

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!" Goethe.

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

## NOTES BY THE WAY.

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

The plan of circulating, at the forthcoming Church Congress, the work which most commended itself to Canon Basil Wilberforce, and was by him commended to his brethren of the clergy, is a species of propagandism that seems likely to bear fruit. If £100 is needed to do the work thoroughly, I hope it will be forthcoming. But if it prove hard to get, then I may point out that much good may be done by supplying the officers of the Congress, and the various places of common resort for its members, with gratuitous copies, which may be taken away by those who are interested in perusing them. It might be well, also, to secure some means of sale for Spiritualist publications during the Congress at Carlisle. The Bishop (Dr. Harvey Goodwin) is one of the most liberal, as he is one of the ablest, prelates on the bench. He has evinced his deep interest in psychical matters by two papers in the *Contemporary Review* on "Apparitions"; and he has not been afraid to confess his interest further by accepting office as a vice-president of the Society for Psychical Research. The effort that Mr. Farmer proposes seems, therefore, peculiarly timely.

In January last the Bishop of Carlisle published in the *Contemporary Review* an essay on "Apparitions," which is amplified in the current number of the same periodical. The position taken up was that apparitions might be accounted for by a sort of reversal of the ordinary processes of sight, *i.e.*, that the mind might be influenced in some spiritual way, and then externalise its idea, or embody it, so to say, in a phantasm. In the present essay the Bishop discusses the other senses in the same connection. He sees no reason to confine this reversal to sight, but rather believes that it may occur in the case of all the senses. He even includes the sense of smell, though he oddly states that "with civilised man it has become almost extinct, and chiefly noticeable in connection with such things as lavender water and Eau de Cologne." Surely the Bishop must at some time have been afflicted with a cold in the head, which has temporarily paralysed his sense of smell. What then was the effect on his sense of taste? The most appetising viands would appeal to him in vain, and his favourite dish, if it may be permitted to assume that Bishops are so far mortal as to have gustatory preferences, would allure him no more than cold boiled mutton. The very idea of civilised man having nearly lost this sense of smell is shocking, for its loss would cut him off

from what is certainly civilised man's chief and most regular enjoyment. I should rather say that the sense of smell has been refined and cultivated by civilisation, though it may lack the special development which it received by the habits, say, of the Red Indian.

But this by the way. The propositions which the Bishop thinks may be maintained with some considerable force of argument are these:—

1. That there may be, and sometimes is, exhibited a reversal of the ordinary process, according to which the senses are the inlets to the mind of the perception of external things; so that the mind is affected first, and produces as an effect either an actual or an imagined sensation.

2. That there is not a little evidence to show that this mental affection sometimes arises from the sympathy of other minds, and even from the influence of those who are no longer alive in the body.

A very interesting piece of corroborative evidence is drawn from the writings of a man to whom I have often referred, James Hinton. He believed strongly in curing by the emotions. Astley Cooper, he reminds his readers, said in his lectures (published more than thirty years ago) that "the only cause he could discover for cancer was mental distress: and that he was sure would produce it." "Yet," says Hinton, "go to a medical man now, and tell him that a cancer has been cured by the production of emotions, and he will laugh at you." Readers of "LIGHT" will not need to be reminded of the numerous cases of healing of disease by magnetic treatment, by the stimulation of the emotions in various ways, which I have collected and recorded from time to time. As the Bishop puts it, "hope may in some cases be more potent than *calomel*." I am thankful to have public attention drawn to this *inter alia* in a paper so wise and thoughtful, so studiously moderate, and therefore so weighty, as this of the Bishop of Carlisle. There is throughout it, if it be permitted one to say so much, a vein of strong, practical common-sense, which, in the handling of such subjects as his lordship is dealing with, is invaluable.

One incidental difficulty that is discussed relates to the choice of one sense rather than another as the medium of communication. Why should a dripping apparition appeal to the sense of sight, instead of the sense of hearing being approached with the sentence "I have just been drowned while bathing"? Well, we cannot say: we have (as the writer wisely concludes) not enough material for the formation of a judgment. But the practical Spiritualist knows that the language of spirit is allegorical. Spirits convey their meaning pictorially, by symbol, by action, mimetically, rather than by word or by exposition. To me, accustomed to intercourse with unseen beings, it would seem more natural that information of death by drowning should be pictorially conveyed than that it should be told by word of mouth. And spirits choose their own methods of acting upon those whom they can approach. Some that I have known were always associated with a special noise which never varied, any more than the tones of one's voice vary. Some of these appeals to the sense of hearing were very remarkable and quite inimitable. One unseen visitor was invariably announced by a musical sound: it was his method of conversation, and he used no other. It took the place of a rap on the table. Another was always associated

with sweet odours: that was his way of appealing to us through the sense of smell. Some apparently influenced the mind directly, and seemed unable to act upon the senses. But all used symbolic language; most of the early instruction I received was conveyed dramatically, and in the language of allegory, by vision. So that I have not any special difficulty in seeing that the communicating spirit selects that special sense, which it can best influence, as the avenue of communication; and, because that sense is *usually* the sense of sight, we have most frequently the *apparition*.

At the close of his article the Bishop alludes to a remark in "LIGHT" as to the effect of his theory on the evidence for the resurrection of our Lord. Naturally, his lordship would "be grieved to think that any line written by me [him] could cause a doubt" as to it. And he points out "the very remarkable care taken to guard against the supposition that the Resurrection was of the nature of an apparition, and that our Lord's risen body was a phantom body." He instances the test granted to doubting Thomas, the "handle Me and see; for a spirit hath not flesh and bone as ye see me have," addressed to the Apostles by their Master. Now, the exact value of this argument is, to me, questionable. It is, perhaps, more reverent not to import into such arguments any illustrations drawn from experience in modern Spiritualism; and yet it cannot be necessarily irreverent to bring knowledge to bear upon what so closely concerns our faith as Christians. Let us see then what the argument is worth. The Bishop assumes that all apparitions are shadowy and unreal, and may be, at least, figments of the imagination. But the pages of this journal bear ample testimony to the fact that this is not so. I assure the Bishop that I, and hundreds—I might more properly say thousands—of sane and respectable people have seen and handled "apparitions," which are to all appearance organised thoroughly "in all things that appertain to the perfection of man's nature"; which appeal to the sense of touch in all respects as a human body does; which are formed sometimes, and sometimes are dissipated into nothingness, before the eyes of the observer; which, in short, would fulfil all the conditions attributed to the resurrection-body even more completely and perfectly than would the actual human body that had been crucified, could it be supposed to have been revived. Assuredly that body was not a mere phantasm, but experience of these materialised forms leads to the belief that it *may* conceivably have been a very transient apparition after all. Its solidity, at any rate, does not disprove the possibility. But I repeat that I shrink from speculating about that of which we can know nothing *exactly*; and I have only written so much to prevent a possible fallacy in argument which might lead to further error.

I came recently upon the subjoined apologue, which I must endeavour to put down in my own words, as I made no note of the language in which it was conveyed, and have even forgotten where I read it. It is a parable for all time:—

A monk, good but narrow-minded, failing to convince people of his own creed, resorted to a general anathema. After reciting his office, he fell into a trance, and saw this vision. He was walking by a stream of limpid water. Presently an angel appeared, and set on the bank a long array of vessels, quite transparent, and of all conceivable shapes—no two alike. He filled them all with water from the stream, and paused to see whether the young monk could read the spiritual lesson. Finding his inner eye of spirit still blinded, he read for him the moral. "See! the water takes the shape of the vessel that contains it, but it is always the same itself, unchanged by the form that it assumes."

M. A. (OXON.)

SPAIN.—We learn with pleasure that all the Spanish Spiritist journals have just been ecclesiastically censured in one grand excommunication. After this blow no further ill can befall them!  
—*Le Spiritisme*,

## WILLIAM VON HUMBOLDT ON CERTAIN PSYCHICAL PHENOMENA.

"He who knows how to distinguish between unusual and impossible—between unlikely and absurd—to be neither too credulous nor too distrustful, he hath learned the lesson of Thales, 'ne quid nimis.'" PLUTARCH.

In the literature of Spiritualism there is a constant reference to the authority of great names—perhaps even a little *ad nauseam*; and although the argument from authority cannot have great weight with those who themselves investigate, and who naturally form their opinions from observation and experiment, yet to very many it is agreeable to find that men of admitted eminence and excellent capacity of mind have arrived at the same conclusions which they themselves hold.

In this point of view the opinion of so very eminent and original a thinker as William von Humboldt may be acceptable to many readers of "LIGHT." The writer has lately been reading a work of Humboldt's,—"*Letters to a Female Friend*," one of the wisest books in any literature, full of original, acute, and subtle thought. These most interesting letters contain references to several curious phenomena of the unseen world which came under his own notice.

