

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.)"

I can only direct attention in a very general way to an important paper on Apparitions, which appears in the *Nineteenth Century*. It is the first of a series which the secretaries of the Literary Committee of the Society for Psychical Research are to contribute in advance of the volumes which the public is anxiously anticipating from them. The present instalment is of high value, as everything that Messrs. Gurney and Myers write is, and there are some very good stories quoted in the course of the paper. The argument is close and very cogent, and though the *Saturday Review* unkindly thinks that people will not read it, arguing no doubt from its own experience to that of others, it will unquestionably command attention, and will not soon be answered. Among the cases recorded is one in the experience of Mr. H. S. Thompson, of Moorlands, near York, who is perhaps the most powerful mesmerist of whom we have any record in the present day. Mr. and Mrs. Arthur Severn also contribute a very good case of a transferred impression. Mr. Severn, whilst sailing on Coniston Lake, was accidentally hurt by the tiller striking his mouth. At about the same time Mrs. Severn woke with a similar sensation. She thought her lip was hurt, and only discovered her mistake when she found she had been dreaming. Presently her husband returned, and it was found that his accident and her dream were nearly synchronous. The article is eminently worthy of study.

Mr. F. W. H. Myers, in his "Personal Recollections of the Duke of Albany," speaks of the interest felt by Prince Leopold in all matters relating to the soul and its future life. His sympathies with the object for which the Society for Psychical Research was founded were very warm. He recognised the importance of fortifying faith by knowledge, and of bringing scientific evidence of perpetuated life after death to the aid of those who needed such a buttress to waning belief. His own faith needed no such support, but he was able to realise that all men were not so happily placed, and that a demonstrated life beyond the grave might be to many an incalculable comfort and blessing. He saw, too, how in this age the hydra-headed monster—Nihilism, under all its various aliases—was fostered by a negation of future life and accountability; and he was desirous to deal it a blow by cutting from under it its

ground of negation. He saw, as few among us see, how important a matter on these grounds Spiritualism is, and how far-reaching are its issues.

Mr. Myers recalls a conversation he had with the Prince on the subject of "the transportation of the spirit into some distant scene, whose features flash in what seems reality before the waking eye." He had had an experience of the kind. "It was at Cannes, he said, in boyhood: he was standing on the beach, awake and in daylight, when suddenly the beach at Cannes became the beach at Osborne, and every well-known detail was reproduced with exactness, even to the presence of two labourers, a father and son, whom he had sometimes seen on the rocks of the English shore. The scene, he said, was not dreamlike but real; but even as he stepped forward to accost the labourers it melted away."

The Duke had his instincts and warnings from the world of spirit. "The last time I saw him to speak to," writes a friend (of Mr. Myers) from Cannes, on March 30th, "being two days before he died, he would talk to me about death, and said he would like a military funeral, and, in fact, I had great difficulty in getting off this melancholy subject. Finally I asked, 'Why, sir, do you talk in this morose manner?' As he was about to answer, he was called away, and said, 'I'll tell you later.' I never saw him to speak to again, but he finished his answer to me to another lady, and said, 'For two nights, now, Princess Alice has appeared to me in my dreams, and says she is quite happy, and that she wants me to come and join her. That's what makes me so thoughtful.'" It is sad, indeed, for those who remain behind to think of a life so full of promise and of potency cut short; but for him, with his awakened instincts and his ardent sympathies, it is a leap upwards to a sphere of unbounded possibilities, "among flawless and eternal things."

The *Nineteenth Century* article and Mr. Myers' reminiscences of Prince Leopold have drawn the *Saturday Review*. It makes fun of the Head-master of Clifton College, who has communicated to the Society for Psychical Research an experience of his own. It must be confessed that head-masters, as a class, do write very bad English. But Mr. Wilson's facts are sound and good. "The coincident death of a twin brother may by some minds be regarded as the cause of Mr. Wilson's discomfort." Quite so, by minds unprejudiced and capable of tracing the relation of cause and effect. But that would not suit the purpose of the *Saturday Review*. Ghosts are to it as the proverbial red rag to the bull. Psychical research is to it a scorn and a hissing. Why should people bother about spirits? "Psychical research will never be an antidote to Communism and Atheism." Alas! no; nor will it cure corns, or prove an antidote to the acerbities of the east wind. "Belief needs faith, and cannot, any more than science, be based on ghost stories." But how does belief involve faith, and who has ever attempted to base science on ghost stories? I think some correspondent of "LIGHT" once expressed a mild surprise that I should trouble myself with the *Saturday's* criticisms, which, he thought, were only natural utterances. Perhaps so, but in these "abstract and brief chronicles of

the time," for the benefit and amusement of those who will not find such utterances at all natural it is well to preserve some specimens.

The Society for Psychical Research has issued Part V. of its Proceedings. It contains reports from Committees on Thought-transference; on Mesmerism; on the Divining Rod, and from the Literary Committee. Mr. Malcolm Guthrie gives some very clear experiments in Thought-transference conducted by himself. Mr. Gurney writes on "The Stages of Hypnotism," and Professor Barrett on "The Existence of a Magnetic Sense." The Literary Committee's work, may, perhaps, be estimated by the statement that "over 10,000 letters have been written during 1883 in the course of the collection and verification of evidence." The zeal and energy of the principal members of that body are phenomenal, and I cannot but hope that so extravagant an expenditure of time and pains may not be necessary in the future. The public could easily aid in the inquiry, and save these self-sacrificing gentlemen a very large amount of trouble if they would spontaneously send well authenticated cases to the Honorary Secretary (Edmund Gurney, Esq., 26, Montpelier-square, S.W.), and collect answers to the special questions that the Committee put. The value of the evidence collected greatly depends on the area covered, and I should personally be glad if Spiritualists (who have so much evidence of the kind required) would place it at the disposal of the Society.

The *St. James's Gazette*, like its rival the *Pall Mall*, is exercised about Theosophists. It tells its readers what we have heard before about the formation of the Society, and the conversion of Colonel Olcott. On the question of the long reticence of the Mahatmas who claim to have in their possession absolute truth, it is mildly sarcastic. "It is true that for centuries the revered Mahatmas have looked around them, and pityingly observed the gross ignorance of the outside world. It is true also that for ages they have gazed in silence at the puny struggle after truth of all the reformers from Moses to Matthew Arnold. They knew that the philosophers of the West were working in the wrong direction. They realised the childishness of the efforts of such men as Caxton, Bacon, Luther, Newton, Descartes, Watt, Stephenson, Herschell, Faraday, and Liebig. They might certainly have set everything right had they, in their wisdom, seen fit to do so. But it must be remembered that until quite recently no one would listen with toleration to such apparent nonsense as is involved in the teachings of our illuminated masters. The stake kept witchcraft and sorcery in check. . . . But when intolerance became less active in its methods, and began to confine itself, for the most part, to writing newspaper articles, the benevolent, but timid, Mahatmas saw their opportunity. They had, in a word, kept us all in darkness because they feared the terror of the horse-pond and the town pump." That is an amusingly superficial view of the claims made by the apologists of the Eastern faith: but it is not so stupidly incredulous of fact as most criticism is. The laugh is not vicious.

Mr. S. C. Hall, "who hopes to celebrate his eighty-third birthday on May 9th with some old friends," has been lecturing at Bath on "Reminiscences of Irish Wit and Humour." Mr. Hall spoke for more than two hours, and said that "he would speak for ten if he were not afraid of exhausting the patience of his hearers." This veteran Spiritualist has had a more than passing acquaintance with many leading men of the century, and his fund of anecdote is inexhaustible. Mr. Hall not only knew Sir Walter Scott personally, but he read "Waverley" during the week after its publication. Brougham, the Cannings, Wordsworth, Coleridge, and Hannah More were known to him also. Mr. Hall has never disguised his convictions, and is known, wherever he is known at all, as an ardent and unflinching Spiritualist. His consistent faith and practice make him an example which many of us might well imitate.

"M. A. (OXON.)

PEEPING INTO LIFE.

BY EDMUND J. BAILLIE, F.L.S.

"And man became a living soul."—Genesis ii. 7.

I am.

I live, and will, and act.

I think, and speak, and move.

I hate—yea, and I love.

I joy—at times I weep.

In wakeful thought, in dreamy sleep,

O ever wondrous fact—

I am!

I am myself.

An unit in the Universe.

An atom cast in space,

Yet of a mighty race.

One in a crowd—alone—

Distinct—my soul my own.

Responsible I bless or curse.

I am myself.

And yet I am.

And I shall ever be!

Earth, 'mid the orbs and spheres

Counts time by days and years—

An undivided whole,

The cycle of the soul,

Endless, eternity—

—and yet I am!

That is the sum of my musing. In the quiet, in the early dawn—before the throbbing pulse of the day-din has roused itself into busy tumult. And who is there among us who has not mused upon the "whence" and "whither"? Nature startles us in the solemn procession of the changing seasons. History, poetry, art—everything, everywhere, speaking of one fact—the fact of life.

Someone has said that language was invented to conceal thought. That is a clever witticism, but it is too extreme. The truth is that language cannot convey complete revelation. Language defines, but it confines. In attempting expansion of thought it enforces limitations. If there are thoughts higher than the conception of the heart, there are certainly conceptions possessed by the heart which language has never revealed.

The force of all this I feel as I take a first timid peep into life.

That sense or condition ascribed to the Mystic, and possessed, in varying degree, by the Poet and Seer, is none the less a reality because it is not the common possession of humanity in its various phases—thoughtless—worldly—materialistic and carnal. We are too prone to stand upon the plane of our own felt experience and gauge from this level, and this alone, the experience of others.

