

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 *Harbinger of Light* returns to the subject of psychopathic healing, and the mysterious influence of faith. It sets itself to shew that faith is not an essential pre-requisite. If my critic will refer to "LIGHT," Nos. 106-107, he will find that I never said that it can be so regarded save in a very small proportion of cases. I specially described it as "a factor to which it is hard to assign an exact value," though in a few cases, such as those recorded in the Gospels, and that of Mrs. Skelton, which I specially adverted to, the power of faith "in the action of a governing and controlling spirit from without" seemed to be "a necessary pre-requisite." These cases, I repeat, are but a small proportion of the mass, and my observation applied to them alone. The question is easily arguable. A medium comes to an absolute disbeliever in the existence of spirit, and says, "You are suffering from cancer. I, as a medium for spirit-power, can cure you." "I do not believe in you or your spirits," is the rejoinder. "There are no such beings, and you are an impostor." Does the *Harbinger* contend that "a positive vital fluid transmitted by the operator" would have any effect on that unreceptive body? Mesmeric healing might conceivably have some slight influence, but healing by spirit-power transmitted through the person of the medium would have small chance, compared with that which it would have in the case of a recipient whose faith was active and energetic.

The cases adduced in support of the editorial contention that faith is not essential to healing are all cases of mesmerism. Undoubtedly faith is no necessary pre-requisite there; but there is no necessary interference of external spiritual agency. I quote one of the cases referred to:—

A. C. was a neighbour who had suffered for several weeks from sciatica, never free from pain save when asleep, and only sleeping when exhausted nature compelled it. We magnetised his leg and relieved the pain at the first operation, but it returned about two hours after. On the second day the relief lasted four hours; the third six or seven; and so on progressively until we had nearly bridged the twenty-four hours. Ten a.m. was the hour for him to attend, and on the morning we refer to he did not put in an appearance punctually, and having an appointment in town at eleven, we magnetised a glass of water by making steady passes over it with the hand, and bringing it to an assistant told him to inform Mr. C. that we could not wait, but had left the contents of the glass for him to drink. As we were leaving the premises we encountered Mr. C., and delivering the message to him returned and handed him the tumbler without

saying one word to indicate what was the nature of its contents. He drank it as desired, and then asked what it was; we replied, water. He then asked, "What did you put in it?" Though scarcely correct, save in a material sense, we answered, "Nothing;" and then asked why. He replied that it tasted different from ordinary water, "as though it had a tasteless oil in it." Whilst speaking he suddenly placed his hand on his hip, and on being asked what was the matter, he replied that he felt "like warm water running down the part," and a subsidence of the pain. Then, and not till then, was he informed the water was magnetised.

"Letters from a Mystic in the Present Day," is a little book full of suggestions for thought, rather than of elaborate argumentation. The letters, or extracts rather, are some addressed to friends by the anonymous author, who occupies, I presume, some position that qualifies him to speak as a teacher, and were written without thought of publication. They are all the fresher for the absence of constraint, and deal very suggestively with various problems and perplexities of the inner life. The point of view is "the immediate rather than the mediate relations of the life-giving Spirit with man," and the end in many of them is to "awaken the consciousness of our actual union with God and with one another." This—the hope of union with God—is one of the central truths of universal religion, preserved and insisted on alike in the most Evangelical section of the Church of England, in the changeless Churches of Rome and the East, and (as Mr. Sinnett shews in his most recent book) by the Buddhist in his aspirations after Nirvana.

Respecting the subject already alluded to—the answer to the prayer of faith—our "Present-day Mystic" writes:—"With regard to miraculous (so-called) answers to prayer, in the shape of healing, &c., do you not think they present themselves rather as expressions of intimate fellowship with the mind of God than as evidence to convince the gainsayers or inquirers? I do not see that such miracles can do any more in this respect than scientific discoveries have done—viz., assure us of a beneficent mind behind physical nature. . . . I am inclined to think that the spiritual aspect of things can never be so put into words that an objector can be intellectually convinced of the truth of a spiritual perception, for spiritual perceptions are matters of interpretation appealing to the sympathetic instinct, not to scientific proof. Consequently I should rather sympathise with a scientific man shrinking from so-called miracles; they cut right across his lines of pursuit, and tumble all his perceptions into confusion. They belong to the path of the Spiritualist rather than to that of the Scientist, and the latter had better leave them alone until he is prepared to enter that plane of inquiry or perception on which they have an orderly setting, where they will be recognised as belonging to the methods and order of another series of laws."

The latter part of this wise reflection is one to which all who concern themselves in any way with the things of spirit are finally driven. "Spiritual things are spiritually discerned" obviously; but, in a far wider sense, a dwarfing course of minute investigation into some one of the properties of matter, or some cramped question of physics, has a tendency to pin the mind down, to prison it within a groove, and to render it incapable of appreciating such a view as

that of our mystic's, or such conceptions, vast and far-reaching, as those embodied in "Esoteric Buddhism." Such minds would not intelligently question and seek into the truth of these mental concepts, they would simply be unable to understand them, or to grasp their real value. There are exceptions (let us be thankful!), but this is the rule, and to refuse to recognise it is to run one's argumentative head against a brick wall.

As to the proof given by certain answers to prayer of any "intimate relation between the mind of man and the mind of God," or even of "a beneficent mind behind nature," I am not so sure. If all prayers were answered, I fear the "beneficent mind" would cause a sad confusion. If only those are answered where, hypothetically, the mind of the suppliant is "in coincidence with" the mind of the Supreme Ruler, the result would presumably have been the same without the prayer; or, at any rate, the evidence on which the answer is assumed is scientifically weak. It is interesting to contrast with this exception the ideas of the esoteric Buddhist, as set forth by Mr. Sinnett. I speak with all reserve (for I have not mastered in its entirety the magnificent conception of which he is the lucid exponent), but I can find no room in that scheme for any Personal God at all. I see nothing but the reign of inflexible law, the endless evolution of progressive existence. I can hear nothing but the rhythmical grinding of the mill which, so far as I can see, has set itself a-going, and which, for aught that I can tell, will grind—tho' it be not a "mill of God"—"exceeding small" and quite pitilessly to the bitter end. Majestic; but quite loveless! Cosmical in its proportions is the conception, but one shrinks and looks about timidly for the "God to whom all flesh comes"—the God "that heareth prayer."

Truth devotes fifteen columns to a review of the Labouchere-Bishop incident. In the midst of a mass of familiar and irrelevant matter, there are some allegations as to Mr. Bishop's antecedents, and especially as to his "pin-trick" at Liverpool, which he will find it well to deal with, and which may indefinitely prolong a tiresome wrangle. With these I have nothing to do. But as to the thought-reading experiment at St. James's Hall, nothing that I have subsequently read about it causes me to alter my expressed opinion. At the same time it is right to bear in mind that Bishop is stated to have read four figures out of five on a bank note in the possession of Sir John Lubbock in the presence of Canon Basil Wilberforce, at the Deanery, Southampton. That is to me much more credible than the subsequent story. The necessary conditions were (presumably) not so conspicuously wanting as they were at St. James's Hall. It remains to be desired that the matter should be tested by a series of careful experiments. One is not enough; and the disorderly elements must be got rid of before any value can be attached to what is done.

Such an opportunity seems to be supplied by a proposal made by Mr. Bishop in the *Times* of the 25th. He proposes to write to each of the fifty unimpeachable witnesses named by Mr. Labouchere, requesting him to conceal a bank-note, the number of which he has committed to memory. He "will then call on each one in turn and endeavour to ascertain before responsible witnesses the number of the bank-note, which shall be known only to the subject of the experiment." This seems to me good and sufficient. The pity is that such an experiment was not tried before. Mr. Bishop may possess the power he claims—there is some good evidence that he does—but he has so mixed up the arts of the conjurer and the showman's patter with what he does, that he has only himself to thank if scepticism prevails respecting him.

M.A. (OXON.)

SCENES FROM BEYOND THE VEIL.

[During the last two or three weeks an announcement has appeared in our columns with reference to the proposed publication in this country of a new work from the pen of Mrs. Hardinge Britten, whose talents and reputation in the literary world are already too well known to the readers of "LIGHT" to require any special reference on our part. We, however, gladly avail ourselves of the opportunity which Mrs. Britten has very kindly afforded us of making one or two extracts from the MSS. copy of the book, which is to be entitled, "Spirits and their Work in Every Country of the Earth; or, Nineteenth Century Miracles." We have dipped into the various chapters with an ever-growing sense of their deep and absorbing interest, and a conviction that the volume will be a most important addition to the literature of modern Spiritualism. The following extract is a fair sample of the contents of the book, which contains a very large number of similar original narratives, and we have no hesitation whatever in commending the book most heartily to the attention of our readers.—Ed. "LIGHT."]

Some ten years ago there resided in New York, U.S.A., an aged lady of German birth, the widow of an eminent American merchant, by name, Madame Walter. This lady having become deeply interested in Spiritualism, communicated to Mrs. Hardinge Britten the particulars of her own early experience, at a period of her life when she had been a patient of the renowned German physician, philosopher, and writer, Dr. Justinus Kerner. The circumstances of her case were so remarkable that Dr. Kerner had noted them down with a view of incorporating them with other narratives of a kindred character, in a forthcoming volume. At Madame Walter's earnest request, her experiences, which seemed to her at that time too sacred to be entrusted to a cold materialistic world, were simply recorded in MSS., but not published. At the time when the strange tale was communicated to Mrs. Britten, the narrator deemed it her solemn duty to offer her record, as a contribution to an age better prepared than formerly to receive it. It need only be added that in addition to the high and unimpeachable character of the venerable lady from whom Mrs. Britten received the history orally, she is also in possession of Dr. Kerner's MSS., from which she has already drawn some details for her published sketches, and which she now deems worthy of being presented in more complete form.