Like every other really eminent man of science or literature who has had personal experience of any abnormal facts of nature, William von Humboldt, like his friends Goethe and Schiller, far from treating them with ignorant derision, as so many second and third rate men are in the habit of doing, seized every opportunity that presented itself to investigate them, as rare facts of the yet almost unexplored regions of the wide, though hidden, realms of nature.

It is the immensity of modern science which, it may be said, victimises modern scientific men, condemning them to be pretty much writers of monographs relating to minute facts of one small branch of the Cosmos; and consequently making their opinions outside that one infinitesimally minute branch of not much value; they are in truth as much the victims of the necessary division of labour, as is the man who spends his whole life in drilling eyes into needles. The world is now beginning to long for the appearance of a philosophic genius in science—a Newton or Shakespeare of the physical and natural world in all its spheres—visible, and invisible to our puny five senses, who by a comprehensive synthesis shall be able to build up a true and complete philosophy out of the loosely scattered materials and generalisations of all the sciences. Attempts have been made in this direction by Hartmann, and Spencer, and some others, with but very unsatisfactory results.

It appears from these letters that Humboldt's correspondent had heard what seemed to her a supernatural voice, warning her in some way, but unfortunately her letter is not given, and thus the details of this occurrence do not appear. These facts, however, are stated, viz., that she heard this warning voice just at the time when she had decided upon marrying the man she afterwards did marry, which marriage became the cause of supreme misery to her, and that it also occurred exactly, day and hour, eight days before her mother died. I now translate a portion of the letter, No. 62, dated 10th September, 1826, and contained in the Leipzig edition of 1864 (Brockhaus).

"The history of the warning of a spiritual nature is very wonderful: it occurred at the very moment when you had given your consent in writing to a marriage which involved you in endless suffering. Yet more wonderful, it was also a sign of the death of your mother.

"That you actually heard yourself called is not to be denied. It is also certain that it was no living person, who, in the complete solitude in which you then were, called to you. You heard the voice in yourself; even although you seemed to observe it by the outward sense, it was within you self it sounded. There

are many who would simply explain this as a self-deception, who suppose that human beings believe that they hear objectively, from natural causes, without any connection between the earthly and spiritual realms, and only through some interior movement which takes place in their mind, their imagination, and even in their blood. That this may be the case, and sometimes is, I do not deny, although I also believe it may be otherwise, and with certain persons under certain conditions is otherwise. You say that your soul of late and by degrees has been overmastered by the opinions which Jung Stilling, in his 'Theory of the Manifestation of Spirits,' expresses (I have not read it), viz., that those who have gone before us, the clairvoyant dead who surround us with their love, often protect us, and, by warnings, seek to make themselves known to us, so as in important and weighty events of life to impress us deeply, which can only take place by their entering into *rapport* with us, this again depending upon the state of freedom from the slavery of the senses enjoyed in the spiritual state. You probably believe that on this occasion you had been in this state of *rapport*, a condition which certainly no one can produce in himself at will, and during which, in opposition to all prudent and usual considerations, you wrote and subscribed your final determination to enter into this marriage. Your remarks on this subject are profound and sensible. Undeniably there exists a sphere of being, quiet, mysterious, not to be perceived by our earthly senses, which, without our suspecting it, surrounds us; and why is it impossible that in certain moments the veil should be rent and phenomena be cognised and felt, of which, in this life, we find no traces? You were, in this instance, warned by this voice at the precise moment when, unknown to anyone else, you had formed the mental design of committing to writing your consent to that marriage which afterwards involved your life in so many unfortunate complications; and this warning voice was that of one who should soon cease to exist, and, as you remark, this occurred precisely at the hour when your mother, eight days afterwards, died, evidently with the intention of leading you to reflection. This was manifestly not of this world. It was one of those signs which, though rare, yet sometimes occur, shewing us the abyss which separates us during this life from the spiritual. I thank you much that you mentioned this occurrence to me."

The calm and truly scientific way in which this great man speaks of these obscure phenomena may well be contrasted with the narrow, self-sufficient and ill-tempered mode in which some modern scientists treat this subject from the *a priori* conclusion or prejudice that nothing exists outside the world manifested by our poor five senses, and that they are already so well acquainted with all the phenomena and all the laws of the Cosmos, that their dictum is sufficient to decide whether any fact or law exists or not. According to the classic dictum, "from one you may know all," we call to mind, among many other facts shewing this narrow-mindedness, the fact of the eminent French chemist, who declared *ex cathedra* that "meteorites were impossible, because the heavens were void." Men like Humboldt, not to speak of many others, hold their minds open to evidence for the existence of spiritualistic phenomena—mental meteorites—and do so just because they do not at all take for granted that the heavens are void, and that nothing exists outside of the sphere of their eyes and noses.

Should anyone wish to refer to this celebrated work of William von Humboldt, the writer recommends the first edition, as that in one volume published by Brockhaus, in 1864, is not complete, (although the purchaser is led to believe so), all the interesting ghost stories being omitted, although the index referring to them, and contained in the first edition, is annexed to this expurgated edition; a fact which reflects little credit on the eminent publishing house of Brockhaus.

In that wonderful scene in Goethe's "Faust," the "Walpurgis Night," the *Prokto(r)*-phantasmist, the type of the exclusively materialistic scientist of our times, says, speaking of spiritual beings:—

"And yet ye are always there! No! that is unheard of.  
Vanish! we are now enlightened people!  
The devil's pack, it asks not for any rule of action:  
We have become wise, and yet Jegel is haunted.  
How long is it since I have swept away such delusions?  
And yet it will never be clean; this is unheard of."

It is exactly this Proctorean and Haeckel style of "knowledge" which Goethe here ridicules. Jegel was the residence of William von Humboldt, and one of the common cases of haunting, which the Germans call "Spukeree," having occurred there, he investigated the matter, but never could explain it by any usual causes. The particulars of this story are given in the first edition, but eliminated from the second.

Lucerne.

A. J. C.

## CORRESPONDENCE.

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

## Theosophy and Spiritualism.

To the Editor of "LIGHT."

SIR,—I have watched with much interest the discussion on the subject of "Theosophy" which has for so long a period been in progress in your columns. I now wish to draw attention to some facts which seem to me likely to throw a little light upon the matter. What I say I wish to put forward on my own account, and not by any means in my official capacity in connection with this paper. I look upon the two as entirely distinct.

(1) It seems to me considerable confusion arises by coupling the phenomena called "occult," with the philosophy put forward as authoritative teaching from the Mahatmas. The latter is by no means a necessary corollary of the former, and in the same manner as no intelligent Spiritualist would claim that the recognition of the reality of "spiritual" phenomena involves the acceptance of all communications coming through sensitives from spirits, so I gather no "Theosophist" insists that the acceptance of "occult" facts includes also the pinning of one's faith to the teachings of the supposed or real (as the case may be) producers of those facts. If this is borne in mind, the way seems to me a little clearer, and I for one am inclined to the belief that the evidence for occult phenomena and the existence of living men capable of producing them is by no means shadowy. There seems, at any rate, a *prima facie* ground for inquiry. Whether Koot Hoomi (so-called) is one of these men, and whether his attributes are exactly as described by leading Theosophists, is another question which seems rather to be a matter of faith—unbounded faith—than of actual knowledge. So far, the most reasonable verdict on this point appears to me one of "not proven," and unless circumstances connected with what is now known as the "Kiddle incident" are explained, common-sense will incline most people to an entirely different conclusion. For instance, Mr. C. C. Massey's letter in "LIGHT" for July 26th—the most damaging piece of evidence against the popular claims of Koot Hoomi that has yet appeared—remains unanswered up to the present time. Is there no answer?

(2) It appears to me in the second place (and this is the point to which I wish specially to draw attention), that when dealing with the views of Spiritualists, Theosophists invariably (their organ, *The Theosophist*, and more notably its Hindoo correspondents, are the chief sinners in this respect) ignore the fact that the views held by intelligent Spiritualists now by no means coincide with those current twenty, ten, or even five years ago. There has been, as anyone who has studied the subject can testify, a steady progress in the thought, and, above all the common-sense, brought to bear in dealing with the abstruse subjects connected with our study. For instance, though at one time Spiritualists generally denied the agency, in the production of the phenomena of any intelligence save that of disembodied human spirits, yet that has ceased to be the standpoint of the more thoughtful minds amongst them for many years. This fact is entirely and systematically ignored by Theosophic writers, and after a careful perusal of *The Theosophist* for the last twelve months, I find they, one and all, assume that Spiritualists admit of no agency save disembodied human spirits. Such an assumption places Spiritualists in a false position. Few, we believe, will be found who do not recognise the fact that we are spirits now; that there is no antecedent impossibility against the cultivation of our spiritual faculties in this life; further, that there is reason to believe that "spirit" is infinite in its manifestations; that to exclude all phases save that personified in disembodied humanity would be to beg the whole question and leave an unnatural gap in the economy of the universe. But, while feeling able to travel so far with the Theosophists, we (and I believe I express the opinion of many Spiritualists) are compelled to stop short when we are assured that in no case does the disembodied spirit communicate with that still embodied save the spirits of suicides—all other intelligences being those of elementals or elementaries. It is here that the line of demarcation is so strongly drawn between Spiritualists and Theosophists, and I cannot but think (and I am supported in my view by not a little evidence) that as the former were at first mistaken in attributing the whole of the phenomena to disembodied men and women, so likewise are the Theosophists wrong in rushing to the other extreme, and denying their action altogether. I make no confession of faith on this point yet, my knowledge at present being too limited to do so, but I think that, as far as I do see, the facts point to the middle ground, that now occupied by thoughtful Spiritualists, as being the true solution of the difficulty.