How can I bring myself face to face with the fact I see in the inner consciousness? You stand in the presence of a living being. You are in the presence of life. Life—the Soul—you cannot see. But you do see the Soul manifested through its media of mind and muscle. Here see a degraded fallen fellow creature with cringing attitude and drunken leer—bruised and broken, crooked and callous, incoherent but blasphemous—all warped and unstrung. A complex instrument disfigured, thrown out of right order, no power of music left, but only discord and janglings. But here is music! Here is a man upright, erect, his soul filled with the poetry of tone, man in the likeness of his Maker, and he takes his seat at the instrument of wood and wire for the expression of tone thought, runs his supple fingers over the keys—practice has enabled him to render perfectly the difficult chromatic scale which gives colour and force and fire to the composition. He blends himself with the instrument—with the music—in the rhapsody of the moment; light and shadow fall in proper place, *crescendo* and *diminuendo* rise and fall; but there is a force behind his fingers.

Have you followed me quite clearly, or have I failed in

my attempt to blend the mystic elements as they form themselves before me? The animate and inanimate—spirit and matter—the inbreathing of life into clay, or wood, or stone.

Let us look at the advent of life. Here it is at our feet—crawling and creeping. The baby playing upon the hearthrug with the dog. The mothers watch and guard and guide. Do you see the awkward attempt at locomotion—the manifestation of a playful humour—the expression of curious surprise—the half-possession sense of self-defence—they are nearer each other on the level of life than they ever will be again. The baby crawls and creeps and cries—no more; the dog does the same. There seems to be some bond of union, some common sympathy between them, as they play upon the hearthrug—it is the current of life.

The days fly by. Powers of observation and of imitation endow them with new faculties. By-and-bye baby learns to stand erect upon his feet, and to prattle pretty little sentences. One day the door is shut against them; the dog has learned to whine and scratch—no more—but baby has learned to put his desires into the lisping of language—he may cry, he may kick, but he can do more—he can say “please open the door.” So they grow on, the distance becoming greater and greater, resolving itself now into a fairly defined gulf of separation which divides man from the mere animal. The principle of progression, whatever you may call it, which came so near at birth is farther and farther removed, until comparison is defied, or rather the principle is in the case of humanity merged into a yet higher faculty, a spiritual sense, of which more presently.

Thus we may see if we will that there is a principle, common at least to animal and human life—more highly developed in its progression in the human than in the merely animal, and capable of a yet higher development in some human beings than in others. We have a Shakespeare, a Milton, a Turner, a Beethoven. Scattered up and down the ages we have these great souls standing out in bold relief. Here is evidence indisputable of a sense inspirational, high even above the mere sense of life. The ancient world and the modern world have given us examples. It is not a matter of time—it is not mere development as in the arts and the sciences of the outer world—but it is a matter of inner, or inmost, individuality. We have highest courage, sublimest poetry, most wonderful experiences in the most ancient books, in the oldest histories. The growth is not of the world or with the world. It is not a question of times and of seasons but of men in relation to some marvellously possessed impressionable receptivity—a receptive *something* which may be aroused by observation, moulded by imitation, and so educated by experience as to bestow a mysterious right to a gift which the world has named the gift of genius.

We cannot stop here. There is something beyond this receptivity. This receptivity is for a germ of yet higher life. There is something beyond observation. There is something beyond imitation. There is originality, there is experience. There is something beyond all this. There is something beyond a definite common-place experience. There is a *distinct sense* which to name we should call intuition. Is there or is there not? The poor little blind child must not laugh incredulously as her teacher depicts the beauty of the sun upon the rain-cloud. Because her sealed eyelids have never opened to the heavens, we, who see, know it would be madness for her to avow that the stars and the clouds were only the fanciful creations of the teacher's thought introduced, like a fairy tale, to pass the time away in a pleasant land of dreams. Intuition—what and whence? To grasp it we must consider the enfoldment of life. Look at it in the manifested presence of the living being again. It is contained within the limits of the frame.

It permeates wholly the system before you; yet it does not exude from the finger tips—it does not drip, drip audibly like drops from an overlaid sponge—it does not lie on the skin surface like gum upon the bark of a plum tree. Some people appear to have the power of throwing it out in mysterious passes such as may be observed in mesmerism. The occult sciences have weird experiences for Western thought, and historians, sane and sober, tell wonderful stories of earnest truth dealing with the doings of those in the spirit land.

What are the laws of enfoldment? What are these limitations of life? There are limitations of expression—the vocal scale is narrow in its compass compared with the range of sound; limitations of perception—the fly upon the window pane before you is a more wonderful complexity than your eye unassisted can discern; limitations of observation—the scene before you is beautiful, but it runs into a line of hazy vapour in the distance—there are objects there undiscerned but real; limitations as to duration—one life cannot bridge centuries, the shifting scenes necessitate new players—the old part cannot be carried through all the acts; limitations as to localisation—the telephone carries your voice in varying cadence much as you speak—it cannot carry you. The telescope shows you the dangers surrounding a distant life, but the wings of the wind refuse to bear your message of warning. Are not these realities? Are not these laws of enfoldment? This blending of parts is the condition of existence. But does this enfoldment enforce itself for ever?

Enfoldment is but the preparation for unfoldment.

This is the purpose of my paper. I do not purpose to go beyond the questions which force themselves here. I have answered them for myself, but I leave them unanswered for you. Unfoldment of life. The period of release. The new environment. The higher possession of the better conditions. The tenant quits the house of clay perchance so closely occupied—so carefully guarded—so proudly adorned—a naked soul! There lies the musician we introduced earlier—still silent but like himself—so like; just the expression as when he struck that tender chord and sent a thrill through his sympathetic audience. What of the media which we spoke of as the media of the soul? I don't know. Oh, they are here. The thin taper hand—fingers, thumbs, one, two, three, four—yes, all here. The eye—yes, here. Oh, how cold and dead and powerless. The media without the soul! The soul is somewhere. Deprived of its media and released from its limitations, has it power of expression, and how? Has it motion without power, and why? Has it force and value in the economy of the Divine order, or is it wrapped up and cast aside in some corner of the universe as grave clothes? If it is active, what is its occupation? If it has the power of bestowing its presence, what is the object of its visitation? If it is permitted to make its presence felt, what are the means of manifestation? If it is about us and near us, is it wrong to try to realise its presence? If it is restored to the economy of the Eternal, is it the less a force than when in its feeble earth-frame it cheered us, helped us, blessed us, and strengthened us? If it lives in the service of the Divine as a “messenger,” why do we have so few communications? If upon the one side there is all the old earnestness, all the old love, who is to be blamed for the dulness or the dreariness of the way? If there is no harm in thus peeping into life dare we further lift the veil?

JOSEPH SCHWEMBERGER, of Cincinnati, has just now visited Chicago. He is a medium for independent slate writing. At the time of the development of the medial power in him he was a zealous member of the Catholic Church and sang in the choir. His mediumship made a sensation among his people, and we are informed that he has convinced some hundreds of the truth of Spiritualism. —*Religio-Philosophical Journal*.

SERVICES BY MRS. RICHMOND
AT KENSINGTON TOWN HALL.

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NOTE TO PROSPECTUS.—In inviting your attention to the accompanying prospectus, it is considered desirable to state that the Hermetic Society has been formed, not in any spirit of opposition to, or rivalry with, the Theosophical Society, or any of its branches, but rather as a supplement and complement to it and them, and in friendly co-operation in their declared aims. Desiring no less than the Theosophical Society to study the philosophical systems of the East, and to promote the sentiment of universal brotherhood, the Hermetic Society directs its attention more particularly to the systems of the West, and seeks,

by comparing all systems, to ascertain their respective merits and mutual relation. In this it is actuated by the conviction that the common object of both societies—to wit, the establishment of spiritual unity throughout the world—will be most effectually promoted, not by seeking to include all men under one denomination, but by exhibiting the substantial agreement already subsisting among their various systems and creeds. These being the spirit and scope of the Hermetic Society, its Fellows feel that they are entitled to look confidently for such reciprocity between it and the Theosophical Society as will promote concurrent membership in both societies.

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.]

Magnetic Healing.

To the Editor of "LIGHT."

SIR,—I am frequently asked if I know of a lady who can treat magnetically the sick and suffering of her own sex. I am able strongly to recommend such a lady. She possesses considerable magnetic power, has had a complete training and some practice as a medical rubber, and her powers have not been depleted or vitiated by promiscuous use. I shall count on the gratitude of any who may unfortunately need such help if they will allow me to place them in communication with this lady, whose address may be obtained from "LIGHT" office.

"M. A. (OXON.)"

"A Seance at Mrs. Makdougall Gregory's."—Medium, Mr. W. Eglinton.

To the Editor of "LIGHT."

SIR,—On Friday last, the usual séance took place at Mrs. Makdougall Gregory's house, when some novel features were observed, proving the continuous development of Mr. Eglinton's mediumship.