Dr. Kerner stated that it was in the year 1827 that a medical friend of his, residing in the neighbourhood of Weinsberg, expressed a wish that he, Dr. Kerner, would take charge of a singular and interesting patient, a young lady who had been placed under his care for medical treatment.

To this proposition Dr. Kerner assented, and thus he became acquainted with Mdlle. Olga Schwartzberg, the daughter of the Baroness M—, of Vienna.

At the age of twenty, Mdlle. Olga had become the victim of a severe nervous and epigastric disorder, which had determined her mother to send her to Weinsberg, to the care of her trusty family physician.

The mother herself was a gay, heartless, fashionable widow, who had just contracted a second marriage with an immensely wealthy, but very aged man, the Baron M—, who had become captivated with the fair widow's remarkable personal attractions.

Under the treatment of Drs. Kerner and Moran, Mdlle. Olga not only began to recover her health, but she displayed, to a wonderful degree, the faculty of clairvoyance, and, by the magnetic passes administered to her, became a somnambulist of extraordinary lucidity.

In the magnetic sleep she could speak in several foreign tongues she had not studied; play on any instrument presented to her, though entirely unacquainted with music, and discourse most eloquently on various scientific subjects. Besides these interesting results of the sleep waking condition, Mdlle. Olga, in her normal state, could see, and accurately describe, the spirits of many deceased persons known to those around her, yet wholly strange to herself. Notwithstanding the peculiar excellence and accuracy of these descriptions, Mdlle. Olga treated the whole subject of spiritual existence with the utmost scorn and derision, and insisted on attributing the apparitions she perceived to the reflex action of the minds of those with whom she came in contact.

As this young lady had been brought up by a worldly-minded, atheistic mother, Dr. Kerner was at no loss to account for her total disbelief in immortality, and her contempt of all religious ideas; still it pained him to perceive that her rare gifts of seership made no other impression on her mind than to furnish food for ridicule, and denial of spiritual agency.

It was on a certain night in October, 1827, that Mdlle. Olga was left by her physician in a peaceful magnetic sleep, her maid Anna Matterlich occupying a couch in an adjoining apartment, to restrain—as her mistress gaily alleged—any undue flights of her somnambulant wanderings "beyond the confines of earth."

At a very early hour the next morning, Dr. Kerner was summoned in haste to attend his patient, and he then received from her pale lips the following astounding statement :—

"Dr. Kerner," she said, "the sleep in which you left me must have been of very short duration, for the moment after your departure I became so wide awake that I heard and could have counted the number of your retreating footsteps. At the instant that you closed the door behind you, I felt irresistibly impelled to rise from my bed, throw on a dressing gown, and seat myself by my writing table. Whilst I sat, abstractedly gazing at the still blazing fire, to my unspeakable astonishment, my door was opened noiselessly and my mother entered the room, and without attempting to salute me, took a chair, and sat down by the fire on the opposite side to myself.

"If I was astonished at her unexpected appearance, I was still more so at the extraordinary change manifested in her person.

"Her dress—the splendid lace in which she was married to the Baron M—gave me the idea of a cold so intense that it froze my very marrow to look at her; indeed, I felt, though she did not complain, or shiver, that she was perishing with cold. I had always been accustomed to hear my mother spoken of as a very beautiful woman, and I had often gazed at her myself with admiring wonder, but oh! what a contrast did she now present to the loveliness which had so fascinated all beholders! Her hair was loose and hanging around her shoulders in disorder, but to my amazement I perceived that it was nearly all false, and from its lack of arrangement failed to conceal the grey locks which it was designed to hide. One cheek was coarsely patched with rouge, whilst the other was deadly pale. A set of false teeth was in her hand, and her neck and arms were only half smeared with enamel.

"I had never seen my mother at her toilette, and these disclosures fairly overwhelmed me, yet all this was forgotten, totally overlooked, whilst gazing on the unutterable expression of woe which marked every lineament of that wretched face. I had never seen despair, rage, and remorse so awfully depicted on a human countenance, nor did I deem it possible that those passions could find such a fearfully vivid expression.

"I seemed to see, moreover,—and wonderful it was for me to perceive it,—my mother's entire past history, all written,—I could not tell how or where,—yet impressed clearly upon her, and obvious to every eye. And, oh Heaven! may I never again witness the naked deformity of an ill-spent life, thus indelibly imprinted on the form!

"Aghast and speechless, I listened in silence, whilst my mother spoke to me; but her very tones were changed, and instead of the soft silvery accents of other days, her voice was hollow and faint, and seemed to come from an illimitable distance off, and in no way to proceed from the forlorn figure that sat before me. It said: 'Olga! I have come to tell you of a very, very terrible dream I have had, a dream you ought to know, and one which, if I had realised *before*, I should have been happier—happier now!' She sighed;—and oh what a sigh of anguish was that!—then motioning me to the writing table by my side, she bade me take down the words she was going to speak.

"Mechanically I obeyed her, when she continued as follows, speaking so slowly and with so many pauses, that, though I never seemed to possess the courage to address her, I was enabled to transcribe her words faster than she uttered them :—

"I was dressing, as you see, to go to court, when a sudden faintness seized me, memory fled, and consciousness only returned in the form of this horrible dream."

"Here a shudder of agony seemed to shake her frame, and after a long pause she said :

"I found myself on the brink of a dreary, high cliff, overhanging a wild and stormy sea. The air was thicker and heavier than night; yet it was not night. All was lonely, wild, black, and dreary. It seemed as if I had stood in that awful solitude for ages, yet why or how I came there, I knew not."

"Suddenly, the ground rocked and parted beneath my feet. Shrieking in mortal terror, I caught at the earth, blades of grass, the very notes in the air, to stay my fall, but all in vain. Down—down—I was hurled! oh, how long I was in falling! Surely I must have spent years in that awful descent, for the whole of my past life, even to its minutest details, passed in solemn march before me as I fell. Not the vivid flashes of sudden remembrance, but the stately panorama of every year, hour, and minute unrolled itself before me as clearly as in the time when each event was enacted. I saw my own pale mother sinking into an early grave, but the bitter causes of that untimely death came with her: my disobedience, ingratitude, and desertion. Every unkind word or act of folly I had committed against her was engraved on the funeral pall from which her faded form seemed to emerge.

"I saw dim effigies of young, timid hearts that my idle coquetries had broken. I saw the charms of beauty and intellect with which God had endowed me, first adorning, then disfiguring my own phantom likeness, with the semblance of reptiles and loathsome animals. I saw faces of many a weary drudge whom I had sacrificed to my service; and those who had bowed to me and cringed before me, now reviled me and pointed with foul grimaces to my unfinished toilette.

"All this and more, more than tongue can speak, I saw, and knew, and felt, during that tremendous fall.

"I tell you, girl, a thousand years must have passed in that downward flight. At length I landed—landed on a distant shore, where thick haze clouded at first my straining vision, and the cold winds swept around me with such a piercing, icy chill as I never dreamed to exist before.

"As I shrank and shivered in their tempestuous cruelty, myriads of ragged forms flitted before me, and I knew they were wretched creatures whom I had passed by unnoticed in my town drives, and then I wept to think I had never done anything to alleviate their misery. They mocked at me now, and then they passed away. I would have helped them, but the bitter blast sighed out, "*Too late! Too late!*"

"Lies I had spoken, and trivial follies long since forgotten, seemed now to assume tangible shapes, and rose up to meet me so palpably that I felt with shame and horror they were fastening themselves upon my form—my very dress, and would be seen and known by all beholders.

"I strove to hide myself for very shame, but millions of eyes were upon me, and all seemed to read me through and through.

"Then arose the wild and agonising wish, since I could not conceal my true self, that I were changed.

"I screamed aloud a frantic prayer to return to earth and lead a new life; do something—anything to begin life over again, and be a better, truer, and purer woman; but again the bitter winds sighed out the doleful cry, "*Too late! Too late!*" In my despair I cried to those who surrounded me that I was not fit to be seen. I must and would be something better; and then I remembered what the priests had taught; how they had preached that the blood of Christ would cleanse the worst of sinners, and redeem all who believed in Him from the penalty so justly due to ill-spent lives. I had never believed this; I had never been taught to believe, but I would do so now, and then with frantic haste I sped on to find a priest. With the wish came the realisation. A celebrated minister of the Christian Church, long dead and gone, started up suddenly in my path alive again, and offered me a crucifix. But, oh, horror! As I gazed upon this man I saw he was worse than I was. He was a hypocrite, a base deceiver, and his changing form was marred by the wild, despairing images of thousands of shipwrecked souls whom his false teachings had misled. Still a shadowy hope was left. I would cling to the crucifix. Pictures of faithful believers thus redeemed, flitted before my eyes; but even as with outstretched arms I strove to clasp the image, it *spoke*, and in sweet, though relentless tones it said: "Not everyone who saith unto me, Lord, Lord! but he who doeth the will of my Father who is in Heaven, he shall be saved." Then I shrieked out: "Is there then no salvation?" The answer came: "Work out thine own salvation." "But how?" "In action." "But," I cried again, "I am dead, there is no hope, no repentance after death." "There is no death," answered the voice; so still, so soft, yet so full of power, that it seemed to fill the spaces of infinity. Confused and overwhelmed, yet still aroused and stirred by the strange new thought that there *might be progress* even beyond the grave, I asked: "Where then is hell?" No answer came, but yet I felt that answer, and it impelled me to look around through the murky air, on the bleak and barren prospect, and the dreary stunted forms of beings on whose faces I read images of mis-spent lives like my own. Then I cried, "Lo, I am in hell, and I myself have made it!"

