

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 182.—VOL. IV.

SATURDAY, JUNE 28, 1884.

PRICE TWOPENCE.

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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.)"

DIARY OF THE MISSION, SPIRITUAL AND EARTHLY, OF THE LATE JAMES JOHNSTON.

This volume, of 523 closely-printed large octavo pages, bears the imprint of no publisher, the name of no printer. The preface is dated Liverpool, October, 1881, and is signed "John Martin." The book purports to be a diary recording the interviews of James Johnston, a member of the New Church, commonly called Swedenborgian, in Salford, with various spirits or "angels." The first date in the diary is Sunday, January 5th, 1817, and the last, Sunday, May 3rd, 1840. The first date is long antecedent to the advent of Modern Spiritualism, and a certain interest, therefore, attaches to the very fact of these abnormal cases of spiritual vision quite apart from their subject-matter. Truth to tell, I do not make much of the information conveyed. It is coloured with the views of the medium through whom it was transmitted, and is embodied in a phraseology distinctive of the Swedenborgian Church. The names freely used as authorities for the teaching are, I imagine, intended to be symbolical. But the grotesque juxtaposition of Abraham, David, Solomon, Samson, and a host of Old Testament worthies, with George the Third, Princess Charlotte, Marshal Ney, "The First Man," and Emanuel Swedenborg, to say nothing of "Legions of Angels," is a little trying, and quite overshadows any hosts of the mighty dead that the most presumptuous Spiritualist has ventured to evoke. The writer of the preface is careful to dissociate himself *in limine* from "so-called Spiritism," and to warn his readers not to "identify Swedenborg with such absurdities." It is well that this should be so: for, though I by no means desire to make light of absurdities which gather round Spiritualism, and are as easily to be detached from its body as barnacles from a foul ship, it could ill afford to be weighted with communications in which Samson, or The First Man, or Abel, or some such startling personage, inquires the news, and hears "what I had seen in the *Manchester Times* paper and Cobbett's 'Register of Yesterday.'" This may be susceptible of an interior signification, but it is "*caviare* to the general," and on its surface ludicrous.

But to return to the account given of the production of this curious volume, Mr. John Martin states that the original manuscript came into his charge after the death of James Johnston, in 1840. Mr. Martin's father had been a member of Dr. Cowherd's church in Salford, near Man-

chester, and one Mr. George Horrocks attended the same ministry. Mr. Martin, senior, entered into partnership eventually with Mr. Horrocks, in whose employ James Johnston then was. Mr. Martin, junior, formed an intimate acquaintance with Johnston, and became a baptised member of the church which he attended—the Rev. Robert Hindmarsh's, at Salford. During this time Johnston gave Mr. Martin to understand that "we had been brought together for a most important use—that his mission was to be altogether different from that of Swedenborg, viz., of a representative character, which would require three individuals to unite with the angels in the work. After my signifying a willingness to co-operate with him, I was accepted into the union. This mission was completed in 1840; the particulars of which will be found in the following pages. During this mission I was often present at the meetings in the heavens, which, I suppose, was necessary to the work, but my sight was only opened on three occasions." It would seem, therefore, that the communications were received by the inner senses of perception, known to us as Clairvoyance and Clairaudience.

After Johnston's death, Mr. Martin carried the MS. to America, but returned and settled in Liverpool in 1851. Then he allowed two members of the New Church to make copies of the communications. Mr. Brodribb made his in England; Mr. Brierley's was written in America. Mr. Brierley took the original to America, in which country it seemed best to publish. There he placed the MS. in the hands of a young Swedenborgian, and he eventually sent it to Mr. Brodribb, on the plea that he felt the responsibility attaching to its possession to be too heavy. And now a heavy calamity befel Mr. Martin. "About this time Mr. Brodribb fell in with a 'spiritual medium' so-called, and eventually both gentlemen allied themselves with this medium, who persuaded them that the author of the MS. spoke through her organism. Many years have elapsed since that event, and I suppose (says Mr. Martin) the MS. is still either in the possession of Mr. Brodribb or this 'woman medium,' as they call her. This is the reason why in publishing James Johnston's work I have been obliged to print from the copy of Mr. Brierley." This is the account given, and Mr. Martin finishes by vouching for the correctness of the transcript.

There is nothing in the records to show the precise manner in which they were received. The book opens with a plunge *in medias res*. "For some months past," the author writes, "I have had every convincing proof that I am in visible connection with spirits of some kind: whether they are good or otherwise as yet I am at a loss to say." It is much to be regretted that he did not specify the "convincing proof," or at least tell us the methods of communication more precisely. He determined, however, so far wisely, that he would encourage their visits till convinced of their true quality. "If they turn out to be of a bad quality, I will endeavour to break off and destroy what I have written; but if I find they are good, and I receive good by them, then what I write I will preserve; and in the meantime I will trust to the Lord to direct and protect me, as it is my intention to act from a good principle."

The account given of the commencement of these inter-

views is as follows :—"The first time that I began to see anything of the kind was a young man dressed in a blue robe, with a black, broad border around the bottom of his robe. On account of that dress I thought he was of a bad quality (?). At last, seeing him so often, I asked him if his motive was in the cause of good. So he came nearer and bowed his head. I then said several things to him which he answered either by bowing the head or by giving it a sudden shake, as if by way of disapproval. In this way we kept our correspondence for some weeks." [January 5th, 1817.] [February 9th.] "I have now taken the courage to say to them that I think if they come to me for a good end they will certainly speak to me in proper language, so that at least I might know their names. So one of them held out his hand with a paper with words which said that 'their names were a secret.'" He then got from them the statement that one was "a small king in a society," and the other a judge. "I asked them for what reason they came to me? They held out a paper saying that it was I who came to them. So saying they went away." This last statement is in exact accord with the Theosophical belief that they who communicate with good and wise spirits ascend to their sphere of being. Such spirits (so they say) do not descend to earth.

From gesture the means of communication had now got to the presentation of a written message on paper. (One is reminded of the large number of French spirit-photographs which shew a ghost-figure holding out a scroll or placard bearing a message.) The means of conversing grew rapidly. [February 16th.] "I have seen the Judge several times since, and he speaks by means of the paper as quickly as I can do with my mouth." [February 21st.] "All this (symbolical vision) I saw plainly: but how as yet I cannot tell." On the 2nd of March we hear first of *viva voce* conversation. The Judge "asked me to tell him the news: so I told him the common news of the time." They seem to have had a quite Athenian craving for "some new thing." "I told the angels the news of the week." . . . "After telling the news as usual." . . . "St. John bade me tell the news." . . . Such expressions preface every communication, and read grotesquely enough sometimes.

Matters having got so far, the Author was asked to meet the Judge (as his spirit-interlocutor called himself) "next Sunday morning, about five o'clock, in my world," *i.e.*, in this natural world. On that day (April 6th, 1877) began the series of interviews the records of which fill this volume. "I went out at the time appointed, and put the Bible in my pocket, and also prayed God to protect me, as I still was not altogether without some fears of what is to be the end of all these wonderful things. So I sat me down, and was taking out my Bible to read, when the Judge, the King, and the Prince made their appearance and saluted me, and asked after my welfare. The Judge stood up: the two others sat down. The Judge bade me tell them what news I had. Then he asked me to read a chapter to them. I asked if there were any chapter in particular that they wished. He said they were all alike holy. So when I opened the Bible there went forth a bright light all around to some distance. The Judge sat down also. They likewise had small Bibles, on which they looked whilst I was reading. When I had finished, they thanked me, and said that they would, if I were willing, bring two others of their friends next Sunday. One had been long amongst them; the other was but just coming amongst them. His dress would not be like theirs, but they hoped that I would take no notice, for he had just been in a hell of vastation. . . . So after a few more remarks, they said it was time for them to go to church. . . . So we parted." "Where we met was a fine and large country with many kinds of trees. Where we held our meeting was in a grove with seats. Opposite to my seat

in front was a green circular form, where the other three sat . . . Close behind their seat were trees laden with fruit. Behind my seat were trees full of blossoms. I was, as to my sphere, mind, or spirit, dressed in a white robe, with a Bible in my right side pocket, and a red ribbon to pull it out by, and a sword by the same side on which the Bible was. The other three had in like manner swords." But I have no space, nor would it be profitable, to dwell on these singular visions. For their explanation a key is needed which I do not possess. I can see, however, that some, the symbology of which is more plain, contain simple spiritual truth embodied in the terminology of Swedenborg. The volume is a valuable record of spiritual experience at a time when such was extremely rare.