The company, composed of eight sitters, four ladies and four gentlemen, all tried Spiritualists, and perfectly harmonious, sat in a semicircle before the curtains separating two rooms. After sitting for about ten minutes, we were greeted by the clear voice of "Joey," speaking to us from behind the curtain. After exchanging civilities with our worthy hostess and her friends, he addressed me with his wonted vivacity, and astonished me by giving minute particulars of a conversation I had had a few evenings previously with Colonel Olcott, at the house of Mrs. Arundale, telling me he was there and heard it all. And surely from the tenor of his observations I could not but believe his assertion, for he repeated word for word what passed between Colonel Olcott and myself, and which, at the time, I was not thinking of. Shortly after, a beautiful female figure made her appearance, bowing, retired, being followed by the gigantic yet graceful form of "Abdullah," who, after saluting the company, kissed the hand of the lady of the house, shook hands with others, and remained with us longer than at any previous séances, finally bowing gracefully and withdrawing. He was immediately followed by a handsome and stately figure, which was recognised as the mother of two ladies present. She retired and soon re-appeared with renewed vigour, and approaching firmly placed her hands on the heads of her daughters as in blessing. The next form was that of our old acquaintance, "The Arab," dressed like "Abdullah," with turban and flowing robes of dazzling white. He was in great force, for after giving some of the company a most energetic grip, he passed through a gap in the circle as ordered by "Joey," and walked behind us to the very extremity of the drawing room, raising and removing a chair. At my request he twice put his face very close to the gas jet, that we might better see his fine features and perfectly black beard. On returning within the semicircle, we observed the Arab gradually elongating his body, until his head touched the ceiling; rising still, the head disappeared through the plaster, his feet left the ground, and by degrees the whole body went through the ceiling, the last to be seen of him being his feet and part of his flowing robe. He had no sooner thus vanished, than we saw his head rise through the floor, and by degrees his body in full length; he then made the round of the circle and withdrew. This spirit remained at least twenty minutes amongst us. A pathetic incident I have now to record. A handsome, English-featured, long-bearded form, issuing from behind the curtains, made straight for a lady sitting on my right hand. On recognising her long lost brother, the lady was so deeply affected as to almost lose consciousness, which made the form retire in haste. Two figures, one a man, and the other diminutive, appeared next, hand in hand, and were at once recognised as the husband and the child of another lady sitter, the child wafting kisses with great energy to mamma. The much expected grandson of the lady of the house was the last to make his appearance. He, going straight to his grandmamma, saluted her with a kiss, bowed to the company with his wonted grace, and left the circle. We

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THE HERMETIC SOCIETY.—Founded St. George's Eve, 1884. —Anna Kingsford, M.D. (of Paris), president; Francis Lloyd, Esq., treasurer; W. F. Kirby, Esq., hon. secretary. The designation of this Society has been chosen in conformity with that ancient and universal usage of the Western World, which, regarding *Hermes* as the supreme initiator into the sacred mysteries of existence, has identified the name with the knowledge of things spiritual and occult, and hidden, therefore, from the superficial sense and reason. It is not, however, a secret Society. Its *objects* are at once scientific, intellectual, moral, and religious; being (1) The investigation of the nature and constitution of man and the universe, with a view to the formulation of a system of thought and rule of life which, in virtue of their accordance with the laws of existence, will enable the individual to develop to the utmost his higher potentialities. (2) The comparative study of the philosophical and religious systems of the East and of the West, and especially of the Greek mysteries and the Hermetic Gnosis and its allied schools, the Kabbalistic, Pythagorean, Platonic, and Alexandrian,—these being inclusive of Christianity,—with a view to the elucidation of their original esoteric and real doctrine, and its adaptation to modern requirements. (3) The application of the knowledges attained, first, to the interpretation and harmonisation of the various existing systems of thought and faith, and the provision thereby of an *Eirenicon* among all churches and communions; and, secondly, to the promotion of personal psychic and spiritual development. In the pursuance of these ends full freedom of opinion and expression will be accorded, and experience and reason recognised as affording the sole legitimate ground of conclusion. The results obtained will, if deemed of sufficient value, be readily communicated, in papers printed for private use, to corresponding circles of inquirers, the formation of which the Society proposes to promote and assist. The Society will seek to rescue Mysticism from the reproach—too well merited in the past—of inculcating a barren and churlish asceticism, and at the same time to raise the level of citizenship by identifying itself as a body with works and movements in favour of mercy and justice, and by encouraging its fellows to individual exertion in the same behalf. Signed for the president and council, W. F. KIRBY, hon. sec., 2, Burlington-gardens, Chiswick, W.

NOTE TO PROSPECTUS.—In inviting your attention to the accompanying prospectus, it is considered desirable to state that the Hermetic Society has been formed, not in any spirit of opposition to, or rivalry with, the Theosophical Society, or any of its branches, but rather as a supplement and complement to it and them, and in friendly co-operation in their declared aims. Desiring no less than the Theosophical Society to study the philosophical systems of the East, and to promote the sentiment of universal brotherhood, the Hermetic Society directs its attention more particularly to the systems of the West, and seeks,

by comparing all systems, to ascertain their respective merits and mutual relation. In this it is actuated by the conviction that the common object of both societies—to wit, the establishment of spiritual unity throughout the world—will be most effectually promoted, not by seeking to include all men under one denomination, but by exhibiting the substantial agreement already subsisting among their various systems and creeds. These being the spirit and scope of the Hermetic Society, its Fellows feel that they are entitled to look confidently for such reciprocity between it and the Theosophical Society as will promote concurrent membership in both societies.

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.]

Magnetic Healing.

To the Editor of "LIGHT."

SIR,—I am frequently asked if I know of a lady who can treat magnetically the sick and suffering of her own sex. I am able strongly to recommend such a lady. She possesses considerable magnetic power, has had a complete training and some practice as a medical rubber, and her powers have not been depleted or vitiated by promiscuous use. I shall count on the gratitude of any who may unfortunately need such help if they will allow me to place them in communication with this lady, whose address may be obtained from "LIGHT" office.

"M. A. (OXON.)"

"A Seance at Mrs. Makdougall Gregory's."—Medium, Mr. W. Eglinton.

To the Editor of "LIGHT."

SIR,—On Friday last, the usual séance took place at Mrs. Makdougall Gregory's house, when some novel features were observed, proving the continuous development of Mr. Eglinton's mediumship.

The company, composed of eight sitters, four ladies and four gentlemen, all tried Spiritualists, and perfectly harmonious, sat in a semicircle before the curtains separating two rooms. After sitting for about ten minutes, we were greeted by the clear voice of "Joey," speaking to us from behind the curtain. After exchanging civilities with our worthy hostess and her friends, he addressed me with his wonted vivacity, and astonished me by giving minute particulars of a conversation I had had a few evenings previously with Colonel Olcott, at the house of Mrs. Arundale, telling me he was there and heard it all. And surely from the tenor of his observations I could not but believe his assertion, for he repeated word for word what passed between Colonel Olcott and myself, and which, at the time, I was not thinking of. Shortly after, a beautiful female figure made her appearance, bowing, retired, being followed by the gigantic yet graceful form of "Abdullah," who, after saluting the company, kissed the hand of the lady of the house, shook hands with others, and remained with us longer than at any previous séances, finally bowing gracefully and withdrawing. He was immediately followed by a handsome and stately figure, which was recognised as the mother of two ladies present. She retired and soon re-appeared with renewed vigour, and approaching, firmly placed her hands on the heads of her daughters as in blessing. The next form was that of our old acquaintance, "The Arab," dressed like "Abdullah," with turban and flowing robes of dazzling white. He was in great force, for after giving some of the company a most energetic grip, he passed through a gap in the circle as ordered by "Joey," and walked behind us to the very extremity of the drawing room, raising and removing a chair. At my request he twice put his face very close to the gas jet, that we might better see his fine features and perfectly black beard. On returning within the semicircle, we observed the Arab gradually elongating his body, until his head touched the ceiling; rising still, the head disappeared through the plaster, his feet left the ground, and by degrees the whole body went through the ceiling, the last to be seen of him being his feet and part of his flowing robe. He had no sooner thus vanished, than we saw his head rise through the floor, and by degrees his body in full length; he then made the round of the circle and withdrew. This spirit remained at least twenty minutes amongst us. A pathetic incident I have now to record. A handsome, English-featured, long-bearded form, issuing from behind the curtains, made straight for a lady sitting on my right hand. On recognising her long lost brother, the lady was so deeply affected as to almost lose consciousness, which made the form retire in haste. Two figures, one a man, and the other diminutive, appeared next, hand in hand, and were at once recognised as the husband and the child of another lady sitter, the child wafting kisses with great energy to mamma. The much expected grandson of the lady of the house was the last to make his appearance. He, going straight to his grandmamma, saluted her with a kiss, bowed to the company with his wonted grace, and left the circle. We

had now been two hours sitting, and "Joey," with a short speech, closed the meeting.

The striking features of this séance were the unusual length of time every spirit remained with us, the quick succession in coming forward, and the energy displayed in all their movements, shewing a progressive development in Mr. Eglinton's mediumistic powers.—Yours very truly,

29, Colville-road, Notting Hill, W.
May 5th, 1884.

G. DAMIANI.

The Letter Seance with Mr. Eglinton,

To the Editor of "LIGHT."

SIR,—I now beg to supplement my account in last week's "LIGHT" with the information since received from the friend in Paris to whom I wrote the letter quoted in the one which came to us between Mr. Eglinton's slates. My friend says, "Your letter to me which you say was quoted at Eglinton's was received by me in the morning, was read by me then. The boy took it at the door and handed it across the hall to me at once. I was the first person who opened it. I did not shew it to anyone else, nor did any one else read it or hear it read."

4th May, 1884.

C. C. MASSEY.

The Use of the Planchette.

To the Editor of "LIGHT."

