a hint of this intention being covertly given on the title-page by a motto in Greek.

Dr. Kerner from his standpoint as a psychologist and a believer in the existence of hauntings and of earth-bound spirits, draws from the narrations other inference.

Space precludes more than the introduction here of the following extracts relating to

Appearance of the White Lady during the Wars of the First Napoleon.

"When, in preparation for the opening of the campaign of 1806, the French army, under Bernadotte, permitted itself an infringement of territory by passing through the principedom of Ansbach and Bayreuth, the White Lady began, in the Castle of Bayreuth, to manifest herself very uneasily and violently. This increased in so marked a manner in 1806, when Napoleon came to Bamberg by way of Mainz and Würzburg, and from thence, on October 8th, followed the army towards Jena by Cronach and Schleiz, that various French generals quartered in the castle were insulted and affrighted. During the through march of the French army in 1809, the division's-commander of the reserve of the heavy cavalry of the 8th Army Corps, General d'Espagne, was located in the new castle of Bayreuth.

"Towards midnight the ordinance-officer was driven by the sound of a loud cry to enter the chamber of the General. He there discovered his Excellency in the middle of the room beneath an overthrown bedstead. M. d'Espagne was found to be in the most excited condition, and after he had either taken a cooling draught or been bled (?) and had fully returned to his senses, declared that the black—White Lady—whose dress he minutely described in a manner that completely tallied with that of her portrait, had appeared and threatened to throttle him; at length she had pushed his bedstead into the centre of the room, and overthrown it on the floor with himself in the bed. The General, in much excitement, quitted the castle in the middle of the night and took up his quarters with the volunteers. He regarded this appearance as a message sent to him of approaching death; which, indeed, arrived for him in the battle of Aspern on 21st of May, 1809. By command of General d'Espagne,

under the oversight of French officers, a search was made beneath the wood-work of the floors, and behind the paperings of the walls of the room, to discover whether there existed concealed passages by means of which the entrance had been obtained, and the apparent vision had been produced. The rumour of this fearful occurrence was noised, far and wide, through the French army.

"Twice was Napoleon Buonaparte in Bayreuth. The first time, May 14th, 1812, upon his march towards Russia, he dwelt in the New Castle. A courier had been sent previously, express, from Aschaffenburg, with a command that the room prepared for the Emperor should on no account be that in which the White Lady was accustomed to appear; also, that on no plea whatsoever should any one be permitted to enter the apartments prepared for the Emperor. Upon his arrival Napoleon enquired from Count Münster whether these commands had been obeyed. On the following day, before his departure, the Emperor was observed to be unusually restless and depressed. He exclaimed repeatedly, "*Ce maudit Château*;" and notified to his attendant that he would not again visit that place. He inquired with exactness regarding the costume worn by the White Lady in her portrait; but objected with impetuosity to the picture being brought for him to inspect. The attendants of Napoleon whispered to each other that the Emperor had passed a restless night, and had probably been disturbed by the apparition.

"Count Münster, who has given this account, also related that a few hours before the arrival of Napoleon, whilst making a tour of inspection through the apartments prepared for the Emperor, he was unpleasantly startled by the presence of a lady in the Palm-Gallery. Whilst expressing displeasure to the *maitre d' hôtel* that the commands of the Emperor had been thus infringed, and glancing again towards the lady, he recognised in her the White Lady—and she had vanished. We are informed that the White Lady has not since 1822 been seen in the Castle of Bayreuth after which appearance the Castellian of the castle died." He was said to have been of Prussian tendencies.

Kerner, writing in 1851, says: "Also in the Palace of Stuttgart has the White Lady recently been seen and this in connection with the death of a member of the reigning family" (of Würtemberg). "The deceased Queen Caroline of Bavaria," continues Dr. Kerner, "said to me the year before her death, 'I could relate to you many things which occurred, especially whilst we remained in the Castle of Bayreuth, which, spite of all investigation, could never be explained in a natural manner—but one is so laughed at. 'You,' she continued, 'have not feared being laughed at.'"

Queen Caroline of Bavaria was step-mother to King Ludwig, the Princess Caroline of Baden, who, on the elevation of her husband, Maximilian Joseph, to the title of King in 1806, became the first Queen of Bavaria.

Queen Theresa, Queen of Ludwig I., the celebrated Poet-king and great Art-patron, died in 1854, of cholera. The White Lady's appearance preceded her Majesty's fatal attack. Colonel Bernard, in a pencil note referring to this event says: "In September, 1855, I asked Dr. Kerner if the appearance of the White Lady at the Castle of Aschaffenburg, in September or October, 1854, and mentioned in the *Times* at the time, were a fact. He answered me that Prince Adalbert, youngest brother of the present King (the late King Max) assured Dr. Kerner personally—he corresponded with him—that he (the Prince) was present at the time, and saw the White Lady. Three weeks afterwards his mother, the Dowager Queen, died."

To the student of psychology the question suggests itself whether the White Lady, whose manifestation appears thus ubiquitous in the royal palaces and castles of Germany, is alone one individual spirit connected, in some mysterious manner, with many families of reigning princes;

or whether the appearance is that of a certain grade—or as Swedenborg would express it “Spiritual Society”—also mysteriously united with those families, manifesting always in one particular form and manner in the various localities, under kindred conditions. The function throughout of the White Lady—whether she be a unity or a multitude in unity—would appear, however, to be twofold, and fixed, namely to forewarn of departure from this mundane sphere or to dislodge intrusive power inimical to the interests of the illustrious family over whose fate the White Lady holds watch and ward. Thus she would appear to unite the office of revealer of irrevocable fate, and of preserver from avertable evil. Since the above was translated further information regarding the White Lady has come to the writer, which may be communicated to “LIGHT” on a future occasion.

PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTOWN.

(Concluded from page 249.)

But perhaps the fullest account of ancient opinion concerning the daimon or Genius is given by Apuleius in his essay on the “God of Sokrates.” In it he says: “Now the human soul even when it is still situate in the body, is called a daimon. If, then, this is the case, a longing of the soul that is of good tendency is a good daimon. You may call this daimon in our language by the name of ‘Genius;’ because this God, who is in the mind of every one, though immortal, is nevertheless, after a certain manner, generated with man; so that those prayers in which we implore the Genius seem to me to testify this connection and union, since they comprehend the body and the mind, through the communion and conjunction of which we exist. There is also another species of daimons, according to a second signification, and this is the human soul, after it has performed its duties in the present life and quitted the body: this is called in Latin the ‘Lemur.’” The whole essay is very remarkable; and it appears that Olympiodorus, in a scholia on the First Alcibiades of Plato, says distinctly that the daimon allotted to man “is conscience, which is the supreme flower of the soul, is guiltless in us, is an inflexible judge, and a witness to Minos and Rhadamanthus of the transactions of the present life.”

Menander also, it appears, held the same view, that Conscience is the daimon, for one of his fragments says, “To every mortal, conscience is a God.”

I have taken the above references from Schopenhauer.