"M.A. (Oxon.)"

DIRECT WRITING.

Among manifestations of great interest in the May number of *Facts* (Boston) is the following, reported by Mrs. F. M. Andrews, of Providence, Rhode Island.

"We had a gathering of about 500 at our annual celebration here at Providence, March 31st. Mr. Keeler, medium, from Boston, being with us, afforded us an opportunity of witnessing a manifestation by direct writing. Six framed slates were bought by the president, Mr. Whitlock, and signed by him on their frames. A committee of three were appointed, one being the reporter, who received the slates from the president, cleaned them, and tied them together in three pairs with a fragment of pencil with each. They were then folded in brown paper, and tied *into one parcel*. The president received the parcel from the committee, and placed it before him in view of the audience.

"The committee then introduced the medium, who took his place with them on the platform. The president exhorted the audience to maintain the utmost quietude; placed the parcel of slates on a small table; removed a piece of the enveloping paper, exposing about three inches in diameter of the surface of the upper slate; upon this bare surface the medium placed his fingers, while the committee rested theirs upon its edges. Soon the medium's hand shook, and he said, 'Some spirit-friends of the committee are here, but they cannot write; they will give way to some other or others.' Then, looking towards the back of the hall, he continued, 'I see a soldier; he moves this way; I have never seen this spirit before; how queer! he wears knee-breeches. He is coming to write.' He then moved a little aside as if to give him place. The committee then heard sounds of pencil-writing for several seconds; on their ceasing the medium's hand seemed to be drawn or pushed away.

"The president untied the parcel of slates. On the upper side of one of the middle ones there was this writing: 'The war of the Revolution was a mighty one, and I fell at Bunker's Hill; but a mightier warfare is now in progress, and in it I shall not fall. Be as steadfast as I am, and all will be well. Joseph Warren (General).'

"Observe that the medium's description of the spirit was given before a word of the communication was written; observe also the applicability of it to the spirit-writer."

An engraving from a photograph of the slate with the writing, with the president's written verification on the frame, is printed with the article in *Facts*.

SOMNAMBULISM is a state which can be induced by magnetism in very many subjects, each individual of them presenting some difference of faculty or of capability. Some may, while in the sleep, distinguish diseases and remedies; some see through such and such opaque bodies; some see things more or less remote; some see into the future, others into the past; some perceive our thoughts; some speak in a language unknown to them in their ordinary state; some, not musicians, can play on instruments; some solve problems in sciences; but, indeed, we know not yet what faculties may not be developed in the somnambulism induced by magnetism.—*Cahagnet*.

SPIRITUALISM IN THE CHURCH OF ENGLAND.

On Sunday, June 15th, Hospital Sunday, Canon Boyd Carpenter, Bishop-designate of Ripon, who is perhaps one of the most eloquent, if not the most eloquent clergyman of the Established Church in London, preached, in his church at Lancaster-gate, on the subject of Dives and Lazarus, and said some deservedly severe things, at that fashionable resort, about those rich men who confine their amenities to the small circle of their equals in position, while forgetting the far larger circle, also surrounding them, of the sick, suffering, and necessitous. When rising to the apogee of his argument, he energetically exclaimed: "It is anguish when a man wakes up in the next world, and finds he has not a heart! So I am told."

Persons conversant with Spiritualism would probably put an interpretation of their own on such an apothegm, so happening to meet a casual acquaintance soon after, who is a friend of Mr. Boyd Carpenter, but whose personal opinions I am ignorant of, I purposely asked him this question: "What *could* Mr. Carpenter mean by the expression, 'So I am told'?" The gentleman answered simply thus: "Spiritualism. Table turning?" "O, ho!" I said to myself. "The clergy seem to be beginning to see now, what they might have seen long ago, but were blind to it, that Spiritualism sometimes points a moral as well as other tentative studies."

After what I have asserted I feel bound, nevertheless, to add my firm belief that if all spiritualistic communications bore the impress of truth as plainly as does, apparently, the one I have quoted, Spiritualism would, long ere this, have gained the affections of the English people more firmly than it has done hitherto.

Mr. Boyd Carpenter appealed to all who heard him (whether they believed in something as regards the future which he did not precisely name, or whether they believed in a general restitution, which he did name) to put to themselves on what justifiable ground they could find fault with the expression "tormented in this flame" as too strong for the occasion? Well, I think it would be too strong on a certain hypothesis—I mean the eternal agony of the individual—because it is God who has made us and not we ourselves. But this hypothesis I am, personally, fully persuaded never was the teaching of Jesus. Few Spiritualists could object to the term, "tormented in this flame," because they are accustomed to hear of the desponding state, and the burning griefs of many spirits who have led useless lives here. But Spiritualists may be accustomed also to consider that the words were supplemented by the adverb "now." "*Now* thou art tormented." And by the aid of that reason and good judgment characteristic, I must say, of the class, they see that "*now* thou art tormented" must allude to a temporary torment. For that "*now*" is now then, and that then is not now. Christians have, however, another alternative, which is evidently the plain teaching of Jesus, if iteration from those lips is of the least avail—I mean immortality on conditions. It is true that Jesus once speaks of "everlasting punishment," but that is explained elsewhere as "everlasting destruction," or destruction that is everlasting. To speak of destruction as not meaning being destroyed, done away with, is a contradiction of terms. By this I do not mean "annihilation," which appears a false term altogether, and it is certainly not a Scripture term, and no *thing* can be made into nothing, so to speak, for the component particles of all things resolve themselves into their primitive elements when the fabric is destroyed, whether it be by fire or by any other means, and why should it not be so of souls as well as of bodies in the flesh, and other things of gross matter? I quite agree with Colonel Olcott that the soul is matter, however ethereal; how much more material, then, its "spiritual body." Why should not God be able

to destroy both the soul and its spiritual body in a hell, as well as He is able to destroy the natural body on earth? Of course, since God is able to destroy the soul, He can also keep it alive for progress. But I am alluding here to the constant teaching of Jesus, who, in at least twenty texts, teaches immortality on conditions, so that the words, "These shall go into everlasting punishment," taken in connection with His many positive assurances of the loss of the soul; the destruction of the soul; the perishing of the soul; the comparing of the soul to chaff that shall be burnt up; to a body that shall be ground to powder, that is, shall be dissolved into its elements—in one word, of the soul's mortality *per se*, with capability of immortality as the gift of God, can only be interpreted *through this connection* as meaning everlasting punishment by the everlasting loss of the natural capability of living for ever, which may be taken away from us by the soul's destruction. Indeed, we are bound to assume the interpretation I have given on this momentous question as the true one, *if we would make the teaching of Jesus consistent with itself*. Look through the Bible from the Psalms to the Epistles of St. John, and we shall find the conditional immortality of the soul asserted. As to the Revelations, they, we know, are Spiritualism.

I have long thought that the late Charles Darwin, who was a Scripture student, must have got his material ideas of the "survival of the fittest" from the spiritual teaching of the Bible concerning the conditional immortality of the soul. This belief lay deep in the heart of the Jew. And when a man said to Jesus: "Good Master, what good thing shall I do, that I may have eternal life?" the answer was not, "There is no death of the soul;" but, "If thou wilt enter into *life*, keep the commandments." The man himself, as his question demonstrates, points out that he fully looked upon eternal life as a boon to be worked for, as a special gift of God, not a necessary natural inheritance; and he received no disclaimer of his views, but just the contrary. This man had probably studied in the same school as St. Paul, who says, "The wages of sin is death; but the gift of God is eternal life." While Jesus Himself says, according to the Greek Testament, and the note of the New Version: "He that loveth *his soul* (τὴν ψυχὴν) shall lose it; and he that hateth his soul (τὴν ψυχὴν) in this world shall keep it unto life eternal (ζωὴν αἰώνιον)."

W. R. TOMLINSON, M.A.

A CORNISH VIEW OF SPIRITUALISM. T

"Drus" in his "Notes" to the *Cornubian and Redruth Times*, of June 20th, writes as follows:—

INVISIBLE HELPERS.

