

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way	85	Spirit in Education	91
Mrs. Besant	86	Miss Theobald's Diary	92
Mr. Eglinton's Séances in Calcutta ..	87	Séance with Mrs Everitt	93
Marriage of Mr. J. Murray Temple-		An Incident in Investigation	93
ton and Mrs. Laurence Oliphant ..	88	Notes of a Séance	94
A Dead Man's Diary	88	The Double	94
Experiences of an Inquirer	89	Lyceums and Sunday Schools	94
Recognised Apparitions	90	Great Names	94

NOTES BY THE WAY.

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

General Drayson's address raised the question of the apparent decay of public mediumship and the causes which may be supposed to have brought it about. It seems to me that some of the steps by which this change has been wrought, since the time of which General Drayson spoke, may be easily traced. The first blow was struck when certain too clever people found that there was money to be made by mediumship, and turned their gift to use as a commercial speculation. Like many another speculation this was not always conducted with scrupulous honesty. And, even if it had been, it is no part of the intention of those who come to guide and instruct us that we should turn their instruction to such base uses. General Drayson uttered a timely warning on this head. The gift is variable, influenced we know not how, sometimes by weather, sometimes by surroundings, sometimes by the component elements of the circle, sometimes by the mental condition of the medium. It is not to be held at command, not to be exercised at will, not to be laid on like the gas at a given hour. I believe that the first blow was struck at public mediumship when the pretence was made that whoever paid a fee could see what he wished. The medium soon found that this could not be done; very soon there followed what every reasoning man must know to be likely to follow. Phenomena did not come when called for, and they were simulated. People who had paid their fee wanted their *quid pro quo*—and they got it.

Then came the inevitable exposure. Somebody was caught tripping, and was said (not always rightly) to have been detected in fraud. The spirit in which the subject had hitherto been approached underwent a change. Faith gave place to suspicion. How far the atmosphere of suspicion with which the investigator surrounded himself provided the conditions suitable for the fraud that he claimed to have detected I am not able to say. But the changed conditions certainly produced changed results. That some barefaced rogues traded on the credulity of some investigators without any pretence to mediumship I do not doubt. But they were comparatively few. As a matter of fact, I do not believe that any man, however shrewd and clever, can pose long as a medium, having no such gift, with any success. He will soon be found out. The far more dangerous and perplexing position is that occupied by a medium who is base enough to supplement his psychic gifts by fraud. It is extremely difficult to detect where one ends and the other begins, unless one adopts the rough and ready methods of some recent critics. Fraud, however, did creep in and soon got

into public notoriety. The Press readily took the matter up, and the publicity of the police-court spread the matter abroad. The rather amused and sometimes awed interest that the early days of Spiritualism had witnessed gave place, on the part of those who had no personal conviction to fall back on, to an angry sense of having been duped and cheated. There was a howl for vengeance.

Was there any means by which these vagabonds could be punished? Was there *not*? Old statutes were raked out, and it was found that the law provided ample means for the summary suppression of anyone who even pretended to possess and to exercise these mysterious gifts. It was not necessary to prove imposture: only let a man ply the medium's trade, that was enough. So these angry persons, who regarded this open recognition of spirits and a spirit-world as a return to superstition, had their opportunity. They had thought that they had got rid of spirits. They had groped so long in their little groove, studying their little section of the material world in which they found themselves, that they were unpleasantly startled to find themselves confronted with that which they thought exploded as a fallacy. As Robert Chambers exclaimed, "The teaching of forty years to be given up in forty minutes! It is a wrench." It was, and they did not like it. They fought, and fought hard. These iniquitous enactments against witchcraft and fortune-telling and palmistry were furnished up and set in action. If it had not been for the anger stirred up by assumed imposture they would have been left to moulder on the shelf on which they had long lain undisturbed. As it was they proved too convenient an engine to be neglected.

By this time, it will be observed, the old spirit in which the subject had been approached—and how much depends there Spiritualists well know—had given place to a feeling of angry suspicion and a vengeful determination to persecute. This attitude on the part of many investigators—if it be not wrong to apply such a term to those who went to a séance with minds full of preconception and bitterness, seeking only opportunity to find cause for prosecution—produced its inevitable results. Matters went from bad to worse, until the life of the public medium was a burden to him. Materialisation phenomena were then rife, and it was the custom to use a dark cabinet for the purpose of secluding the medium. This was well enough when you were sure that you had a *medium* to seclude, that he was honest and dependable, and that no fraud was superadded to *bond fide* manifestations of spirit-power. But the cabinet, it was found, did unquestionably offer to the fraudulent pretender who wanted to cheat the most ample opportunity for so doing. For some time all that disgraced Spiritualism was connected in some way with this method of investigation, and a strong body of Spiritualists—always the first to detect and disavow anything approaching to fraud—struck a blow at these dark cabinets which practically abolished their use. With them went into obscurity many pretenders who had depended for