Paracelsus has a very curious passage on this subject, “Damit aber das Fatum wohl erkannt werde, ist es dass jeglicher Mensch einen Geist hat, der ausserhalb ihm wohnt, und setzt seinen Stuhl in die obern Sterne. Derselbige gebraucht die Bossen seines Meisters: derselbe ist der, der da die præsentia demselben vorzieht und nachzieht: denn sie bleiben nach diesem. Diese Geister heissen Fatum” (Vol. II. p. 36). That is: “In order, however, that Fate may be correctly understood, we should know that every human being has a spirit which dwells outside of him, and has his seat in the upper stars (copying Plutarch and Plotinus as above quoted). This spirit makes use of the inclinations or impressions of his master: and he it is who impresses him with presentiments and fulfils them; for they (the presentiments) come to pass by means of this spirit. These spirits are called Fate.”

The Roman Church adopted this guardian angel theory, together with many other ideas, doctrines, rites, and ceremonies, from the more ancient religions, and it seems to be now-a-days very generally received as true by Spiritualists. But if man, indeed, has such guardians, appointed to take care of him and conduct him in the right path that leads to peace, it would seem from human history that these

guardians have not been very successful in their guardianship, and, on the whole, may be said to have rather failed than otherwise. It would not, indeed, be an easy task to guard man from himself and his lower nature, and his gross and cruel appetites. But what vanity it is for man to arrogate to himself alone, among all the inhabitants of this broad earth, the right to have guardian angels to protect him; surely, what are called the lower animals are in much greater need of such protectors, to shield them from the atrocious cruelty and heartlessness of the human race (let us hope in its ignorance, thoughtlessness, and subjection to custom), whose hands have ever been red, and whose hearts have been dyed with the agonised blood of so many of these helpless and innocent creatures, from the early times when they were sacrificed in hecatombs to appease the wrath of man’s demon gods,* and in modern times unnecessarily tortured, and then mercilessly and painfully slaughtered for food, supposed, in consequence of the ignorance and prejudices both of the laity and of the greater number of the medical profession of the true laws of the chemistry of dietetics and of physiology, to be necessary or useful for human food. If this were true, what a satire it would be upon the Creator of the sentient world!

Not to speak of the cruelties everywhere practised, particularly in Christian countries, by men and even women, simply for their own idle amusement and sport; and last but not least, the intolerable agonies inflicted by vivisectioners in (it is to be hoped) the vain attempt, by such unjust and immoral means, to save man from the consequences of his own vices and ignorance, instead of weaning him from the vices themselves. We must hope and pray that a time may soon arrive, when, upon the living heart every torturer of the innocent lower animals, whether they be such torturers, directly or indirectly, may be inscribed the Vedantic “word,” Tat-toam-asi,—That art thou.

We should recollect that in the turning round of the mighty wheel of necessity and of causation, each torturer may, in his or her turn, become the victim, and feel that “Tat-toam-asi” is true.

Truly man, who vainly imagines himself thus entitled to the special care of the great World soul, has been himself but too often the most cruel and ferocious being on earth. It would seem that the true and only efficient guardians and preceptors of mankind are those set in motion directly by the World-soul itself, immanent in all things, namely, pleasure and pain; no doubt they, if sufficient time—“time the soul of Uranos”—be allowed them, will at last succeed in adapting man to his environment, and in improving that environment and leading him up to a higher condition, socially and individually, than he has ever yet attained, and this, by gradually making him more and more conscious of the in-dwelling of the Spirit in his own soul and in all that lives, and more sympathetic with universal innocent life, whereby alone he can obtain true pleasure and peace.

But although not seeing any evidence for guardian angels, the writer by no means denies that evidence has been produced for the action of intelligences and forces not of the visible world, and which are, in some cases, the spirits of deceased human beings; although a great deal of what is attributed at sciences and elsewhere to the latter is probably due to the abnormal action of living human spirits; indeed the writer, in his own experience, has had some evidence satisfactory to himself of the fact of communion with the spirits of deceased persons as well as of symbolic dreams, impressions, and presentiments for his guidance on several occasions in life, but the question still remains, what is the source of such dreams, &c.?

* As, for example, when thousands of innocent creatures were slaughtered at the consecration of the Jewish Temple in Jerusalem, to appease and conciliate the Jewish tutelary god, Jahveh; this bloody and disgusting scene is described, I think, by Josephus.

OCCULT PHILOSOPHY.

By the kindness of the author, who is now in London, I am enabled to give the readers of "LIGHT" some conception of the scope of the forthcoming work on Occult Philosophy, "Esoteric Buddhism." A perusal of the letters which appeared in "LIGHT," will have prepared my readers for its contents.

Chapter I. Who are the teachers, and what is their message? The seclusion of Eastern knowledge.—Occult training.

Chapter II. The constitution of man:—the seven principles of which he is composed.

Chapter III. The planetary chain, through which man is gradually evolved and developed.

Chapter IV. The planetary periods. Rounds and races. Objective and subjective lives—Former races on earth—Periodic cataclysms—Atlantis.

Chapter V. Devachan: spiritual destinies of the Ego—Karma—Divisions of the principles at death—Progress of the higher duad—Subjective progress—Earthly connection with Devachan.

Chapter VI. Kama loca. The astral shell, its habitat and nature; its surviving impulses—Elementals—Accidents and suicides—Lost personalities.

Chapter VII. The human life wave. Progress of the main wave—Twilight and dawn of evolution—Our neighbouring planets—Intervals of re-incarnation.

Chapter VIII. The progress of humanity. The choice of good and evil: the second half of evolution: the decisive turning point—The survival of the fittest—Spirituality and intellect—Development of principles in order—Human evolution reviewed.

Chapter IX. Buddha. The seven Buddhas of the great races—Adeptship in Buddha's time.

Chapter X. Nirvana. Its remoteness—Preceding gradations—Partial Nirvana—The threshold of Nirvana—Para-nirvana—Nirvana attained by adepts—Conditions of its attainment—Spirituality—Religion—The pursuit of truth.

Chapter XI. The Universe. The solar system—the universal *pralaya*—The recommencement of evolution—Creation—The Great First Cause—The eternal cycle.

Chapter XII. The correspondences of the doctrine. Transmigration—The soul and the spirit—Personality and individuality.

I learn that the volume will be published simultaneously in this country and in America, about the beginning of next month.

M. A. (Oxon.)

THE *Walsall Free Press* of the 19th ult., contains a long report of a lecture by Mr. J. J. Morse on "What is Blasphemy?" The address was a singularly sound and forcible one, and contains many home thrusts against intolerance and bigotry.

"THE RUSSELL BILL."—In utter ignorance of the extent to which the new philosophy of Spiritualism is accepted and believed in by the people of Ohio, a bill was passed by the late Republican Legislature of the State which will add at least 10,000 votes to the Democratic majority in October. It is known as "The Russell law," and provides that in cities "of the first grade of the first class" throughout the State, a licence of 300dols. must be paid by "astrologists, fortune-tellers, mediums, seers, &c.," (!) who propose to continue their vocations. This is to degrade Spiritualism to the level of fraud, and to insult the enlightened millions throughout the country who would not exchange the consolations they derive from it, or the hopes with which it blesses them, for all the world beside. Spiritualism is not a superstition based upon a fable or a myth, but a *philosophy of fact*, born of knowledge and experience, and resting upon the evidence of the senses. . . . Our object in this article is not to vindicate Spiritualism—that is not our business—but as a Democrat to protest against an alarming legislative invasion of the rights of citizens as guaranteed by the Constitution of the United States. The Russell law in question is a direct blow in the face to religious liberty, and to freedom of conscience, opinion and investigation. Bigotry, as it is encountered in social life, should be borne with as patiently as possible; but when it is attempted to give it the form and force of law, the alarm should be sounded, and the wrong stamped out with scorn and indignation.—*The Examiner* (Bellfontaine, Ohio).