"Then I *thought*, but did not dare to ask, of Heaven.

"Thought in spirit life is action, reality, and with the thought came a view! Oh, that I could speak of the radiant visions that one brief glance presented!

"The brightest and highest flights of ideality on earth fall short, far short of that blooming, sunlit land, and the happy, lovely people who inhabit it. And yet I saw what they had been, as clearly as I saw the evil lives of my associates. Some had been crippled, blind, starved, worked to death, or worn out with cares and toils, but all had been true and faithful unto death, and good to one another. All those that dwell in those heavenly spheres, those lands of light and beauty, that even to look at for a single instant is worth a thousand years of suffering, had been kind, patient, brave, or helpful.

"Oh, what a glory it was to look upon the good! Oh, that I had been good, ever so little! Oh, that I had left some record behind, to bless mankind! that single blessing would have saved me! But whilst I sighed in heaviness, with Milton's fallen angel, "*Me miserable!*" the sweet, soft voice breathed in my ear: "*Up and be doing! prepare, and commence thy life anew. Work out thine own salvation. Arise, and go to thy Father.*" I thought—for it was but a dream, Olga—I thought, and said, *I will arise*; and I did go, and I came here, as the first fruit of my new life and new resolution, for I found, that is, I *thought* I found, that the only way to help myself was by helping others, and so I came hither to warn my child; to tell her, that not in church, in pulpit, or in the good deeds of another, does the path to Heaven lie, but in her own strivings after good; in her deeds to her fellow mortals; in pure thoughts, good acts, kind words, and the motives for good, which move us through every second of our mortal pilgrimage. Heaven and hell are states, my child. No foot can tread the path by which we reach them, but our own; no mouthing hypocrite can teach us how to find the way, or save, or guide us, only the impulses to good and truth, which God has given to every

human soul, if we would but heed them. These are our saviours, Olga. Arise! and save thyself!

"She ceased, and gaining self-possession from the cessation of the agonising tones that had so long rung in my ear, I cried out:—

"Oh, mother! tell me one thing more. In the name of Heaven, tell me how and when you came here!"

"Raising my eyes as I spoke, I sought to meet her glance, but I gazed on vacancy. The empty chair alone remained; the pen, ink, and *wet writing* inscribed with the fearful tale, were the only mementoes that remained of that awful interview!"

The lady concluded her narrative by adding, that after the disappearance of the apparition, she remembered no more, until she found Dr. Kerner and her maid bending anxiously over her. As a sequel to this terrible vision, Dr. Kerner stated that the Baroness M.—died at Vienna on the very night in question; she had been found at her toilette half dressed, but covered with blood. The sudden rupture of a blood vessel had robbed her of life, in the very act of preparing to ensnare all hearts in the meshes of her unreal charms.

The appearance of the corpse in all respects corresponded to the apparition witnessed by her daughter, *even to the set of false teeth* still clutched in the hand of the mute but eloquent dead. It need only be added that to the last day of her earthly life Madame Walter's terrible vision bore fruits in her chastened spirit, by inciting her to ceaseless acts of benevolence, holy thoughts, and words of tender sympathy, which made all who knew her in life, and remembered her after death, "rise up and called her blessed."

REVIEW.

ESOTERIC BUDDHISM. By A. P. Sinnett. *Triibner*, 1883. Price 7s. 6d. Or may be obtained from the Office of "LIGHT."

THIRD NOTICE.

There is a sense in which all this doctrine may be termed a transcendental materialism, and in which it even announces itself as such. It is after some hesitation that we transcribe the passages which make this conclusion unmistakable. It may not be easy to explain to those who have not read the book that its main purpose—the exposition of the principles of kosmical and human evolution—is not really affected by abstract statements of this character. The metaphysical basis might be conceived otherwise, and yet what is positive, definite, and practical, would remain almost exactly as expounded, at least in formal outline. Nevertheless, the criticism we have to make on this part of the work, if well-founded, will not be unimportant. For if a perfect anatomy is combined with a defective chemistry, we shall indeed have an admirable skeleton, but a misleading biology. Metaphysics cannot be accepted upon authority; least of all when we find propositions of this nature put forward without any visible appreciation of the grounds which must lead one very important school of thought to reject them.

Occult science, we are told, "contemplates no principle in nature as wholly immaterial," the "clue to the mystery involved" lying "in the fact, directly cognizable by occult experts, that matter exists in other states besides those which are cognizable by the five senses." So far we are not much disturbed. Given the idealist conception of "matter" as objective manifestation, then the whole universe as open to any perceptive faculty whatever can be said to be material, in a sense that may be accepted, or at least allowed to pass. "Occult Science is wholly free from the logical error of attributing material results to immaterial causes." Force and primordial matter are in this book identified; and as force operates changes, that proposition also might stand, if only we put out of sight the law of the direction of force. As a distinguished man of science has lately demonstrated,* the direction of motion is not given in the conception of motion itself. Exception may be taken to the form of statement of what is in reality the theory of Boscovich, adopted by Faraday, Ampère, Fechner, and other physicists, which regards "matter" as reducible to centres of force. The "Adept" position is probably more nearly that of Schopenhauer, to whom all natural forces were forms of the universal energy which in conscious manifestation we call Will, and all the rest mere representation or appearance (*Vorstellung*), than that of any other modern philosopher. Then in the chapter on "The Universe," at p. 176, we read, "The one eternal, imperishable thing in the universe which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter, or motion; not as something having these four attributes, but as something which is these four things at once and always. And evolution takes its rise in the atomic polarity which motion engenders." Now here are the four most general

conceptions applicable to phenomena, abstracted from all differentiations, given an united hypostasis, and presented as the final truth and substratum of all things. Surely it must be apparent that these are first forms only, without life or law in themselves. Or if we have to read life and law into the statement, then *these* are the supreme facts, and Time, Space, &c., are their primary forms, or expressions in manifestation. In what follows, the active and passive (corresponding to the male and female) principles are distinguished, the first being described as the spiritual, the expansive, the life-giving; the second as the material, limitative, or contractive, fecundative. That is a very old statement. We find it at the outset of Jacob Böhme's mysticism, and it has received a philosophical development from the subtle and penetrating genius of Schelling. And perhaps the following, from the latter's "Philosophy of Nature," may help us to the real meaning of the passage we have quoted from Mr. Sinnett's book: "The expanding force must be regarded as the first positive factor, for it engenders the idea of spatiality and extension, or rather it is itself a *self-extension*. . . . Now opposite to this positive activity stands the negative, that process which circumscribes, limits, arrests, and by these very means determines and forms. To this activity corresponds *time*." But that is very different from positing space and time themselves—the forms of consciousness—as ultimate and absolute realities. The fault that the idealist must find with Mr. Sinnett's statement is, not that it leaves too little during the Maha-Pralaya, but that it leaves too much. The Maha-Pralaya, as the former understands it, is the cessation of *all* objectivity, and he could never consent to substantialise the most abstract forms of objectivity. The philosopher of this school only smiles when he is told that there is no personal God, as *First Cause*, in the manifested universe; though that there are "Gods many and Lords many" as "leaders" (in Platonic phrase) of the time cycles, or world manifestations, is a truth which Esoteric Buddhism seems to restore. As well might you think it necessary to tell us that the substance is not in the shadow, or that the less cannot contain the greater. "All existences" (phenomena) "are non-Ego," said Gautama; a proposition which modern idealism should be at no loss to interpret.* "I have swept the heavens with my telescope, and have not found God," said Laplace. And really we are told much the same of the Dhyān Chohans and of the yet higher potentates of universal space. Our Adept teachers might have been content with saying through Mr. Sinnett, "Your personal God has no place or function in the objective universe; it is that alone we are concerned with, though with that as including an immensity which to your present senses and faculties is non-objective. We will shew you Law alone reigning over and fulfilling itself in every order of phenomenal existence, and we will thus account for all change and all manifestation; exhibiting within the limits of possible objectivity the principles of its evolution, the law of cycles, and the horoscope of time itself. We will do all that, and that is all the highest intelligences can express and explain; but concerning the unfathomable mystery of absolute subjectivity, or Being, we are silent." But we have no warrant in this book for crediting them with any such reserve. Their position is rather that of another French philosopher, who speaking of God, said, "Je n'ai pas besoin de cette hypothèse." And yet on their own showing they do need it. At the end of a planetary chain pralaya, we are told, it is living intelligence that imparts the impulse of evolution to the re-awakening worlds. These intelligences are the Planetary Spirits, themselves the offsprings of the last planetary manvantara. We are not mistaking them for creative Gods, but only calling attention to the fact that intelligent action has to be postulated to start the planetary system afresh. But how about the revival of the *whole* universe after a Maha-Pralaya? There are no Planetary Spirits, or any conceivable intelligences, left during the Night of Brahm: or if there are we do not hear of them. Of course, by analogy there ought to be; and equally by analogy are we compelled to suppose that if intelligent action is required to give the impulse to a planetary system, *a fortiori*, or at least with parity of reason, must it be needed for the similar purpose on the grander scale. There is no absolute beginning in time in this philosophy; so that living intelligence may be indifferently regarded as originating and as resulting. The Dhyān Chohans of a planetary manvantara are evolved, no doubt, from a previous one; but then there were other Dhyān Chohans to start the process, and so on *ad infinitum*. Of eternity as anything else than infinite time there is no hint

* See an article, entitled "Evolution by Force Impossible," by Dr. James Croll, F.R.S., in the *British Quarterly Review* of January last.