success upon this opportunity for seclusion. The public mind was, moreover, shocked, and an indiscriminate censure was passed on that phase of Spiritualism chiefly known through exposures and police-court trials. The average man knew nothing of the higher Spiritualism of the family, with its phenomena produced often by a child, a wife, or a close friend, with its messages too sacred for promiscuous publication, and its atmosphere of holiness into which these mountebank tricks could not intrude. The world talked of one kind of Spiritualism, the Spiritualist of another.

So far all, except the persecuting tactics so manifest in (for example) the case of Slade, had been what might have been expected. Commercial Spiritualism had developed imposture, and old bad laws had been invoked. Spiritualists had detected and remedied fraud, while angry opponents were screaming about it. Then came a new era. There arose a body of men who had been attracted by the steady growth of interest in the public mind to occult subjects, and especially to the phenomena of mediumship. They sought to apply the rigid methods of material science to the investigation of these fugitive phenomena. Unless a given medium could produce phenomena under conditions specifically laid down, he was to be held to be an impostor. He was probably a conjuror: even the ladies and children of private households, people who had never seen a conjuror off his stage, were held to be experts. Those who could not produce a trick to save their lives were credited with skill which would have earned them a handsome competency as conjurors. Mediumship, if true, must satisfy a certain select few, or be denounced as a fraudulent imposition. An influential body such as this, occupying ground such as I have described, and backed by laws which they could, if they pleased, put in force at any time with certainty of success, had the game in its own hands. There was a dismal uncertainty about the profession of mediumship which caused one after another of our mediums to withdraw, and we are now, so far as available public mediumship goes, dependent on the few who have refused to be frightened.

These steps are enough to account for a good deal. There are other reasons why an ebb in psychical phenomena seems to be taking place just now. I need not go into them. These phenomena come by waves, and before we are aware of it another wave will be upon us. I do not myself grieve that commercial mediumship finds itself in low water. For I am well assured that no man can command at 8 p.m. every evening that which he professes to offer to his clients. And I am equally persuaded that no human being is any the better, though he may be much the worse, for sitting in a promiscuous circle to which any chance loafer with five shillings to spend has access. That sort of Spiritualism is better dead, being already corrupt. How different is it from anything worthy the name it usurps? For the conditions of mediumship are exquisitely delicate. The medium is not a mere automatic machine which may be punched to show a man's strength—of will. He is *ex hypothesi* a sensitive: sensitive to every wind that blows, to every muttered suspicious thought. He depends much on his surroundings, and often, I believe, draws from his circle that which he focuses and transmits. To introduce perpetually alien elements into the circle is to make his mediumship often of no effect. Free trade in mediumship has brought us confusion and dismay. I should like to introduce some Protection, to conserve the gifts hitherto squandered, to guard the medium hitherto glibed at and persecuted, and to lift the whole subject on to a higher plane.

We shall print next week the promised sermon by the Rev. H. R. Haweis. Orders should be given at once, as a large sale is anticipated.

MRS. BESANT'S PASSAGE FROM ATHEISM AND MATERIALISM TO THEOSOPHY.

In the *Inquirer* (February 1st), Mr. William Binns has an interesting article under the above heading. He is seeking to formulate the somewhat meteoric progress of "a woman of remarkable ability, who has given abundant proofs of her honesty of purpose and generous sympathies" in her course from Orthodoxy *via* Materialism to Theosophy. What he deems a "righteous revolt from High Church Ritualistic Orthodoxy" threw her into Atheism. Her discovery that "there are deep facts in life which require a philosophy beyond Atheism to explain them" threw her into Theosophy. She made the acquaintance of Madame Blavatsky, and fell under the influence of that masterful personality. She had studied problems of life and mind for the past ten years, and had found her materialism wanting. It had wrecked itself in trying to explain memory. "We require a permanent subject for memory." Vibrating cells and complexities of association will not do. When the study of psychology is added it becomes even more certain that "from the blind clash of atoms and the hurtling of forces there comes no explanation of life and mind." Mrs. Besant's own words Mr. Binns quotes with obviously sincere approval. She has been speaking of the problems of life:—

These are only a few of the riddles out of many; but they are samples of the bulk. To some of us they are of overpowering interest, because they seem to suggest dimly new fields of thought, new possibilities of development, new heights which humanity shall hereafter scale. We do not believe that the forces of evolution are exhausted. We do not believe that the chapter of progress is closed. When a new sense was developing in the past its reports at first must have been very blundering, often very misleading, doubtless very ridiculous at times; but none the less had it the promise of the future. It was the germ of a higher capacity. May not some new sense be developing to-day, of which the many abnormal manifestations around us are the outcome? Who with the past behind him shall dare to say, "It cannot be," and who shall dare to blame those whose longing to *know* may be but the yearning of the spirit of humanity to rise to some higher plane?