LECTURE NOTES.

On Tuesday evening, May 29th, Mr. T. P. Barkas, F.G.S., delivered the second lecture of the Langham Hall series, his subject being, "Personal Experience in Psychology." Mr. J. Cowen, M.P., occupied the chair during the first part of the evening, but having to leave early, his place was afterwards very kindly filled by Mr. G. J. Holyoake. The audience was larger than on the occasion of the first meeting, and the interest evinced in the subjects dealt with was, if anything, more marked. At the close of an extremely able and interesting lecture (a full report of which we shall give in our next issue) Mr. Barkas announced his willingness to be cross-examined on the statements he had made in the course of his address. Thereupon for the space of about an hour, question after question poured in upon him, some, of course, irrelevant, but the majority shewing how closely the audience had followed him in his arguments. The questions indicated, moreover, in a very marked way the considerable amount of interest which exists on all sides in psychological subjects. Mr. Barkas and the Executive of the C.A.S. are to be congratulated on the genuine success which attended Tuesday evening's lecture.

Notwithstanding, however, this unqualified success, we exceedingly regret to learn that the amount of the Special Lecture Fund at the present time will not justify the Council of the C.A.S. in continuing the lectures beyond the three evenings already arranged for, unless very substantial additional assistance is forthcoming during the next few days. As we announced last week, arrangements as to lecturers, &c., for the full course of six lectures, are practically complete. All that is now requisite is the practical sympathy of those who appreciate the efforts that have been made.

"M.A. (Oxon.)," in sending a subscription to the Lecture Fund, writes:—"A perusal of Mr. Page Hopps' address impresses me with a conviction that an effort which produces such excellent results ought to be sustained."

SPECIAL LECTURE FUND.

The following donations have been received:—

	£	s.	d.
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Miss Arundale	0	10	0
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[Particulars of the next lecture will be found in our advertisement columns.]

RESURRECTION.

Each night we seek a temporary death,
And are unhappy if it fails to come;
And morning dawns with life in every breath,
And the tongue speaks that for a while was dumb;
And when the longer death, which none escape,
Conquers our seventy years, or less or more,
It is but sleep that takes another shape,
And we shall surely waken as before.—*Adapted.*

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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

Light:

SATURDAY, JUNE 2ND, 1883.

REVIEWS.

"RETROSPECT OF A LONG LIFE—FROM 1815 TO 1883." By S. C. Hall, F.S.A., Barrister-at-Law, and Man of Letters by Profession.

Among the few men of literary eminence who, in the earlier days of the Spiritualistic movement, condescended seriously to investigate its phenomena, and had the courage to avow conviction of their genuine character, Mr. S. C. Hall has been one of the most candid and courageous.† His experiences of the phenomena, more especially in connection with the mediumship of Mr. D. D. Home, have been varied and extraordinary, and the cause has been greatly indebted to him for the very interesting accounts with which he has, from time to time, favoured the public in regard to them. His work in this direction has put the crown upon the valuable labours in many directions of a long and arduous literary life, the reminiscences of which are given in these volumes.

The causes of art and of literature in especial connection with art; of philanthropy and social progress; of temperance and religion, have all been very sensibly furthered by the labours of Mr. Hall. In his efforts—associated with his distinguished wife—in the investigation and promulgation of Spiritualism, he has been instrumental in furthering also, in no small degree, science.

Mr. Hall's "Retrospect" divides itself into three classes. Reminiscences of distinguished persons with whom he has been brought into intimate relationships and friendships; reminiscences of distinguished persons whom he has seen under circumstances more or less interesting and important; and thirdly, reminiscences of old states and condition of things now long passed away.

Mr. Hall says in his introduction, that in "composing the following chapters, he shall bear in mind that he is writing principally for the grandchildren of the men and women who flourished when he began life"—thus indeed it may paradoxically be said of this interesting book, that its antiquity is its novelty. "I was born," he says, "in the year 1800; thus, when joy-bells rang for the victory at Trafalgar, I was a child of five years old; when glad tidings came of the crowning triumph of Waterloo, a boy of fifteen; and when George III. died, I was a young man. I have reported in the old House of Commons such 'giants' as Canning and Brougham. George Stephenson opened his first line of railway some years after I became associated with the Press; and the Reform Bill of 1832 found me on the threshold of what is commonly considered middle age. Old Time and I have been so long acquainted that it does not seem presumptuous to hope there may be matter of interest in details concerning work I have seen him do."

* In two vols. Richard Bentley and Son, 1883.

† Reference must here be made to a valuable letter printed for private circulation in 1871 and 1878, by Mr. Hall, on the "Uses of Spiritualism." It was extremely helpful to the cause.

Possessing an observant eye, a feeling heart, a retentive memory and great power of verbal expression, he has not failed in the following chapters to depict many curious men and past-away manners; the impression happily left upon the mind of the reader being a consolatory one; namely, that spite of the chaotic confusion and restless upheaval of mind of this transitional period, the present century has already brought forth a marvellous amelioration of human and animal suffering and a growth incalculable of the arts which tend not alone to the embellishment, but also to the comfort, the safety, and the social unity of our common every-day existence; to the universal spread of solid education and of general mental enlightenment.

Lucifer matches, lighting by gas, by the electric-light; railways, omnibuses and cabs—not to speak of bicycles; the Metropolitan and Rural police-force; improvement of discipline in prisons and asylums; in the army and navy; the penny-postage, electric-telegraph, telephone, chloroform, &c.—have been born into the world since our author was born. He has beheld the passing away of tinder-boxes, "link-boys," of the ancient "watchman," of sedan-chairs, of pillions, and of pattens, of mail-coaches (pretty nearly), of the pillory, of the stocks, of flogging at the cart-tail, of hanging in chains, of the press-gang, of duelling, of factory slaves, &c. The changes in the fashions of dress, recorded by Mr. S. C. Hall, are in their degree not less remarkable.

These "Records" treat more especially, as already observed, of

The distinguished Persons known by Mr. Hall.

They, indeed, form a sort of "National Portrait Gallery" of the celebrities of the nineteenth century, where are gathered together sketches in pen and ink of the authors, artists, actors, scholars, statesmen, singers, lawyers, philanthropists, preachers, and last, but to the readers of "Light" certainly not least, of some of the chief movers in the cause of Spiritualism, during its rise in England. Sketches will be found amongst others of Lords Eldon, Brougham, Denman, Earl Grey, Sir Robert Peel, the Duke of Wellington, of Daniel O'Connell, Wilberforce, of Mrs. Hannah More, Miss Edgeworth, Mrs. Hemans, of Coleridge, Wordsworth, Tom Moore, Theodore Hook, Hood, Miss Mitford, Miss Landon, Lady Blessington, Count D'Orsay, Walter Savage Landor, Charles Lamb, Dickens, Carlyle, Longfellow, the Howitts, Dr. Robert Chambers. Amongst the artists and actors, of Flaxman, Wilkie, Linnell, Maclise, Mr. and Mrs. E. M. Ward, the Keans (Edmund and Charles), Charles Mathews (elder and younger), Macready, Keeley, Helen Faucit, &c. Various distinguished foreign literary and artistic celebrities were also of Mr. Hall's acquaintance.

In the present notice we can only glance at the autobiographical portion of the volumes, more especially in connection with Spiritualism.