* Dr. Oldenburg seems wholly to have misconceived it, and is led to the strange conclusion that in Buddhism Nirvana does, after all, mean annihilation.

or idea. And in a cosmogony that is quite right, since all manifestation is under the form of time, itself the great principle of Maya.

A complete philosophy which adopted the analogical method at all would be thorough-going with its analogies; but that cannot be quite said here. If man is the microcosm, his individual subjectivity must correspond with the Absolute Subjectivity of the universe. It is just that consideration which, without attempting to define or philosophise further, enables the follower of the analogical method to hold fast by the idea of God. And for our own part we do hold fast by it with a faith which no formula can express. We may believe in the Night of Brahm—to which also analogy conducts us—the retraction of all manifest existence into the pure Subjectivity, without accepting an abstract material pulsation as the last word of eternal truth. If the profanity of a grotesque parallel may be pardoned, that conception reminds us irresistibly of the Cheshire Cat in "Alice," of which nothing remained but the grin. That at every minute, by the simplest and most necessary acts of organic life, the expiration and inspiration of breath, we do really represent the forthgoing and return of worlds and systems, is an idea we may reasonably entertain. But it marks the process, not the suspension of the process. The Maha-Pralaya would thus correspond to a period during which the breath is held, not to any such motion or pulsation in time and space as above denoted. And it is curious how we get a better hint of the true analogy in one of the early physical processes of the Yoga discipline. The first condition of developing a more interior consciousness is to hold the breath; a feat which practice is said to prolong for almost incredible intervals. If analogy is to be taken as our guide (and we have a right to demand that it shall be faithfully and exactly carried out), we should infer that behind the objective inactivity of a Maha-Pralaya is the most transcendent, though to us inconceivable, life.

So when we are told by Mr. Sinnett that occult science "contemplates no principle as wholly immaterial," we must deal with this proposition somewhat as Leibnitz dealt with another famous formula: "Nihil est in intellectu quod non prius fuerit in sensu"—"nisi intellectus ipse." To say that Law, the logic of nature, which on ultimate dissection turns out to be the truth of nature itself, is in any sense "material," would of course be pure nonsense; and to speak of law as *inherent* in nature is a mere evasion. As we advance towards the scientific goal, we come to understand that materialism is the last enemy that shall be overcome. But here, in opposition to one school of idealists, we may remark that what saves a theory from materialism is not the recognition of consciousness as giving unity to the universe, but the conception of law as that unity itself. It is in Cosmic Ideation, or the connected logic of forms, that we must look for the truth behind manifestation. For to make the world intelligible is to find the perfect manifestation of reason; to reduce all to form, the sensuous residuum being quite unreal in presence of this. Occult science has anticipated our latest and highest generalisations in the discovery that magnitudes, whether of time or space, are absolutely indifferent. The form, the law, stands out as the same in the vastest aggregates and in the *minimum visibile*. The leaf is the miniature of the tree: the day is a little year: man himself is a microcosm. Nor when we turn to the grander scale of things, to Maha-Manvantaras and Pralayas, for instance, is reason baffled when imagination has to retire. Reason is not embarrassed by magnitudes. She knows them to be merely relative; vain and impotent attempts to escape her jurisdiction. Materialism, on the other hand, relies on fortuitous evolution, on natural selection as determined solely by environment. It cannot postulate law *ab initio*, or recognise the perfect *a priori* logic of nature, which in reflection is conscious mind. Every philosophy which does recognise an absolute law or order of manifestation, *ipso facto* acknowledges an universal mind or reason as the subjective truth of all that appears in time. It may, indeed, refuse to personify this conception; that is, to introduce into it the duality of subject and object, and that for two obvious philosophical reasons. For in the first place, we can never think a conscious subject except as determined and limited by the object of consciousness. Now if it is self-determined, as an Absolute Subject must be, then is the object itself the subject, there is no distinction between Ego and non-Ego, and the duality which every personal consciousness we can ever know or imagine must contain, is sublated. We suppose it will be admitted that Plotinus and Fichte are not bad representatives of ancient and modern idealism respectively, and this argument has been elaborately worked out by both of them. And in the second place, as little can we think this diremption of subject and object except as under the form of time, which is again a limitation. All consciousness is manifestation, and time is not a condition of being, but of existence or manifestation. That is what Hegel meant when he said that "in nature all forms are contemporaneous: only Spirit [consciousness] has a history." When, for instance, we speak of all effects being included, or pre-existing, in their causes, we transfer the category of existence from the order of time to the order of eternity; and are repeat-

ing, in modern phrase, what Plato said of the "impartible union" in "the One." The perfect and ineffable law of this connection is really the unity of mind, or is Reason itself. All true science tends to transcendentalism; for its aim and ideal are to exhibit logic in the universe, which would be vain and impossible if all that appears as process had not an eternal and most real subsistence as idea. Ideas are the only truth of things, and can they perish in a Pralaya? If they did, could there ever be another manvantara? "Thought is baffled," we are told, "say even the adepts, in speculating as to how many of our solar pralayas must come before the great cosmic might in which the whole universe, in its collective enormity, obeys what is manifestly the universal law of activity and repose, and with all its myriad systems passes itself into pralaya. But even that tremendous result, says esoteric science, must surely come." And what then, we will not say remains, but is? Shall we reply, all that in differentiation ever truly is—the Intelligible World of Plato? Mr. Sinnett, at least, should not forbid us so to speak, since he expressly asserts the correspondence of the Adept system with the Platonic philosophy. Did space permit it would be interesting to pursue that comparison. Certainly, one characteristic idea in both seems the same; involution precedes evolution. But in Plato, at every downward stage we see a departure from transcendent divinity; and the higher principles latent in man are represented by the successive orders of the gods; thus we are linked to all throughout the series; and these divine hypostases compose a most real theocracy. In Plato, man is never without his god, though he is not an immediate relation with the Great First Cause, as modern theology, borrowing its conceptions from a particularly unphilosophic and unideal race, supposes. It is probable that we have a great deal of misunderstanding to get over, and much further information to obtain, before we know what Esoteric Buddhism really teaches of the relation of humanity at any given stage to the divine beings who already represent in conscious life the next principle of evolution. But it would be equally ungrateful and unreasonable to complain of Mr. Sinnett. On the contrary, we have nothing but admiration for the singular lucidity and conciseness with which he has achieved a task of extraordinary difficulty. He has written a book within the most readable limits, which for grasp of the subject and excellence of literary exposition is excelled by none and equalled by very few with which we are acquainted.

C. C. M.

THOUGHT TRANSFERENCE.

The following letter appeared in the *Standard* newspaper for June 22nd:—

"TO THE EDITOR OF THE 'STANDARD.'"

"SIR,—As the question whether one person can read another person's thoughts is exciting some public interest just now, will you permit me to give you a remarkable instance of it of which I myself was, so to speak, the 'subject.' Some forty years ago a noted charlatan, one Marcillac, was exhibiting a somnambulist, the well-known Alexis, whose powers of divination while under the influence of mesmerism were very extraordinary. Here is how, in the instance to which I refer, they were tested.

"My father wrote the words Daniel O'Connell on a sheet of note paper, and pasted it at the back of a picture in our drawing-room, and taking me with him, and accompanied by E. A. Osborn, the pianist,—who is, I believe, still living and residing in London—went to Alexis. The latter having been mesmerised, my father was put in communication with him by giving him his hand, but the clairvoyant evidently did not see very clearly. He described the room, the picture, and the sheet of note-paper but stumbled at the spelling. He kept on repeating 'D O C,' 'D O C.' With a boy's impulse I exclaimed 'No, not O, at all.' Whereon Marcillac asked if I knew the word, and being answered in the affirmative, put my hand into that of Alexis, when he immediately uttered, 'Daniel O'Connell.' It strikes me that if the Thought-reader now engrossing public attention can do this, he will have established his claim. Let Mr. Labouchere write a complimentary sentence about, let us say, Lord Randolph Churchill; let him place it in the pocket of any member of Parliament whom Mr. Bishop may designate, and then let Mr. Bishop write out that sentence. If he does that even the senior member for Northampton must be convinced. But if he does not, the verdict must go against him.

"I have seen frequent cases of Thought-reading by people under mesmeric influence; but though there be occasions between very close and intimate friends or relatives when, as Tennyson puts it,

"Thought leaps out to wed with Thought,
Ere Thought can wed itself with speech,"

I utterly disbelieve that one man in a normal condition can tell a number by putting his hand on the shoulder of another man who thinks of it, and any man claiming that power and shrinking from putting it to a decisive test lays himself open to the charge of imposture.

"I am, sir, your obedient servant,

"H. K.

"Paris, June 19th."

TEMPORARY OFFICES OF "LIGHT,"
38, GREAT RUSSELL STREET,
BLOOMSBURY, W.C.
(Entrance in Woburn Street.)

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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 30TH, 1883.

IMPORTANT NOTICES.

REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

Consequent upon our removal to 38, Great Russell-street, we fear delay has occurred with respect to a few communications, especially those sent to our old address. We have not, since our removal, received any letters so addressed, and on inquiry at the post office we hear there are letters and book-packets awaiting certain formalities for delivery. Correspondents may, therefore, attribute any delay which may occur in answering their inquiries to this cause.

CENTRAL ASSOCIATION OF SPIRITUALISTS READING ROOM
AND LIBRARY, 38, GREAT RUSSELL STREET, W.C.

(Entrance in Woburn Street.)

We are requested to announce for the information of members and friends that these rooms will, until further notice, be open during the day, attendance being given from 10 a.m. to 5 p.m.

MR. HAWES' SERMON ON SPIRITUALISM IN
PAMPHLET FORM.

The demand for this up to the present time has not been sufficient to justify us in proceeding with the work, and in ordinary circumstances we should at once abandon the idea. As, however, the missing letters may place a different aspect on the matter, we have determined to keep the sermon in type for one week longer, after which time if no material advance is made in the number of copies ordered we shall forthwith abandon the scheme. The price is fixed so low that we shall require to print at least 5,000 to cover expenses. At present 500 only have been ordered. Communications on this subject should be addressed to the Manager of "LIGHT," 38, Great Russell-street, W.C.

NOTICE TO CORRESPONDENTS.

Owing to pressure on our space many communications stand over. Letters, &c., from Mrs. Penny, G. Damiani, Rev. C. Ware, Northumbria, A. D., and others are in type, and will appear next week.

S.—Your argument does not apply. The proceeds of the entertainment went to the Hospital Funds.

E. K.—The incident you send has already appeared. Many thanks for drawing our attention to it.

THE IMMORTALITY OF THE SOUL.

Sermon by the REV. H. R. HAWES, M.A., at St. James's Church,
Westmoreland-street, on Sunday morning, June 24th.*

Immortality.

Most of you know that I am going to speak this morning on some of the modern aspects of the immortality of the soul, and you will infer, and you will infer rightly, that I am going to try and place that belief upon a scientific basis. The question is eternally interesting and recurrent. It is a question which most of the religions of the world have tried to answer, and every religion has had influence and retained influence in proportion as it has given some satisfactory account of man's spiritual nature, and given some satisfactory hopes of immortality. What are we? Where do we come from? Where are we going to? If you will think of what men have written and said upon the subject, you will find that there has been a constant disposition to believe that this life is not all; that we are not mere earthworms, a little more subtly organised; that we have spiritual affinities: that we converse with principalities and powers; that we have some control over the formation of that spiritual nature which is to survive the shock of death; that we have in our own hands very much the general character which the next stage of being shall assume; and, above all things, that such a state of being really does await sentient, intelligent, self-conscious beings like ourselves.

Why We Believe In It.

Why do you believe in the immortality of the soul? or, to put it in another way, the survival of you yourself after your body has been lowered in the coffin into the grave? Why do you believe that you do not go out like a candle then?

Some people say they have a consciousness of their own immortality. But you cannot have a consciousness of anything except what is present, what is going on. You may have a consciousness of a certain divine sensibility, and you may infer from that divine sensibility, or that intuition, that you are spiritual, and that the spiritual in you will survive the shock of death. You may infer that from the divine sensibility, as you may infer from a physical feeling of hunger that there is something in the world calculated to satisfy that hunger; and you will be right.

Or you may say that your own intuitions upon the subject are strengthened by the general intuitions and consent of other people; that you find a very wide belief prevalent, and that it almost amounts to a generic consciousness of the race,—this consciousness of a divine sensibility from which you infer the permanence of your spiritual nature, the immortality of your soul. You will be right there, too. It is true that deeply embedded in the very constitution of our nature there is this kind of hungering and thirsting after what cannot pass away, this deep conviction that we ourselves, fundamentally, in our essence, cannot cease. Well, suppose this is so. There will be individual consciousness of a divine sensibility, and there will be the generic consciousness of the race, and you may say that this is a sort of argument for the survival of the spirit. You will be right there; it is a sort of argument.

Or you may say it is a hypothesis, a supposition which explains many facts; that this world would be so irrationally constituted were this little life all; that there are so many unfinished lives that the whole course of the world and the moral organisation of society would be chaotic; that so many things are left unexplained if you limit us to this life, and that if you introduce the survival of the spirit you at once introduce harmony into this chaos, you introduce a principle which will reconcile us to many things, many contradictions, many apparent injustices—to the passing away of people in the prime of life with their work unfinished, and their great ideas unfulfilled, and their hopes that never came to anything; people who have always seemed to be under a cloud in this world for no particular reason, victims of their own organisation, seemingly hampered, the immortal part of them, with that over which they have not had sufficient control. All kinds of thoughts come into the mind suggesting that if there is a development, a continuance, there may be an explanation. You revolt from a world irrationally constituted as this world would be in a moral and spiritual universe; you revolt from the idea that there is no conclusion to all these beginnings, and you may be right there.

Others believe in the immortality of the soul, or in what they call their own resurrection. They say that Christ rose, and because Christ rose, therefore they will rise. Well, I have often pointed out that this is not a very sound argument. It is used by St. Paul as a kind of argument. He says, "As in Adam all die, so in Christ shall all be made alive." Of course our connection with Adam is a physical one, but our connection with Christ is a spiritual one. When you say a spiritual connection you do not know quite what you mean, but you mean, at all events, something which is not a bodily connection. Then the more unlike us you make out Jesus Christ to be, the less likely is it that the argument will hold sound that because Jesus Christ rose, therefore we shall rise. It is rather an analogy, it is an illustration, it is a devout hope, more than an

* NOTE BY THE PREACHER TO THE EDITOR:—"As you have reported this extempore sermon, it is only fair to say that I have used many of Mr. Page Hopps' ideas as given in his "A Scientific Basis of Belief in a Future Life."—H. R. H.

argument. I have often shewed that at considerable length in this pulpit.

The Higher Christian Argument.

Then you may take your stand on higher ground, and say, "We believe we shall survive death because of what Jesus Christ has told us about God; we believe that His deliverance concerning the character of God and God's love for us is a real, true deliverance upon the matter; that if God really does love us, He takes care of us; that He has placed us in the seed time of the earth for the harvest of eternity, that He will never leave us, nor forsake us; that He holds us all in the hollow of His hands, and that His everlasting arms are round about us for ever." Well, if you take that ground I am with you. Yes, if Jesus Christ gave a true message concerning the love of God for man then we are immortal, then we shall survive, we shall not be snuffed out like a candle, we shall not perish when we are put into the grave. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And we know as St. Paul says, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." So, if you take that ground I am with you; I say that is a good argument; it is an argument for those that believe, for those who are already Christians.

Tendency of the Age.

Now you might think that as a Christian preacher I might rest there, that I might round off my sermon with those texts; and it would be well, only we live in an age when new thoughts and feelings are coming up. Every age has its own difficulties; every age has its way of re-stating the old questions; every age requires its own particular arguments; and every age has its own intellectual and moral characteristics. And what are the mental and moral characteristics of this age? A desire to have the foot planted upon an intellectual rock as well as a barque floated upon an emotional ocean. The tendency of this age is to trace a connection between cause and effect, to correlate all the different phenomena of nature. When anything new is pointed out the first thing which we ask is: What is its connection with that which went before? What is its general relation to a harmonious whole? And we must answer these questions. We must answer them not only in the field of history so as to make the historical personages of whom we read cohere, but we must answer them in the realm of philosophy, we must answer them also in the realm of science, we must answer them also in the realm of religion. Religion must not be an excrescence, however lofty, sublime, and spiritual. Religion and our theological belief must be welded into the very substance of our religious life and experience. That is what the present age does insist upon. Now the ancients did not trouble themselves with all that. They were quite content to rest upon authority, upon affirmation, upon analogy, and upon imagery; upon a show of emotional argument, even upon a propitious hope; they were inclined to believe what they wanted to believe. We want something more than that in religion. We do not want to believe what we should like; we will not believe merely what is agreeable; we want to know what is true, and if not what is absolutely, certainly true, what is possible and probable about our own souls, about our own bodies, and the survival of the spiritual principle. How can these things be? In the silence of your chambers this little sentence rings again and again in your ears: "How can my soul exist without my body? Has it any separate existence?"

Immortality Stated.

Now let us put the matter clearly. What is it you do want? What kind of immortality do you really desire? Is it the immortality of the race, that other people will go on propagating the race to the end of time, whilst you will be dead? Well, that is one satisfaction, perhaps, to some people. Do you want the immortality of your thought, so that after you are dead people will read your books? Well, that may be a melancholy consolation, but you will know nothing about it. Do you want the survival of virtue? Well, that is refreshing, to think that the world is going to get better by-and-bye, for it is bad enough now, but then you won't be there to take any account of it. Do you want to think that the atoms of your body will be taken up into cabbages and trees and flowers and plants, and so forth, so that you will go on circling through the various phases of vegetable and animal life long after you know nothing about it? Well, you may get what comfort you can out of that reflection.

No, my friend, what you really want is to feel that the dead are alive for evermore, that when you seem to die you do not really die. What you want is for your own personality to survive, not necessarily the same as it was in this world, any more than you at thirty are the same as you were when a boy or a girl. Of course there has been development and change. All the particles of the body have changed; your character has changed, as also have your associations, and your friendships. In one sense you are not the same, and in another sense you

are the same. What is meant is that there has been no breach of continuity, and there has been a steady development through the various phases, but that has landed you where you are in the body, in flesh, in time, and you hope by-and-bye to be landed somewhere without a breach in continuity; you hope to go on developing, to start anew, to go on through another progressive phase. This is what you mean by the survival of your soul.