So far Mrs. Besant leads Mr. Binns. But when it comes to Theosophy and its distinctive teachings—to none of which *per se* does he except—to the source of these teachings in certain "Great Souls, Masters or Mahatmas" Mr. Binns breaks off. There is nothing in the exposition of Theosophy, which he sets forth with commendable brevity and clearness, "impossible *per se*." But "the capacity for believing on second-hand evidence which Mrs. Besant has suddenly developed—that bound from the extreme of scepticism to the extreme of implicit trust"—he cannot but wonder at. Yet a little consideration should have shown him the naturalness of the rebound. For long years these forces have been pent up. When they get free course it is no wonder that faith, so simple and forcible as to run risk of being called credulity, takes the place of that dead scepticism which has no longer any hold on the mind. It is a perfectly natural revulsion.

It is something new to us to read in a Unitarian journal so frank an utterance as this:—

The three objects of the Theosophical Society are objects that have occupied the minds of students for centuries. Universal Brotherhood is another name for the Christianity which Mrs. Besant still fails to interpret with adequate justice. Aryan literatures and religions have long been the favourite studies of some of the foremost men of the universities at home and abroad. Every scientist devotes himself to endeavouring to comprehend still unexplained laws of nature, and we all desire more light to be thrown on the psychical powers latent in man. So far the Theosophical Society stands on the common ground of common sense.

We do not for a moment desire to imply that the utterances of our contemporary are not always candid, but it is

new to us to find so full and free an acceptance of what Mr. Binns regards as a position in "substantial agreement with that of devout Christian Theists." It would not be difficult to point out the differences (there are many), but we hail the desire for unity too sincerely to embark on any such task.

"As to the supernatural that is a matter of definition. So are miracles. Personally I like to think of nature so as to include the totality of things in my thought, and so to think of the omnipotent activity of God as to leave no room for what goes by the name of miracle as an interference with the established Divine order." That is what we Spiritualists believe. A miracle is something which in our present state we cannot understand. With a wider knowledge the miracle is explained. The personality of God, again, is a matter of definition. Mrs. Besant's Pantheism is not far off St. Paul's doctrine that "out of God, through Him, to Him are all things." Yet "a self and a not-self always remain."

Whether there be, perchance, Mahatmas Mr. Binns wisely declines to speculate. He is not called upon to prove a negative. He neither affirms nor denies Re-incarnation; he is in a state of ignorance, and will wait for the life to come before speculating as to what it is like. Karma he believes. "It is equity." It is the Christian doctrine that we reap as we sow, and has no novelty in it. That man will ultimately eclipse his present compeers, that some advanced types have done so even now, presents no difficulties. What, then, is the sum of the whole matter? Mr. Binns shall give it in his own incisive words:—

The final outcome is this: Mrs. Besant has definitely abandoned Materialism and Atheism, and has fought her way to a devout and eloquently expressed faith in God, the Soul, and Immortal Life, and over that change and that victory there is joy on earth, and I believe there is joy in Heaven. Her old Secularist companions, or some of them, are very angry with her. Metaphorically speaking, Mr. G. W. Foote throws vitriol in her face. There is a bitter orthodoxy among Secularists as in other sects. And Secular orthodoxy says, "Thou shalt think meanly of humanity, and thou shalt believe there is nothing in the universe higher than this mean humanity; and if thou ever ventrest to think that humanity is worthy of immortality, and that there is some being above it whom thou callest God, then thou art a heretic, and shalt be cast forth into outer darkness to dwell with Socrates, and Plato, and Zoroaster, and Jesus Christ, and such men as Dante and Milton, who wrote foolish poems, and Handel and Beethoven, who composed foolish music, and Michael Angelo and Raphael, who painted foolish pictures, and all the folk of old renown who worshipped a First Good, First Perfect, and First Fair, and fancied that when the earthly house of their tabernacle was dissolved there remained for them a building of God—a house not made with hands, eternal in the Heavens." Into that outer darkness, which is God's abiding daylight, Mrs. Besant has bravely gone. With a fine pathos she says, "It has cost me pain enough and to spare to admit that the Materialism from which I hoped all has failed me, and by such admission to bring upon myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, but I must follow her; she may strip me of all love, but I must pursue her; though she slay me yet will I trust in her; and I ask no other epitaph on my tomb but—SHE TRIED TO FOLLOW TRUTH."