The Career of Mr. S. C. Hall.

Mr. S. C. Hall was born in 1800 at Topsham, in Devon. Between the years 1815 and 1820 his father, Colonel Hall, was engaged in working copper-mines in the South of Ireland. Thus in his boyhood commenced his knowledge of, and sympathy with, the Irish. This sympathy continuing through life, enabled Mr. Hall, in conjunction with his wife—a lady born in Dublin—to publish those works which have connected his name with that interesting and ill-fated island.

In the year 1822 we find Mr. Hall already settled in London, acting as a kind of literary secretary to the famous Italian poet, Ugo Foscolo, who was regarded by the English Liberals of that day as a martyr in the cause of freedom. Our readers may remember that in 1871 the remains of Ugo Foscolo, who died in London, were borne back to Italy, and with great pomp laid in the cathedral of Santa Croce at Florence, between the tomb of Alfieri and the monument to Dante. The influence of this wild and passionate Italian man of genius, unrestrained by principle, might readily have had a baleful influence over the mind of a youth less well-balanced than was that of Mr. S. C. Hall. In 1823 he came within the permanent influence of a nature as calm and benign as the other had been noxious, although transient—namely, that of the very charming and intellectual young lady, Anna Maria Fielding, who, in the following year, became his wife.

Mrs. Hall wrote ten novels which were highly popular at the time of their appearance, and her shorter tales and sketches were very numerous. A tender, graceful spirit, full of benevolence and practical wisdom, characterised all that proceeded from the pen of this lady. She assisted her husband in the production of several works which bear their conjoined names.

From 1823 to 1840 Mr. Hall was more or less connected with the newspaper Press, firstly as a reporter, later as sub-editor and editor of various well-known newspapers and monthly periodicals, some dead, some still extant. In 1839, commenced his connection with

The Art Journal.

which continued until 1871. "Nothing" says Mr. Hall, "could have been less encouraging than its prospects at starting: there were few or no writers on Art, while the condition of British Art was not only discouraging but disheartening." The *Art Journal*, however, after a few years, became a great success. Her Majesty and the Prince Consort awarded to Mr. Hall the privilege of engraving and publishing 150 selected pictures from their private collection. He already had been permitted to engrave for the *Art Journal* the pictures of the celebrated Vernon collection before they were presented to the nation. The report of the First Great International Exhibition, in 1851, also increased its circulation immensely. Mr. Hall, in 1880, bade farewell to his public, his artists, and his friends. In taking leave of the editorship of the *Art Journal*, he "felt that the promise which he had made at the commencement of his labours he had been enabled to fulfil to the letter—that he had found British art depressed, and left it prosperous; that he had been enabled to convince the public how safe and wise it was to obtain works by British artists." One very marked feature of the *Art Journal* was to "associate the Industrial Arts with the Fine Arts proper: to shew the commercial value of the Fine Arts, that beauty is cheaper than deformity, that it is sound policy, as well as true patriotism, to resort to native artists for aid in all the productions of the workshop—in every branch of art-manufacture. The proposal was new and startling—to illustrate the product of the manufacturers as works in literature had long been illustrated." There is not, we understand, a single manufacturer of note in the United Kingdom who has not been represented in the columns of the *Art Journal*; while of the International Exhibitions taking place in all parts of the world, fifteen were reported and profusely illustrated.

Besides his labour in the *Art Journal*, during the course of forty years, Mr. and Mrs. Hall, in conjunction, edited and wrote the astonishing number of some five hundred volumes. Amongst these we presume would be counted the volumes of the "Amulet," and the "Juvenile Forget-me-Not," not the least tasteful, both in their literature and embellishments, of the once so popular "gift-books," called "Annuals." Amongst the "five hundred," would also be found several volumes beautifully illustrated by well-known British artists, "The Book of Gems of British Poets," "Book of British Ballads," "Book of the Thames," "Pilgrimages to English Shrines," "Midsummer's Eve," a fairy-tale by Mrs. S. C. Hall, together with several books devoted to the subject of Ireland and the Irish. In later years, also, appeared from the pen of Mr. Hall several smaller volumes devoted to the advocacy of temperance, also embellished with artistic illustrations. Mr. Hall was editor for some short time of *Social Notes*, a periodical established to spread a knowledge of various philanthropic movements and in all directions to advocate social reform. About this time Mr. Hall published "Rhymes in Council; Aphorisms Versified," a series of one hundred and eighty-five small poems, each containing a rhymed maxim, and dedicated, by permission, to the grandchildren of the Queen.

With reference to this little book, he speaks of having striven, in humble but fervent and prayerful hope, to inculcate rectitude, goodness, love, sympathy, gentle and generous thinking, humanity, patience, virtue, and piety—"faith, hope, and charity," in fact. And this, indeed, may truly be said to have characterised throughout their long career the labours of both Mr. and Mrs. S. C. Hall.

We will now turn, in conclusion, to the portions of these "Records" devoted to the subject of "Spiritualism."

Mr. Hall thus refers to his

First Knowledge of Spiritual Phenomena.

"It was in the house of William and Mary Howitt, at Highgate, that I became assured there was more than I had hitherto 'dreamt' of in the mysteries of Spiritualism, and was convinced of their truth. It was there Mrs. Hall and I first heard and saw things that could be accounted for in no other way than by admitting the presence of those we had known 'in the flesh,' and that we had, aforesaid, believed were existing after death in some other state; in a word, whose souls had not ceased to exist when their bodies died. It was there I first heard what I could by no

possibility have heard, unless the spirit of one I had dearly loved, respected and honoured, was in actual communion with me. We were convinced; and the conviction arrived at five-and-twenty years ago, never left us or lessened from that day to this."

Mr. Hall, in another part of his book, writes as follows:—

"From what I have said concerning so-called 'Spiritualism,' in recalling memories of Lord Lytton, Serjeant Cox, Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall; as thoroughly and entirely as I am. I do not intend to give any details as to the evidence on which belief in Spiritualism is sustained. . . . Moreover, it would be distasteful to many of those who I expect will be my readers. Again. It is not enough for me to say I have had palpable, convincing, and conclusive evidence that those we call the 'dead' are 'living,' and can and do communicate with us—those who are yet living. I *have* had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were totally unknown each to the other, under circumstances that rendered collusion out of the question, and fraud an impossibility—such intercourse with 'spirits' continuing to be repeated year after year, for more than twenty years. 'We speak what we do know, and testify what we have seen;' and if we are answered by him who will 'answer a matter before he hearth it,' I can but say as the wise king said, 'It is folly and shame unto him.'"

On the 30th of January, 1881, at Devon Lodge, East Molesey, after a painless and short illness, the gifted and amiable wife of our author breathed her last. This great bereavement may be said to have placed the seal upon the spiritual faith and hope of her husband, and fully shewed to himself and his friends the blessing which he had indeed received in his acceptance of the proofs of spiritual manifestations in the years gone by. Writing of this event, he exclaims:—

"It is a blessed faith! that brings closer and nearer those whom death has not, even for a time, separated from us; that makes 'certain sure' the actual presence of those we love; sharing our daily walks, our hourly talks; watching us with hopeful love; participating in all our anxieties, in all our joys; guiding us, helping us, averting from us evil and the influence of evil; bringing around and about us the holy and the good; giving us a foretaste of that 'overpowering of delight' of which the poet speaks; bringing palpably to our hearts and minds 'the substance of things hoped for, the evidence of things not seen,' and prompting to continual prayer, that when when our Lord cometh He may find our lamps bright and burning in the household of faith!"