According to the London correspondent of the *Western Morning News*, Mr. Morell Theobald asserted in a paper read before the London Spiritualist Alliance, that spirits regularly lay and light his fires in the morning, or light them, if they are already laid; lay the cloth and arrange the table for breakfast; bring in the milk from the street door, and put things right in his rooms. The said correspondent got his information from "LIGHT" of June 14th, in which Mr. Theobald's paper occupies no less than 15½ columns! I found it exceedingly interesting reading; and so would your readers, provided they could rid themselves of foolish prejudice. As a proof of the evil of prejudging, I may mention what I heard at Plymouth the other day. A prominent Christian (?) remarked to me:—"Dissent is not making much progress here; and it is partly owing to the Spiritualists, who are a hellish lot." In the reply to my question, he admitted he could not say they were not truthful, honest, upright, pure-minded; but "they were the means of thinning the ranks of Dissent, and that was quite enough to condemn them." I have had ample opportunities of forming an opinion of Spiritualists, and I am quite sure that as regards intelligence, purity, and goodness, they will compare favourably with any religious sect. They love—

"All that makes for human good,
Freedom, righteousness and truth."

What more would any reasonable man require?

A HOME SEANCE WITH THE BARONESS VON VAY.

At the earnest solicitation of friends, I send you a brief account of the séances we had while I was the guest of the Baron and Baroness (Countess Adelma) Von Vay at their mountain-home in Styria.

We three alone formed the circle, for it is the Baron's law and custom to admit no extraneous influence; indeed, with the exception of the late Baroness, Catherine Von Vay (my host's esteemed mother), a lady relative—who being mediumistic* was the first to bring Spiritualism practically and convincingly before the apprehension of the Baron's family—the late Prince Emil Wittgenstein and myself, none others have had the privilege.

The mode of procedure, invariably the same, is this:—Firstly, the Countess Adelma, after divesting herself of her jewellery, all saving her wedding and betrothal rings, and unpinning her hair, takes an easy position on a couch in the well-lighted drawing-room, and within the space of a few minutes passes "under control." A prayer given in the finest of (German) language, original and ever varied, opens the séance; the controlling spirit being a sister of the medium—"Elizabeth." Then follows a short religious discourse, a perfect little homily† innocent of creed or dogma, but teaching the simple truth contained in the purest morality and highest spirituality; or, for a change, sometimes a few excellent aphorisms, in tone and character very like the volume written through my hand when quite a young girl at school, in conjunction with my mother's. The strong resemblance struck and astonished me; but after-consideration proves to me that all Spiritualists, earnest and on the same plane of moral sympathy and thought, are "one of spirit," and subject to the same influence "descending" upon them.

The religious service, for such indeed it was, ended, the guardian-spirit then speaks to the Baron concerning family and other affairs, frequently giving information, sometimes warning and advice. My host's ready acceptance of all impressed me much, and the Baron, judging probably from my countenance, assured me that experience had cleared away the necessity for doubt; never throughout their home investigations had there proved cause or reason for incredulity; therefore his ready acceptance, knowing full well it is merely a matter of time for the verification.

Then in English, addressing me, "Elizabeth" would converse freely of my home, relatives, and dearest friends, and even of my most private affairs, giving evidence of knowledge far beyond that of the medium, friend and confidante as she soon became.

The trance over and consciousness restored, the Countess would next seek visions in the *Wasserglas*—an ordinary plain tumbler filled with water, placed upon a sheet of white paper in front of the lamp.

An amiable little sprite in grey appears to be the familiar of the *Wasserglas*, for he invariably comes first, and when a vision is intended for one particular person present, he points in the direction of that individual. Many, many instances could I give of the Countess Adelma's clairvoyance, but lest I weary, will give but one as an example.

After several visions, of which the Baron continues to take notes as she speaks, the Countess went on to say she saw "a lady dressed in black satin, with cap," &c., &c., "seated in an easy chair," in a room, which was described minutely, opposite "an old gentleman with a fine benevolent countenance, and a white beard growing from under his chin," and many other details.

"The lady is your mamma," she said. "I hear her say, 'Carrie': her voice is like yours—so sympathetic. Yes,

distinctly I hear 'Carrie,' although it is far away. She is talking about you to that nice old gentleman. Do you know who he is?" After thinking awhile, I said it would probably be a scene likely to occur the following (Sunday) morning, when papa was in the habit of bringing in from church such an old gentleman, though not "exactly like."

The visions ended, the Countess, as usual, took pencil and paper for the spirits to write explanations.

In reference to this particular one was written:—"Carrie is wrong. That was taking place at the very time we shewed it in the glass. Write home to-morrow full particulars, and you will have it verified."

I must confess I believed far more in my own interpretation! Nevertheless I *did* write, and requested an answer by return. It came, verifying in detail and exactly what had been clairvoyantly seen and automatically written. The "old gentleman" was not the one supposed, but someone I had never seen nor heard of, a friend of my father's boyhood, who, coming to London, had made his way to Hackney, and, mamma, being at home alone, had entertained him by speaking of the whereabouts of the different members of her family.

Upon my return, I saw that "old gentleman with the benevolent countenance and white beard, growing from under his chin," and felt inclined to laugh, the description was so good. *If* he had known! As one of the pillars of a Dissenting tabernacle, what *would* he have said to being shewn in a vision *by spirits* to a clairvoyant in a country so far away?

A small volume entitled "*Visionen im Wasserglas*" was published some time ago, giving a number of these visions and their subsequent verification.

Strange to say, my own vision in this peculiar way was "opened" while in Styria, but only upon looking into the glass *immediately after the Countess had finished*. Never did I see the same as she, and yet, no doubt, it was owing to the influence left by her that I was clairvoyant in this way. Occasionally, years ago, I saw visions in a crystal, but now I find no need of crystal, mirror or glass, for without them a wider sphere lies open before my clairvoyant vision.

I trust you will be kind enough to insert this letter and that the readers of "*LIGHT*" may glean some interest therefrom. Privately, I should be glad to furnish more information should anyone desire it.

The conclusion to be drawn from the investigations of the Baron and Baroness Von Vay, as from our own, those of Mr. Morell Theobald, and others, is that home experiences are ever the most satisfactory and the best.

CAROLINE CORNER.

3, St. Thomas'-square, Hackney.

THE "*Dream Investigator and Oneirocritica*." By James Munro, Peoria, Illinois. A monthly magazine; one dollar annually.—This magazine, of which the sixth number of Vol. I. has just appeared, is devoted to studies of *psychological* facts; but, as its title implies, deals chiefly with dreams and the philosophy of them.

Mr. CUMBERLAND, the "thought-reader," has been exhibiting in Paris. While here some of our committee tried to arrange a meeting with him. After delays, he gave them an interview. They said they, as declared advocates of Spiritism, were desirous of bringing the question of Spiritism to issue with him as its declared opponent. He replied that he was an opponent only to false Spiritism; that he had seen no so-called spirit-manifestations but such as he could imitate. Our representatives offered him a private séance with a medium, on the understanding that the result of his imitation of any manifestation should be published. He agreed on condition of being allowed to have friends with him. They agreed to his having a number equal to their own. The next question was when the séance should be held. That was left to his own convenience. But he has gone off without even saying "good-bye" to us. *Le Spiritisme*.

In modern magnetism Mesmer had for precursors Paracelsus, Van Helmont, Maxwell, Libanius; and Pierre Borel. Hofer writes that magnetic cures are often mentioned in the works of physicians anterior to Mesmer,—*Louis Blanc*.

* "*Nineteenth Century Miracles*" (Mrs. Hardinge Britten), chap. 50, p. 413.

† These excellent little homilies, prayers and aphorisms, are now being published by the Countess Adelma as a Text Book for daily use throughout the year, and may be had on application at the Office of "*LIGHT*."

THE HERMETIC SOCIETY AND THE CREED.

II.

At the last week's meeting of this Society the president continued her exposition of the Creed, the subject being the second article, which she rendered into the present tense, making it read, "And in Jesus Christ, His only Son our Lord, who is conceived by the Holy Ghost, born of the Virgin Mary."

This rendering of the Creed into the present she explained to be necessary to its esoteric and proper understanding. For there is no past tense in Divine things, since all sacred events denote processes and all sacred persons denote principles, having no relation to time and matter, but eternally present and operative in the soul. Did religion, indeed, depend upon history, the permanence of any faith would be hopeless, seeing how little dependence can be placed upon records of events even near to the time of their occurrence, and that with the lapse of time the evidence for them must become dimmed and at length effaced. Religion, however, is by its very nature spiritual, and addressed to the soul, and therefore bears no congruous relation to the physical and historical.