SIR,—Can any of your readers advise me as to the following? About twelve months ago I obtained a Psychograph, with a view to acquire a higher class of knowledge than is possible through the ordinary means of information. I have had it in use twice a week or so ever since. At first, a sitting, say for half-an-hour or an hour, produced a zig-zag line, an inch long; successive sittings lengthened this to five or six inches, the direction of the lines being like the tracing of a coast-line on a small map—very crooked. Then flourishes, and subsequently leaves, as sprays of rhododendron or laurel, and the leaves and flowers of crocuses. These were succeeded by indescribable inscriptions of various kinds, some apparently hieroglyphic, others like monograms, but quite unintelligible. Then signatures of deceased relatives, and messages—some incoherent, and others most interesting if true. But as to this latter condition I have great reason to doubt, for one of the statements was that a child, a nephew of mine, whose parents I had been visiting that afternoon, was in a fit, and its parents and a friend I had left there were in great distress about it. I inquired there the next day and found this a falsehood, and one's confidence in the other messages (from deceased friends, and, therefore, incapable of proof) was at once shaken. I inquired from a lady medium, whom I had the opportunity once only to visit, and she told me that the communications were not from the persons represented, and that part of them originated in my own mind. This was all the light I could obtain, and very unsatisfactory it was in more senses than one. The messages from the deceased I do not see how I could originate, for they were very specific, and the information alleged to be conveyed was such as I had no idea of. I cannot see how I could mentally produce the monograms and other undecipherable characters, nor is it easy to understand how I could construct a sentence with vowels left out, or with letters in a distorted form, which took nearly an hour to puzzle out, if really deciphered. Some of your many readers must have had experience in this line, and I shall be most glad if any of them can help me. The writing appears to be produced with great labour, and sometimes is very badly written—the communications are sometimes of what may be termed a very religious character, and where the word God occurs it is written with great care, larger than ordinary, and a space left at each side of it. The names or initials of two fellow Sunday-school teachers (deceased about thirty years ago) are at the end of most of the messages, and a recent communication stated that they would bring a person who was a better writer. The last message appears a confirmation of this, for the writing of it, when commencing, was both well and easily done, but it fell backward both in quality and facility. I am beginning to think the whole affair a waste of time and good notepaper, and have had the idea, several times lately, for these two reasons, to throw it up, seeing twelve months have been spent in practice. There is another fact I would ask attention to, that is, recently I have become exceedingly drowsy while using the instrument. I shall be greatly pleased at any "light" your readers may confer.—Yours, &c.,

PUZZLED.

The Higher Spiritualism.

To the Editor of "LIGHT."

SIR,—In the review, last week, of a new book, "Earth's Earliest Ages," it is keenly asked "Why the author should select the Bible as a record of one type of Spiritualism only and say nothing of the more elevated phase there recorded and which is equally as applicable to the higher aspect of the modern outburst as to the lower form?" But is this truly so? I would suggest that the higher class of miracles, recorded in the Bible, are nowhere referred to the ordinary life of man, but to a higher faculty and distinctly Divine evolution from and beyond this

natural life, and that the line is sharply drawn, therefore, in the above book (of which I know nothing, except from the review in question) in view of this fact, viz., that the total process of regeneration stands clearly to be understood betwixt those higher phases of Spiritualism which are recorded in the Bible and these of the present day. And, if it be asked in turn what is regeneration, is it not shewn in the same record to come about by nothing less than a conversion of this life to its principle and through a reconstitution of the same in conformity with this principle, which is alone in obedience to the Divine Will and the intimate revealer of it?

NÖEMON.

[We think there is a complete answer to "Nöemon's" objection. Had there not been so great a pressure on our space this week we should have inserted an article dealing with this special point. We hope to give it next week. Meanwhile some of our readers may have something to say on the subject.—ED. "LIGHT."]

Clairvoyance and Clairaudience.

To the Editor of "LIGHT."

SIR,—Can you find space for the following? I was awake early one morning, and was suddenly surrounded by a great multitude of spirit-forms. I seemed to be in the midst of a sea of bright faces. They were all singing a song of praise to God. I could distinctly hear their soul-breathings, as they exclaimed, "Holy, Holy, Holy! Lord God of Hosts! Heaven and earth are full of Thy Glory." The four parts of music, like the colours of the rainbow, were distinct, yet sweetly blended in one great voice of praise. Tears of joy were the only offering I had to present, and my gratitude was of an inward kind. My spirit-communion has been a great blessing to me.

Peckham.

May 5th, 1884.

J. HUMPHRIES.

REVIEWS.

Bound Together, by the author of "Called Back." Two Vols. London: Remington and Co.; or may be obtained from the office of this paper. Price 12s.

It is a significant fact that Mr. Conway (Mr. F. J. Fargas) in most of the twelve stories forming these two handsomely got up volumes, has found it expedient to take the occult for his model. He is a powerful writer, and in his most recent sustained effort, "Called Back," the interest of which turns upon the exercise of the faculty of sympathetic clairvoyance or transference of impressions, has achieved a popularity rarely attained in these days. Not only has the book run through many editions, but a dramatised version of it is to be produced shortly at the new Prince's Theatre. These stories are also full of psychological interest, and contain a rare promise of future achievement, and we cannot but think that the author is destined to attain a very high rank among modern novelists. What interests us most, however, is, as we have said, the mystical mould in which they are cast. Where all are equally good it would be a somewhat ungracious task to single out any particular narrative. All are excellent, and each is powerfully interesting from the standpoint we have adopted. From this our readers must not imagine they are mere ghost stories of the ordinary type. They are ghost stories, but they are also something more, and show a deep insight into occult lore.

SALFORD (TRINITY HALL) SOCIETY OF SPIRITUALISTS.—Our platform was occupied, on Sunday last, by our president, Mr. Ross, assisted subsequently by one of our lady members, Mrs. Hesketh. In the course of a lengthy address, the speaker referred to those days when, amongst one of our Christian communities, he was somewhat tabooed and snubbed; whilst a sense of grief was displayed by the same people when they found he was leaving their ranks through casting in his lot with the Spiritualist body. The same people would to-day receive him back amongst them with open arms, even though he retained his present opinions in regard to theological ideas. For more than 40 years he had been connected with one Sunday-school and congregation, and he felt *principle* to be more powerful than *creed*, hence he was bound to sever long-formed connections. Spiritualism had been to him a beacon on the sea of life; whilst it had demonstrated to him the wonderful mystery of the glorious hereafter. Our friend, Mrs. Hesketh, now essayed to give some clairvoyant descriptions, and to our astonishment she gave some half-dozen, one only of which was not recognised. This feature is about to become a rule with her whilst her health is good, and our Society is only too pleased to have her in our midst. On Sunday next, Mrs. E. W. Wallis, of Walsall, will speak at 10.30 and 6.30, and we trust our friends will fill the room. On Sunday, May 18th, we are hoping to have Mr. Lithgow, of Hayfield; on the 25th, Mr. F. Hepworth, of Leeds; and on Sunday, June 1st (Whit-Sunday), Mr. and Mrs. Groom, of Birmingham, with clairvoyant tests by Mrs. Groom. Our committee tender their thanks to the lady friend who has—unsolicited—promised two shillings per month to the funds of our new formed Society.—J. THOMSON.

OFFICES OF "LIGHT"
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TO CONTRIBUTORS.

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

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, MAY 10TH, 1884.

THE LONDON SPIRITUALIST ALLIANCE.

Inaugural Meeting at St James' Banqueting Hall, on Monday,
May 5th, 1884

Seldom of late years has it been possible to gather together such a representative and influential meeting of Spiritualists as that which assembled at the St. James' Banqueting Hall, Regent-street, on Monday last, at the inaugural meeting of the London Spiritualist Alliance. Amongst those present we noticed many of the best known and most tried workers in the movement, besides others who, from various causes, have hitherto either abstained from associative effort altogether, or who have withdrawn from public action for some time past.

This consolidation of the "broken ranks," and knitting together of the scattered forces of Spiritualism, has, from the inception of the new organisation, been one of its most cheering characteristics, and surely constitutes in itself a promise of abundant success. We sincerely trust this will prove to be the case.

Amongst those present were—

Mrs. Abercrombie
Mr. C. P. Allan
Mr. and Mrs. Amos
Mr. J. Anderson
Mr. P. Anderson
Mrs. F. Barrett
Mrs. Jacob Bright
Mrs. E. Bird
Mrs. Butterworth
Mr. H. Butterworth
Mr. W. Beaumont
Mr. F. Berkeley
Mr. and Mrs. E. T. Bennett
Mr. C. Blackburn
Mr. H. G. Blackmore
Mr. T. Blyton
Miss Carleton
Professor and Mrs. Cassal
Mr. and Mrs. G. S. Carr
Mrs. Chaplin
Mr. W. F. Coffin
Mrs. Cook
The Misses Cook
Mr. C. Kinloch Cooke
Mr. F. E. Colt
Mr. and Mrs. J. F. Collingwood
Mr. J. F. Colville
Mrs. Cowley
Mr. and Mrs. J. S. Crisp
Signor Damiani

Mr. W. Davis
Mr. and Mrs. Fabyan Dawe
Mr. and Mrs. James Deane
Mr. R. Donaldson and friend
Mr. and Mrs. T. H. Edmands
Mr. W. Eglinton
Mr. and Mrs. T. Everitt
Mr. A. L. Elder
Mr. and Mrs. J. S. Farmer
Mr. W. M. Farmer
Mrs. FitzGerald
Mr. and Mrs. Desmond FitzGerald
Mr. J. Freeman and the Misses Freeman
Mr. W. Fowler and friends
The Hon. Mrs. Forbes
Mr. and Mrs. Glendinning and Miss Glendinning
Miss Godfrey
Mr. W. Gow
Mrs. W. Griffith
Mr. S. C. Hall
Mrs. Hallock
Mrs. Honeywood
Mr. and Mrs. H. Hopton
Mr. Ison
Mr. J. Indermaur and friend
Mrs. James and friend
Mr. A. Joy
Miss M. E. Johnson