"Why shrink from Death? Come when he will or may,
The night he brings will bring the risen day.
My shield of faith no cloud of death can dim;
Death cannot conquer me—I conquer him!"

THE MESSAGE OF PSYCHIC SCIENCE TO MOTHERS AND NURSES. By Mary Poole. London: Trübner and Co.

This is a rather discursive work in which a laudable attempt is made to apply the facts of psychological science to the duties of every-day life. Anyone who succeeds in that respect is worthy of attention. As indicating the scope of the book we may mention the chapters on "The Forces of Nature," "On Mental Hygiene in Sickness," "Thought Reading" and "Homœopathy."

THE West Pelton Spiritual Association having been promised a sixty-three years' lease of a piece of ground, are about to build a hall for themselves, in which to carry on their Lyceum work and hold their meetings. They have issued an appeal for funds.

"GIVE the faculty of vision to the blind and they see the sun and the clouds and the moon and the stars, of whose existence they had known nothing except by hearsay; give a new faculty to the human race, and we might discover we are surrounded by 'principalities' and 'powers,' some of them loyal to God and bright with a Divine glory, some of them in revolt against Him, and scarred with the lightnings of the Divine anger." Lecture 22nd on "Principalities and Powers."—Extract from one of Dr. R. W. Dale's Lectures on the Ephesians.

"THE NOBLE ARMY OF HERETICS."—Charges of heresy have been preferred against the Rev. Heber Newton, whose progressive sermons have created so much interest in New York City and elsewhere. All the members of his church—with a single exception—still firmly adhere to him. One of them says: "Only one member has withdrawn from the church because of displeasure over the sermons on the Bible. On the other hand, we have had many accessions and the church was never more prosperous." Mr. Heber Newton is in good company. Jesus, Paul, Luther, and all the world's teachers, sages and prophets, have been heretics to the crystallised thought of their day. The heresy of to-day is the popular faith of to-morrow.

**PLOTINUS ON MEMORY AND DOUBLE
CONSCIOUSNESS IN THE AFTER LIFE.
RE-INCARNATION.**

I have copied the following from Taylor's translation of the treatise of Plotinus entitled, "Discussion of Doubts Relative to the Soul":—

The connection of these speculations with the doctrines now being put forward through the Theosophical Society, as also with much that is to be found in the book called "The Perfect Way," will be apparent to all who have followed recent discussion upon the points in question.

That either of the modern authorities referred to would accept the statements of the great Platonist in their integrity is, perhaps, not likely. The doctrine of the World Soul (which must not be confounded with Supreme Deity) has as yet hardly emerged in the later teachings; whereas it is an essential part of all Platonic theosophy. In fact, the latter may be said to concern itself rather with the involution of Divine and subordinate principles than with their evolution. But I have chosen the following passages as ripe for citation on account of their bearing upon questions with which our psychology is more conversant, and for the light they throw upon a point very strongly contested—I mean what has been called the "shell's" subsistence or life.

"With respect to memory, it must be considered whether souls, on departing from these places, recollect [what happened to them on the earth], or whether this is the case with some souls, but not with others; and likewise, whether they have a recollection of all things, or of certain things only. And in a similar manner it deserves to be investigated whether they always remember, or for a certain time near to their departure from hence. If, however, we intend to investigate these things rightly, what that is which remembers must be first assumed. I do not mean that we must first inquire what memory is, but what that is in which it is naturally adapted to subsist. [Plotinus here goes on to shew that memory, as of that which is past, cannot be predicated of any principle which is superior to time, as Deity, being, or intellect.]

"To what soul, however, does memory pertain? Does it belong to that more divine soul according to which we subsist [Anima Divina of 'The Perfect Way'; sixth principle of the Theosophists] or to the other which we derive from the universe? [The sensitive soul is here meant; 'Principle' would be the better term.] May we not say that memory pertains to each of these; but that one kind of memory is peculiar, and another common, and that when they are conjoined, all the species of memory subsist at once; but that when they are separated, if both should exist and remain, each soul will preserve, for a long time, the remembrance of things pertaining to itself, but for a short time the recollection of things foreign to its nature? The image, therefore, of Hercules is in Hades. For it appears to me requisite to think that this image has a recollection of everything that has been transacted in life, for to this image life especially pertained. Other souls, however, being both these together have nothing more to say than what pertains to this life, and in consequence of being composite of soul and body, know the concerns of the present state of existence, or besides this, something belonging to justice. But we have not yet shewn what Hercules himself, who is without the image, will say. What, therefore, will the other soul say that is liberated and alone? for the soul, indeed, which is attracted by body, will recollect everything which the man did or suffered [in the present life]. In the course of time, however, after death the recollection of other things also from former lives will arise, so that some of these will be dismissed and despised. For the soul being in a greater degree purified from the body will recollect those things, the remembrance of which

she had lost in the present life. But when she becomes situated in another body, she will then, indeed, departing [from an intellectual] speak of the concerns of an external life. She will, likewise, speak of the things which she has just left, and also of many things pertaining to a superior life. But, as many adventitious circumstances will arise in the course of time, she will always be oppressed with oblivion. What, however, will the soul which becomes alone [liberated] remember?"

Then follows a discussion of the phantastic power, to which it is decided that memory pertains. And then an objection, which Mr. Roden Noel has made very familiar to the readers of "LIGHT," is mooted. "If, however, memory pertains to the phantastic power, but each soul is said to remember, there will be two powers of the phantasy: the two souls, therefore, being separate each will possess a phantastic power. But since they are with us in the same thing, how will they be two, and in which of them will memory be ingenerated? For if in both, there will always be two-fold imaginations. For it must not be said, that the remembrance of intelligibles pertains to the one, that of sensibles to the other; *since thus there will in every respect be two animals*, having nothing in connection with each other. If, therefore, there is memory in both, what will be the difference? In the next place, what should hinder us from knowing this? Shall we say that we are then ignorant of the difference, when the one power is in symphony with the other; the phantastic powers not being separate, but that which is the more excellent of the two prevailing, one phantasm is produced, since the one follows the other like a shadow, and is subservient to it like a less to a greater light. When, however, there is a contest and dissonance between the two, then the one shines forth through itself; but it is concealed in the other, *because in short that there are two souls is concealed from us*. For both coalesce in one, and the one is diffused but not the other. The one, therefore, sees all things, and possesses some things indeed, but dismisses others, as pertaining to the other power. Just as when we have sometimes conversed with persons of a viler character, and afterwards betake ourselves to those who are more worthy, we remember but little of our conversation with the former, but much of it with the latter.