Besides, all the events so-called historical of the Christian story are equally claimed by other religions as occurring to their respective heroes, a fact which shews that those events were generally regarded but as allegories, types, or dramatic presentations of the various stages in the spiritual history of all men. Add to this the manifold irreconcilable discrepancies in the accounts themselves, and the utterly incredible nature of many of the narratives if regarded as physical, and we find ourselves reduced to despair if still forced to depend upon history for our religion.

Even were it not so, it would still be the fact that nothing occurring on the physical plane and external to the man, will effect his salvation, since the change to be made must be in himself and due to the operation of his own indwelling spirit. Physical events and spiritual processes can never be cognates to each other.

In insisting upon the esoteric significance as alone true and of value, so far from proposing something new, we are but reverting to the ancient and original usage. It is the acceptance of the creed in its exoteric and historical sense which is really modern. For all sacred mysteries were originally regarded as spiritual, and only when they passed from the hands of properly instructed initiates into those of the ignorant and vulgar did they become materialised and degraded to their present level. The esoteric doctrine of the second article of the Creed can be understood only through a previous knowledge, first, of the constitution of man, and next, of the meaning of the terms employed in the formulation of religious doctrine. For this doctrine represents ~~the~~ perfect knowledge of human nature, and the terms in which it is expressed, "Adam," "Eve," "Christ," "Mary," and the rest, denote the various spiritual elements constituting the individual, the states through which he passes, and the goal he finally attains in the course of his spiritual evolution. For, as Paul has said, "these things are an allegory," and in order to understand them it is necessary to know the facts to which they refer. Knowing these, we have no difficulty in recognising the origin of each portraiture, and applying it to oneself. Thus "Adam" is man, external and mundane merely, yet in due time developing the consciousness of "Eve," or the soul for the soul is always "the woman"—and becoming a dual being, consisting of matter and spirit. As Eve, the soul falls under the power of this Adam, and becomes impure through the contact of matter, and her offspring is Cain. But as Mary, the soul regains her purity, and is said to be virgin as regards matter, and polarising to God becomes mother of the Christ, or Man regenerate, who alone is the begotten Son of God, and Saviour of the man. He is not, as commonly sup-

posed, *the* Lord, but "our Lord." The Lord is Adonai, the Word, subsisting eternally in the Heavens, and Christ is His counterpart in the man. And no Christ on earth is possible for him for whom there is no Adonai in the Heavens.

The entire spiritual history of man is thus comprised in the Church's two dogmas, that of the Immaculate Conception of the Blessed Virgin, and that of her Assumption. For they denote precisely that triumph and apotheosis of the soul, that glorification and perpetuation of the individual human Ego, which is the object and result of cosmic evolution, and consummation of the scheme of creation.

The paper was followed by a conversation of unusual interest, in which a large number of Fellows and visitors took part, the chief point of discussion being the extent to which the Gospel narratives represent an actual personal history, and the degree of importance belonging to an historical personality, if one existed.

EXPERIENCES.

The *Harbinger of Light* (Melbourne) gives an interesting narrative of the development of a girl, ten years of age, as a medium for direct writing. The concluding item in the account—the "Experiences of an Investigator"—gives an instance of writing on an uncovered slate, but under the shade of a verandah; it says:—"One afternoon, on my returning home, my wife said, 'Jane—the communicating spirit—is here, and wishes to write.' I cleaned a slate, put a piece of pencil on it, and gave it to the medium, who held it with her right hand under the flap of the table; but it was pushed back, and poised upon her fingers: then she herself seemed to be pushed by unseen hands out of the door and on to the verandah, my wife and I following. The medium's arm was held straight upwards, the slate resting level on her finger tips. While she thus held it, we heard the sounds of writing. When the slate was brought down we found written on it, 'God bless you, dadda and mamma, Fanny and Florence. I love you all. Annie.' This was the name of a little daughter, five years and four months old, who passed away at the commencement of my investigations. We have since received many messages in direct writing; all breathing a spirit of happiness and love to those left behind."

The *Harbinger* contains also, with other articles on Theosophy, a lengthy paper headed "Spirits or Shells," bearing upon a discussion now going on. A spirit, calling himself "Peter," has spoken in the direct voice, and materialised himself at numerous sêances, with Mr. G. Spriggs as medium. "Peter" has several times asked for an opportunity to deal with the assertion of Theosophists that he is a "spook" or shell of a spirit. A sêance has at last been held, giving him this opportunity. At this sêance were the editor, a friend, a shorthand writer, and the medium, Mr. Spriggs. The conversation in the direct voice between him and the editor, occupying two pages of the paper, is too long for quoting, and will not bear condensing. Peter fully maintains the position that he is not a "spook or shell," but a spirit.

Mr. C. Reimers writes in correction of an error in his friend, Dr. Rohmer's, communication, as quoted by us, in the April number of the *Harbinger of Light*. The incident of the little china teapot coming into the hand under Madame Blavatsky's table was told to Mr. R. by Mrs. Hollis-Billing, as having happened to herself at an informal call upon Madame Blavatsky, who gave it as an instance of occult force at her command. The others present were, as stated, Colonel Oleott and Mr. C. C. Massey.

THE truth begins to be felt, though as yet it can hardly be avowed, that religion does not consist in an assent to propositions; the essence of it is something which is held alike by Catholic, Anglican, Lutheran, Calvinist, Samaritan, and Jew.—*Broude.*

All communications to be addressed to:—

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

TO CONTRIBUTORS.

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

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.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, JUNE 28TH, 1884.

A BOOK FOR CHRISTIAN SPIRITUALISTS.

There must be many of the readers of "LIGHT" who will take interest in a volume of Christian theology recently issued, entitled "*The Gospel of Divine Humanity*;" published by Elliot Stock. The reason why this book should be especially acceptable to those who love "Light," is that it is a book which in every page bears traces of spiritual illumination; its teaching rests on perception, not on authority. And yet it affirms most of those doctrines which are supposed to be beyond the range of exact knowledge, and require to be proved by the oracular utterances of the letter of Scripture. It is no abated or diluted expression of Christian thought that we find here, either on the Divine or the human side. Indeed these two are blended. God can only fully and articulately express Himself by humanity, and by entering personally into human conditions, and living a human life by incarnation. And man himself in his interior, spirit life, is divine—an emanation from Deity Himself; but the full expression of this fact is not found in merely individual life, but in the gradual unfolding of Divine action and thought in the history of the race. And this being the case, every individual has his place in the Divine order. "Not one life shall be destroyed, or cast as rubbish to the void, when God hath made the pile complete." Sin and error are passing experiences, needful for the discipline and education of the individual, while his physical life continues, and his psychical or soul life has not entered into harmonious union with the interior, divine, incorruptible, guileless life of the inner spirit, the *pneuma*, which is invested by the *psuche*, even as the *psuche* or soul is by the body. Moral evil is a passing incident, not a permanent condition of any being made in the Divine image. It belongs to the bondage stage of existence, before the full liberty of Divine sonship is attained. And the author shows how this strange drama of Divine education is evolved in most suggestive chapters on Creation, the Fall, Liberty and Necessity, Faith, Prayer, Miracles, The Trinity, Atonement, The Sacraments. All these topics are lifted out of the hardness of dogma into the light and radiance of spiritual law. Spiritualists will find in every chapter of this remarkable volume food for thought, deep and wise instruction in the profoundest mysteries of that heavenly kingdom which is at once within and around us. But in the chapter on the Second Advent there are principles expounded which belong especially to those whose knowledge and experience enables them to believe in interior organs of perception, by which knowledge can be obtained which the senses cannot reach, and which are beyond the grasp of reason in its merely logical or notional operations. As there is another sight possible to man than merely corporeal vision, the realms of nature or super-nature to which these correspond may be near us, about us, and yet unknown. But when the interior sense is opened, there is a new advent of knowledge and spiritual perception, and all that is understood by a Second Advent may be dependent on some change in ourselves by which this interior vision is opened, and not by any new arrangements in the Divine order,—not by the inauguration of what is termed a new dispensation. Vision is

only required; the Divine Presence is at hand, if only our eyes were open to behold it.

"All visible things," says our author, "are phenomenal appearances of invisible reality. . . . For the visible heavens and earth to pass away like a scroll would require no change in the substance: merely a change in the state of the seer. Were the psychical degree of life opened even while man remains in the psychical body, old things would pass away and all things become new. William Blake, the painter-seer, said:—'When the sun rises, I do not see a round disc of fire; oh! no, no! I see an innumerable company of the heavenly host, crying, "Holy, holy, holy, is the Lord God Almighty." I question not my corporeal eye any more than I would question a window concerning sight. I look through it, not with it!' He saw, or believed he saw, which truly is the same thing, the sun within the sun. Each will perceive according to the degree of life opened up to him, and the speciality of his life and work. To those who, like St. John, are 'Εν πνεύματι—in spirit—the light of the moon of the inner realm will be as the light of the sun, and the light of its sun of sevenfold brightness compared with the earthly orb."