Mr. J. A. Kendrick
Dr. Anna Kingsford
Mr. and Mrs. Kreuger
Miss Lawley
Mr. A. Lillie
Colonel Lean
Mr. W. Lowenthal
Miss Lyson and friends
Mr. A. Linck
Mr. E. Maitland
Mr. R. March and Miss March
Baron B. May
General McLean
Rev. W. Miall
Mr. and Mrs. J. H. Mitchener
Miss Mitchener and friend
Mrs. Minns
Mrs. de Morgan
Mr. W. P. Morgan
Mr. and Mrs. J. J. Morse
Mr. O. Murray
Miss Rosamond Dale Owen
Mr. W. Paice
Mrs. Parsons
Judge Paul
Mr. R. Pearce
Mr. C. Pearson
Mr. H. Cholmondeley Pennell
Mr. Francis Percival
The Misses Pepper
Miss Peppercorn
Mr. and Mrs. C. L. V. Richmond
Mr. and Mrs. Dawson Rogers
and Miss Rogers
Signor Rondi
Mrs. Morley Rooke
Miss Ethel Rooke

Mrs. Sainsbury
Miss G. E. Sainsbury
Mr. A. Sainsbury
Mr. E. Sainsbury
Mrs. Schweitzer
Mr. Schweitzer
Mr. and Miss Shorter
Dr. and Mrs. Stanhope Speer
Mr. Charlton Speer
Mr. W. Stainton Moses, M.A.
Mr. and Mrs. H. Stack
Mrs. Strawbridge
Mrs. Southey
Miss Spencer
Mrs. Swinton
Mrs. and Miss Tearn
Major Tebb
Mr. Morell Theobald
Mr. F. M. Theobald
Mr. and Mrs. Wm. Theobald
Dr. and Mrs. Theobald
Miss F. J. Theobald
Mr. and Mrs. A. F. Tindall
Mr. H. Thomas and friends
Mr. R. C. Thompson
Mr. and Mrs. J. C. Ward and friends
Mr. A. A. Watts
The Misses Withall
Mr. H. Withall
Mr. E. P. Wells
Mrs. Western
Surgeon-General Wolseley
The Hon. Percy Wyndham, M.P.
Dr. G. W. Wyld
Mr. D. Younger

And many others whose names we unfortunately omitted to note.

As announced, the proceedings were of an informal character throughout. The first hour was spent in social intercourse, interspersed by instrumental music rendered by the Misses Withall and Mr. Charlton Speer, who had kindly given their services, and who contributed not a little to the enjoyment of those assembled, by their performances on the pianoforte, a grand, for the use of which the committee are indebted to Messrs. Brinsmead and Son.

Later in the evening a song, "The Message" (one of many that would have been forthcoming had time permitted), was admirably rendered by Baron B. May, accompanied on the pianoforte by Mr. Charlton Speer.

Shortly after nine o'clock Mr. W. Stainton Moses, M.A., (accompanied on the platform by Professor Cassal, Mr. A. A. Watts, Mr. E. Dawson Rogers, and Mr. Morell Theobald) took the chair, and delivered the inaugural address, which we print *in extenso*.

Inaugural Address by Mr. W. Stainton Moses, M.A.

"Forty years ago," said Matthew Arnold, in a recent lecture on Emerson at the Royal Institution, "Forty years ago, when I was an undergraduate at Oxford, voices were in the air that haunt my memory still." And then he enumerated some of them: the strident tones of Carlyle raised in many a shrill and angry Jeremiad; the still, small voice of Newman, strangely sweet, plaintive, and pathetic, falling on the thirsty souls of his hearers as the gentle rain on the parched ground; the voice of Emerson, and the voice of Goethe.

I am not insensible to these accents and others not less potent. But to-night my ears are filled with the sound of other voices which, I fear, have not yet made themselves audible to Matthew Arnold. Five-and-twenty years ago, when I too was an undergraduate at Oxford, the first accents of the voice of Spirit, speaking openly with man after prolonged silence, had fallen upon our astonished ears. Not that this was the first message of the kind, but it was the latest, the most palpable, the most likely, one would have said, to arrest the attention of those who had so long lived regardless of spirit, and engrossed with matter, that they would have rejected intuitions, and inspirations, and promptings of the soul, as idle fancies, vague and intangible. The world had become gross and material, and the message that was to awaken it must be addressed to it by methods best adapted to arrest attention.

It has been so in times of old whenever God has spoken to man: whenever man has so debased the Divine message as to require a fresh messenger and a higher evangel; and the

message has always been adapted to the needs of the age to which it was addressed. Moreover, the weak things of the world have been chosen to confound the mighty. They who, from the invisible world of spirit, direct these great movements, select their own instruments, use them in their own way, and appeal to those whose ears are open to catch the sound of the new Voice.

To the Jews of old the message came at one time in the lofty and poetic imagery of Isaiah, to be followed by the mournful lamentations of Jeremiah, and by the mystic utterances of Ezekiel. Now it was the allegorical teaching of Hosea, the bitter cry of Jonah, to be succeeded in turn by "the word of the Lord by Haggai the Prophet," and "the burden of the word of the Lord to Israel by Malachi,"—that mysterious Angel whose utterances close the canon of our Old Testament Scripture.*

And when, after a silence of near five centuries, the time had arrived for a fresh message and a higher revelation, the same note was sounded by one who called himself "The Voice of One Crying in the Wilderness," and whose message was one of preparation and receptiveness of a nobler truth to come.

Time does not permit me to pursue the subject; but you will have caught my suggestion, and seen the methods by which spirit deals with man.

When, therefore, a new message was to be given to us, in what guise should we expect it to come? What was the character of the age? Briefly, material and unspiritual, curious and sceptical, scientifically precise, bereft largely of faith, and casting about for some religion that could satisfy the soul's cravings, and yet rest on a basis of knowledge.† It was an age of introspective analysis. Men had asked themselves so many questions, that they had become confused by the very din of their own interrogations. Life, what is it? Is it worth living? Does it exist outside of a physical body? Is there a future life? A spirit-world? An existence beyond the grave? "What of the night, O Watchman?" "Beyond these voices there is peace"—does no sound come from the silent land? Is death the end, is immortality a fable, Heaven a dream? What need to say more? We all know the note of the age. It is sounded with pathetic iteration in the pages of the most wonderful periodical literature that the world has ever seen. Never before has periodical literature reached its present high standard, to say nothing of its bulk and extent. Never before has it been so largely occupied with things religious, ethical, moral, rather than secular—"the things that belong to man's eternal peace."

To such an age, ripe for a Spiritualism by virtue of its very dissatisfaction with Materialism, the message must come with an air of scientific demonstration. It must appeal to an active reason; for faith is dead and cold. When reason is touched, faith will feel the revivifying influence, but at present it is not to be dealt with. And so, in direct response to this felt want, half-expressed, half-cherished without knowing what void in the soul produces it, the message comes. The voice of the dissatisfied and ill-at-ease calls forth the answer. They do not know, many of these thinkers who busy themselves with spiritual things, that Materialism has starved them, and that they are crying for food by a very instinct of self-preservation. Most men are irritable under the scourge of such winds as have lately blighted us: most men wince under the blight of a crude materialism, and feel pinched, and starved for lack of spiritual nutriment.

The direction, then, of the answer from the world of spirits to man's wants has been decided by the specific character of the age. It has been directed, I think, to establishing on scientific basis the fact of a future life, first of all, and then to the recasting, for an age that has lost touch of much that previous generations held *de fide*, of the old truth in new forms.

Never at any time since I have concerned myself with spiritual things; never, I think, since the great outburst which we call Modern Spiritualism, has there been such activity in the world of spirit, nor such anxiety among men to profit by any information that can be got about it. There has been brooding over us, now for a time that seems sadly long, a dismal gloom, from out the depths of which we have heard ever and anon the sounds of strife and the din of conflict. Few of us have escaped the shock of assault from spiritual foes; many of us who are sensitive to the atmosphere of spirit have found it so surcharged

with electricity (if I may venture on an expressive metaphor) as to be well nigh intolerable. It has been a time of great searching and sifting; and the great assay is not yet completed. But the air is lighter, and one feels that there is prospect of a new epoch opening with new light and life among us.

And now I must pass on somewhat rapidly, for my business is not to demonstrate but to indicate. I am speaking to Spiritualists, and I am treating Spiritualism as a very serious thing. For once I have nothing to do with the gibes, and flouts, and sneers of a superficial and self-satisfied criticism. I pass it by and speak in solemn earnestness to those who believe as I do. In so doing I humbly crave the indulgence of those who listen to me. I need not say that there are among the list of those who have banded themselves together in this Alliance men of eminence in other walks of life, men of riper experience than any I can boast of, men in every way more fitted to speak in the name of British Spiritualists than I can or dare pretend to be. It is surely not by virtue of any special qualifications not possessed by older Spiritualists that I find myself in this honourable position. But it is frequently an accident that designates one for a special position. If such an organisation as this were to become an accomplished fact it was necessary to act with vigour and promptitude at a particular time: there was no time to lose or the opportunity itself would be lost. Hence it came to pass that I, who am resident in London, and am concerned with Spiritualism in this country, and, by the kindness which I have always found liberally bestowed on any effort I may be enabled to make, am not unknown to Spiritualists at large—I was requested to do what I strongly felt ought to be done, but what no special person seemed to feel called upon to do at the moment. A zeal and earnestness in the cause of Spiritualism, which I will venture to claim for myself as a powerful factor in my life, were held to excuse me from any charge of vanity or indiscretion in taking such action as I have done.

The response made to the circular-letter, which I addressed to Spiritualists, was very encouraging. A very large percentage of those who had either held aloof from or had quitted preceding organisations have enrolled themselves with us. A powerful committee has been formed, containing a dozen names, which will be recognised by Spiritualists as those of men of knowledge and experience, fitted to advise and direct in the subject with which we are concerned. I need hardly say that in speaking I am their mouthpiece, and that I rely on their collective wisdom for support and direction in a very responsible and difficult position.

I have used the word "responsible," and have said that I am about to speak in "solemn earnestness" to you as Spiritualists.