"What, however, ought we to say concerning the remembrance of friends, and children, and wives; and also of our country, and other things which it is not absurd to recollect? Shall we say that the image of the soul will remember each of these accompanied with passion, but that the superior soul will recollect these impassively? For passion, perhaps, was from the first in this image. And such of the passions as are of an elegant nature are in the worthy (*i.e.*, the superior) soul, so far as it communicates with the other. It is fit, however, that the inferior soul should also desire the recollection of the energies of the other soul, and especially when it has likewise become itself elegant and worthy. But this inferior soul may from the first become better, in consequence of being disciplined by the more excellent soul, the latter, however, will gladly resign to oblivion the concerns of the former. For it may happen, that the latter soul being worthy, the former, which is of an inferior nature, may be forcibly restrained by the superior soul. And in proportion as this more excellent soul hastens to the intelligible, it will forget the concerns of this world, unless the whole of its life here has been such as to preserve the remembrance alone of things of the most exalted nature. For here, also, it is beautiful to abandon human pursuits; a forgetfulness, therefore, of such pursuits is necessary to another life. Hence, he who says that the worthy soul is oblivious, will in such a way as we have mentioned speak rightly. For it will fly from the many, and will collect [multitude into one, dismissing that which is infinite [dispersed]. For thus it will not associate

with multitude, but expelling it will live by itself; since here, also, when it wishes to be in the intelligible world, while an inhabitant of earth, it dismisses all other concerns. Hence, when it is there, it remembers but few things of a terrestrial nature; but it remembers more of them when it is in the heavens. And Hercules, indeed [when in Hades] may speak of his own fortitude; but in the intelligible world he will consider these things as trifling, being transferred into a more sacred place, and strenuously engaging even above himself in those contests in which the wise wish to engage."

Of the inferior, or irrational, soul, it is said in a note by Taylor that it is "an *immaterial body*, or, in other words *vitalised extension*, such as the mathematical bodies which we frame in the phantasy or imagination, and the celestial bodies are of this kind." But using the term "matter" in the phenomenal sense, I conceive that every form manifest as extension may be considered material. Doubtless, to a more interior perception, every imagination, or creation of the phantasy, will be objective, and may to another order of life be just as material, solid, and "real" as our physical world to us.

C. C. M.

THE PRESS AND SPIRITUALISM.

The following appears in the last number forwarded to us of the *Moniteur Spirite et Magnetique* (Brussels). It applies so generally to the newspaper Press in its attitude towards Spiritualism that we transfer it to the pages of "LIGHT." A Belgian journal of large circulation, that is, the *Etoile Belge*, persistently falsifies, it seems, and ridicules Spiritualism, and refuses insertion to letters in correction. Its last item of misrepresentation was, that there are only a few hundreds of Spiritualists in Belgium; in face of the fact that a large meeting has just been held in Brussels, and received reports from above thirty delegates from societies of Spiritualists in various parts of the country, who represented thousands. After commenting upon this the *Moniteur* proceeds to give the following outline of the position of Spiritualism:—

"Modern Spiritualism owes its vitality to two principles. If these could be shewn to be erroneous it would die out. These principles are its facts and its doctrine. They will not be shewn to be erroneous by misrepresentation nor by ridicule levelled at the follies of novices and enthusiasts. Writers worthy of respect do not misrepresent facts that happen to be outside the circle of their actual knowledge nor do they ridicule serious doctrine declaredly deduced from facts. The sceptical *Liberté* of Paris has said that Spiritualism holds its ground through the morality of its doctrine, which meets the highest aspirations of humanity; and it grants that a people reared under it,* if such were possible, would form a model of social order.

"The facts of modern Spiritualism developed themselves at an epoch of positivist reaction against antiquated superstition. By many these strange facts were regarded as a new delusion imported from the New World. To ordinary men of science they were incredible, because not in accordance with laws with which they were familiar. The learned bodies disdained them, as has been their habit with every new order of facts.

"But there were some who investigated: among them was a practised thinker, and observant philosopher, an ex-professor, Allan Kardec. He studied them patiently and described them, with the logical deductions from them, in his "*Livre des Esprits*."

"A quarter of a century has passed since then, during which time many men of science in both hemispheres have studied and published books about them. Some inferred from the facts an intelligent cause; some, the action of a neuric or psychic force; some, an automatic action of the nerve centres; some have pointed in the direction of the Satan of the Churches; some, who could not be shaken off the ground of materialism, leave the explanation of the facts to future materialists. But for our *Etoile* none of these will do; it pleases him to think he may disperse facts and inference alike by a discordant ringing of

changes upon the words credulity, illusion, tricksters, dupes, and so on.

"But the facts are there, and are still being demonstrated, and related in a hundred publications in the languages of all civilised nations; and they force every experimental investigator into the conclusion that it is possible to communicate with beings of the other world. This is the fundamental basis of Spiritualism.

"But when we would go beyond this, we find ourselves as if embarked on a sea studded with sunken rocks and shoals, where we risk shipwreck unless we take reason for our beacon, and instructed study for our pilot.

"Much has been said and written about the progress of Spiritualism being retarded by conjuring charlatans and fraudulent mediums, but it is not retarded so much by these as by ill-instructed Spiritualists themselves, by those who have yet to learn that spirits take with them their falsities and follies, and perhaps vices, as well as their truths and virtues. The great value of these communications is to prove to us the survival of our being. Of this demonstrated fact the moral and religious consequences are immense. All inquiry and research in the question beyond this should be subject to the criticism of our reason. How grievous it is to see Spiritualists receiving as oracles, absurdities linked perhaps with some great name! What a fund, this, for discrediting pleasantry to sceptics.

"A grave question is arising; a vital one to those who come after us. At the great renovation by Christianity a solitary doctrine came to replace idolatry. The renovators of our epoch offer two doctrines with their several systems of social reorganisation—materialism and Spiritualism. Which of these assures the highest morality—peace, fraternal love, harmony? The present cannot endure, for the dogmatic faiths under which the nations have been ruled are expiring under the blows of science.

"A Press which claims to lead the van of thought, to be our best possible instructor, but which meets this question, when not by silence, by misrepresentation and ridicule, degrades its office.

"H. D. T."

NOTE.—It must no longer be said that the *Etoile Belge* refuses to insert letters in correction, for a late issue of it, just to hand, contains a capital letter of correction by M. Bosman, giving what he calls the A B C of Spiritualism, concluding with directions for forming a circle similar to those sold for distribution at the "LIGHT" office.

PAPAL BULLS OF EXCOMMUNICATION.

The document which was printed in "LIGHT" for May 26th appears to have caused a considerable amount of discussion, its authenticity being questioned by Catholics in different localities. One friend tells us that it is "a garbled version of what is called the Minor Curse," and another who took the trouble to shew it to a priest was informed by the latter that "it was a libel on the Holy Father to say he issued the Bull: he never did so."

The "Bull" as printed by us was taken from the *Theosophist* for April, and was acknowledged in that paper as a literal translation of the document as it appeared in the Santander journals. As, however, it has been called in question, we have taken steps to secure, if possible, original information, and we shall in due course lay the result of our inquiries before the readers of "LIGHT." Meanwhile, if any of our correspondents can furnish us with reliable information as to the text of bulls of excommunication, we shall be pleased to hear from them. We must confess that the only "bull" which we have read, viz., that launched by Paul III. (we believe) against Queen Elizabeth, is very differently worded, and is a very mild document compared to that with which we are now dealing. As far as we can learn, a "bull" need not necessarily come direct from the Pope, but such instruments may be issued by bishops, and even by the inferior clergy. If this is the case, the explanation will probably be that the Santander Bull was the product of some narrow-minded and bigoted Catholic, more worthy of the Dark Ages than the nineteenth century, and in no way representative of modern Catholic thought.

* The doctrine as taught by Allan Kardec is most likely meant.—TRANS.

Here we must leave this matter for the present. When further information comes to hand we shall most certainly make any necessary corrections or explanations, our first desire being, of course, to do justice to all.