We have not often met with a more worthy utterance, more catholic, more sympathetic than this which we have imperfectly summarised. It is instinct with a spirit too often conspicuous by its absence when the theological critic has to deal with those who do not see through his own coloured spectacles.

On Tuesday next, we remind our readers, "1st M. B. (Lond.)" addresses the London Spiritualist Alliance on "Re-incarnation Problems."

SEANCES WITH MR. EGLINTON IN CALCUTTA.

In continuation of the records which Mrs. Gordon kindly permits us to reproduce from *Psychic Notes*, we give the following accounts from the issue of January 16th, 1882:—

The second séance at Colonel Gordon's house was a failure, no manifestations occurring. Three of the inquirers present at the former séance were at this, and two new ones. The same gentlemen held the medium as on the former occasion. These failures happen sometimes when all the sitters are Spiritualists, as we do not yet understand the condition necessary to insure manifestations, but we may some day, and in the meantime we have to wait upon them. It has taken a long while to perfect the electric light, with many heads and hands at work, so it is nothing surprising if still more occult forces are at present beyond our control. When the same sitters are holding the medium, and, so far, therefore, the conditions are the same, even a failure proves something, for if the manifestations were the result of clever conjuring why should they ever fail? On the 18th a successful séance was held. There were five inquirers present, four of whom were at the former one. The medium was held on this occasion by two sitters who had not witnessed manifestations. One of these has since had a séance at his own house and is perfectly satisfied of the genuineness of these phenomena. As there is always great similitarity in the occurrences at dark séances it is needless repetition to go into details, the chief difference between this séance and the first being, that a gong, hung high up towards the ceiling, was struck with the stick end of the mallet, and a kind of accompaniment to the musical box played. The person who tied up the gong stood on the table and reached at arms length to do it. As the medium was sitting in a chair at the table and held by both hands, the idea that he could have struck the gong presents some difficulties. On this occasion we heard a voice which addressed the hostess. This voice is a very peculiar one, well known to most Spiritualists in London; the host and hostess and one other person present had heard it there, always with other mediums. It was recognised at once when on a previous occasion in Calcutta it addressed Mrs. Gordon by name, and she then mentioned the circumstance of this same spirit having often spoken at her house in London. People talk of ventriloquism, and imagine this explains the voices so often heard at séances. But there are few ventriloquists and many mediums, and if anyone will call to mind the few persons so gifted he has met during the course of his life, he will realise how unlikely is the theory that this peculiar gift has suddenly become so common. Then it is said that there is no such thing as ventriloquism in the dark, that is to say, you cannot be deceived as to where the voice comes from when only the ear is called into requisition. The ventriloquist attracts the eye, and assists the imagination by his dialogue, and thus conveys the idea he wishes to, as to where the voice proceeds from. Now, as the voices heard at séances often come from directions where the medium's head could not be—and this has been verified by the writer many times—unless it is proved that a man can send his voice to a distance as a ventriloquist is supposed to do, the popular theory is here again assuming an impossibility. The attempted explanations of those who know nothing of the facts show an amount of stupid credulity and positive inability to reason which are as astounding as the phenomena themselves. If these intelligent explainers of what they have never seen, and of which they can have read little, were able to appreciate the evidence put before them they would at least look for theories less absurd; for they might with some show of reason say we all tell lies, seeing they have doubtless met some people who do tell them, or they could suggest a general hallucination of all the sitters, electro-biology giving some plausibility to such a theory; but when they pretend to believe that a man held by both hands can wind up a musical box, make it gyrate round the room and rest lightly on the heads of the sitters, besides doing twenty other things which cannot be done without hands, they prove themselves either unable to comprehend the evidence or willing to accept any explanation rather than the true one.

Since the séance, which Babu Peary Chand Mittra and his son had with Mr. Eglinton, and of which the particulars were given in this paper (*Indian Mirror*) a few days ago, we ourselves had the pleasure of calling on Mr. Eglinton with a slate at noon of Friday last. We went alone precisely at a quarter to twelve; and in broad daylight we saw Mr. Eglinton place the

slate we had taken with us under the table at which we were seated, putting a bit of pencil on the top of the slate. No living being could have had access to the slate, and Mr. Eglinton's hands were otherwise occupied. Nevertheless, the scratching sound of writing on the slate was distinctly heard by us, and we were put in possession of written answers to some questions we had verbally asked, as well as of a written message, purporting to come from our revered father, now deceased.