I call this a book for Christian Spiritualists, because they will most readily and sympathetically accept it. But it addresses itself to all whose faith will only attach itself to realities and not mere notions, with the impression that much of the existing scepticism will vanish when Christianity is presented in its integrity, as an evangel for all, worthy of acceptance because of its absolute truth, reasonableness, moral power, and capability of regenerating and blessing man. I do not pretend to review such a book as this—its level of thought is far higher than mine;—I gratefully acknowledge the instruction and inspiration I have derived from it, and invite the thoughtful and earnest readers of "LIGHT" to go to the same fountain, and quaff its deep and refreshing draughts of life-giving and life-sustaining wisdom.

Blackheath,

ROBERT THEOBALD.

June 22nd, 1884.

MISS DALE OWEN'S LECTURING TOUR.

Miss Owen writes as follows:—"I have just time to scribble off a note to tell you I am getting on very nicely. I am having large audiences everywhere. On Sunday I had nearly 700 in the afternoon (seats all full), and, in the evening, the hall was full to overflowing, and a number turned away, with nearly 400 on a week night. There is great activity here, and a number of mediums. It is a *religion* with them; they hold religious services wherever I have been, on Sunday. The thing is to guide this life into the right channels. *There is a great deal to be done here*, and when I look over the sea of faces I feel that I have assumed a very serious responsibility. I have spoken six times this week and go back to Leeds to speak to-night, from thence to Leicester.

"Keighley, June 24th."

A Correspondent also sends us the following report:—"On Sunday, the 22nd inst., two lectures were delivered in the Temperance Hall by Miss R. Dale Owen. The subject for the afternoon was "Every-day Spiritualism," the evening being devoted to an exposition of "How the Spirits have helped me." The hall was packed in every part on both occasions by audiences quite *en rapport* with the speaker. The chief characteristics of her family are possessed by the lady-lecturer, who treated her subjects in a very luminous and telling style, and had little need of the MS. she held in her hand, some of the most striking passages in her discourse being evidently inspired on the moment. The personal and family reminiscences were also very interesting, and taken altogether, Miss Owen's visit will be a marked day in the calendar of the Keighley Spiritualists.

THE LONDON SPIRITUALIST ALLIANCE.—A conversazione in connection with the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, Regent-street, W., on Tuesday evening, July 15th, at eight p.m. Those members of the Alliance who desire tickets of invitation for their friends can obtain them on application to the hon. sec., Mr. Morell Theobald, 62, Granville Park, Blackheath, S.E.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Monday, June the 30th, at the Garden Mansion, Queen Anne's Mansions, St. James's Park, London, S.W. Professor Balfour Stewart, F.R.S., will take the chair at 8.30 p.m. The meeting is open to members and associates, who are at liberty to invite friends. Papers to be read:—I. Professor Oliver J. Lodge, "Account of some Experiments in Thought-transference." II. Edmund Gurney, Esq., "Note on some Experiments in Mesmerism." III. J. Herbert Stack, Esq., "Further Report on Phenomena attested by Members of the Theosophical Society." IV. F. W. H. Myers, Esq., "Conclusion of the Fourth Report of the Literary Committee."

SERVICES BY MRS. RICHMOND

AT KENSINGTON TOWN HALL.

The guides of Mrs. Richmond desire to announce that this series of discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of spirit.

The guides of Mrs. Richmond announce that they have a work to perform in the provinces now that this series of discourses in London has been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place.

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

THE TERRESTRIAL KINGDOM, THE SPIRITUAL KINGDOM AND THE CELESTIAL KINGDOM; WHICH WILL FINALLY PREVAIL ON EARTH?

A discourse given through MRS. CORA L. V. RICHMOND, at Kensington Town Hall, Sunday evening, June 22nd, 1884, Mr. Webster Glynes in the chair.

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

The tenth chapter of the Book of Revelations by St. John the Divine was read by the chairman as the lesson of the evening.

Discourse.

The subject for this evening's discourse, which must, for the present, close our ministrations in your midst, is :—

“The Terrestrial Kingdom, The Spiritual Kingdom and The Celestial Kingdom : Which will Finally Prevail on Earth ?”

The kingdom of matter, independent of spirit, cannot be considered ; since if man is destitute of intelligence, *a priori*, of spiritual being, he is not capable of considering matter ; for if he possesses spiritual being and intelligence, that very possession must influence all that he sees and all that he comes in contact with. The visible universe is void of the conveyance of intelligence, unless there is intelligence to perceive it. But what we mean by the material kingdom is that material kingdom in which man finds himself placed ; to which he, seemingly in the primal stages of his existence, yields almost stolid and blind obedience ; which he, in some periods of the earth's history and in the present civilisation, has proven that he can largely overcome. The first types or races of humanity, those races that we find now in lowest states, in remote regions like Patagonia, some portions of Africa, and the northern recesses of the earth's latitude, where life is mere existence, where the creeping senses but feebly perform their offices, while the food is such as can be gained in the crudest manner,—these afford examples of what we mean by *material* life. Man in his unintelligent state is the feeblest of the earth's creations. Born into existence without the instinct of how he is to obtain subsistence, without the means of shelter, he cannot be equal (in mere *physical* life) to any of the orders beneath him. He would perish long before he would find food ; he would die of hunger and cold unless sheltered by some artificial process ; while animate life beneath man basks in the sunshine and plumes its pinions, finds its habitation among sheltering rocks and caves, and branches of trees, and by the instinct of its primitive nature preserves its existence and finds the sources of life in procreative being. Not so with man. Man would have ceased to exist with the first of his type ; but that which constitutes man's strength of existence is the first divergence from, and above, the organic laws of his nature, is the accomplishment of the voluntary intent and act. We mean by this the act which is not the result of instinct, which is not the result of his physical answer to physical want—the act that results from *volition*. All other existence in man previous to the avowal of his will is *mere existence*—i.e., the instinct of life, of the seeking to preserve life, the trying, in various ways, to find primitive shelter. These may belong, properly, to material law, but the first *power* of man

is not to eat, not to be clothed, not to find habitation, but to *think how to do so*. And as thinking is the result of the kingdom beyond natural life, so the point of real human existence begins where that thought takes possession of his being, instead of by instinct ; by the power of *intelligent* action his mind collects the substances together that are needful for existence, for its preservation, and for the power of perpetuating it. In all forms, therefore, of human life upon earth, when man passes the state of utter imbecile dependence upon nature, he reveals the kingdom of the spirit, whether it be mere intellectuality or not ; whether it be the crudest effort to build for himself a habitation, still that *effort in itself* is independent of mere material force, and that effort stamps the nature of man as above organic law.

You are aware through what long periods of time, and many stages of existence the habitable earth has been in preparation or perfection as the habitation of man. You are aware, perhaps, by somewhat of history and science, through what stages the human race has unfolded in expression from the seemingly primitive savage existence to the present orders of civilisation ; but you may not be aware that all of these stages have been expressions, in greater or less degree, of that which, though governed by and dominated over by materiality, is still beyond materiality.

Where we differ utterly and forever with the Materialist is this : he claims that man is the result of the evolution of matter, the result of organic law ; and that, whatever properties or qualities man may display, he is indebted for those qualities and attributes to material existence and material law of life. Now we declare, that while previous to a certain time or period in human history there may seem to have been no indications that man is beyond the law of material life and the creation of material law, yet just as soon as man begins to *know* his existence and to analyse the material universe in which he is placed he avows himself superior to that universe for ever. For, if nature evolves an existence which can take issue with her, which is capable of analysing her, of subjecting her to criticism, subverting her laws, diverging from them and overcoming them (by superior laws of mind), by supplementing them with mechanical inventions and appliances, nature stultifies herself and proves every axiom in science a fable—proves that the stream rises higher than the fountain, that the effect can be greater than the cause.