In the meantime the following article by Signor Damiani (and which was in type previous to the receipt of the letters of denial above referred to) shews that measures of *some* kind are being taken to curtail freedom of thought in Spain, and at the last moment we receive a postscript announcing the fact of another excommunication having taken place. Where there is so much smoke there must be some fire.— [ED. "LIGHT."]

Another Excommunication against the Spanish Spiritualists.

The appalling excommunication launched by the Bishop of Santander, has found an echo at Huesca in Aragon, the Bishop of whose diocese has delivered his curses against Spiritualism and the Spiritualists in the following fashion:—

"To our most beloved diocesans health and peace in our Lord Jesus Christ.

"For a long time there has been announced in this capital the starting of an organ to advocate the absurd and worn out ('fastado') error of Spiritualism. To-day we see, unfortunately, the confirmation of that rumour, and we, in fulfilment of the highest duty which is imposed upon us by our pastoral ministry, cry to all the faithful and beloved children, beware, and we forewarn them against the perusal of that heretical and calumnious publication which, under the title of *Iris de Paz* (The Rainbow of Peace), declares open war against all the religious sentiments, not indeed of the majority, but of the totality of our diocesans. Such a publication condemns itself *ipso facto*. A periodical which dares to proclaim as the only truth the ill-called religion of Spiritualism, which is wanting in formulas, in ceremonies, in ostensible cultus, condemning the religion which St. Laurence and St. Vincent sealed with their blood, is a gross insult, and as infamous as a blow in the face to the most pure and exalted of Huesca. A periodical which impugns the existence of purgatory, of Heaven, and hell, and which denies other dogmas proclaimed by the Holy Church, is heretical, and as such we condemn it. The insolent diatribes against an immaculate institution and the bitter invectives which it pours forth (*vomita*) against a most respectable class, are the ignoble weapons chosen by the *Iris de Paz* to succeed in the propagation of its impious doctrines in this noble land.

"We are confident in the orthodoxy, and common sense, and wisdom of our beloved children, that they will not directly or indirectly help in the publication of the above-named periodical at the risk of compromising their unshakeable faith, and the proverbial nobleness of the sons of Aragon. Nevertheless, and in order to avoid as much as rests with us, that anyone through ignorance, or moved by curiosity may take up and read the *Iris de Paz*, we cannot do less than to warn the faithful of this province—

"Firstly, that the errors of Spiritualism have been condemned repeatedly by the Holy See, and especially on the 21st April, 1841, on the 28th July, 1847, and on the 4th August, 1856.

"Secondly, that the above-named periodical in its first number of the 18th of this month, as the organ of Spiritualism, is not even licensed by us, and therefore no one can read it without committing a great sin, and even incurring the terrible penalties thundered (*fulminados*) by the Church.

"Thirdly, that making use of our authority we declare that the editor, the sub-editor, the printer, the subscribers, and all who consciously favour the edition and circulation of the *Iris de Paz*, published in the capital of our diocese, have incurred in the above penalties fulminated by the Church, and

"Fourthly and lastly, we ordain to all the faithful who possess the published number to give it up immediately to their respective parish priests who will deliver it to our keeping in the shortest possible time.

"Given in our palace at Huesca, on this 22nd March, 1883.

"(Signed) HONORIO MARIA,
"Bishop of Huesca."

One would think that the fulminated editor would have lost no time in running to the feet of the Bishop to have

his soul laved from the horrible blot. Instead of which he goes straight to the printer and has the excommunication printed in a supplement to the *Iris de Paz*. Nay, he even dares to question the *good* logic of his Grace as follows:—

"If the exalted pastor had simply called our paper heretical and excommunicated us, he would have only fulfilled the duty of his office, and we should have nothing to say. But when he calls our publication calumnious, we would say, that calumny means to make a false and malicious accusation against someone; but his Grace forgets to point out the paragraph of the *Iris de Paz* in which we have done so. Again, why does His Grace excommunicate us when we, for a long time, have ceased to belong to his Church?"

It is clear that faith, in Spain, is on the wane, as everywhere else. The Bishop calls his diocesans the noble inhabitants of Aragon; he should be reminded that those noble Aragonese are the same who fought incessantly for 800 years to get rid of the dominion of the Moors, and their tenacity is such that, ere long, they may cry to escape from the thralldom of that priestcraft which has repressed the noble Latin race up to this time, but which is now reaching the age of reason.

G. DAMIANI.

29, Colville-road, Notting Hill, W.

May 25th.

P.S.—Since writing the above I find in "*La Fraternidad*" a spiritual review published at Buenos Ayres, that another excommunication has been launched against the spiritual Press in Spain. "*La Fraternidad*" announces the fact in the following fashion:—

"The spiritual review '*La Revelacion*,' which with great success has been published for the last eleven years at Alicante, has just been excommunicated by the Bishop of Orihuela, Monseñor Guisasola. We congratulate our distinguished colleague on having deserved the honour of excommunication; for it is evident that he is successful in undeceiving the followers of Romanism, and in propagating our rational belief which puts down superstition."

It is clear that the Roman Catholic hierarchy have forgotten the legend of the forbidden apple, or they would not be so lavish in excommunications.

May 27th, 1883.

G. DAMIANI.

CORRESPONDENCE.

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

A Seance with Miss Wood.
To the Editor of "LIGHT."

SIR,—Yesterday afternoon a very successful seance was held in this town at the Society's rooms. Miss Wood, the medium, was secured in the cabinet which has been so often described. We had a good light during the sitting, and the diminutive form of "*Pocha*" was well observed; she shewed us her black arm and hand, then dematerialised in our presence. After the medium (still sitting in her chair), had been moved out of the cabinet by the invisibles, and while in *full view* of the sitters, a form shewed itself at one corner of the curtains, and quite out of the reach of the medium. Four forms in all were presented to us. The first form which shewed itself intimidated by signs that it was a friend of one of the sitters, and it transpired that the sitter in question (a lady) had been given to understand at another private circle that this particular spirit friend, who only recently passed over, would endeavour to appear at our sitting yesterday afternoon. The medium, Miss Wood, was quite unaware that this friend was in the spirit-world.

Newcastle-on-Tyne,
May 28th, 1883.

OBSERVER.

Several correspondents of the *Christian Life* are very much exercised as to "that singular and most inappropriate sermon which was preached in connection with the annual meetings of the British and Foreign Unitarian Association, from the pulpit of Essex-street Chapel, by the Rev. John Page Hopps. From beginning to end it was little else than half-veiled *Spiritism*." (!)

SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM,
CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT
STREET, LONDON.

"The Dangerous Dead." If we say that the dead are sometimes dangerous precisely because they are very much alive, we may be speaking suggestively to Spiritualists, and very fairly representing one aspect of the question raised here on Sunday evening last by the Controls of Mr. Morse; but the presentation of the truth in that apparently flippant form will not, we fear, convey to the inexperienced mind a perfectly accurate appreciation of the situation. We must elaborate a little. The death of the body, which is, in fact, simply an incident in the life of the individual, suffices to transfer to another sphere of action that always conscious entity, and commonly, no doubt, to intensify character; but it does not necessarily or probably involve an early amendment of moral tone if that were exceptionally feeble here, nor readily readjust the springs of action for the perverted or misguided intellect. If, indeed, the departed belonged to the more or less criminal classes, from which alone danger after death is conceivable, there may remain a lingering fondness for vicious tendencies which, in earth-life, were, perhaps, associated with the only pleasures he ever thoroughly realised; while an especially aggravated disposition to reproduce sensations of delight or to check reformatory processes, at any cost of suffering to others, will infallibly result from a sense of recent wrong, not unlikely to be very acutely felt by those whose bodily exit from our midst was precipitated by legal action. The operator is there concealed; he is presently quite conscious of that fact; the door for his mischievous activity is kept wide open by the prevalent depravity, of moral and intellectual quality, among those whom he knows only to despise; and a psychological element of disturbance is promptly introduced among us, of which our philosophy takes little cognisance, which is misunderstood or ignorantly dreaded by ecclesiastics, and is somehow beyond the scope of scientific weights and scales.