Mr. Eglinton then put two slates together with a crumb of pencil between them under the table, and we held them, when we heard the writing going on within the slates. After the writing had continued for some time three raps were heard on the slates, which signified that the message was finished. On opening the slates, we found the following long message written upon one of them :—

"Bless you, my son. I am glad I am enabled to communicate. I am your father, H—, and I come with many of your ancestors. Your uncle B— is present, and rejoices that he can assure so worthy a nephew of his increasing regard. You will remember how I prophesied to you, through Mr. Mansfield [i.e., Mr. Mansfield, of New York, a well-known test medium, about whom we wrote some time ago in the *Mirror*] of the continued prosperity of the undertaking you have in hand; and I can only tell you again that you have a great work to do still. The varying fortunes of your undertaking since you have been engaged in it may now be said to have ended in a prosperous voyage. I can never be too glad that Captain P— [he was our private tutor, now deceased] took you in hand, for you owe everything to him and to A— [He was an old European attorney of the Supreme Court, now no more]. My good friend, the Maharajah R— S—, is present with me, as is your grandfather, R—. We all rejoice that this truth has been brought home to you, and I want you to remember that *dhunya akhira ke kheti hai*, and that the knowledge you now possess will fit you for the next world. We are all very happy, and give you our benediction. I shall come again some day and talk more fully to you. Good-bye, my son."

The handwriting of the message was as fine as copper-plate; the personal allusions in it were correct to the letter, and the Urdu quotation at the end marked a peculiar trait in the character of the present writer's father, who was an accomplished Urdu scholar, and in the habit of interlarding his conversation now and then with Urdu quotations—facts of which Mr. Eglinton was entirely ignorant. The message was remarkable for the explicitness with which it served to identify the deceased party in his communications with his living son. All the names appearing in the message were given in full. The Urdu quotation means, we should add, that what we sow in this world we shall reap in the next. The Maharajah referred to in the message is a well-known native prince, whose loss has been universally mourned of late, both in India and England.

If we can believe our senses of sight and hearing, we saw and heard the things we have hurriedly described above, in common fairness to Mr. Eglinton. The solution of the marvel we leave to other minds. No visible agency was employed to compose the writings we have reproduced, as the whole thing was done in broad daylight. Truly we might say with Hamlet :—

"There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy."—*Indian Mirror*, January 4th, 1882.

MARRIAGE.

The following announcement appears in the *American Register*, February 8th ult. :—

On the 24th January, 1890, at the British Embassy, Paris, JAMES MURRAY TEMPLETON, son of John S. Templeton, Knockderry Castle, Dumbartonshire, Scotland, to MRS. LAURENCE OLIPHANT, *née* Dale Owen.

A MAN cannot speak but he judges himself; with his will or against his will, he draws his portrait in the eyes of his companions by every word. Every opinion reacts on him who utters it. You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. And yet the exclusive in fashionable life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of Heaven on himself in striving to shut out others. Treat men as pawns and ninepins, and you shall suffer as well as they. All infractions of love and equity in our social relations are speedily punished. They are punished by fear.—R. W. EMERSON.

A DEAD MAN'S DIARY.

WHAT I FELT AT THE MOMENT OF DEATH.

The first chapters of the strange narrative, entitled "A Dead Man's Diary," appear in *Lippincott*. The dead man indulges in a good deal of twaddly verbiage, but the gist of what he has to say is in the following extract :—

Some years ago, I became seriously ill, grew worse day by day, and was pronounced dying, and finally dead. Dead I apparently was, and dead I remained to all intents and purposes for the greater part of two days, after which, to the intense and utter astonishment of my friends and of the physicians, I exhibited symptoms of returning vitality, and in the course of a week or two was convalescent.

Where, during those two-score hours, I would ask, was my soul, ghost, or life-principle?

To that question I am prepared with an answer; and so strange an one is it, that I cannot hope my story will be regarded with anything but incredulity by all who happen to read it. Nor can I reasonably expect it to be otherwise, for I am aware that what I am about to relate I should myself unhesitatingly reject, were it proffered me on the testimony of another. With that, however, I have nothing to do. I have set myself the task of describing my experience, and to that task I now direct myself, let the results be what they may. When I knew that I was dying I felt no individual pang of terror or surprise. As I lay, my sister entered the room. I lifted my head to see if all were present. Yes, all were there—and three others! There was the figure of my brother Fred, whose grave as yet was hardly green, and of my mother and my little sister Comfort, both of whom had died when I was a child. Moreover, with the three figures was a fourth—a figure which at first had escaped my notice; and it is the presence of this figure in the room which is to me most unaccountable. My mother, when I first saw her, was standing at the foot of the bed, with my dead brother and sister looking over her shoulder, but at the sight of my father's grief, she went gently round to where he was sitting, and with a caress of infinite pity stooped down as if to whisper in his ear. It was then that I saw, for the first time, that she held by the hand a little child—a little child whom I had never seen before, but across whose face, as he looked up at me, there flitted the phantom of a resemblance I could not catch. While I was wondering who the child she held by the hand could be, there came over me a strange and sudden sense of loss—of physical loss, I think it was, as though some life-element had gone out from me. Of pain there was none, nor was I disturbed by any mental anxiety. I recollect only an ethereal lightness of limb, and a sense of soul-emancipation and peace—a sense of soul-emancipation such as one might feel were he to awaken on a sunny morning to find all the sorrow and sin were gone from the world for ever; a peace ample and restful as the hallowed hush and awe of summer twilight, without the twilight's tender pain.