Primeval man, therefore, found himself in a universe of matter, unprotected and unprovided for ; and the first thought of existence arose in his mind to create for himself a habitation. That thought proves that he was superior to the nature in which he found himself ; and from that thought, whether it had its origin in the “Adam” (the man of red earth) or whether in the mind of the first man who gave voice to intelligence, we do not care to know, but in whomsoever it was, at whatever stage of human history, that was the revelation of the spirit of man. From that time the conquest over matter began ; before that time, like sleeping infants, cradled in the mother's arms, these giants of future intelligence seemed to slumber ; matter, apparently, held absolute sway ; the kingdoms of the earth and air were his foes ; the dread tempest bursting upon him, the cloud-capped towers that held their thunder artillery in the storm-forts of Heaven caused him to look in fear and wonder upon these foes of his primeval being. The genii of the earth and air threatened to devour him ; from sea and land the hosts of the elements came toward him ; desolation and death oftentimes stood before him ; the voice of hunger cried out from within ; all around him in the desert no cooling spring could be found ; yet, notwithstanding this, naked and shelterless though he was, the voice that was within him arose to vanquish the elements, and the first sheltering roof of the primitive savage gives token of the power that will one day conquer every element that the material universe contains. Not so with the types of life beneath man : born in the nature which is their inheritance there is never an effort to overcome, to vanquish ; the protection which is innate is always there, that which is named instinct urges them to the fulfilment of their being ; that never expands, never devises, and never improves.

We doubt not that the first birds' nest, built by the first mated pair of birds in Eden, was as perfect as those built in your vernal shades to-day. Not so with man : the primitive habitation has given place to the abode of comfort and even luxury ; the rude shelter built of the hides and skins of animals has given place to the combination and amalgamation of every material on earth to adorn and beautify and make more grand the palaces which man must inhabit ; physical necessity has

given place to the grander attribute of the love of the beautiful ; and the *mind* of man, not his bodily necessities, supplies now the demand for every article of beauty and every power of luxury and wealth. The dominion of the earth, the power which man must wield over the physical elements, the conquest that has been obtained in the wonderful ages of human history that have given birth to the pyramids of Egypt and the grandeur of the Egyptian architecture, the splendour of Phœnician and Grecian art, and the wonders of Rome, these were not called into being by the demands of the senses, nor the production of the material life of earth, but were created only to give expression to the ideal—to give in outward form that which would challenge this “nature” that had preyed upon man for so many ages to destroy again. Thus far the pyramids have withstood the ancient foes of man on earth—time and dissolution—built as they are upon every law of scientific exactness, founded upon every discovery, astronomical, chemical, mathematical. Built in accordance with the oracles of past men of science and learning, we repeat, the pyramids have withstood the approach of the most ancient enemy, and are yielding up their treasures to the investigating thought of the men of science of to-day, not as the result of any physical demand, but because the mind of man craves to know everything. When the first primeval shelter, or first primitive raiment, was created by man, the question undoubtedly arose, “Whence am I?” and “Why am I here?” and “Why is this environment at war with my existence?” Baffled at every point, inquiring and seeking the solution in every direction, he turned his thought within to find there the answer ; dim, it is true, and tradition, as it comes down to you,—the voice of God speaking to him—that primarily he is not of the earth; and with all beauty, with all extraordinary power and intelligence, with every visible conquest man has made of the earth, there seems, from the present standpoint, to be a startling lack of that exaltation which should be the result of beings endowed with immortal natures ; and the materialist has, no doubt, seemingly good cause for his questioning when he asks, “Why, if man has a spiritual origin and if the source of his existence is in another and superior realm, why is there not more evidence of it upon the earth at the present time?” Let us answer his question. The power of light in the visible universe is the power of being, and wherever the sun’s rays cannot penetrate there seems to be death. And wherever the sun’s rays can penetrate there are the germs of organic life. It is declared by those familiar with such subjects, that in caves where no sunlight penetrates, the fishes have no eyes, for nature does not waste her resources by constructing instruments of vision that would be useless ; it is also declared as a theory of science, that through long processes of creative or organic unfoldment, every atom which composes the present organic structures of the earth must have been vivified by the sun’s rays before there could be the organ of vision formed ; that the eye, which in its wonderful mechanism is the most startling construction that earth has revealed, must have been created from atomic substances that had been vivified by the sun’s rays for countless thousands of years ! Not until those atoms had become sufficiently vitalised by the light, could the organ of vision which was to see the light be fashioned. If nature in her vast laboratory labours thus for thousands of millions of ages to perfect the simple mechanism that is, after all, without value unless there is intelligence to see, why may not the spirit wait and labour for thousands of years before the attributes that belong to it shall be revealed and made palpable to the outward mind in the physical nature of man to the highest degree of victory ? And if you question “Why the spirit is not more revealed ?” we answer, it is wonderful, considering what it has to overcome, that it is revealed at all. Step by step it has been a battle between the intelligence of man and the seemingly blind “forces of nature ;” step by step human consciousness has shaped for itself understanding, and those “forces of nature” were not only blind to his destitution and deaf to his cries, but they would not hear his voice, they would not answer his pleading. Still he has found the answer, he has solved the mystery, he has gathered the wonders that are now his to construct the forces of civilisation, and he stands now upon the boasted apex of that intelligence that he himself has reared and which he claims as his own.

On the one hand is the materialistic theory that all this is founded on the material forces around and within him. On the other is the theory of the theologian, that all this visible and invisible structure is fashioned of God, and man is but the blind instrument for its fulfilment ; mid-way between (and as far above as spirit is above matter) these two statements we venture

to stand, and ask you to examine the evidences, past and present, and see where man stands to-day.

This is an age of intellectual victory among the civilised and enlightened nations of the earth ; intellectual power and greatness dominate rather than physical strength ; and the age of the majesty and might of mere physical power has passed away. You no longer see gladiators in the arenas competing with brute ferocity for life ; you no longer countenance, although there are still remnants of its traditions, the prize ring ; it is no longer acceptable among the more intelligent to witness mere contests of physical force between man and man. Whenever you build cities, in modern times, you no longer build with reference to resisting the invasion of a foe by impervious walls ; you trust, rather, to the inventions that have come through man’s intellect, and have made warfare the extreme of the highest *intellectual science of cruelty* ; you no longer meet your foe face to face, and trust to slay him in the hand to hand conflict, but you trust to kill him with the greatest distance possible between you ; with the instruments of warfare that mean the greatest safety to yourself and the greatest danger to him. Happily two can play at this game, and he avails himself of the same appliances of modern warfare that he may slay you, and he be in a place of safety. Happily these intellectual devices, if they continue to be perfected, will become so dangerous that there will be none who will consider it possible to face these weapons of warfare. No nations will face them. Therefore wars will cease. We trust this will be the heralding of the moral victory which will cease to desire war. The appliances and inventions, therefore, of modern times are no longer those of mere physical strength, and the might of force ; but they are proof that ingenuity and skill shall take the place of force, and see what already has been accomplished ! Instead of the hand-propelled galley, or even the dull and dreary voyage of the sailing ship, you have vessels that traverse the sea with the tenfold speed of the mighty breath of steam ; instead of the laggard method of transporting by the slow process of animal speed and strain of muscle—the utmost speed was a dreary and tardily fulfilled pilgrimage—you have now the lightning message that encircles the earth ; and instead of the weary plying of manual labour, the spindle, the shuttle, and the needle, in the weary hand-making of every garment that human necessity requires, you have millions of spindles and shuttles flying in and out under the dominion of a few intelligent minds, who see that nothing goes wrong with shuttle, or wheel, or band, or thread, and nothing is out of place, with steam as the motor power,—all under the control of a single man for a million shuttles. Then, with the exaltation of labour, you have the various appliances of domestic luxury, all the comforts and conveniences that contribute to your mental and moral exaltation, freedom from drudgery, and every device of wealth and luxury, every exercise of ingenuity that makes labour easy ; everything that removes you from contact with the earth, from the soiling of your hands with the dust of the field, from the condemnation of Cain ; everything that bears you from his primeval curse. Still you are not borne away from care ; still you are not in the midst of happiness. With the augmentation of wealth, with the power of combining your various mechanical appliances, with all that strengthens you and governs the earth, you are still in the midst of that want that cries out for assuagement, which asks for somewhat that lies beyond. If man were born of the dust he would at the present time be so well satisfied with his achievements (assuming those achievements possible were he of dust only) that he could not look beyond, and could not even conceive that the world could be made more beautiful, more perfect, and yet you have only commenced the human victory over material things ; you are still looking forward to the time when electricity shall be your motor power and when your clothing and all fabrics shall be woven by the flashing of this lightning power ; you are looking forward (or we will predict it for you) to the time when another motor power will be added, more subtle than electricity, more potent than steam, more filled with the evidence of man’s mental strength ; we refer to the *Solar Engine*. The light of the sun, as it creates all visible things, governs all, and makes all the fine mechanism of nature perfect, so shall it make perfect the coming mechanism of man on earth. As the sun’s rays have created, with fine shuttles of light, with chemical power, all the wonders of the organic universe, so under the dominion of the hand and mind of man, under his intelligence, perfected and augmented, those rays shall finally bear your burdens, become