I confine myself in this letter to these two points, long communications being, as I know, your abhorrence. I trust, however, what I have said will tend to clear what appears to have become a rather muddled discussion. Let us define our cases clearly, and we may then be able to arrive at sounder conclusions.—Yours truly,

JOHN S. FARMER.

## Spirit Identity.

To the Editor of "LIGHT."

DEAR SIR,—While rustivating and watching with great interest the results of the exercise of spirit-healing power among the poor, I am asked by some friends, whose judgment I respect, to say a word or two more on the direct writing of two Persian spirits, Saadi and Wamik, as recorded by me in the little book recently published, "Spiritualism at Home."

I have already indicated, in that book, that the writings given to us under lock and key, purporting to come from these two spirits, are to be found with slight variations (which, however, are remarkable) in a tract now out of print and published many years ago in "Chambers' Repository"; but it seems that some have construed such coincidences as proofs of deception on the part of the spirits on the *other side*, the phenomena on *this side* remaining, as I hear, unassailable.

I should have been content to leave the matter exactly as I have done, with a footnote shewing that not only have I seen these translations, but have carefully compared them, and yet retain full faith in Saadi and Wamik. For, after all, the whole question resolves itself into this: Are the writings purporting to come from Saadi and Wamik actually from them or palmed off upon us by some deceitful spirit?

If I have been deceived, the phenomena remain as a very interesting study; but as I am prepared to stand by what I publish—invariably taking great pains first to substantiate by repeated proofs any facts stated—and as I have given to the public writings which, though intended to be seen by our family only, have given rise to question, I feel constrained to add a little more in justification of my acceptance of Saadi, and to record some further proofs, which, as I have already indicated, exist as to his identity.

In estimating the proofs of the identity of these Persian spirits, I have to draw upon private experiences which I cannot wholly make public; but Spiritualists (and their opinions are all I care to appeal to) will admit the reasonableness of the following premises:—

1. I trust implicitly our own immediate circle of spirit-guides who have been known and tested by us in innumerable ways for many years; and in the power of prayer to keep truth in our circle when sitting *en séance*.
2. These spirits claim to know Saadi and Wamik as *what they profess to be*: they represent them as now working with many others for the establishment of this new spiritual influx, and we have their direct writing and speaking to this effect.
3. We have had promises and statements innumerable for twenty-five years, none of which have failed if we except only such as relate to the development of further power yet to come, and every indication exists of these being fulfilled.

Referring your readers now to "Spiritualism at Home," I will content myself, in consideration for your space, to a few general remarks on the poetry written by direct spirit-power, purporting to come from these Persian spirits.

At p. 23 occurs the first we had, which is composed of two verses from a ghazal of seven verses, and one verse of another ghazal of five verses to be found in "Chambers' Repository;" one word is left out in the third line, thereby marring the metre, and is, therefore, unfortunate, though it herein shares the fate of many spirit-writings we have, in which a word has dropped out in transposing, and which the spirit has subsequently, on one or two occasions, rectified. If the whole of the ghazals referred to are read, it will be found that these extracts are exactly suited to a private circle humbly seeking the best gifts. The circumstances surrounding this and other writings *on the same paper*, I have referred to.

On the same page is an address to my daughter, headed "Patience," which will be found in the same tract with one very remarkable alteration. For "That man on earth," which would have destroyed the invocation, the spirit has lovingly substituted "*Thou child of earth*," and this verse conveys to us more than I can give to the public.

But I have claimed never to have been deceived by our own group, and in a letter from Saadi, which follows, occurs the following, which now calls for a word of explanation (p. 24).

Let me interpose and say I had had half-an-hour's conversation with a Persian spirit, whom, at the time, I distrusted as Saadi, from some remarks to which I need not now refer.

This deception did not occur at a *séance*, nor with our mediumship. An outside powerful medium was visiting us that afternoon; we had been talking of this curious appearance of a Persian spirit, and had expressed a wish to get more confirmation and information as to who Saadi was,—for as yet he was unknown even by name to us,—during which conversation the medium was suddenly entranced and began to tell us who Saadi was. I was not deceived, however, for I absolutely distrusted all then said, and the letter which followed two days after was our first positive information as to Saadi's history. This, though much alike to the history contained in the tract, and to the extract I have published from the *Atish Kadah*, is not a copy, and varies in some points of history, but the verse that follows is exact. (See p. 25.)

On pp. 26, 27 is a copy of a piece of direct writing, which I received as I have stated, written straight on, but which I ventured to put into blank verse. The original translation is also to be found in the same tract, but this would have been best printed as I received it direct from the spirit. It then remains as the *kernel* of a longer poem, complete in itself, but the word *alesta* is substituted for *alest*, and the words *Zend Avesta* are inserted to complete the prose production.

On p. 28 occurs the only poetry I have had written direct by Wamik, and this will also be found in the tract at p. 5, with a few verbal alterations, which your space forbids me to refer to more fully than to point out that in the tract, on the last line but three, it reads thus—

"Of Thee, creation's Lord, in light revealed!  
Thy living Word through Vesta's fire domain," &c., &c.

Whereas the spirit has completely altered the sense, by rendering it thus—

"Of the creation's Lord, in light revealed;  
Thy Zend Avesta, thy living fire domain," &c.

This writing, too, is confirmed by being written upon the *same paper* and at the *same time*, as a message from Louisa and from two other higher spirits.

But my object is simply to place the facts before the public and your readers will allow me, as I will allow them, to draw their own conclusions. Mine, for reasons I have given, and moreover from other reasons which I cannot yet give, are that Saadi and Wamik are the spirits they profess to be.

The old English copy of a metrical version of the Lord's Prayer, which I sent to you recently, is to be found, almost word for word, in "Remaines Concerning Britaine," by William Camden, p. 24, edition of 1637, introduced by these words:—

"About one hundred and three score yeares after, in the time of King Henry the Second, I finde this rime sent from Rome by Pope Adrian, an Englishman, to be taught to the people."

I have not seen it, but this is sent by a friend.—Yours truly,

Haslemere, September 5th, 1884. . MORELL THEOBALD.

## Occultism.

To the Editor of "LIGHT."

SIR,—Among other deeply interesting and very valuable communications I have received concerning Spiritualism, there is one that has been sent to me by a distinguished Swedish lady now resident in Vienna.

It contains several messages obtained by that lady—not at sittings, but written in the privacy of home. I ask you to print one of them. Her letter to me is that of a purely Christian Spiritualist, and is very beautifully written. She withholds her name, but desires to sign herself "Edelweiss."—Faithfully yours,

S. C. HALL.

24, Stanford-road, St. Alban's-road,  
Victoria-road, Kensington, W.

You wish to receive a full explanation of what Occultism is; you shall get it both for your own sake and for the sake of others, and you shall see that what you believe to have been feeling and intuition have been nothing else but a deduction made from all the fragments of occult knowledge which have come to you.

Science always escapes the power of man, whereas yearnings and prayers give him wings which bring him to the source of knowledge.

It is far better to possess the source itself than to be able to analyse a very small streamlet of it which happens to run through the sphere of earth.

If we are truly children of God, we carry within us the true key to all knowledge.

Science is but a name for an effort which intelligence makes to understand that which is concealed in darkness.

Science believes itself to be essential to human welfare, whereas the world need never have thought of it, if it had remained simple in faith and love, because then it would have received sight, to see as children do, the innermost secrets of creation; but when man is sinful, his sight becomes obscure, and he must unwearily toil and work in order to understand a few of the mysteries by which he is surrounded.

Occultism is a yearning for God, nothing else. It adopts ways and means to find Him, but mostly it leads by the most circuitous route to paths where the smallest ray of Divine light seldom cheers the wanderer.

It invents lights of its own construction, but they have to be put in safety lanterns so that they don't occasion conflagration. Occultism is a kind of mining work, and the danger is great that self-conceit becomes the explosive element, which shatters all the work laid down to find some fuel, which Christians of a higher order would never employ.

Occultism held once a high and noble place when the world was still in darkness, but since the world has been illumined by the Holy Light which Christ brought with Him, Occultism ought to fade away like a plant which has given all the fruit it could bear, and which must no longer take the place of a beautiful tree which bears everlasting fruit.