The remedy for the unquestionable risk will be found in an adequate appreciation of spiritual facts and conditions, and in honest, earnest, zealous, truthful lives.

The dead preach a spiritual democracy. They see clearly enough that only those are great who are good, and to such they are, in no case, dangerous. They recognise the royal-souled and true-hearted, and themselves rejoice if regarded as their earnest, loving friends, ever ready to grasp their hands with an immortal grip.

If then we would avoid the danger, and dissipate the risk, associated with the misguided dead, let us labour to become individually a source of trouble to every form of wrong, that, with tenderness towards the wrong-doer, we may practically illustrate the better way by the purity of our own lives, and the discriminating justice of our own conduct.

On Sunday, June 3rd, the evening at these rooms will be devoted to "Question and Answer," a form of instruction which permits the introduction of topics which perplex individuals, and concurrently illustrates the resources of trance-speaking.

S. B.

CARDIFF.

OBITUARY.—Passed to the higher life May 23rd at eleven o'clock p.m., in his fifty-third year, John Haynes, of Strauran Villa, Castle-road, Cardiff, in the sure and certain hope of continued life in a wider sphere of spiritual activities. A close and earnest observation of spiritual phenomena for about six years had given him the full assurance of immortality and that peace which passeth understanding. The change for him came suddenly, as a thief in the night, on the 26th anniversary of his marriage. The bereaved wife and children, while mourning the physical removal of so loving a husband and father, yet share the same assurance which was such a comfort to him.

Being a Scotchman by birth, the funeral, which took place on Saturday the 26th inst., was largely attended by Scotch friends in the same branch of business, also by a good number of local Spiritualists. This is the second funeral in Cardiff conducted in harmony with Spiritual teaching, and the service, which was led by the writer, was pervaded by an earnestness of feeling, and listened to with such evident interest, that I trust it may prove to many to be good seed sown by the wayside, which shall grow and flourish unto full fruition.

May 27th, 1883.

E. A.

EXETER.

Spiritualism is represented in this city by the "Free Spiritual Church," which exists simply as a centre of spiritual teaching and influence, having neither official basis nor external organisation.

At Michaelmas of last year, Spiritualism and Spiritualists were, in this place, non-existent. But the writer of this was impelled and influenced by a power and a wisdom beyond his own to come here—literally without pence or scrip—and plant the standard of truth in the midst of the people. We have now completed exactly eight calendar months; and looking back from this point, we can truly say that the results have been remarkable. The heaven was well put into the mass, and we have been permitted and privileged to watch the steady, gradual permea-

tion thereof in every direction. Our cause has had really a romantic career, being fraught from day to day and from week to week with interesting and exciting incidents. The "management" has been entirely on the spiritual side; any arrangements of our own, not having the sanction of the invisible powers, have been invariably scattered to the winds.

We have reason to believe that the spirit world has selected this place for an original, and—shall I say—hitherto untried experiment or enterprise in connection with this movement; viz., a regular, systematic and universal spiritual mission or campaign, the official management being entirely on the spiritual side. At any rate, our most interesting experience has been to watch the methods of working pursued by the invisible powers.

Every evening in the week, except one, besides two meetings on Sundays, is occupied with general meetings for inquiries, and select circles for the development of mediumship, and the work proceeds as regularly as clockwork, the machinery being invisible. Mediums of the highest order are being trained for prominent public work, and are just now being gradually brought upon the platform, not by their own consent or management, but at the will of the inward powers. Whit-Sunday was specially chosen for the commencement of this feature.

We have not yet been permitted to invite eminent speakers from outside, such as Messrs. Morse and Wallis, but let me assure these honoured brethren, that this is only a question of time—they will be invited, and under the highest auspices.

The partisan spirit in this great movement is to be deprecated—the writer has, from the first, carefully sought to steer clear of this danger; and I am glad to say that the goodwill of all classes of Spiritualists is extended towards myself and our work here; we have been freely supplied with literature from Messrs. S. C. Hall, A. Vacher, J. S. Farmer, J. Burns, J. B. Sloman, H. Bielfield, Captain Irwin, and others; and recently we have received a most acceptable work from Miss S. E. Gay, entitled, "John William Fletcher, Clairvoyant."

We have reason to believe that we are approaching an important crisis in the history of this local cause, but until the curtain is lifted we are not permitted even to hint at the next act in the drama. Suffice it to say our sappers and miners have surely done their work: the citadel will ere long be stormed.

In view of this it is pleasant to be on friendly terms with everybody, and to be able to speak of complete and unqualified success. — OMEGA.

NEWCASTLE-ON-TYNE.

Spiritualism at Newcastle is still passing through a most trying ordeal, the present committee of old and well tried workers having to struggle against many grievous difficulties that beset them. Taking office at a time when the Society was virtually going to wreck, sunk in debt, and split with desertion, they have struggled energetically and succeeded in clearing off the heavy liability, in improving the platform, and in adding considerably to the membership. Still I am sorry to say that though they have done such good work there is yet a party who are doing their best to annoy and bring about fresh disruption. We trust the committee will deal with them with firmness and courage.

Mr. W. T. Robson has of late given an excellent address before the Newcastle Society upon "Religion," wherein he shewed that to do good to our fellows, to labour for the improvement of society, to work out progressive principles for the higher unfoldment of human kind, were the highest and truest ends and aims of religion.

We notice that of late in the district of Hetton and Houghton, a part of Durham bristling with Spiritualism, good work has been done. On Saturday evening, May 19th, Mr. H. Burton, of Newcastle, delivered a political lecture on the "Rights of Man," to a large audience, the proceeds from the lecture being given to the funds of the new Miners' Hall at Hetton. On the Sunday evening following, Mr. Burton lectured at the same place, under the auspices of the Spiritualists' Society, on "Our Belief and other People's Belief."

Our West Pelton friends, who have been compelled to leave the Corporation Hall on account of that body extending their storage, are at present agitating for a new hall. They have leased a parcel of ground for 63 years and are now appealing to the friends and supporters of the movement to help them towards the building of this hall.

The Gateshead friends are going on steadily and earnestly. Mr. Burton, on Saturday evening last, addressed them on the tendencies of the movement, shewing that its present influence was of such a nature as to affect society, scientific thought, and the creeds in a perceptible degree, and that its power would be more and more increasingly felt in the future.

A considerable amount of feeling and debate has gone on in Newcastle this last week regarding the Papal Bull issued against Spiritualism, and which appeared in "LIGHT" of the 19th ult. We are told by our Catholic friends it is false, and that it is concocted by our movement to gather sympathy.

NORTHUMBRIA.

[If our Newcastle friends will refer to p. 259 of this number of "LIGHT," they will find further information on this subject. — ED. "LIGHT."]

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler of, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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