What says Science.

What does science say to all this? Early in this century and from time to time science has said, "That is all a dream." Science is a little more careful now than it used to be. Only a few years ago it was speaking very confidently, and saying, "There is nothing but matter and force in the body; you are subtly organised; you are clever machines, the product of matter and force; but by-and-bye the collected atoms fall to pieces, and you cannot hope to survive, because you are the product of matter and force." Well, what did we say? We said, "Can you get the phenomena of mind out of matter and force?" Then the scientific people went back to their laboratories, and tried to get the phenomena of mind, consciousness, thought, feeling, and all the rest of it, out of matter and force subtly organised, but they found they could not get it.

Tyndall and Huxley.

Then I think about ten years ago what I may call the tide of materialism began to turn, and Professor Tyndall spoke some remarkable words at one of the scientific gatherings, where he admitted that if you wanted to get consciousness, mind, the phenomena of mind, what you call soul, and intelligence out of matter and force, you would have radically to change your conception of matter and force; then you might get a promise and potency of life out of it. Well, of course, if you put into matter what you want to get out of it, you may get it out. It is the old hat trick. You may put all sorts of things into it and take them out again. That is as simple as possible. So, if you radically change your conceptions of matter—that is, if you assume all of a sudden that matter is quite different, or if you put into it something quite different from what you supposed to be there before, you can get the promise and potency of life out of it.

Then Professor Huxley gave a little warning note. It was not his business to build up mind or spirit, or to deal with theologians who had dealt so roughly with him; but Professor Huxley is a very cautious man, he is a very large-minded man, a very wise man, a very good man, a very deep and earnest-minded man, and what did he say? He said he declined to assert for a moment with some materialists that there was nothing in the universe but matter and force. Then what did Buchner, the great German materialist, say? He confessed that before you could get consciousness and mind out of matter and force you want an "x"—that mind is matter and force *plus* an unknown "x." What did Professor Bain say? That we might conceive, no doubt, of mind and intelligence existing apart from a brain and nervous system in some manner that is difficult for us to imagine, because we have never had any experience of it scientifically. The conception that mind might exist apart from the brain and nervous system was not, he said, an irrational one. With all these great scientific utterances the turn of the tide came, and science ceased to fight actively against what we may call Spiritualism, not modern Spiritualism, but the spiritual existence of mind and consciousness.

Three Spiritual Propositions.

What we want is to place the possibility of our survival on a scientific basis. As science has ceased to fight against it, can science fight on our side for it? This morning I will give myself up to two or three spiritual contemplations in your presence, contemplations which will be found to be grounded upon scientific fact. The first is this—hold it well in your minds—the *absolute distinctness between mind and matter*; between the phenomena of thought, feeling and consciousness, and bones, blood, flesh, nervous system—the *absolute distinctness of the two*. Secondly, *the intimate connection between thought, mind, &c., and matter, brain, nervous system*; and lastly, *the possible further connection between mind and thought and invisible, or unseen, matter*. We know that mind is connected with seen matter; we know that thought is connected with the brain, which is seen matter; but then we shall try to shew that there is an invisible universe, that there are invisible forms of matter, and we shall assume the probability and rationality of conceiving that the mind, as it is associated with seen matter, may also have a better association with invisible matter—what I may call the invisible incarnation of personality. If we can place these things upon a scientific basis, what comfort we shall have found for all who have lost dear friends, for all who sometimes think, "Science must be right when it tells us there is no life beyond the grave!" What comfort you will have for yourself! How you will look not only with calmness upon your approaching dissolution, which must take place in a few weeks, a few months, a few years. The longest life, how short it is! The moons wane, and the suns rise and fall, and your little life is passing away like the sand in the hour glass. You are drifting on the bosom of the great flood into the ocean of eternity; but you are not drifting to a homeless shore; you are going to a home that shall not be without a Father, that shall not be even without a body, it

may be, or without consciousness; you are not going down into annihilation; and when you feel this you have won a calmness and a hope that is full of immortality.

Distinctness of Mind and Matter.

First, there is the distinctness of mind and matter for you to consider. There is a union, a seen union, between mind and matter now. You know that the trick of the materialist was to confound mind and matter altogether, or to say that matter was, at all events, certain, and that mind was not very certain. Contemplate the absolute distinctness between the two. What do you know of them? All you know is that the phenomena of mind and matter arise simultaneously, that with every thought there is a change or vibration of molecules in the brain. The phenomena arise simultaneously and they cease. But you cannot pass from one to the other. You cannot express mind in the terms of matter, you cannot express matter in the terms of mind. As Büchner says, *mind is matter and force plus x*. You cannot tell how vibration becomes sensation. There is no likeness between cause and effect, and all that you are directly conversant with is the effect; you do not know anything about the cause. Even the wood of this pulpit that I strike is utterly unlike the sensation which it gives my hand when I strike it. There is no likeness whatever between the wood pulpit and the emotion conveyed to my brain through the sting which my hand receives; the two things are perfectly distinct: one is matter, the other is sensation. So it is with love, mind, thought, and imagination. You cannot put them in scales and weigh them; you cannot measure them; you cannot cut them up; you cannot discover what they are by cutting up a dead body or cutting up a living body. It was said that they resided in the grey nerve matter, but that, after all, is only a growth, an envelope, an avenue. It is absolutely distinct from the inner penetralia. What do our scientific men say about this? What does John Stuart Mill say about it? These are his words: "Feeling and thought are not only different from what we call inanimate matter, they are at the opposite pole of existence." What does Huxley say? He is very spiritualistic indeed upon this question; he says: "Our sensations are, in the strictest sense, immaterial entities. There is no likeness between the cause of them and the effect." So that Huxley calls a sensation, the sting which my hand receives,—that is, the impression made upon the brain which causes me to feel the sting through the sensory nerves,—a spiritual entity, an immaterial entity. Professor Allman, President of the British Association, says: "Between thought and the physical phenomena of matter there is not only no analogy, but no conceivable analogy." And what does Huxley say again? "Matter and force are, so far as we know, mere names for certain forms of consciousness; so that it will be almost truer to say that matter is a form of mind than that mind is a form of matter." What does John Stuart Mill say about the connection between the brain and thought? Does he think that that connection is necessary, or that it is accidental and simultaneous? Mill says: "The relation of thought to the material brain is no metaphysical necessity, but simply a constant co-existence within the limit of observation." As far as we observe matters, we see that thought is always connected with the brain and nervous system, but it is not a metaphysical necessity; or, as Bain said, there may be cases for aught we know where thought might have existed without the brain and nervous system, only we have no experience of it, therefore we cannot say that it is. "The uniform existence of one fact with another does not make the one fact a part of the other." So says Mill.

Now when you come to the mind, are you doubtful about the existence of mind? You may be doubtful about the existence of matter. I confess, you do not know what matter is; you do not know why it is, or how it is; but you do know what is going on now; you do know that you have a consciousness that there is a man in the pulpit who is perhaps uttering a dark saying, if not upon the harp without the harp; you do know that there is someone in the pulpit saying somewhat which perhaps you understand, and a good deal which he cannot make intelligible to you; you have a direct consciousness of that, you know that this is so; and thought, feeling, mind is the only thing that you have a direct consciousness of. You can be more certain of it than matter—but in any case the two are distinct.

Unseen Matter.

Well, you have certain experiences, you feel certain things, you are the subject of certain emotions, certain thoughts—these connected with matter? You know that they are. Are they connected with seen matter? You know that the brain is visible, and they are connected with that and the spinal cord. Are they connected with unseen matter? You suspect that they are, for you hear of such things as nerve force, which must be assumed, which cannot be proved. You hear of the body having magnetic properties which cannot altogether be analysed. You fancy that the molecules in the brain when they cerebrate thought, as scientific people say, are really connected not only with the growth of matter but with subtle nerve force, with invisible and unanalysable fluids, which you infer with a tolerable amount of certainty. Thus you are brought to the very borders of the invisible universe, the unseen world. How

can you say that your poor little five senses tell you all that can be about this wonderful universe? Why, my friend, if you had but one sense less you would be prepared to deny that there was any such thing as sound, and if you had but another sense less you might deny that there was any such thing as seeing; you might say that the only thing in the world was that which you could touch or taste, and when people talked about seeing and hearing you would say they talked sheer nonsense, for you had no experience of these things. You have your five little senses, but what a little way they go! How imperfect is your eyesight! The telescope convicts you of limitedness in one direction, the microscope shews you your limitedness in another direction. And how limited is your hearing! You can hear some sounds, but do you think you hear everything that might be heard? Do you not think that there are many sounds in the universe which you cannot hear because your ear is too defective? Why, a cat can hear more than you; it can hear higher sounds than you; and many dogs can hear further than you, and the savage man who has cultivated his hearing can hear better than the civilised man who has not cultivated it in relation to long distances. If your hearing were more perfect you might be cognisant of the humming of a forest as a mighty roar; you might hear infinitesimal sounds which now never reach the ear. If the eye were better you might see wonderful visions; you might see, for instance, the particles of odour that flow from the rose on a summer's evening as you walked in the garden. The whole space between you and the rose tree is filled with particles of matter inconceivably attenuated and subtle, and if the eye were better you might see these particles like a radiant prismatic mist floating between you and the rose. And when you apply the "keeper" to the magnet, or when you setup an electric action, were your eye not so gross, so much holden, you might in many subtle forms see beautiful arcs and radiations of electric vibration in bright waves, circling in the most lovely curves. You cannot see that, you see the effect; you do not see even that material manifestation of the vibrating waves of magnetic and electric action. Yet we are surrounded by people who say, "Tell us of things which are palpable to the five senses." I look out of my body through these five little windows, and in my self-conceit I say, "There is nothing in God's Universe but what I can see out of these five little windows; He could not make a sixth; He could not make a seventh; He has no power to shew more than this, nor shall I ever be in any state, or come into any condition, in which I shall converse with things more spiritual than what I can touch, and taste, and see, and handle."