The sage must become a child of God, not a seeker after that which has been given to earth ever since Christ gave His life to prove the love, as well as the existence, of God.

When you have found Christ you have found all, and why should you grovel in darkness when you may walk in light? The

little comparative truths of infinite research, are not worth the wasting of one moment of the glorious sunlight which is given to the children of God and to the disciples of Christ.

Search the Scriptures and you shall receive the knowledge which contains all the seeds of happiness.

Leave Occultism to those who have only seen the sun rise, but, if you can, bring them into the everlasting light, so that their hearts may develop, and that each may see his happiness reflected in the heart of his neighbour.

Such are the doctrines of Christianity: such is the victory of light over darkness.

One ray of love does more than all the researches of Occultism; accept the gifts from God, but don't exchange them for a few gilded fruits which the serpent of intellect still offers to those who have not sufficient faith to believe that God can richly supply all the wants of His children.

Spirituality is the essence of Christianity. Spiritualism is the road which combines the life of matter with the life of spirit.

Through Spiritualism the children of earth can gain the certainty that every effort they make in this world to put aside the temptations of the flesh, will serve them to find all the easier the golden thread of light which binds the mortal to the immortal. He made them feel that the sufferings of this world are not worthy to be mentioned in comparison to the joys which await the followers of Christ.

Many holy men and women received communications during the time when the law was given as a leading guide to be followed by the freeborn children of God; but when love took the place of law, then the children had become sufficiently developed to receive the spiritual gift which made a living truth easy to understand. And yet that truth remains a mystery to the most learned of men.

It is well to make a great difference between Spiritism and Spiritualism.

The former was known to the magicians, the astrologers, the Chaldeans, and the soothsayers.

They had all intercourse with the invisible world, but they had no intercourse with the Divine element.

Whereas the prophets, and the Disciples of Christ had only intercourse with that which was holy and Divine. Spiritualists never wish to lose the Divine element in each communication, vision, or revelation which they receive, but the Spiritist accepts any and every intercourse with the unseen or unexplained, if it only gives him satisfactory information on occult matters.

Spiritualism is the highest gift we can long for, since it has been given to the world by Christ as a compensation for His absence from earth in the body. His first Disciples have shewn what strength they received by this gift.

No suffering, no martyrdom, no death could frighten them, because they saw the glory which awaited them, and counted the sufferings of this world as being of no importance, except as means to prove their faith in a future life of bliss and reward.

Every Christian is more or less of a Spiritualist. But he advances in knowledge, as he can sacrifice every good of this world, unrobe himself of all its glory, and receive instead the inner sight which makes him *see*, and the inner hearing which makes him *hear*, and the spiritual faith which makes him *believe*.

When he possesses all these gifts, then his spirit is no longer in bondage to his body, but even while on earth it is free to roam into spheres where all is spirit and all is love.

#### Fulfilment of Prophecy.

To the Editor of "LIGHT."

SIR,—The last time Mrs. Groom, of Birmingham, was at Rochdale, she was my guest. After the evening lecture, I invited a friend to my house who had just arranged to go to an appointment at Oldham. Referring to it, Mrs. Groom told him circumstances would be adverse, and that he would return to Rochdale within six months to some literary occupation. My friend has come back within the prescribed time, and is now on the staff of one of our local papers.

As regards the circumstances of the situation, they were of a very unsatisfactory character, so much so, indeed, that he sent in his resignation and had nothing else in view, when, however, his present appointment immediately presented itself.—Yours truly,

Rochdale, September 8th, 1884.

PETER LEE.

#### An Inquirer's Perplexity.

To the Editor of "LIGHT."

SIR,—For about a year I have been endeavouring, in common with two or three friends, to obtain evidence of some of the more common psychical phenomena, such, for example, as physical manifestations may adduce, but we have been entirely unsuccessful, though fully conscious of the serious importance and solemnity of the whole subject. I fear my friends will get tired of persevering unless we are soon able to make some progress.

Might I ask you to insert this request on my part for assistance?

It would be too long a story if I were to endeavour here to explain our position, but I would be very glad to communicate what we have done to any kind Spiritualist who may be disposed to assist us.

We feel our position most when, after having read such works as those by "M. A. (Oxon.)," we find ourselves confronted by the great phantom of "a priori improbability," without any evidence of our own senses to lay it with. I enclose my card and remain yours faithfully,

September 6th, 1884.

"MOPSUS."

#### NIGHT.

Poem written by Elizabeth Squirrell, May, 1853.

[This poem should have formed the close of the article in our last issue entitled "A Spirit Medium of 1853," but it was unavoidably crowded out. It should now, however, be read in conjunction with S. J. D.'s narrative.]

Whene'er I gaze on the gem set sky  
I fancy a brighter world is nigh,  
Beyond the stars of night.  
They throw around me a holy spell;  
Allured, my spirit fain would dwell  
Where all is pure and bright.

For oh! how loving their gaze of peace!  
See how the radiant bands increase,  
Peopling the lofty sky;  
Sure may we be such works of love  
Have their irradiant source above,  
In wisdom's mystery.

See how their liquid armies shine!  
A light so chastened, so divine,  
Doth bring us vision bright;  
Borne on their heaven-inspiring ray,  
Our souls may catch a glimpse of day,  
'That fades not into night.

Chaste heralds of a purer sky,  
Above the grovelling earth so high,  
Seem outbirths of a sphere  
To which I turn in every woe;  
To which my spirit longs to go,  
And to behold e'en here.

Ye seem like a beauteous coronet,  
Bright with the purest rubies set,  
To deck night's sable brow!  
Are things so fair in a world of gloom,  
Where dwells the sigh, the tear, the tomb,  
Each bliss a fitful glow?

Where grandeur quickly fades away  
Into oblivion and decay,  
Or ruin wild.

Where loveliness exists a day,  
And then begins its downward way  
An earth-born child.

Where must it be, beyond all pain  
To meet in the holy, love-lit fane,  
The sweet, angelic home?  
The haven where the weary soul  
Tastes peace and joy without control,  
Where sorrows never come.

#### SHORT NOTICES.

TRANSLATION OF VAJA-SANEYA-SAMHITOPANISHAD WITH THE BHASHYA OF SRIMAT SANKARACHARYA. By S. Ramaswamier, B.A., Assistant President and Councillor of the Parent Theosophical Society, Madras. London Agency: The Psychological Press, 4, Ave Maria-lane, E.C. Price One Shilling.

This is the latest addition to the Theosophical Society's literature. The translation was originally made for the benefit of the members of the Madhura Branch Theosophical Society, but it is now published, so that it may be of use to others who are not conversant with Sanscrit, but who are interested in the sublime philosophy of the Upanishads as expounded by the holy sage, Srim at Sankaracharya.

A HAUNTED HOUSE NEAR BELFAST.—Mysterious occurrences are reported at Larne. A house there occupied by a railway guard has become known as the haunted house, owing to strange manifestations. The family have been disturbed by most unaccountable noises. As soon as the lights are out chairs move, doors are banged, and articles thrown violently about by unseen hands. Watch has been kept several nights, but the mystery has not been elucidated.—*Provincial Paper*.

MR. STUART CUMBERLAND has been in Cardiff, and the *Western Mail* has been crowded with descriptive reports and correspondence, the editor vigorously supporting Cumberland. Our correspondent, Mr. E. Adams, has, however, not lost the opportunity, and has done what he could to expose the conjurer's pretensions and misrepresentations. Mr. Adams printed a supply of Mr. John Fowler's still unaccepted challenge of £1,000, and distributed them at one of the meetings, whereupon large posters were issued by Cumberland, stating he had accepted the challenge over and over again. If he persists in making such a statement we shall suspect he is contemplating a partnership with Mr. Proctor. Be that as it may, our Cardiff friends seem to have had a lively time lately.

IN science nothing may be built upon uncertain possibilities; science may not be a tissue of conjectures; it must consist, as far as possible, of a system of demonstrated realities.—*Berzelius*.

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, SEPTEMBER 13TH, 1884.

SPIRITUALISM AT THE FORTHCOMING  
CHURCH CONGRESS.

Referring to my letter on the subject in your last issue (and which I reproduce for the sake of those who may possibly not have seen it), I have to announce that the fund to carry out the proposed work now amounts, as under, to £50 12s. Half the total sum requisite is thus assured, and I hope the balance will be forthcoming. Steps are also being taken, in accordance with "M.A. (Oxon's.)" practical suggestion, to have some of the standard literature exposed for sale during the meeting of the Congress, and I understand a special number of "LIGHT," with handbills, show bills, &c., is being prepared for the occasion. This will necessarily cause an increase in the expenses, therefore any excess on the £100 named as the limit of cost of the plan as first proposed, which I may receive, will be devoted to these purposes.

I feel assured that if the work commends itself to the readers of this paper, the means necessary to carry it out will be forthcoming. I must, however, request those who feel in sympathy with the work, and desire to take some share in it, to act at once. The time is short, and there is much to arrange.