Then I seemed to be sinking slowly and steadily through still depths of sun-steeped, light-filled waters that sang in my ears with a sound like a sweet-sad sobbing and soaring of music, and through which there swam up to me, in watered vistas of light, scenes of sunny seas and shining shore where smiling islands stretched league beyond league afar. And so life ebbed and ebbed away, until at last there came a time—the moment of death, as I believe it—when the outward and deathward setting tide seemed to reach its climax, and when I felt myself swept shoreward and lifeward again on the inward-setting tide of that larger life into which I had died.—*The Review of Reviews*.

SOULS OF ANIMALS.

Such look of an immortal likeness springs
At times into the eyes of dear dumb things,
As if Hereafter we must recognise
The Unknown Life that knew us in their eyes.

GERALD MASSEY, in *My Lyrical Life*.

STRENGTH IN QUIETNESS.—Quiet women are the women of power. The noisy, blustering, arrogant, self-asserting among them make the air hot with their voices, and trouble the world with their superabundant activities. But this cannot be called real strength—it is more generally a sham and a show, which breaks down under the pressure of personal and private trial; while the true power of those who, as wives, influence the present, and, as mothers, mould the future, lies hidden from the public, all the more valuable because of its reserve.

HOW TO MESMERISE.*

Mr. Coates sends us a small 8vo. manual of mesmerism which contains much useful matter. It has achieved a very large sale, and is written in a popular and simple style. We are not disposed to criticise some statements which strikes us as open to question in the light of recent research. The little book was written before the Paris and Nancy Schools of Hypnotism shed so much light on dark places. Mr. Coates's aim is of a wholly different nature, and he has succeeded in producing within 120 short pages a very large amount of information and instruction in all departments of his subject. It may throw some light on the growing interest felt in this subject if we add that this manual has reached a sale of 10,000 in the first year of publication. Mr. Coates, a resident now in Glasgow, was acquainted with most of the mesmerists of old days—Captain Hudson, Dr. Spencer Hall, Captain James, the friends and contemporaries of Gregory, Elliotson, and Braid; Harriet Martineau, H. G. Atkinson, and others. He is himself an expert and successful operator.

EXPERIENCES OF AN INQUIRER.

PART IV.

TILTS AND RAPS.

Owing to the development of more satisfactory modes of communication in our family circle we have not of late resorted much to the table; but the following additional phenomena under this head may be chronicled:—

(1) Two nights ago one member of the family, who is now strongly magnetic, put her hands on the table while sitting alone, and suddenly called me from the adjoining room to come and see what was going on. I did so, and found the table "gyrating" and moving about with great rapidity; making considerable noise on the floor. Raps then came very freely, and each time we asked for them they were given with great promptitude and intelligence. The original movement of the table was said to have come from one of our own family circle in the spirit-world; but at the late hour at which the occurrence took place we did not ask for alphabetic communications, or ascertain clearly whence came this unwonted display of power and activity on the part of the table.

(2) Last night Mr. A. Duguid paid us a visit, and there were present, besides him, my wife and self. After a few minutes and some tiltings the table made a sudden rush across the drawing-room. We followed, keeping in contact throughout. It then tilted gracefully and slowly towards a flower in a stand which, we remembered, had been on the table at our last sitting with Mr. Duguid. The flower was now put on the table and it then slowly retired back to its former position.

After a few minutes the table again slid slowly up the room, in a slanting direction, for a distance of about 12ft., till it reached the door. We then inquired who was wanted, and the "intelligence" signified by tilts that she desired to speak through one of the family (my daughter), then in another room. She was brought and communication at once entered upon in another form; viz., by inspired speaking. The whole manifestation was singularly striking.

AUTOMATIC WRITING.