Mind and Unseen Matter.

Have I not taken you to the threshold of the invisible world? Is it not possible that you may even at this moment be surrounded with principalities and powers, as the Apostle says; that there may be existences and phenomena in this air, in the church, in the interstellar spaces, which, if your eyes were not holden, and your ears were not dull, and your perceptions were not gross, might be unfolded to you in a marvellous additional universe, an unseen universe suddenly becoming seen and palpable to you because you had some sixth sense given to you, or some slightly heightened, or modified, form of your senses as they are?

Now we come to the possible alliance of mind with this subtle form of matter. You are bound to believe in subtle forms of matter because you infer them from actual scientific experiment. You have every form of matter, from granite to gas; but when you have got gas you have not got beyond matter; yet you often take no cognisance of gas; certain gases are so fine that you may pass your hand through them without knowing it. So Tyndall has shewn us that the whole of the interstellar space which he calls the luminiferous ether, between ourselves and the distant stars, is filled with matter capable of taking vibrations such as the vibrations of light. The whole interstellar space is one mass of matter, yet because you are so grossly constituted now in the body you cannot detect it or analyse it; so that we have every conceivable form of refined matter, in gas, in odours which spring from plants, in radiant matter, in ether. Now is it not possible that the spirit may converse with these subtle forms of matter? Now while we are in the body is it not possible that there may be an inner body of life within a life in every one of us, which we call our soul? You say that is an old theological conception. Well, it is, but it is brought in these days into strikingly scientific relief by such books as the "Unseen Universe." Did you ever look at that book in which Professors Tait and Balfour Stewart shew that as the sun's light is only operative upon a very small part of the material universe, as far as we know it,—whilst the heat and light are carried into immensities of space, we know not whither, only we know that they do not go out, that they must by scientific law change into something, be received into some universe, be stored up there, for they cannot die, cannot cease to be—so our molecular vibrations of thought are stored partly in the physical memory of the physical and seen brain, whilst part of the energy which goes to move the molecules of the brain and make it a vehicle of thought, passes into the inner body, the inner spiritual brain, so that we have the rudiments of a spiritual nature within us, ill-developed now, rudimentary. Well! that spiritual nature, that soul, is constantly being built up by the energies that pass first into the seen brain, and

then pass into the unseen universe, within every man, woman, and child.

These things, perhaps, may be too subtle to preach in a pulpit, but I am persuaded that I am speaking to many who have had these thoughts, and are familiar with the general notion that you are building up every day and hour by your thoughts and feelings and experiences an invisible, endless life within you, which is now rudimentary, but which by-and-bye will break out and be the real survival of your real self, just as the grub that crawls on the earth and then rolls itself up and makes itself into a cocoon, is really preparing and maturing in a rudimentary manner for that bright creature, that butterfly, that ψύχη, that soul, which is the bright emblem of man's own immortality.

Recurrence of Testimony.

It is strange when you look down history, how this body, within a body, has haunted men; how it has come out in every possible form in theology and religion; how it has interested the minds of poets as well as theologians; how St. Paul alludes to it, who himself was a poet, a rhetorician, an eloquent man, and a devoutly spiritual person as well. Paul speaks of the natural body and the spiritual body. Tertullian says the soul hath the human form the same as its body, only it is subtle, ethereal, and delicate. And one of the modern German scientists, Ulrich, says the soul is a refined, continuous, subtle substance, permeating the whole material structure of the body, retaining the grade of spiritual being because it has attained to the grade of conscious, intelligent existence. If I had here the "Unseen Universe" I would go through the theory of the authors as to the way in which the soul within is storing up will power, and thought, and feeling, and developing consciousness, personality, behind the growth of the material brain and body. Swedenborg later on shewed the same thing in a certain masterly passage, which, as usual, whenever I have anything particularly interesting to read, I have left at home.

Relation to Christianity.

Now you will ask me, "What is the connection of all this with Christianity?" And it is legitimate that you should ask the question. In brief, Christianity affirms the thing that I have been laying before you. The modern spirit wishes for a reasonable ground apart from revelation. Is not that the key note of the sermon that I have been preaching this morning? Let us take away to-day from the midst of some subtlety something solid in our meditation.

Remember I have been pleading for the spirituality of man's nature and the survival of his personality. How have I pleaded for it? Let me sum up briefly and clearly, so that it may lodge in your physical memories.

First, I pointed out the alliance between seen matter and mind: that is proved. Then I shewed you the distinctness of mind and matter: that is proved. Then I shewed you that mind and matter were separated at death: that is most certainly proved; and I inferred a certain affinity between mind and unseen matter actually now existing: that was next door to proved. Then I inferred a probable, superior vehicle for mind which might be found in the universe of unseen matter.

How shall life be carried up and on? How will you bridge over the gap between the body and its next vehicle? Why, you must carry the soul's life on by evolution and continuity, and the principle of the conservation of force. If all particles of the body exist after the body exists, how do you suppose that such a thing as mind, if mind works out a crystallised personality—how can you believe that the higher will not also survive? If the lower survives in changed forms, the higher may also survive in changed forms. The principle of evolution, of continuity, of conservation of force, shews that nothing dies. If nothing dies in the physical world, and if the unseen world, the world of thought, of feeling, of hope, of fear, of consciousness, is as real as the causes of it, or those things which appear to some the causes of it; if physical things last, why should you suppose the higher victories of life, consciousness, thought, feeling, should not also last?

Personality (weigh, I pray you, these closing sentences) is the ultimate production of conscious spirit. Personality is the highest stage of this plane of being which has been achieved by evolution. We follow it on into a more appropriate sphere of existence, to find it at last organised and at home in the unseen universe.

The one further step to be made to-day should be made in the direction of the actual demonstrated alliance of mind with unseen matter. Have we any evidence that mind is so allied or ever has been proved to be so allied?

Modern Spiritualism ought to answer that question if it can. Have you any evidence that mind actually has been allied with forms of unseen matter? There lies, you see, the whole theological importance of modern Spiritualism. If modern Spiritualism can shew one single instance of mind, of intelligence, actually present unconnected with the brain and nervous system, then you see modern Spiritualism will supply the link between fact and faith, which will give us a sure standing ground in the unseen universe. It does not so much matter what these creatures at seances are if they are; it does not matter whether they are sprites, or devils, or fools, or idiots, or the dead that rap tables, or what

not, and get out messages; the point is whether they are there.

If they are there, mind, intelligence of some kind is there, and if, mind, intelligence of some kind is there without brain and nervous system, it is allied to some subtle form of invisible matter; at all events, it exists apart from brain and nervous system, and that is all you want. You do not care so much whether the next world or the universe is filled with a variety of beings, good, bad, or indifferent; what you want to know is, are there any beings there at all. If they are, then there is no reason why you should not be such a spiritual being with capacities for survival, with capacities existing apart from brain and nervous system, allied to some infinitely subtle form of matter which will enable you to begin your progress in some new and more highly spiritualised career.

So in the light of science itself faith will become the very "substance of things hoped for, the evidence of things not seen," while we look not to the things which are seen only, but to the things which are not seen, for the things which are seen are temporal, will decay and fall into the grave and become disintegrated; but the things which are not seen, capable of taking on for ever and for evermore the invisible as well as these visible particles of matter,—are eternal.

A SPIRITUAL BAPTISM.

A very interesting ceremony took place at Lilian Villa, Hendon, the residence of Thomas Everitt, Esq., on Thursday, the 19th inst., in which the highest and noblest significance of the great new spiritual dispensation was clearly manifested.

The occasion was the naming of the infant daughter of Mr. and Mrs. Kreuger—the latter née Rosa Everitt—by spirit influence, through the mediumship of Mrs. Emma Hardinge Britten. Notwithstanding the prevalence of a thunderstorm, at four o'clock p.m., a select party of ladies and gentlemen—most of whom had been present at the same place some twelve months before, on the occasion of Mr. and Mrs. Kreuger's nuptials—asssembled to welcome the divine spark of life that had become a living creature, and now waited the benediction of the angels to give her a name and place amongst men. After the reading of a few selections from the Bible by Mr. Everitt, the spirit friends, who had assembled in far greater numbers than the mortals present, proceeded, through the writer's lips, to address the parents of the precious little one, upon the momentous responsibilities they had assumed "in launching upon the ocean of eternity, a living soul, who—for ban or blessing, weal or woe—was destined to make a mark upon the ages which no time could efface."

After describing in language which wise and far-seeing spirits alone could have prompted, the relations between parents and children, it was announced that two spirit godfathers were present, who would undertake in solemn reality that watch and ward over the life pilgrimage of the child which mortals were so prompt to promise, but often so lax in performing.