The amount already subscribed will allow a not inconsiderable number of books to go out, but I personally think nothing short of the successful completion of the whole scheme will be really satisfactory.

The amounts either received or promised up to the present are as follows:—

	£	s.	d.
Charles Blackburn	...	...	...
"Nicodemus"...	...	...	...
J. S. F.	...	...	...
Mrs. Cowley	...	...	...
J. F. Haskins	...	...	...
J. H. Mitchiner	...	...	...

The portions of the letter explaining the proposed work, which I wrote to this journal last week, are as subjoined.

J. S. FARMER.

[From "LIGHT," September 6th.]

Spiritualism at the Forthcoming Church Congress.

To the Editor of "LIGHT."

SIR,—The Church Congress meets at Carlisle in the course of the present month, and, although I should have preferred others to have moved in the matter, yet, in view of the necessity of immediate action, I am myself constrained to acquaint the readers of "LIGHT" with what is desired.

At the Congress held three years ago, Canon Wilberforce specially commended my "New Basis of Belief in Immortality" to his clerical brethren; indeed, I have been very gratified to learn that the perusal of this work by the rev. Canon was one of the chief causes of the whole subject receiving such careful and temperate treatment on the occasion in question.

Disliking intensely any attempts at mere proselytism, I am yet not altogether unwilling to comply with a request to state in a letter to "LIGHT" the outline of a proposed work, because I am convinced that the time is ripe for it. The present must not be judged by the past. The spirit of inquiry is abroad—deep and earnest inquiry—and open doors for useful work abound on every hand. Information is eagerly sought for, and it is, I conceive, a duty to supply it to those who are seeking and groping for new light.

In no quarter is this more apparent than amongst the clergy, amongst whom there exists as a body an interest in, and a very evident desire to know what can be said for or against the claims of Spiritualism.

But to come to the pith of my letter. I have had £10 placed in my hands, accompanied by a suggestion that a copy of the "New Basis," bearing on the face of it the commendatory words of Canon Wilberforce, should be sent to each member attending the Church Congress this year. (The names and addresses of members are published in the local papers of the place where the Congress is held.)

To do this thoroughly would cost £100. Towards this I would contribute £25 myself, by instructing my publishers to supply the books at cost price; and Mr. Charles Blackburn, who has, in the past, so nobly and generously supported Spiritualism, states, in a letter just to hand, that although he has now given up making public subscriptions to Spiritualism he yet thinks so well of the proposal, as a means of widely extending a great truth, that he encloses a donation of £10 for the purpose.

I am further assured that if the matter is placed before the friends of the movement that there are many who would desire to make the work a complete success. Of this, however, I am not able to judge, my task being simply to state facts and indicate an open door for what seems useful work.

If I am commissioned to move further in the matter I shall beg leave to render an account of my stewardship in these columns.—Yours truly,

JOHN S. FARMER.

4, Ave Maria-lane, E.C.

"TWO WORLDS ARE OURS."

It is meet that our thoughts should dwell, not seldom, or not a little, on the life which is before us, and which so many of our beloved friends have entered already, and which we ourselves hope through grace to inherit. We may say that our only concern is to limit our view to this world alone, and do the best we can and may here, and then the future will take care of itself. A plausible utterance, but not the best. We live most worthily, as we feel conscious that we are immortals. We best make ready for the stage of being beyond, as we remember that such a destination really awaits us. We rise to a higher spiritual stature and most truly fulfil all duty, as we bear in mind that we belong to the great family of God on earth and in Heaven. It is good for us to treasure in our hearts the images of the loved and lost, and also to believe that we are not forgotten, and are not unmentioned by them. It is well to keep the ties that bind the visible and invisible unbroken, and let the influences that come from unseen and eternal spheres and presences enter into us and give us of their power and peace. It is an inestimable privilege, while yet in the flesh, to walk with the children of the resurrection; to hold communion and fellowship with them; to share, so far as we can and may, their better thought and spirit, their light and joy, and to feel that we are still one with them and shall be united with them at last. This, while yet we are in the world, will help us to live above the world, and to be more and more fitted and prepared for the heavenly societies when it is our time to go hence. It need not, will not, interfere with any legitimate work or care that requires our attention here in the life that now is, but it will lend to that life a nobler meaning, a true consecration, and it will make the life to come a more glorious inheritance to us when the hour of release shall at length arrive.—REV. DR. A. P. PUTNAM, in *Christian Life*.

"M.A. (OXON.)" has left London for a short period of rest which he much needs. We are requested to ask the indulgence of correspondents, as no letters will reach him for the next fortnight or three weeks.

MR. J. H. MITCHINER's letter, "Our Critics," in our issue of August 23rd, has been reproduced in the *Croydon Advertiser*, the editor deeming it "only fair he (Mr. Mitchiner) should have the right of reply."

## PHENOMENA IN NEW ZEALAND.

The *New Zealand Times* has published a lengthy communication, reproduced in the July number of the *Harbinger of Light*, from Mr. H. Anderson, publisher of a local journal. He had to make a call on Mr. Nation, the proprietor of the *Wairarapa Standard*, and conversation upon other newspaper topics fell upon that of Spiritualism, of which Mr. A. said he was quite ignorant. Mr. N. said he might see in his own family some phenomena connected with it, and invited him to his house in Greytown. The invitation was accepted. Mr. A. found the family to consist of Mr. and Mrs. N., four daughters, from eight to eighteen years of age, and a young lady on a visit, Miss C., aged 16.

Upon this young lady touching the back of a chair, it went round the room as if she pushed it, although she only laid a finger lightly upon it. Mr. Anderson says:—"I could not stop it. I sat on the floor and held its legs; I sat with my back against the wall, and drew the chair towards me; but the chair leaned over, set its top rail against my head, and pressed it against the wall.

"Five of us stood round a dining-table, and placed our hands upon it; the table oscillated and then turned round and round, gradually increasing its speed, we following with difficulty.

"An oval table, on the mere contact of one of them, rotated with velocity; at request, the motion was reversed.

"At another time, with one medium sitting at a small table, tunes were asked for, and were distinctly and accurately rapped out.

"One of the daughters, aged eleven, sat at a table with slate and pencil; raps were heard, and then, in answer to questions, communications were written through her hand; a bandage was put over her eyes, but that did not affect the writing. Some of the communications were remarkable. In the same blindfold state she worked a sum in arithmetic.

"It was with this child, Mr. Nation told me, that the phenomena first presented themselves, about two years ago. It was found that a table or chair moved when in contact with her hand, or even fingers. Without knowing anything then of Spiritualism, they could not help seeing that an intelligence, not of the child, was associated with the movements. Speaking to a friend about them, he was referred to a Spiritualist; at his recommendation he used the alphabet in obtaining answers to questions. Since then he has held séances, to which he has invited inquirers. Now, similar phenomena occur in many circles, and they have become a topic of conversation and discussion in Wairarapa."

Mr. A. then reports numerous séances to which he was invited in several families. We take the following:—

"Through a medium a communication was written as from the daughter of a known Maori chief, asking that her father might be told that she and her brother Alexander were happy, and that her father should not grieve. Upon being asked for proof that the spirit was truly his daughter, we were asked to remind him of having given her a ring, and on her saying that it was too large, he told her that it would be large enough by the time she married, and to keep it till then. On visiting the chief, he believed the message was from his departed daughter, for the particulars were quite exact.

"While the Land Court was in session at Greytown, some Maori chiefs who were attending it, asked to be present at a séance. On the table moving, one of them attempted to hold it still, the medium's finger only being laid on it; but he could not, even when aided by the strength of another.

"At one circle I saw phosphorescent lights moving spirally, and on two occasions spirit-hands. At one séance the circle sat in the form of a horseshoe, the medium

occupying a chair between the two end sitters. On the medium passing into a trance we saw gradually form, at her feet, a white cloud, which ultimately attained the height of about four feet, bright at the summit. I asked that it might come into our midst; it came. I asked that it might dissolve away; it did. It reappeared and again disappeared.

"On taking our seats, some Maoris present said that they used to have communications with their departed until they were prohibited by the missionaries. On one of them then holding the slate and pencil, the name of one of their ancestors was written; the questions they put to the spirit, whom they believed to be present, were answered to their great satisfaction. On my asking how the spirit knew how to write, the answer was that he 'had learned at the school at Owyhee, where Captain Cook was killed.'"

The *New Zealand Times* concludes: "Public opinion here is divided on the subject of Spiritualism, but it is certainly extending. Space forbids our enlarging on it at present, but facts, confirmatory of Mr. Anderson's statements, are communicated to us by correspondents, whose testimony commands respect."

## A MODERN INQUISITOR.

(From *Le Spiritisme.*)

At Pigny, Drome, in 1868, lived M. Durand, a notary much respected by all around. It was known that he occupied his leisure with liberal literature and philosophy, and had accumulated a good number of books. His wife was a Catholic, who would have nought to do with modern ideas; she had the curé to come and frequently talk to her. With him, M. Durand frequently had amicable discussion.