It is a mere truism to say that the knowledge of truth imposes responsibility on its possessors. It is another truism that union is strength. Yet Spiritualists do not seem to have recognised those axioms, and certainly have not acted upon them. Either we are wholly misguided and mistaken, or we are the recipients of a great truth. There are people eminently qualified for the work who are submitting our facts to exhaustive scientific investigation. I have no fear of the result that the Society for Psychical Research will in the end arrive at. They will prove in their own way, and for those whom they alone can reach, what we as Spiritualists believe. There are others, not at all qualified for the investigation, who will sit in the seat of the scorners till Death gives them notice to quit, and then they will be disembarassed of a life-long illusion. They must be left alone. Nor need we concern ourselves with more than sympathetic interest in efforts that will establish once again what for us is established already.

But we ought not to forget that we are in perpetual risk of being called upon for a defence of our faith, and that there is laid upon us that responsibility. Many of us have, individually, done what we can in this direction. But individual effort is powerless before the increasing demands made upon it, and Spiritualists do not seem to me to have realised the potency of associated effort, nor the responsibility they incur by the very fact of the deposit of truth which has been entrusted to them. I am well aware that there are diversities of gifts, opinions, and aims among Spiritualists. It is well that it should be so; it is impossible that it should be otherwise. But, if it were possible, I would have all those views subordinated to the advancement of the common truth, and all those gifts unselfishly devoted to its sustenance and spread. I would desire nothing better than to stand by the side of any sincere Spiritualist, whatever his

* For a more complete unfolding of this train of thought see "Higher Aspects of Spiritualism," by "M.A. (Oxon.)," pp. 41 *et seq.*

† See "Higher Aspects of Spiritualism," by "M.A., (Oxon.)," p. 96.

special opinions may chance to be, shoulder to shoulder in defence of our common faith.

It is in this spirit that we are here. The various organisations that are already at work have our sympathy, and shall have such aid as we can give. But most of us have acted together for the last decade, and we feel that we should like to act together still.

What do we propose to do? The question has been asked in many quarters. The answer was contained in the circular founding this Alliance. On two preliminary points the committee is firmly agreed. First, there shall be no debt. Such modest income as we have shall be devoted to our work, and we will not be tempted to exceed it under any circumstances. Next, there shall be no begging. Such moneys as are entrusted to us we will administer; and the amount of good we can do will be regulated by what we have at our disposal. Our expenses as a society will be limited by severe economy, and we do not even propose to engage for ourselves a permanent home until the state of our finances justifies that expenditure. When we can do so, we hope to get rooms near Charing Cross, to place in them our library, to open a reading-room where Spiritualists can meet each other, and so to provide a home for ourselves and our friends. Meantime we have found a room under this roof, where our monthly meetings can be held.

These monthly meetings, we think, should take the form of occasional social gatherings: of occasional discourses and discussions on subjects interesting to Spiritualists: and, perhaps, if we can see our way, of occasional devotional meetings, where we may keep ourselves anxiously in mind of our higher responsibilities.

For the rest, our committee includes persons of large experience who are willing to place that experience at the service of those who need instruction and guidance. If I may quote my own experience, I can testify that there is an enormous amount of intellectual activity in connection with Spiritualism. Year by year, for nearly ten years past, I have received letters from inquirers, asking for the solution of difficulties, and instruction in various matters. These are numbered by thousands in a single year, and have now reached an enormous number. I have done my best with them, but I am a busy man, not over strong in health of late, and they are far beyond the grasp of a single mind. Others, I know, have similar experience, and it will be useful and practical work for us to devote some of our energies to this complex matter.

Again, there is a craving for literature among those who are unfortunately not able to purchase it for themselves. It has been a habit of mine to send a copy of any of my books that I am able to spare when societies ask for them. I have at least once had an application for a second copy, because the original one was worn out. And more than once I have been asked for a second and third copy, because the single one is inadequate to the demand of readers. Now, I believe that people value that which they make some sacrifice to obtain. Therefore, I should not advocate the sporadic circulation of our literature; but I should favour grants in aid of poor societies, or in districts where to raise a sufficient sum of money was found difficult or impossible.

There are other points on which I do not now touch. We shall find ourselves expanding, and any reasonable suggestions will be thankfully entertained by the committee. We shall be content if we are able to do such good work as I have indicated, and perhaps the time may not be far off when the funds entrusted to us will enable us to extend our sphere of action. It will be very helpful if those who have suggestions to offer will make them in the way of comment on what I have now said. This meeting is intended to afford opportunity to our members to express their wishes, and I need hardly add that we shall listen with pleasure to any friend who feels impelled to say anything by way of suggestion or advice.

And now as I draw these imperfect remarks to a conclusion, I find the voices, that haunt my memory, still sounding in my ear. *Non sine dis*—not without the instigation and aid of Spirit—are movements of this kind planned and perfected. Behind us is "the great cloud of witnesses," who have exchanged belief for knowledge, and knowledge for experience. When this undertaking, on the successful inauguration of which I congratulate you to-night, was originally planned, the impetus came from the world of spirit, and its success will be assured by the same potent aid. The gathering on which I look is an impressive one: one that is representative of thought, influence, and power. But my dull eye can only see a small proportion of the assemblage that com-

passes us about. My ear can only faintly catch the far-off accents of the voices that seem to speak approval, and utter words of kindly interest. How many are they who would have been visibly allied with us in this effort, did conditions of space permit, had not a transition to the higher life enabled them to help us without their perceptible presence! The voices that memory conjures up are not less real than those of the many friends who have spoken kind words to me to-night. Voices of Franklin and of Channing! Voices of Edmunds and of Hare! Voices of Hallock and Dale Owen! Voice of dear Epes Sargent, kindest of friends, staunchest of Spiritualists, who would have sympathised so much! Voice of Benjamin Coleman, who has so interested himself in our project: of all that company that I know so well but may not name: and may I not add the powerful voice of William Howitt, who has not forbidden what once he found himself unable to approve?

Yes: there are "Voices in the air." And if among them—theirs and ours—there be variety, may there, at least, be no note of discord, but rather a harmonious blending of design, a true unison of purpose, befitting those who are fellow-labourers in a great work, and for whom petty jealousies, and small crotchets, and puny selfishness of aim, are for ever abandoned!

Address by Mr. S. C. Hall, F.S.L.

At the request of the chairman, Mr. S. C. Hall then addressed the meeting. He said:—

You may be sure I will keep you but a very few minutes. You have a programme to get through this evening that would be seriously interrupted by any lengthy speech of mine, but if I address you briefly it is not for lack of materials. They are very ample. But there are strong reasons why I should detain you a few minutes, and that I will do. It is a goodly gathering here to-night, and I may take rank as one of the oldest Spiritualists present. I was a Spiritualist more than thirty years ago, made so by that most estimable man, William, and his wife, Mary Howitt. I have kept the faith, dear friends, from that day to this, and I am here to-day a strong, sturdy, and consistent Spiritualist.

I cannot forbear comparing this gathering, brilliant as it is, with what our meetings were when we used first to meet in an obscure room with obscure people, with little before them except the strength they derived from faith and hope. I see now the accomplishment of a long hoped-for wish—a gathering such as may be spoken of with pride and thanksgiving. It requires no courage to avow oneself a Spiritualist here, neither does it to avow oneself a Spiritualist in most places in this year 1884. But there was a time when none but brave men and brave women would dare to avow faith in that which is now your pride and your boast. I am proud to be a Spiritualist; so, indeed, I always was. I believe our ranks now include some of the highest people in the realm, as well as some of the most energetic of the workers in art, science and letters. I, for one, stand before you and say I thank God for Spiritualism, and I say with pride that in every company into which I have entered, no matter how high or how humble, how accomplished or how mean in natural capacity, I have always consistently avowed my opinions. I have avowed myself a Spiritualist openly, plainly, emphatically, intelligently, and gratefully, whenever I have had an opportunity of declaring it, and there is no book of mine that I have published for many years past in which I have not somehow expressed the opinions I now express to you.

I am a very old man. I was born in the year 1800, and if I live till next Friday, the 9th May, I shall have completed my eighty-fourth year. I am ready and willing for the call I shall soon have. I know now what thirty or forty years ago I did not know—that my transfer will be from one sphere to another, where I shall join the dear friends who love me, and who are now comforting, aiding, and sustaining me during the residue of my pilgrimage on earth. I did not always so reason, so think, so feel, and that which I now think and feel and avow—all these great blessings for which I humbly and fervently thank God—I owe to Spiritualism. I am in continual communication with the dear friends who have gone before, and who are not dead. That blessing, and a great blessing it is, I owe to Spiritualism.

I have, in view of exceeding the time allotted to me, little more to say, except personally to express my gratitude to those helpers so many of whom are present to-night. I read of them continually in that excellent paper, "LIGHT," and I always read with profit and happiness. One and all, dear friends, I thank and bless you.

Psychographic Experiments by Mr. W. E. Eglinton.

After this followed the experiments in psychography by Mr. W. Eglinton. Considering the delicate nature of the phenomena, and also having due regard to the fact of its being, as far as we can learn, the first time that this phase of spirit power has in this country been obtained in the presence of a large public audience, the results were eminently satisfactory, and Mr. Eglinton is to be congratulated on the undoubted successes achieved. The experiments were not, it is true, as startling in their character as others which have been witnessed through his mediumship under conditions more suitable for crucial results, but they were nevertheless thoroughly satisfactory to those who witnessed them.

A committee of three were nominated by the audience to conduct the experiments, those chosen being Mrs. Jacob Bright, the Hon. Percy Wyndham, M.P., and Mr. A. A. Watts. Mr. W. Stainton Moses also watched the proceedings, and reported to the audience what was going on from time to time. The usual conditions were observed, and after the lapse of a few minutes direct writing was obtained. Four different experiments were made, all successfully, the last one being the reproduction on the slate of a number then and there chosen by one of the audience.