your messengers, and your motor power. On the wings of light your messages of love or of labour shall be borne, and these rays shall perform the labour of the world. This is coming. And man's victory will extend, not only to the ruling over these powers when they shall appear, but to the governing of tempests, the regulation of rain to the section of country that needs it, the governing and collating of electric currents, when required in certain localities; and all arid plans shall be redeemed beneath those wonders of thought which have yet to come; the vast deserts uninhabited by man for ages shall again be made to blossom as the rose. There shall rise greater nations, cities, and palaces than those of Ion; a new Heliopolis shall be revealed, and the temples of the sun shall be transcended, and man, in his wonderful power and dominion, shall surpass those fabled gods and demi-gods of mythology, who governed the storm-cloud, the lightning and the sunshine, the tempest and the sea, who rode upon the cloud of thunder as upon a chariot.

Not by physical might alone shall this come; the spiritual powers that have been so long dormant must arise to do their portion of the work. Man must govern the earth, not only by intellect but also by goodness; his discoveries must not only be applied to making his own condition happier and more perfect, but to the amelioration of the condition of others. That Divine charity, which in Revelation has been commended, shall blossom out in all human existence, and side by side with the discovery of the gold mine, and the sources of mineral wealth, must bloom the flowers of charity and goodness—the golden lilies of life—and the love of mankind, else these wonders will turn again to destruction, and the weapons of civilisation will become the weapons of the downfall of nations.

Spiritual truth, arriving upon the earth in every age of human history, has been rejected, and crucified in the usual conditions of human life, as man has discovered the inconvenience of worshipping God and Mammon together, as well as its impossibility; therefore, prophets, seers, teachers, and messiahs have cried out against the worship of Mammon; have warned nations in the past of destruction because of their corruption, and destruction *has come*. To every nation, predicated upon material power, there has been material downfall and death; to every nation or people that has looked forward to spiritual victory there has been the upbearing of the pinions that have made their successors remember and follow them. Christ in Galilee and upon Calvary was the Principle of that Truth crucified. While Jerusalem perished the Christ of that day (and to-day) lives in the hearts and minds of men.

Spirituality, side by side with those material triumphs before-named, has endeavoured to hold its sway under forms of various ministrations and revelations, that have come from the domain of spirit. Man has been summoned from his material altars, and from the worship at the shrine of Mammon, to the shrine of the Spirit. No age has been left without its voice; none, indeed, wherein the distinct revelation of spiritual power has not swept in and pierced the darkness of Materialism. Christ, in the midst of the corruption of the Jewish nation; the prophets in the midst of the wicked kings of Israel; Buddha in the midst of the darkness and degradation that fell upon the Orient, when they departed from the soul-worship of the Brahminical faith; Egypt, when it was warned by the voice of Inspiration of the destruction that would come because it had departed from the ancient shrine; more than this, Greece was warned by her philosophers and oracles that the corruption which accompanied her power would be the overthrow of those proud cities and temples of learning; Rome sank to degradation because of her corruption, in the midst of the greatest empire that the world had ever known. These are instances with which you are only too familiar. And yet in no instance was there this destruction without the voice of warning from the Spirit.

To-day, in every land of modern Europe that voice has been heard. France has heard it, and in her latest warfare there seemed almost final destruction. It is heard now in Russia, in Germany, and in England—the pleading voice of this Spirit that cries out against the Materialism of to-day, and against the blind worship at the shrine of Mammon.

All your cities will be in vain, all your armaments in vain, and all your ships, that plough the seas, and all the tributaries that pour their streams of wealth into the mighty treasury of the nation, all the distant colonies that like infant nations pour their wealth into the lap of the mother country; all these shall be in vain unless also the voice of the Spirit is heard. All the wealth that is not expended for the good of man, the power that is not

given to the uplifting of the human race, the strength that is not given to the weak, the vision that is not given to the blind, the health that is not given to the sick—these must contain the elements of their own destruction.

The wealth of the earth is given to man to serve humanity with. The strength and power over the elements is given beneath his control that he may make of the earth a habitation. The spiritual forces of the universe, through warnings, dreams, visions, premonitions, and through the voices of little children and ministering spirits by your firesides, through conscience,—that open doorway between God and the human mind,—give warning that every material victory, every material luxury, every material conquest prized for itself alone is the signet seal of death; while that which is valued because it makes others free, the wealth that is prized because it shall make the poor and lowly of earth more comfortable; these shall be the treasures of the coming time.

The spiritual kingdom warns you that, ere its approach, ere its power shall be felt and known in human life, you must listen to the voice of the Spirit. As now man strains his ear by the gateway of material nature to hear the voices of her laws; as now the astronomer, with the aid of the telescope, spends the nights of days, and weeks, and months, and years piercing the heavens to study the pathway of the stars; as now, with the aid of the microscope, the naturalist studies the minutest insect's wing that he may know the laws of animate life upon the earth; as now he studies the leaf of the flower and the tree, and the wing of the butterfly that he may analyse the laws of their construction with the greatest scrutiny; as now he bends every nerve and every faculty to the discovery of the laws governing the material universe by which he is surrounded; so should he listen, by the gateway of the Spirit, for its voice. And if the Materialist asks, "Why there is no more spirituality here?" we answer, there has been no time nor energy spent in striving to discover and analyse the larger realm of the Spirit. Has he understood the voice that flows toward him from the Divine? Has he listened beside the door of Death for the answering voice of immortality? Has he cleft space with the telescopic vision of Inspiration to know where those beings move who are now viewless to the mortal sight? Bend, bend your vision Heavenward if you would have the Spirit in your midst. Turn you, gaze toward the light if you would see it, and when the great orb of spiritual glory finally beams upon the earth, if it seems to blind your unaccustomed eyes, blame yourselves, who would not see the dawn of the day, when the watchful heralds were here that gave token of its coming. Lean toward the Heavenly kingdom. From beyond the barriers of time and space, millions of voices have spoken to man. In the voice, perhaps, of your own child, some dream or vision: "O, mamma, I saw my sister and brother in Heaven last night." "Hush, child," you say, "your sister is dead." You must not speak of that which is unusual and uncommon. You may talk of the stars and the insect's wing, of so stable and lasting a thing as the butterfly, but of angels, never; because you have not been accustomed to listen for those voices, to watch the signs of the sky day after day and hour after hour. They are encroaching upon your material life. Those faculties are being awakened that will finally assert their supremacy, and, instead of prophecy, vision, inspiration, and the gifts of the Spirit being relegated by science to the domain of insanity, the Materialist will be pronounced stark mad, in the coming age of the world, and the insane asylum will be for those who are morally and spiritually infirm and blind. There will be special asylums in this spiritual kingdom on earth for those poor unfortunates of materialistic monomania, who refuse to see the image of light in the spirit, and who refuse to receive the truth merely because it is not reflected in the spectroscope, who do not acknowledge the existence of anything that chemistry cannot analyse, and refuse to accept that which their mathematics is not able to compute. By-and-bye, when the kingdom of the Spirit is inaugurated, you will have hospitals for those who are spiritually blind, and teach them the alphabet of the language of the angels, as you have taught those materially blind to read the alphabet of your language; by-and-bye you will have asylums for those who are spiritually infirm, and when a man, declaring himself the "Man of God," rises up in his pulpit, and declares that there is no inspiration in the world to-day, he will be sent to an asylum as incapable of ministering to men's spiritual needs under the name of inspiration. Not only will this be true, but if, as is the case with many at the present time who say, "I have never been conscious of a spiritual