One day M. Durand died suddenly. The widow, in winding up affairs, felt perplexed about the books, so she went to her spiritual director, the Abbé X., for his counsel. He said: "There may be a few of them worth keeping; put them apart, and burn the rest. Do this and earn the approbation of the Church, and you may, besides, obtain a mitigation of punishment to your husband for his sin of encouraging and reading books not sanctioned by the Church."

At the widow's request, the abbé made this separation; he set apart a few moth-eaten ones, and condemned the rest to be burned. For this he instructed Nicholas, one of the boys who served at his Mass, how to carry this, his little *auto da fê*, into effect.

In executing his work of destruction, Nicholas' eye was caught by a book whose binding pleased him. This he saved for himself, took it home, put it with others, and forgot it.

Soon after this he was sent to the seminary of the Department. At the termination of his time there, he returned home, and soon came across the forgotten book with the nice binding. He read the title for the first time—"What is Spiritism?" by Allan Kardec. He read it through; was charmed with it: it treated, from a new point of view, of life and immortality; he followed the author with conviction. He inquired for and found Spiritists; discovered that he himself was a medium; the first communication received by him was from Durand, the notary who wrote that it was he who inspired him with the thought of saving the book for himself.

Spiritism is now widespread in the district. Nicholas is a member of our Union Spirite, is fervid in our cherished cause, and has been the means of gaining many disciples. That book has proved a fruitful germ.

AL. DELANNE.

It was Newton's conjecture that water was a compound body that suggested to Mesmer his speculations as to the existence of an universal fluid; this again suggested to Reichenbach the thoughts that led him to the discovery of principles applicable to all nature.—*Dr. Ashburner.*

## THE GENERAL ATTITUDE OF THE PRESS TOWARDS SPIRITUALISM.

### II.

The *Methodist New Connexion Magazine and Evangelical Repository* for the current month contains the continuation of a singularly graceful and pathetic article, entitled "Going Down into Silence," in which occur the following passages:—

Is the belief of all the ages, that some of the departed have returned and conversed with the living, nought? Have men in all ages been deluded, or have sounds and sights from beyond the veil indeed been granted—only, perchance, in a very few of the thousands of asserted instances, but, still, granted?

I should like to protest against the insulting tone in which references to the Society for Psychic Research are often couched, and the jeers launched at it by flippant leader-writers, even in such papers as the *Daily News*. There is a great mass of evidence as to appearances and events that cannot be explained as due to natural causes. In many cases the evidence is stronger than that for a large number of the accepted events of history. This evidence has never been thoroughly sifted, though an examination has been attempted on a small scale by Mrs. Crowe, in her book on "The Night-side of Nature," and by one or two other writers. The ghost stories which filled the columns of the *Daily Telegraph* a few months ago are not the staple of this matter. There is much that cannot be disposed of, by the scientific theory of evolution, from the dreams of a primitive man with his digestion out of order. The Society sneered at so hastily has been formed to deal with the whole, and to determine what portion of it, if any, is reliable. The importance of the results which may be arrived at need not be indicated, but perhaps some better opportunity may present itself for the discussion of this point.

Must not some such inter-communication have taken place if the dead have still a being? As Thekla knew, so know we, that they would come to our call if they might:—

"Thou canst not come, or thus I should not weep!  
Thy love is deathless, but no longer free!  
Soon would its wing triumphantly o'ersweep  
The viewless barrier, if such power might be!  
Soon, soon, and fast!"

They must long for their return as we do. It cannot be they do not care, that "the dweller in the land of death is changed and careless too." That cannot be. Their looks must often be turned back upon us, "or in love or sad rebuke, from their solemn homes of thought, where the cypress shadows blend darkly over foe and friend."

Why is it that no answer comes—if, indeed, it be that it comes not,—and why, if it does come, comes it so rarely? Is such a question wholly unreasonable? True, we would learn of them what is this event that comes to us all. They could satisfy many cravings.

"Could I but win you for an hour from off that starry shore,  
The hunger of my soul were stilled, for death hath told you more  
Than the melancholy world doth know, things deeper than all love  
You could teach me, Barbara."

But our longing is more than this mere seeking of knowledge for ourselves. We would know that our loved ones are, would tell them how we love them still, would hear them tell us of their love still strong.

There is truth—far more, indeed, than the writer seems to grasp—in much of this. We, as Spiritualists, *know* that "the dead long to, may, and do come back; that they are not changed to or careless of those left behind." We *know* beyond the shadow of a doubt that

"They do not die  
Nor lose their mortal sympathy,  
Nor change to us."

The *Croydon Guardian* is in the midst of a discussion on "Spiritualism," started by the quoting of Mr. J. H. Mitchiner's letter to "LIGHT" of July 12th, under the heading, "Another Convert to Spiritualism." Mr. Mitchiner is a member of the Town Council—hence the reproduction of his letter from our columns as a matter of interest to Croydonians. The editor opened with a little mild "chaff"—our readers will pardon the word, but we

know of no other which so suitably expresses the matter—but subsequent letters treat the subject seriously and in good part. Our old friend, Mr. Enmore Jones, comes to the fore, as also does another of our subscribers, Mr. Donaldson. The latter reports that "there are a great many inquirers in Croydon, and the number is rapidly increasing." Mr. Donaldson offers to assist investigators in the neighbourhood in their researches. That is practical and useful; we wish every Spiritualist would do likewise.

The Rev. John Page Hopps (Unitarian) has so often testified to the genuineness of psychical phenomena, and introduced the claims of Spiritualism to attention in the *Truthseeker*, and is, moreover, so well known amongst Spiritualists as one of themselves, that it is perhaps hardly fair to include any utterance of his little magazine amongst "general notices." The following, however, is of interest, and we give it place, especially as the Unitarian body are generally opposed to anything connected with the subject, and Mr. Hopps, by introducing it so frequently, shews that he has not only the courage of his opinions, but a warm side towards Spiritualism.

"The Use of Spiritualism." By S. C. Hall, F.S.A.—This remarkable work, by one of the few surviving members of that earnest band of bright truth-seeking men, who did such good service from twenty to forty years ago, deserves careful perusal and devout pondering. The first draft of it was printed for private use in 1863, again, with additions in 1871, and again in 1876; and now, with the final revision that well ripened thought and long experience could give, it is, for the first time, published. Mr. Hall, as editor of the *Art Journal* during the period of forty-two years, and as the writer of many captivating books, is well known, and the story he has to tell, of what he has seen and heard, apart altogether from his opinions, must deeply interest multitudes. He is not only an accomplished writer, but a fearless and patient truthseeker, a man used, as a barrister-at-law, to sifting evidence,—a Christian gentleman, too, holding fast by his faith in those eternal verities which Spiritualism has only helped him to grasp and comprehend.

Under the heading of "Sunday Notes," the *Western Morning News* regularly reports the religious services held at Devonport, under the presidency of Mr. C. J. Atkinson, a Spiritualist of long standing. It devotes, on an average, a column weekly to the reports, and boldly heads them as "Sermons from the Spirit World." Letters on the subject also frequently appear in its columns.

The *Cornubian* thus continues its literary notices of spiritual literature:—

"A New Basis of Belief in Immortality." By J. S. Farmer.—This work has been commended by, among others, Canon Wilberforce. So highly did we ourselves think of it, that some time ago we purchased a few dozen copies for gratuitous distribution in this neighbourhood. Mr. Farmer's style is remarkably clear and expressive, and we know of no work on the subject which gives, in the same space, anything like so much information.

"How to Investigate Spiritualism." By the same author.—By far the best part of this able pamphlet is the testimony of persons of culture and scientific training to psychological phenomena.

"Animal Magnetism; or Mesmerism and its Phenomena." By the late W. Gregory, M.D., F.R.S.E. (Professor of Chemistry of Edinburgh University). In six monthly parts.—This valuable work only requires to be known in order to be appreciated.

(To be continued.)

UNITED STATES.—The "Massachusetts Medical Union" brought an action against a "healer." The court acquitted him. In dismissing the case, the judge said, "We know from whence the charge came. Let it be remembered that this is a land of freedom; that we are living in the nineteenth, not the seventeenth, century, and that the time is past for trying to darken light!"—*Le Spiritisme*.

## PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH  
IN THE  
OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M.A. (OXON.)"

(Continued from page 350.)

## MATERIALISATION OF THE FULL FORM.

Before I enter on a detailed consideration of the materialisation of the full form while the medium is secluded, I present, as a convenient key to the method which I propose to adopt, the subjoined synopsis of evidence. It will, no doubt, be liable to certain unimportant alterations and additions; and, as I write, it may be necessary, possibly, to excise some cases; but substantially this is the way in which I propose to attack the mountain of evidence that has accumulated on my hands.