One of the sponsors had been on earth a gentleman slightly known to, but much interested in, the family; the other was the exalted spirit of the good Emanuel Swedenborg, who desired to adopt this babe, to testify the deep interest he felt in the noble work rendered to the cause of humanity through the peerless mediumship of the grandmother, Mrs. Everitt.

After dedicating the little one to the world of uses, by the names of Madeleine Olga Paulovna Kreuger, the spirit sponsors added, of their own accord, the title of "SYBIL," a name by which, they said, she was already known in the spheres, and one which indicated the powers and functions with which her Creator has specially endowed her. Sybil, on earth or in the spheres, will be a footprint on the boundary of both worlds; a link in the chain between men and angels, on which the life lightings will bring messages of eternal life and immortal blessing.

It should be added that, in place of water, as a sign of purification, fresh flowers were profusely scattered over the babe and those of the company nearest the speaker. After the ceremony, a bountiful cold collation was served. Many regrets were felt at the absence of Mr. S. C. Hall, whose venerable presence had graced the nuptials of the parents, but who was now in distant scenes. With this exception, no mental cloud overshadowed the delightful exercises of the day. The company lingered till far into the night under the spell of music within, and the anthem of the summer breezes chanting their hallelujahs of rejoicing in the tree tops which shaded the lovely dwelling without.

They separated at a late hour, feeling it was good to have been there, and leaving behind them the spell of a benediction, which must fall like a streak of sunlight across the path of "Sybil," and illuminate her way from time to eternity.—Written at request by the speaker of the occasion, Emma Hardinge Britten.

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.]

Buddhism and Christianity.
To the Editor of "LIGHT."

SIR,—I have often wished C.C.M.'s valuable contributions to "LIGHT" could be reprinted in a more permanent form. Might I, however, venture to think that in recalling our attention to the profound truths contained in Buddhistic philosophy, C.C.M. has done himself an injustice in the impression which his writings, more especially his last essay on Esoteric Buddhism, produces upon his readers? I am quite sure C.C.M. desires as little as I do to disparage the teaching and the life of Jesus of Nazareth, and the change that Christianity has wrought upon the lives of men. But in his enthusiasm for the venerable Gautama, C.C.M. remarks in a recent number of "LIGHT," "The moral ideal of Buddhism is not only pure and beautiful, to a larger extent than in the case of any other religion it has been effective," and hence as the light thus offered is welcomed by our best intelligences we may confidently expect that the closing years of the nineteenth century will find Christianity on the wane and Buddhism brightening the hopes of humanity. That is, I think, a fair representation of the conclusions of C.C.M.'s able essay.

As C. C. M. remarks, "There is a growing disposition to judge religion by its fruits." Let us therefore inquire what is the effect of popular Buddhism on the lives and characters of its adherents. For this purpose no better country could be chosen than Mongolia, which is as typical of earnest, practical Buddhism as Ireland is of earnest, practical Roman Catholicism. Competent observers tell us that over a Mongol Buddhism exercises a complete sway. "Meet a Mongol on the road, and the probability is that he is saying his prayers and counting his beads as he rides along. Ask him where he is going and on what errand, and likely he will tell you he is going to some shrine to worship. . . . There is scarcely a single step in life, however insignificant, which he can take without consulting his priest. . . . It would be difficult to find another existence in which any religion has grasped a country so universally and completely as Buddhism has Mongolia. . . . The Mongols themselves say that before Buddhism came to them they were in ignorance and darkness, given up to deeds of superstition and cruelty, but now 'see,' they say, 'what has been brought about by our sacred books.'" The foregoing is quoted from that truly admirable and fascinating book "Among the Mongols," by the Rev. James Gilmour, M.A. For twelve years Mr. Gilmour lived among the Mongols, learning their language, conforming to their ways and gaining the largest acquaintance with their inner life that has probably been obtained by any European on record. And what does Mr. Gilmour tell us of the prospects of Buddhism as a new hope for humanity? He says that whilst Buddhism holds out the greatest inducements to virtue and the highest penalties to vice, it utterly fails to make men holy or virtuous, and has long given up the attempt. He goes on to remark on p. 153 :—

"Mongol Buddhism and holiness have long ago parted company, and it seems impossible for men and women, living among and partaking in scenes of unblushing evil, to be at the same time experiencing in their souls the effectual consolations of their religion. This seems at first sight almost incredible, but I am convinced it is true, and perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism, that, notwithstanding many excellent doctrines that characterise it as a theory, its practical effect is to delude its votaries as to moral guilt; to sear their consciences as with a hot iron; to call the morbid righteous, and send men down to the grave with a lie in their right hand."

It may be urged that this is the prejudiced view of a Christian missionary. But readers of the work from which I have quoted will, I think, be struck with the evident sincerity and fairness which characterise Mr. Gilmour's entire narrative. He seems to possess a singularly calm and impartial attitude of mind, but even assuming his judgment is warped by a mental bias, the picture he gives us of the fruits of the Buddhist religion is a very dark and sad one. It may be said further that this only represents a debased and distorted Buddhism. Doubtless, the lives of Mongol, Chinese, and Hindu Buddhists are very

different from the teachings of the venerable Gautama, but still, have we any right to expect that those doctrines will brighten the hopes of humanity in Europe when they have failed to ennoble humanity in Asia, backed up as they are in Mongol by a whole hierarchy of Lamas, most of whom are deeply versed in the sacred writings attributed to the founder of their creed?—Yours truly,
Monkstown, Dublin. W. F. B.

SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The Controls of Mr. Morse introduced their lecture at these rooms on Sunday evening last, "Man: His Place and Purpose," by reminding us how old is the inquiry, "What is man that thou art mindful of him?" and of the large variety of views resulting from its consideration in the past. The pessimist idea, starting with innate universal depravity and developed in the darkness of despair, was peremptorily dismissed as the offspring of a fit of spiritual biliousness; the Controls were not prepared to define man as the "waste of God." They were indisposed likewise to fully accept the antithesis of this idea and to affirm with the optimist that all is good and grand, although, when you have pared away some of the too apparent surface uncleanness of the race, there is much to be said for the essence of this contention, and the true place of man is much more readily found in this direction than in any other. The obvious inconsistency, after such an expression of opinion, of placing man upon the materialistic pedestal, and of regarding him only as a superior animal, whose world is a cage, and death a prison-house, scarcely required the emphatic repudiation which it received. But the opportunity for putting in a good word for absolute freedom of inquiry, of opinion, and of expression of opinion, unaffected alike by the scare of conventional disapproval and other more demonstrative and forcible forms of persecution, was judiciously seized; and Spiritualists were reminded that they, of all men, whose faith is based upon their judgment of proven facts, should welcome the honest materialist whose mental aspirations only needed similar guidance. At any rate, the too popular method of unmitigated abuse of materialism will only, can only, stimulate its flood and flow; there are better ways than striking a man on the head with a hammer to convince him that iron is hard. The "place" of man is found, then, by recognising in him the embodiment of deific force; an individual representation of God in process of development, involving, at once a lofty position in this world, and an assurance of intimate relationship with Him for all eternity; a being whose permanent deterioration is as inconceivable as would be the black decay of the source itself of all soul existence. In speaking always thus of man, the Controls are expressing the judgment they have formed upon a review of all the facts within their cognisance, and they invite acceptance of the proposition by a consideration of the prevalence of a growing desire for better living, and of the common upward tendency of the individuals of the race, striving always after greater harmony of life and the repression of all the elements of discord. We were advised to think better of the being who can catch the sunbeam, chain, or direct the lightning force and flash, for whose dauntless mind the conquest of all difficulty and the regulated control of all Nature's forces is only a question of time.

What, then, shall be said for the second half of the subject—how describe man's "purpose"? Is it to eat and drink, to sleep and die: to minister only to his immediate necessities or animal desires: or, on the other hand, to cultivate a capacity for slander and abuse, and then to quarrel and fight with his fellows: to charter creeds, and to hang, draw and quarter those who cannot or will not accept them? God forbid! Following some, or perhaps all of these directions, has, under conditions, met purposes of a sort indeed; but they cannot be legitimately associated with the object of existence here. Nor, speaking strictly, can it be said that man fulfils the purpose of his being by simply laying himself out to help others, for until he has made himself great *within* himself, he can really bestow very little of greatness or goodness upon others. We may accept such efforts as an instalment of the duties of life; but the great purpose of being is to outwork the providence of God through a knowledge of Nature's laws and of the perfect harmony between God and man. Aiming thus high, it is incumbent upon each of us to respond worthily to our immortal destiny; to cultivate diligently every faculty of our common nature; and while remaining content to work out our "purpose" by stages of effort, securing one by one the now accessible advantages of knowledge and of the potency of divine realities, to look forward, with full assurance of ultimate success, to that greatest of all conquests, the scientific subjugation of Death itself.

The Controls concluded by inviting a large attendance for Sunday, the 1st of July, when, to close the second term of work through the Metropolitan Spiritual Lyceum, they will, for the first time, critically examine the laws and lessons of spirit-communion.

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.

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Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; 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 sances, and what to expect.

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

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

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

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

CENTRAL ASSOCIATION OF SPIRITUALISTS,

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON, W.C.
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THIS Association was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation. The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily. The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed. Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to inquirers on all questions affecting Spiritualism. Members' Free Seances are held on Wednesday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application. Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season. Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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Town members to be understood as those residing within the Metropolitan postal district. Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad. All communications and inquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C. and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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