At the conclusion of this portion of the proceedings, Mr. W. Pritchard Morgan publicly challenged any person, not a medium, in the sum of £500 against £50, to produce psychography under conditions similar to those observed by Mr. Eglinton. This challenge holds good for a period of three months from May 5th, 1884.

The evening passed so rapidly, in spite of the fact that the company did not disperse till a very late hour, that a considerable part of the projected programme was necessarily omitted. It had been hoped that some members of the committee would address the meeting, and that Mrs. Richmond and other friends might have been heard. But time failed, and much that had been planned fell through.

The meeting, however, was an unquestionable success, characterised throughout by great harmony and earnestness. The pleasure shewn at once again meeting old friends was a marked feature of the evening, and was repeatedly commented on.

Applications for Membership.

Applications for membership may be sent either to the Hon. Sec., Mr. Morell Theobald, 62, Granville-park, Blackheath, S.E., or to the committee of the Alliance, at their temporary offices 3, St. James'-street, Bedford-row, W.C. We trust a large accession of members will be the immediate result of the proceedings of Monday night. If all those then present, as well as those absent friends known to be in sympathy with the new movement were to unite, a really powerful representative organisation of Spiritualists would be the result, and would, we are sure, be instrumental in influencing public opinion. That the time is ripe for such action cannot now be doubted, and in our opinion, given of course for what it is worth, never before in the history of Spiritualism has it been possible for Spiritualists to associate together for the common good so effectually as at the present time. We speak of what we know, for our opportunities of forming a calm and true estimate of the signs of the times in this respect have not been few or far between.

The Basis of Organisation of the London Spiritual Alliance.

It may not be altogether out of place to quote here the gist of the preliminary circular alluded to by Mr. W. Stainton Moses in his address, and which will serve to enlighten friends as to the basis of organisation adopted by the Alliance.

"At a recent Conference, I had the honour to propose a plan for the constitution of a Spiritualist society, which should represent the views of old Spiritualists who do not now find themselves exactly represented by any existing society. A committee was formed for the purpose of giving effect to that suggestion; and it is proposed to call the new Society THE LONDON SPIRITUALIST ALLIANCE.

"It is, in the opinion of a large number of Spiritualists, very desirable that there should exist in the Metropolis a society of the kind proposed. There are, I am aware, various kindred societies already in existence. With these we shall be careful in no way to interfere; and with them we shall hope to work in harmony by friendly counsel and co-operation.

"But there are a number of Spiritualists who have been associated together at various kindred times during the past ten

years, who, we believe, would desire to perpetuate or to resume that Association under changed conditions adapted to changed times. Their faith has undergone no modification; and they consider this a fitting time to express it once more in union with those who are like-minded with themselves.

"For many divergent opinions on spiritual matters are now before the world. Never before was greater attention paid to the claims of Spiritualism. The Theosophical Society, at one extreme, expresses opinions and holds views in which Spiritualists, as a body, are not able fully to acquiesce. The Society for Psychological Research, while doing excellent work in its own way, is concerned solely, at present, with the external aspects of what is an infinitely vast subject. Under these circumstances it will always find a sphere of action distinct from that which we now contemplate.

"Between these poles, Spiritualists pure and simple, of a type that may now almost be called old-fashioned, find their place and should take up their position, if they desire to be true to their convictions, and to do their duty in influencing public thought.

"Such a position will be in no sense aggressive. It will involve no large outlay, nor necessitate any pecuniary responsibility beyond the small subscription incident to membership.

"The plan, subject to such modifications as experience may dictate, is simple and unpretending, and may be put thus.

"The C.A.S. possesses a unique library, and various objects of interest to Spiritualists; some of them, indeed, historically valuable, and such as should be preserved as heir-looms for the benefit of Spiritualists in the future. It was proposed at the Conference that, if possible, these should be kept intact; that they should become the property of the new Society; and that they should be acquired by it without cost.

"A room large enough to contain this library, to serve as a reading-room, and as a place for occasional meetings, is easily procurable at a small outlay. The necessary expense of rental need not exceed £50 per annum. Under the same roof it is proposed, as a matter of convenience, by the editor of 'LIGHT' and manager of the Psychological Press Association, to place the publishing office of that journal and Association.

"It will be seen that an efficient system of organisation will thus be secured. Not only this, but Spiritualists as such will have taken a fitting stand in vindication of their faith at a time when such a step is incumbent upon them. It is, in the opinion of those who are acting in this matter, an imperative duty to keep together a nucleus of those Spiritualists who have so long been associated, and to do by united effort what individual energy is powerless to accomplish for the support of the literature of Spiritualism, as well as for the introduction of it in likely quarters.

"Most incipient organisations have been crushed by the necessity for making appeals for money to those who are disposed to interest themselves in their work, but who resent this continual begging, as they consider it. We do not propose to countenance any system of appeals for money. Money will, of course, be needed; and it will be forthcoming. The small subscriptions of our members will furnish us with an income within which our operation will be rigidly confined. As our work is tested, and found to be good, we have no doubt that our income will grow, and with it our opportunity for usefulness. But in no case shall we transgress the bounds of our income.

"The really important thing is that Spiritualists, many veterans among whom have one by one withdrawn into isolated seclusion, to the great detriment of the cause which they all still uphold by their belief, should make some sacrifice, if need be, in order to unite and take counsel together in times of no little difficulty, and to maintain, among other organisations of those who concern themselves with spiritual things, one which distinctively represents, as none now does, their own special beliefs and convictions.

"It may be well to state explicitly that no profession of faith in any set terms, is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all.

"I earnestly trust that old and tried friends of Spiritualism, whose faith is no less assured than my own, and who have done such good service in the past, will feel that there is still work for them which they cannot neglect without injuring what they would desire by every means in their power to support and sustain.

"The Society will be in working order early in the New Year. It is proposed to engage rooms at a rental of not more than £50, in the immediate neighbourhood of Charing Cross; to open a reading-room, where the various Spiritualist papers can be read; to make the library generally available to members; to hold periodical social meetings; and to organise a Sunday service if found desirable. The subscription of members is fixed at a minimum rate of a guinea."

"Signed on behalf of the Committee,

"M. A. (OXON.)"

On Sunday next, May 11th, Mr. J. S. Farmer will deliver an address at the Hall, 52, Bell-street, Edgware-road, on "The Spiritual Reformation of the Nineteenth Century" Service commences at seven o'clock.

MEDIUMSHIP IN FRANCE.

On the subject of payment to mediums, *La Lumière* publishes a letter from Colonel Devoluet. He says:—

"In France, one frequently hears Spiritualists say 'Mediumship is a gift of God, it is profanation to pay for it.' Upon this I would make a few observations. My wife's maid, Amélie, was known to many as a strong physical medium. For four years we had séances, with Amélie as medium, and many friends were present at them. We found that more than two séances a week weakened her and impaired manifestations, as also did much working during the day of the evening séance. During comparative rest in the country, we had a séance nearly every evening; but at the end of a month, Amélie would shew impairment of strength. Her mediumship improved under regulated use, if she had rests for recuperation. My observation of her case, and of others, has brought me to the conclusion that the gift of physical mediumship ought not to be developed if the possessors of it have to get their bread by work; and that, if they do develop it, they ought to receive the means of good subsistence from those who avail themselves of it. After my wife's death, in 1878, Amélie married, and gave up séances. Considering the value of her gift, I would have advised her to postpone marriage, but was deterred by the outspoken opinion of so many of our Spiritualists that mediumship should not be paid for. I hold this opinion to be absurd and damaging to the cause, and I take every opportunity of protesting against it."

The editor of *La Lumière*, Madame Lucie Grange, seems to know this medium, for she says that Amélie's heart would still be in the work of mediumship, but with her two charming children she cannot afford to return to it. Madame G. says that those Spiritists who have the privilege of visiting her regret, with Colonel Devoluet, that the manifestations for which she is a medium—among which are spirit-voices and *apports* of flowers—should be lost to investigators. Madame Grange's concluding comments are to this effect: If we want to work effectively in proving our position we must have instruments; these instruments are strong mediums; and when we find them willing, we should support them. The séances that are wanted cannot be arranged with amateur mediums. At present, here in Paris, mediumship is almost confined to private and family circles, when, of course, payment is not thought of. Societies hold that mediumship ought not to be paid for. Facts presenting themselves at private circles remain, with few exceptions, unpublished; editors are rarely invited to them lest names should be indiscreetly divulged. To paid séances they could go without scruple, and take friends who come to them to be introduced to facts. We want serviceable public mediums, and we ought ungrudgingly to pay them.

"Some of the feeling against paying mediums," continues Madame G., "is traceable to the venerated Allan Kardec; he was the first to take advantage of what he styled 'disinterestedness' in mediums. But things are not now as they were in his day. As an initiator, it was possible to him; he wanted facts as data upon which to write, and mediums were pleased at his witnessing such facts through them. But there is no parallel between investigators like Allan Kardec and those whom we want to become investigators now, and who cannot, as he could, get admission into family and private circles. If Allan Kardec were living now he would, we think, modify his dictum about this 'disinterestedness.' He did not practise it so far as to give away his books: he put a price upon them and received payment. His work was spiritual, and so is a medium's. We hope that none in future will be obliged to withdraw from the exercise of mediumistic gifts through fear of coming to want. The exercise of such gifts is enough for mediums; and they ought not to be required to follow any other occupation than the good one of furnishing psychical demonstrations to investigators."

CONTENTS OF THE SPIRITUAL PRESS.