The cases, it will be seen at once, are selections from a still vaster mass. To exhaust is obviously impossible; to select is ponderously difficult; but the attempt has to be made, and I must make it according to my own discretion, and out of materials at my hand. I have largely disregarded, for the time being, and from exigences of space, the bulk of evidence contained in the journals of America and other countries. I have used standard cases when I have been able; and, for the rest, I hope no reader of mine will find fault with me because I have not done full justice to his pet case, or even because I have omitted all reference to it. I shall be prepared to admit the impeachment, and to justify my course by a plea of editorial discretion.

Roughly, then, the following is my plan, and I print it, before beginning to deal with evidence, as a convenient indication of the course I propose to adopt.

## II. Cases of Materialisation where the Medium is Secluded from Observation.

The Forms are:—

## 1.—Recognised,

## (1) SIMPLE RECOGNITION.

- (a) [1872] Slade (Crowell, *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 438).  
 (b) [1874] W. Eddy (Olcott, *People from the Other World*, p. 249).  
 (c) [1874] Do. (Olcott, Do. Do. p. 298).  
 (d) [1874] Do. (Olcott, Do. Do. p. 326).  
 (e) [1874] Do. (Olcott, Do. Do. p. 355).  
 (f) [1879] W. Eglinton (*Medium*, January 3, 1879).  
 (g) [1880] Do. (*Spiritualist*, January 16, 1880).

## (2) RECOGNITION WITH ACCOMPANYING TEST.

- (a) [1874] W. Eddy (Olcott, *People from the Other World*, p. 320).  
 (b) [1881] Mrs. Cooper ("LIGHT," December 10, 1881).

## 2.—Unlike the Medium.

- (a) [1872] Mary Andrews (Crowell, *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 446).  
 (b) [1872] Mrs. Hollis (Wolfe, *Startling Facts*, p. 454).  
 (c) [1872] Herne and Williams (*Medium*, August 9, 1872).  
 (d) [1872] Do. (Do., August 30, 1872).  
 (e) [1874] Florence Cook (Crookes, *Researches*, pp. 105, 110).  
 (f) [1874] Do. (*Spiritualist*, May 15, 1874).  
 (g) [1874] Miss Showers (*Spiritualist*, April 3, 1874).  
 (h) [1875] Do. (*Medium*, March 5, 1875).  
 (i) [1874] Williams (*Spiritualist*, June 8, 1877).  
 (j) [1874] W. Eddy (Olcott, *People from the Other World*, p. 201).  
 (k) [1874] Do. (Do., pp. 132, 142, 144, 147).  
 (l) [1875] Mrs. Compton (*Medium*, July 30, 1875).  
 (m) [1876] W. Eglinton (*Medium*, September 29, 1876).  
 (n) [1876] Mrs. Petty (*Spiritualist*, August 25, 1876).  
 (o) [1877] Miss Wood (*Medium*, March 4, 1877).  
 (p) [1879] Miss Wood (*Medium*, February 28, 1879).

## 3.—Dematerialised in the Presence of the Observers.

- (a) [1872] Mrs. Hollis (Wolfe, *Startling Facts*, p. 315).  
 (b) [1873] Williams (*Medium*, April 4, 1873).  
 (c) [1874] Miss F. Cook (*Spiritualist*, February 6, 1874).  
 (d) [1874] W. Eddy (Olcott, *People from the Other World*, pp. 149, 245, 283).  
 (e) [1876] Miss Wood (*Medium*, March 31, 1876).  
 (f) [1876] W. Petty (*Medium*, August 18, 1876).  
 (g) [1880] Mrs. Esperance (*Medium*, September 24, 1880).

## 4.—Presented Under some Special Test.

## (1) MEDIUM AND FORM VISIBLE AT THE SAME TIME.

- (a) [1873] Williams (*Medium*, May 30, 1873).  
 (b) [1875] Do. (*Spiritualist*, January 15, 1875).  
 (c) [1877] Do. (Do. November 2, 1877).  
 (d) [1883] Miss Wood ("LIGHT," July 21, 1883).

## (2) VARIETY OF FORMS.

- (a) [1873] Mrs. Hollis (Wolfe, *Startling Facts*, p. 449).  
 (b) [1874] W. Eddy (Olcott, *People from the Other World*, pp. 157, 283).  
 (c) [1880] Miss Wood (*Spiritualist*, July 9, 1880).

## (3) PROCESS OF FORMATION WATCHED.

- (a) [1872] Herne and Williams (*Medium*, December 13, 1872).  
 (b) [1873] Holmeses (*Spiritualist*, March, 1873).  
 (c) [1874] Miss Wood (*Medium*, May 4, 1877).  
 (d) [1876] Private (*Spiritualist*, July 28, 1876).  
 (e) [1876] Eglinton (*Spiritualist*, December 22, 1876).  
 (f) [1880] Mrs. Esperance (*Medium*, February 20, and April 2, 1880).  
 (g) [1880] Miss Wood (*Spiritualist*, May 7, 1880).

## (4) TESTS SPECIALLY APPLIED.

- (a) [1877] Miss Wood ("Miss Wood in Derbyshire," by Adshad. Also *Medium*, March 23, 1877).  
 (b) [1878] Haxby (*Spiritualist*, May 31, 1878).  
 (c) [1879] Miss Wood (*Medium*, July 25, 1879).  
 (d) [1880] Miss Wood (*Spiritualist*, October 8, 1880).  
 (e) [1880] Haxby (*Medium*, May 7, 1880).  
 (f) [1881] Miss Wood (*Medium*, June 3, 1881).  
 (g) [1881] Do. ("LIGHT," August 6, 1881).  
 (h) [1881] Spriggs (*Psychological Review*, December, 1881. "LIGHT," April 29, 1882; June 10, 1882; September 2, 1882; December 16, 1882).

(5) CASES THAT DO NOT FALL UNDER ANY OF THE ABOVE HEADS.  
SPECIAL MENTAL TEST.

- [1874] W. Eddy (Olcott, *People from the Other World*, p. 319).  
 SHADOWY FORM ABSORBED INTO THE MEDIUM.  
 [1877] F. W. Monok (*Medium*, October 5, 1877).

OUTLINE OF REICHENBACH'S  
EXPERIMENTS.

## III.

Sensitives, under the conditions observed by Reichenbach, describe magnets as having mobile flames; those from a compound horseshoe magnet having smaller lateral flames from each of its layers, and also inwards along their edges.

To ordinary sight, light presents itself in differing degrees of intensity. Sunlight is a thousand-fold stronger than candlelight, and this stronger than that from the combustion of alcohol, &c., whose light is invisible in sunlight, and very weak in strong reflected daylight; so complete invisibility, to ordinary sight, of flames like those of magnets is comprehensible.

Reichenbach demonstrated their materiality by the following experiments. An eight inch convex lens, having a focal distance of twelve inches from the flame of a candle, five feet behind it, in the dark room with a sensitive, was held by Mr. Ecking, a scientific mechanic, twenty-five inches in front of a magnet whose flame was ten inches long. Obeying the perceptions of the sensitive, Mr. Ecking directed the magnet's light, by the lens, on to the wall; gradually moving the lens until the sensitive said it was converged to a spot which she could cover with the tip of a finger; "Then," says Reichenbach, "asking her to so cover it, I placed one of mine upon hers. Mr. E. then silently altered the direction of the lens, and, of course, the focal spot on the wall; as the sensitive followed the spot with her finger I followed hers with mine. I asked Mr. E. in what direction he altered the axis of the lens, and whether he said to the right or left, upwards or downwards, her finger, which mine followed, proved her vision to be in strict accordance.

"To further demonstrate the materiality of the flame," continues Reichenbach, "I silently pointed the magnet in all directions, and the sensitive said that the flames pointed downwards or to the right or left, in accordance with the changes of direction I made. When a small, solid object was brought into the flame, she said that it wavered and curled about it; then when the lens was brought close to the magnet, the flame spread itself over it, as the flame from a wick does in smoking glass. All the experiments demonstrate the flame's materiality."

On the point of the materiality of the light visible to sensitives, Dr. Ashburner, in the notes to his edition of "Reichenbach," p. 29, writes:—

"From my hand, in mesmerising, many sensitives in the ordinary waking state have said that they see a silver-grey or blue light; and many in the mesmeric sleep see blue light issuing from my eyes when my thoughts and will have been concentrated. This light, directed by the will, from my brain, upon one in the mesmeric sleep, proves

itself to be a motive power by the sleeper moving under its action and obeying its mandate. I have effectively willed this light to act on sensitives at a distance; I have effectively willed them, at distances, to do various things, and even to come to my house; I have caused the force of this light to induce, more than a mile off, sleep in a sensitive patient.

"The materiality of this light is demonstrated by other experiments: by my silent will I have formed an imagined bar on the floor or in the doorway; sensitives have indicated the position, limits, and colour, blue, of this bar, which, by my will, has been to them an impassable barrier. After various repetitions of this experiment, the sight of this silently willed and imagined bar made one of them fall before it asleep, in which she remained until I reversed the operation by willing the bar to disappear.