experience in my life," you will say "Poor man, how I pity you when the whole realm of the universe is a spiritual revelation, and every day of every life is a spiritual experience," and he also will be taken in charge by those endowed from angel life, to heal those who are spiritually blind and deaf; then, also, in the spiritual kingdom, there will be none, as now, sent as in the crowded cities to the state of degradation and darkness. The churches will be, as was the ministration of Christ, for those who need them. "I came not to call the righteous but the sinner to repentance." And if those who assemble from Sabbath to Sabbath are the "Elect of God," then the sinners will be invited because they need to come, and it may, perchance, turn out that the beggar and the sinner upon the street, can teach the millionaire and the Pharisee the way of salvation; for we have known such things related in the parables of Jesus. Oftentimes there is need of most spiritual ministration where there is greatest physical power. So, if pride and wealth go hand in hand, the beggar and the sinner and the outcast must be nearer the Kingdom of Heaven than these—*i.e.*, the worldly proud and great. But not alone will be the spiritual kingdom in the coming time. Still higher and Diviner attributes will prevail. Not only will man recognise as co-equal with material law his spiritual being, but another grander and Diviner possession will govern the earth—*i.e.*, that there is no life except it emanate from the Divine, that there is no power that is not from the Kingdom Celestial. And that, not only when seven dispensations shall pass, but the twelfth shall appear (according to the Revelations of John), the light that shall be revealed to man will be the perfect Kingdom of Celestial Light. And the Book that shall then be opened will be that surpassing "Book of Life," wherein all messages of Heaven and earth will be revealed, wherein the Angel of Light shall be upon the world, when no child shall be born on earth who shall not speak the tongue of the angels, none shall inhabit the earth in that far distant age (cycle upon cycle of ages hence) who do not know that the sources of life are from the soul instead of from the body, and every life shall enter matter in such perfect state, pervading it with the very essence of soul-existence, so that the material shall become vivified and purified and exalted by its light. In that far distant coming time, all strivings with matter will have ceased, for the great voice of Divine Volition will have vanquished every material form of existence, and, as you now walk freely through the atmosphere of this room without opposition from the atmosphere, so then will every form bend and yield obedience to the voice and will of man. Matter will be dispersed before him, and, as a shadow before the light, will obey his bidding, and at his call the light will lend its wings to do his bidding. Every form of human speech will become exalted, and the language of love will be spoken. And every thought will be given to the perpetuation of Truth, and all Divinest influences shall flow from that Realm Celestial until the earth shall be beautified and adorned with every flower of grace that the celestial thought of the soul-man can picture. This is not only not a dream, or an imagining, but the truth of the prophecy that is now revealed, in this wise, *i.e.*, if man has thus far gained the victory portrayed in this discourse over time and sense, and the material universe, that which we predict is not more wonderful for the time to come than has been that which he has already accomplished through past ages of time.

The soul of man is aware of this; he anticipates this God-like reign, and turns toward it with fervour; he knows it will come. It will not come by power, by force, by intellect alone; only along the starlit avenues of angel-light and goodness; only through the mild and benign influence of charity; only under the blessed reign of fraternity; only in the light of that harmony that shall cause every discord, and all strivings to cease, shall this, the Divine, the Celestial Kingdom ultimately prevail. Then matter will have forgotten her primal power; back into night and chaos (the most ancient deities) will sink every form of darkness and sorrow, and the light of the Celestial Kingdom, born of the surpassing glory of the soul, shall make its temple and habitation upon the earth in the hearts and lives of a race redeemed, exalted, and glorified, under the domain and victory of the life celestial.

The spirit-world, around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense,
A vital breath of more ethereal air.—*Longfellow.*

SPIRITUALISM has given us warnings of calamities—of steamer-burnings and railway collisions; has convinced atheists of a future state of existence; has opened before us the gates of death; has brought the loved inhabitants of the summer-land into our homes, permitting us to touch their shining hands and listen to their voices.—*Peebles.*

WE find in all nations, including those yet in their infancy, a knowledge of the processes of Magnetism, supposed by many among us to be of modern discovery, and the very existence of which is not yet recognised by our scientific academies. Minds which turn away from certain facts can scarcely comprehend a theory concerning them.—*Bonnemère.*

WHEN Spiritualists more fully realise that their cause includes the essential principles of all reform—individual and social—they will work more energetically, work as from a spiritual basis; will give more aid personally and financially in advancing it; will more adequately sustain their mediums and lecture-rooms; give more prominent place to spiritual books in their homes.—*Spiritual Offering.*

THE age of impossibilities has passed. We send messages and travel with the velocity of the lightning and whirlwind; we take portraits in the twinkling of an eye; and things which would formerly have been regarded as fiction have been brought into the domain of established fact. I rejoice to have lived to witness the progression; to have been enabled to anticipate some of the wonders of the ages to come.—*B. S. Naylor.*

CONTEMPORARY science has shewn great ineptness in face of these spirit-manifestations, it can neither disprove the facts nor explain them. Contemporary science recognises no intelligence separate from physical organisation, and it cannot explain them by the operation of the unintelligent forces of nature: to fall back upon denying the facts would be to discredit all testimony; and it would be impossible to set them down to jugglery.—*Catholic World.*

It is because the attitude of the scientific mind generally towards the facts of Spiritualism has been that of a clown rather than of a philosopher, that the reading public understood so little about them. A comparatively few men of science, with well-disciplined faculties for observation, have investigated them; and how have their investigations been received? By a freezing disregard on the part of their fellow-workers in the field of nature; and, by the Press, with ridiculous misrepresentation.—*Nonconformist.*

A SCIENCE of human nature which is founded on facts, which teaches that there is a future life, and that happiness in it can only be secured by the development and cultivation of our higher faculties; such is Spiritualism. It affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms supernatural and miraculous, by extending the realm of nature and of law, and in doing so it takes up and explains whatever is true in the superstition and so-called miracles of all ages. It alone is able to harmonise conflicting creeds and ultimately lead, in the matter of religion, to concord among mankind.—*A. R. Wallace.*

SPIRITUALISM will revivify and re-establish, on the ground of positive evidence, the fading belief in a future life—not such as is dreamed of by old theology, but one developed from the present, a continuation, under higher conditions, of the scheme of things around us. It is as impossible to predict the precise development which Spiritualism may take in the future, as it would have been at the birth of Christianity, to have predicted its subsequent development; but from the religious force which it possesses of fusing with existing creeds, it seems likely to bring about, ultimately, a greater uniformity of belief than has hitherto been known.—*A. R. Wallace.*

MAGNETISM was introduced into France close upon a century ago. Two thousand works, great and small, have been published elucidating it, among them being Deslon, the Marquis de Puiségur, Deleuze, librarian of the Jardin des Plantes, Chardel, and le Baron du Potet. Puiségur introduced magnetic somnambulism; Deleuze discussed the faculties exhibited in the somnambulist state; Chardel, with others, wrote of the relations of the departed with us, and anticipated the facts of mediumship; Du Potet lectured for sixty years upon the methods of magnetising, and the application of it as a remedial agent. He also called attention to the peculiar state now known as mediumistic.—*Cahagnet.*

LEEDS.—Another public debate on Spiritualism, arranged by the Sheepscap Spiritualist Society, took place in the Civil Court Town Hall on Wednesday, the 18th inst., under the presidency of J. T. Morrison, Esq. (town clerk). There was a numerous attendance, over 300 having paid for admission. Mr. E. W. Wallis, Walsall, took the affirmative, and Mr. E. Lishman, of the Leeds Debating Club, took the negative side of the question, "Are the phenomena true, and are the alleged revelations of Spiritualism beneficial to humanity?" The debate was conducted throughout with great ability by both sides, and the points were taken up and loudly applauded. The public of Leeds have had the subject brought prominently before them during the past six months, and good seed has been sown. Tracts were distributed at the door, giving instruction to investigators.—*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.]

XIX.—RHODO.

"Rhodo," says St. Jerome, "an Asian by birth, learned in the Scriptures, published many works at Rome. He records himself to have been an auditor

of Tatian at Rome. He flourished in the times of Commodus and Severus." (A.D. 180-217.) Eusebius preserves some fragments of his work "Against Marcion," who taught Christ's human nature to be a mere phantasm. Rhodo titles him "The Pontic Wolf." He exhibits to Callistion, to whom the book is addressed, the contradictions in which Appelles, the leader of a Marcionite sect, involved himself in a conversation he had held with him. He speaks thus :

"For the old man, Appelles, conversing with us, was convicted of speaking many things wickedly. Wherefore also he said that it was not at all necessary to examine a creed, but each was to persevere as he had believed. For he declared that those hoping in the Crucified One will be saved if only they be found in good works."

(To be continued.)

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Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 5th, 1877

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

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

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

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

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

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

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

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

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

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

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

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

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

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