St. James's Gazette (May 2nd). The Theosophical Society. *Medium and Daybreak* (London, May 2nd). W. J. Colville's Guides on Theological Conflicts. Letter from A. J. Smart on Spiritualism in Melbourne. The False and the True Rationalism, a control recorded by A. T. T. P. Address of Mr. H. J. Horn, at Saratoga, at the 36th Anniversary Services. Mrs. Richmond's Reception. A Method of Developing Clairvoyance.

Religio-Philosophical Journal (Chicago, April 26th).—"Medium or Man" (Editorial), which states that "few things have been more harmful alike to Spiritualism and Spiritualists, than the efforts so constantly made to render the whole life mediumistic; to develop the medium at the expense of the man. This has done harm in two directions: it has made bad mediums and caused many of the frauds we have had to grieve over, thus lowering Spiritualism in the eyes of the world, and damaged the man as well as ruining his reputation. Mediumship, as an occasional or regular recurring state, is good both for the mental and the physical constitution, but if a man is to make his living in the world, to do all his duty to society and his country, careful watch should be had that the state be not permitted to occur too often, or be too long continued; for it is certain that the perpetual cultivation of a receptive state is not a good preparative for actual business." "On Natural Law, as distinguished from the Supernatural," by Joel Tiffany.

ON Sunday last, May 3rd, Mr. Wilson, of Halifax, delivered two addresses, the subjects being, "The New Birth" and "The Truth, Reasonableness, and Utility of Spiritualism," the latter answering objectors to Spiritualism very forcibly.

"VOICES IN THE AIR."—The inaugural address of Mr. W. Stainton Moses ("M. A. (Oxon)") before the London Spiritualist Alliance, on Monday evening, May 5th, is being reprinted in pamphlet form and will be ready early next week. For details see another column.

SUNDAY SERVICES FOR SPIRITUALISTS AND OTHERS.—"For Humanity and the Truth."—Cavendish Rooms, 51, Mortimer-street, Regent-street, W. On Sunday evening, May 11th, 1884, an address will be given by the controls of Mr. W. J. Colville, of Boston, U.S.A., Inspirational Speaker. Subject: "Spiritualism: An Answer to Agnosticism." Service commences at seven o'clock. Collection to defray the necessary expenses.

TO SPIRITUALISTS AND INQUIRERS.—A Public Reception is held every Friday evening, at 103, Great Portland-street, W., by Mr. J. J. Morse. On Friday evening next, May 9th, 1884, the subject will be "Ghosts: and what they teach us." The purpose of these gatherings is to enable the controls of Mr. Morse to deliver addresses, and answer questions relating to topics of interest to Spiritualists and inquirers.

W. J. COLVILLE will deliver a special inspirational lecture in Neumeier Hall, Hart-street, Bloomsbury, W.C., on Sunday next, May 11th; service to begin at 11 a.m. Subject: "Theosophy and its True Relations to Spiritualism." Miss Jenny Eddisson will sing, "Rejoice Greatly," and other selections from the "Messiah"; accompanist and organist, Herr Rudolf Koenig. All unreserved seats free. Everybody most respectfully invited. Afternoon lecture at three.

PLYMOUTH.—On Sunday morning last Mr. J. T. Paynter delivered a very effective trance address, wherein the necessity of increased interest in the due development of spiritual gifts was clearly set forth. The afternoon circle was, as usual, largely attended, and the ministering mediums were Messrs. Husson, Burt, and Carswell. In the evening a good company assembled, and according to announcement, Mr. R. S. Clarke's guides discoursed on that very old question: "Can Man by Searching Find out God?" The treatment accorded the subject gave every satisfaction. Next Sunday addresses will be delivered in the morning by Mr. W. Burt, and in the evening by Mr. J. Husson, Mr. Clarke having accepted an invitation to occupy the pulpit of the Unitarian Church, Devonport, at both services, the congregation being at present without a regular minister.

LEEDS, EDINBURGH HALL, SHEEPS-COOP TERRACE.—On Sunday, April 27th, Mr. E. W. Wallis occupied the platform in this hall, and gave two excellent addresses. The above-named medium was also present on Monday and Tuesday evenings. The address on Monday on "The Bible in the Light of Modern Spiritualism" was exceptionally good. Tuesday evening was devoted to the answering of questions put by the audience, a course which proved very interesting and instructive. On Wednesday evening the fifth public debate on Spiritualism, held in Leeds within six months, took place in the above-named hall, between Mr. E. W. Wallis and Mr. Lischman, of the Leeds Debating Society. The subject for discussion was "Is Spiritualism true; and are its teachings more beneficial than those of Christianity?" The discussion was kept up with very great interest and good feeling, and the objections to Spiritualism by Mr. Lischman were very ably answered by Mr. Wallis's guides. These debates cannot fail to arouse public interest, and the large audiences testify to the increased public attention being given to the subject.—*Correspondent.*

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

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

XI.—ST. JUSTIN MARTYR.

He was born in Flavia Neapolis, now Nablous, a city of Samaria, about A.D. 114. He travelled much in the East, and settled in Rome, where he suffered for the faith under Marcus Aurelius, according to the Paschal Chronicle in the year A.D. 165. Justin, having studied in various schools of philosophy before becoming a Christian, still continued to wear the philosopher's cloak after his conversion. Trypho, a Jew, meeting with him, and seeing him thus clad, addressed him, "in the hope," as he said, "of hearing something profitable from him." In answer to a demand from the Jew as to what his philosophy was, Justin gives an account of his attendance upon professors of the different schools of philosophy; and how at length, becoming a Platonic, whilst he was walking one day in a solitary place by the sea, he fell into conversation with a venerable old man whom he met with there, and who having completely puzzled him to explain his ideas on the Platonic doctrine of the transmigration of souls, told him of the prophets, whose writings, he said, still remain, in which they celebrated God the Father, and proclaimed His Son Christ, sent from Him. Justin adopted the new philosophy; and at once a fire was lit upon his soul; and a love of the prophets and the friends of Christ possessed him. Trypho, hearing this, laughed at him, and told him:

"Christ, if indeed He has been born, and exist at all, is unknown, and does not even know Himself; nor has He any power until Elias coming anoint Him, and make Him manifest to all. And you, having accepted an idle hearsay, fix up a Christ for yourselves, and for the sake of Him you are perishing purposelessly." Justin answers: "I excuse you, and may you be forgiven: for you know not what you say. For if you should wish to receive an account regarding Him, learn that we are not deceived, and shall not cease confessing Him, even if the reproaches of men be heaped together upon us, and even if the most ferocious tyrants should press us to deny Him. For I shall prove to you standing by me here that we have not believed in empty fables, nor in utterances that cannot be established, but in ones full of the Spirit of God, and teeming with and abounding in grace." These words supply the key to the whole dialogue that follows, which is of considerable extent, and is perhaps the most celebrated of Justin's writings. Its whole object is to prove the reality of Christ, and that in Him are verified all the predictions of the ancient prophets.

In chapter xl., speaking of the Lamb of the Pasch he says: "This sheep, ordered to be roasted whole, was a symbol of the suffering of the Cross by which Christ was afterwards to suffer. For the sheep to be roasted, is roasted in a position fashioned like to the figure of the

Cross. For one spit transfixes it from the lower members straight through as far as the head, and another again across the midriff, to which are attached the legs of the sheep." In the same chapter he explains the emissary goat similarly to St. Barnabas. See p. 5.

In chapter xlii.: "Now the twelve bells which, as has been handed down, were attached to the robe which flowed down to the feet of the High Priest, were a symbol of the twelve Apostles attached to the power of the Eternal High Priest, Jesus Christ."

In chapter lii. he enforces the fulfilment of the prophecy of Jacob, that there would be two comings of Christ; and that in the first He will be suffering; and that after His coming thus there would be neither prophet nor king in the Jewish nation. In chapter li. he says this was foretold by Christ Himself, saying: "The law and the prophets were until John the Baptist. From that time the Kingdom of Heaven suffered violence, and the violent take it by force." (Matt. xi. 12.)

He spends almost twenty chapters in establishing the fulfilment in Christ of Isaiah's prophecy, "Behold a Virgin shall conceive a son." Trypho would have it applied to Hezekiah; and Justin demands if the accompanying words, "Before he knows how to call his father and mother he shall take the power of Damascus, and the spoils of Samaria in presence of the King of Assyria," can apply to Hezekiah. "You cannot show this ever happened," says he, "to any one of the Jews, whilst we can show this happened to our Christ. For at the same time as He was born, Magi, coming from Arabia, adored Him, first having come to Herod, then reigning in your land, whom the Word calls 'King of Assyria,' on account of his godless and ungovernable mind." In chapter lxxviii. he relates the history of our Lord's birth, and the coming of the Magi. In chapter lxxx. he calls John "a certain man among us whose name was John, one of the Apostles of Christ." In chapter lxxxviii. he tells, in detail, the baptism of Christ by John, in the Jordan, and describes John's penitential life and dress, adding: "And when Jesus came to the Jordan, He was thought to be the son of Joseph the carpenter, and was regarded as a carpenter, for being among men He wrought in work of carpentry, in ploughs and yokes, teaching by this, symbols of an active life." In chapter xcvii. he describes the Passion of Christ. In chapter c. he tells of Gabriel's message, and Mary's answer: "Be it done unto me according to His word." In the same chapter occurs the following: "For one of His disciples, recognising Him to be Christ, the Son of God, by the revelation of His Father, He named him Peter, who was before that called Simon." In short, the chief remarkable points in the Gospels are touched on by Justin. He quotes directly and frequently from three of the Gospels, St. Matthew, St. Mark, and St. Luke, and his acquaintance with St. John's Gospel is manifest from his copying the thought of John in several places with such closeness as could not result from chance coincidence.

(To be continued.)

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TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

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

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, it is 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.