"Further, sensitives have described this blue light as passing from the ends of my fingers into an empty tumbler; having caused their attention to be diverted, I have inverted the tumbler, without touching them, on the back of their neck, with the effect of putting them into the mesmeric sleep.

"These experiments, which require highly sensitive subjects, I have repeated before very many witnesses. My conclusion from them is that *from the brain of man* emanates a force which is under the direction of his will, and that it is a motive power."

#### EXTRAORDINARY RECOGNITION IN A HOSPITAL DEAD HOUSE.

An incident which occurred at the Melbourne Hospital last night is of a most mysterious and inexplicable nature to those who do not believe in Spiritualism. These are the facts as narrated to us by one of the principals in this extraordinary affair:—Mr. Whitlam, a decorator in a large way of business at Sandhurst, came down to Melbourne on business yesterday, and was staying with a brother-in-law of his, Mr. M'Manus. In the evening they took a stroll in town, and by some inexplicable chance they passed the Melbourne Hospital, which was not at all on their way from home to the centre of attraction—Bourke-street—which they intended to visit. On passing by the front gate of the hospital, in Lonsdale-street, Mr. Whitlam suddenly stopped and made some inquiries of the gate porter. But let Mr. Whitlam speak for himself. He told a *Herald* representative to-day:—"I don't know how the thing happened. The whole affair appeared to me like a dream. I stopped and asked the porter whether any patient of the name of Whitlam was in the hospital. The porter replied that a patient of that name had died on Saturday last, and was lying in the dead-house. I inquired whether I could see him. The porter assented, and to my great surprise I found that the body was that of my father, John Stewart Whitlam, whom we all thought dead eight years ago. I could not have been looking for my father, as I thought him dead long ago. How the whole affair happened I don't know. It appears to me like a dream." In answer to some questions by the *Herald* reporter, Mr. Whitlam said that his father was a stone-cutter, aged fifty-five years. His widow is living at Sandhurst with some of her children. The deceased had gone to Queensland some nine years ago, and shortly after tidings of his death reached the family. The deceased had been thirty years in the colony. He was married about thirty-six years, and left a large grown-up family. From the hospital records it appears that the deceased was admitted into the Melbourne Hospital on the 3rd March last, and died on Saturday last from chronic bronchitis. He was a native of Yorkshire, England; was a member of the Church of England; and when admitted to the Melbourne Hospital he stated that Keilor had been his last place of residence. This morning Mr. Whitlam called on Mr. Williams, the secretary of the hospital, and handed him a donation of £2 2s., but intimated that he would have to leave by noon for Sandhurst to-day, and would, consequently, be unable to be present at the funeral, which takes place at three o'clock this afternoon. We may mention that it was only by a quarter of an hour's time that Mr. Whitlam saved the remains of his father being consigned to the dissecting-room at the University. The body of the deceased, like all those that are not claimed by relatives, was to have been sent to the Melbourne University, and intimation had been sent by the hospital authorities to the Professor of Anatomy at the University that the body would be removed at eight o'clock last night. At a quarter to eight Mr. Whitlam recognised the body as that of his father, and thus saved it being touched by the dissecting knife. The whole affair appears very mysterious, and would furnish an exhaustive theme for investigation by those who cultivate the occult sciences.—*Melbourne Herald*.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

MR. J. J. MORSE AT CAVENDISH ROOMS.—On Sunday evening, August 31st, a very excellent company assembled at the above rooms to participate in the regular services held therein. The exercises comprised hymns, exhortations, a reading, an address, and a very capitally executed solo by Miss Dixon. The address, delivered through the instrumentality of Mr. J. J. Morse, was upon "Martyrdom: True and False," and the subject was treated in a vigorous, and somewhat novel manner, to the evident appreciation of the assembled company, the leading ideas being that martyrdom was an outcome of brute force endeavouring to curb intellectual growth, and limit spiritual expansion; and that martyrs, while evidencing their sincerity, did not, by their deaths, make the true truer, or the wrong worse. A living worker was worth more than a dead martyr. The quiet heroism—worthy of the dignity of so-called martyrdom—that fought the evils of life, and in the end aided in their removal and the establishment of reforms, was graphically delineated, and formed a fitting conclusion to an able and useful address. On Sunday next the lecture through Mr. Morse will be "Spiritualism: What has it done?" Service at 7 p.m. On Sunday, October 19th, Miss Rosamond Dale Owen has kindly consented to occupy the platform. [The foregoing arrived too late for insertion last week.—ED.]

PLYMOUTH.—It is my pleasing duty to record that on Wednesday evening, the 3rd inst., a very successful social gathering took place at the Richmond Hall. The attendance at tea was, perhaps, the largest we have ever had, and severely taxed the energies of the ladies in charge; there being present, among others, the President of the Exeter Society, and Mrs. Page, friends from Tavistock and Saltash, and a large body of the members of the Devonport Unitarian Congregation, who took this opportunity of evincing their appreciation of the services rendered them by our lecturer, Mr. Clarke. After tea, a grand vocal and instrumental concert was given (the place being crowded), while, between the parts, Mr. Clarke delivered a short inspirational address on "The Influence of Music," a theme that was well dealt with. We are also making arrangements for a series of popular week-night lectures, discussions, &c., on various subjects, and hope, by this means, to do good. On Sunday evening last, Mr. R. S. Clarke discoursed on "The Christian Sacraments" (by request). Tracing Baptism back to early times, its real significance was well brought out, and contrasted with the fictitious value attributed to the rite to-day. The various theories relative to the Lord's Supper, and the lessons deducible from its administration, were touched upon, and the congregation, in conclusion, was urged also to learn of the "Sacrament" (if so it may be termed) of individual responsibility and duty, to be participated in by all.—BETA.

STONEHOUSE (Devon).—Last Sunday evening the guides of Mr. Burt opened a mission for the spread of the glorious truths of Spiritualism in this central town, giving an introductory inspirational discourse in the mission-room of the Sailor's Welcome in Union-place. The audience was necessarily very limited, the time being so short between the close of Mr. Burt's mission in Devonport, and the commencement of the present one in Stonehouse. Although small in numbers, the controls were very happy and most instructive in the delivery of their beautiful spiritual message. Congratulating themselves and us upon the grand and good work accomplished in the sister town through angel-ministration, by which hundreds had been enlightened, who had hitherto been in comparative darkness, being built up in the most precious faith of Spiritualism, the glorious truth of that sublime philosophy would now have an abiding place in this locality, the voice of the angelic messengers haunting them with its sweet consolation. After allusion to the glorious hymn preceding the address which they had heard with much joy ("Shall we gather at the River,") they concluded their brief inaugural discourse by saying: "To-night we plant our standard here, laying a foundation-stone of Spiritualism, planting a tree that shall grow into a Tree of Righteousness, which shall bear fruit for the salvation of many. We must be assured of success and expect and pray that glorious things will ensue from this mighty work. We glory to know that the "Heads of the Nation" are Spiritualists—and we proclaim a God of infinite love in the joys emanating from this sublime revelation."—

PRESIDENT.

WHEN there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesseth certainly that there is fire there; and therefore dubious questioning is a much better evidence than that senseless deadness which most men take for believing. Men that know nothing in sciences have no doubts. He never truly believed who was not first made sensible and convinced of unbelief.—*Coleridge*.

If one thing is clear, it is that faith is large in proportion as it dares to put things to the proof. Fear and laziness can accept beliefs. Only trust and courage will question them. To reject consecrated opinions demands a consecrated mind. The moving impulse to such rejections is faith—faith in reason, faith in the mind's ability to obtain truth. The great sceptic must be a great believer. None have so magnificently affirmed as they who have audaciously denied.—*O. B. Frothingham*.

[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.]

## XXXI.—ACTS OF SS. PERPETUA, FELICITAS, AND COMPANIONS.

These martyrs, it is thought, suffered at Carthage, in the year A.D., 202 (Ruinart). On the eve of her martyrdom, St. Perpetua had a vision of a ladder, at the

foot of which was a dragon. One of her fellow prisoners, Laturas, was the first to mount the ladder. Being come to the top, St. Felicitas, whose relation of their prison life occupied the first part of the Acts, says: "He turned himself to me and said, 'Perpetua, I await thee, but see that that dragon do not bite thee.' And I said: 'He shall not hurt me in the name of our Lord Jesus Christ.' And he, as though fearing me, quickly lifted his head from under the ladder, and when I had trod the first step, I trod upon his head."

## XXXII.—ST. ALEXANDER, BISHOP OF JERUSALEM.

He was a confessor in the persecution of Sererus, in the year A.D. 204. Writing from his prison to the inhabitants of Antioch, he begins his letters thus: "Alexander, a servant and prisoner of Jesus Christ, sends greeting in the Lord to the blessed Church at Antioch."

(To be continued.)

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

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

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

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

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

## Is it Conjuring?

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

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

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

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

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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