I have little more to chronicle under this head beyond steady progress; such as receipt of communications from many loved ones "gone before," clear and distinct in their character, with marked evidences of individuality. Two members of the family possess this power. I chronicle one very convincing message from a school companion of my daughter, a girl who died at sea four years ago, in which the writer gave the names of a brother and sister, also known to us to be in the spirit-world. Also came a written message from another young friend "on the other side" to us, as to the sudden illness of a lady recently married living in the other end of the city. On sending to inquire, we found the communication quite correct. I need not add to these instances as it would only make this letter too long.

FURTHER DEVELOPMENTS.

The member of my family, referred to in the last communication, who suddenly developed the power of inspired

* *How to Mesmerise.* By JAMES COATES. (Glasgow: Hay Nisbet. Price 1s.)

speaking, has now also received some clairaudient power, hearing voices, &c. She has spoken to us many times with the voice of the African spirit "Sabo" (referred to before); also in French, Italian, and Spanish; has sung a long portion of an operatic scena in Italian, &c. The voices vary much in their character. A much loved relative, now in the other world, has also spoken through her, and we recognise the voice. But the most touching of all are the voices of our boy, who left us in March, and also of a young girl he used to know here, who passed over shortly before him, and with whom he says he is now often associated. I hesitate about reproducing one of his little messages; but as it may encourage some sorely bereaved ones to try and obtain similar communications, I lift the veil from our family séance more than I ever intended by giving it:—

Oh, Mamma, it wasn't me that you put in the coffin and put in the ground. I have never been away far from you. I saw you all crying for me and wondered, but you didn't need. I am here beside you often, though you don't see me.

Asked what he felt when he passed over,* he said:—

I just felt nothing but going up and up, and J. [his aunt now in the spirit-land] met me and took me back to see you all, and we looked and saw you all crying; and you didn't need to cry, as it wasn't me you put in that coffin and put flowers on me. I am here; I am beside you, though you can't see me.

Such is briefly the gist of one of the touching messages we have got, accompanied with many childish gestures, and is now only given at the urgent request of Mr. Duguid, who was present and heard it delivered through the member of our family before referred to; we also heard another rather fragmentary message from the little girl companion before mentioned, but which, alas! we cannot deliver to her parents, as they "know not of these things," and would probably scout even inquiring into them.

One more remark and I close. Time after time have I tried, but ineffectually, to open up communication personally, but neither rap, tilt, nor written message will come through me alone, although I have been for years the only investigator into these occult phenomena as a student of books on Spiritualism. And yet those of my household who at first scouted the subject have now developed very abnormal powers hitherto unknown to them. Does not this failure of my own personal endeavours just mean this: that to every believer in these phenomena is not always given the power to produce them or even aid in their manifestation?

Edinburgh, February 1st, 1890.

EDINA.

VAIN REGRETS.

Oft the heart would droop in sadness,
Thinking of the days gone by,
When young life knew naught but gladness,
Merry heart, and laughing eye:
When the sunshine held no shadow,
Careless youth's gay heart to move:
When joy danced on hill and meadow,
Music carol'd in the grove;

We thus grieving, self deceiving,
Would retrace youth's sunny way,
In vain fretting, quite forgetting,
Glorious tints of autumn's day.
As the woods, for summer weeping,
Grow more lovely in the rain,
So our life some sorrow keeping
Grows more perfect by the pain.

And we feel our brother's sorrow,
By each grief that we have passed
Knowing of that brighter morrow
That shall dawn for all at last.
For unerring wisdom teaches
That tho' toilsome be the way,
Pure at last the spirit reaches,
Love's eternal realms of day.

J. R.

MISS LOTTIE FOWLER's new address is 126, Kensington Park-road, Bayswater, W.

MESSRS. RAUERT AND ROCCO, 31, Langestrass, Leipzig, announce the issue of two works which should be interesting to many of our readers—*Spaziergänge eines Wahrheitforschers in's Reich der Mystik*, by Dr. Wilhelm Ludwig (now ready); and *Physiologie des Magischen*, by Dr. Eduard Reich, to be published in March. They may be ordered through Mr. George Rbdway, 15, York-street, Covent Garden, W. C.

How dark is the darkness of unwit! Groping here in matter, uncunning of what is aloft, within, about, beneath; uncunning of their incoming and outgoing; uncunning of the commerce of the soul and body; uncunning of all that concerns their little self; poor worms; and yet they talk swellingly about the Great Unknown and its laws, as if they and their like knew what these realities involve.—PHILANGI DASA's *Swedenborg the Buddhist*.

* He was insensible for hours before.

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ADELPHI, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, FEBRUARY 22nd, 1890.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 3, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 3, Duke-street, Adelphi, W.C., and not to the Editor.

RECOGNISED APPARITIONS OCCURRING MORE THAN A YEAR AFTER DEATH.

PART III.

When Mr. Myers comes to discuss the facts which he has cited he divides the motived actions of these apparitions into the reasonable and unreasonable, *i.e.*, those which imply a definite purpose, and those which suggest the persistence of some old idea. He thinks that there is some reason to suppose that the apparition may, in some cases, be due to something like the working out of a post-hypnotic suggestion. It may be the externalisation of a memory or a dream. "I say," continues Mr. Myers:—

I say "his memory or his dream"; but it is of course possible that neither word may suggest a close parallel to what actually occurs. There may be a deeper severance in the personality of the dead—a psychical fractionation such as that on which Indian and other philosophies have been wont to dwell—which may allow of a greater independence and persistence in the apparition than we usually associate with the notion of a dream. There is nothing *per se* improbable in the idea that our personality—so much more fractionable even during our earthly life than we were wont to imagine—should be susceptible, when liberated from the body, of still profounder divisions. For the present, however, it seems better to keep to more familiar analogies, and to use the word "dream" as the widest term available; though, of course, without assuming that the decedent is in any sense asleep.

These are the apparently motived cases, a small portion only of our ghost-stories, in which haunted houses are out of all numerical proportion to haunted men. Again, the popular dread of the subject causes a great number of such stories to be kept secret: the fear of depreciating the value of property causes men to be very reticent about haunted houses—"they conceal well-attested ghosts as carefully as defective cesspools." Consequently there are a great number of incomplete narratives, lacking corroboration. These Mr. Myers puts aside, and enters on a consideration of what he calls the "purposeless class of manifestations." This very purposelessness, he well points out, is a strong evidence of the origination of the apparition outside the observer's mind.

Now, for the first time, in his opinion, can we make these apparitions cohere with more established conceptions, those, namely, of *multiplex personality* and *telepathy*. These

two conceptions are in this way connected, that the "telepathic message generally starts from, and generally impinges upon, a subconscious or submerged stratum in both agent and percipient." And the "mechanism seems much the same whether the message's path be continued within one individual or pass between two;—whether A's own submerged self be signalling to his emergent self, or B be telepathically stimulating the hidden fountains of perception in A." If this analogy be correct—and a communication from a departed being is a message from a mind in one state of existence to a mind in another state of existence—it is important to examine cases that do not present the difficulties of those of the most advanced type:—

On what occasions do we commonly find a mind conversing with another mind not on the same plane with itself—with a mind inhabiting in some sense a different world, and viewing the environment with a difference of outlook greater than the mere difference of character of the two personages will account for?

The first instance of this sort which will occur to us lies in spontaneous somnambulism,—or colloquy between a person asleep and a person awake. And observe here how slight an accident allows us to enter into converse with a state which at first sight seems a type of incommunicable isolation. "Awake, we share our world," runs the old saying, "but each dreamer inhabits a world of his own." Yet the dreamer, apparently so self-enclosed, may be gently led, or will spontaneously enter, into converse with waking men.

The somnambulist, or rather the somniloquist—for it is the talking rather than the walking which is the gist of the matter—is thus our first natural type of the *revenant*.

In natural somnambulists the degrees in which they can communicate with other minds varies greatly. Here we have a point of analogy with the apparition. And if we turn to induced somnambulism we find the same thing. Rarely will the natural somnambulist spontaneously notice what other persons are doing: rarely does the person in a hypnotic trance seem to be "his waking self." In the same way the apparition rarely meets the living percipient with direct attention.

Moreover, it is observable that the agent seldom knows whether a telepathically projected mental picture has been successful as an experiment, and it is often, as a matter of fact, blurred and imperfect. Analogically it may be surmised that the discarnate intelligence may project a picture without being aware that he has done so. Here we must let Mr. Myers speak for himself:—

The next step is still more important. For we come to cases where the image projected before the percipient's consciousness is not that of a mere diagram or number, or material object of any kind, but is an image of the "agent" himself. Readers of *Phantasms of the Living* will remember that in these cases the agent is not usually aware of having produced this effect on the percipient. There are, indeed, some instances where he himself has some kind of corresponding impression,—as of seeing the percipient at the moment when the percipient sees him,—and to these we have given the name of *reciprocal* cases. And in many cases it is impossible to say whether this reciprocity existed or no, since the agent dies almost at the moment of the apparition. Still, these cases as a whole confirm the view already suggested, that the agent in apparitions is not necessarily conscious of the effect which he is in some way producing. And, finally, there is a small but very instructive group of cases where the agent has voluntarily induced an apparition of himself to a distant percipient, as a matter of experiment;—acting thus as nearly as possible in the way in which we may imagine a departed friend to act, if he desires to make an impression of his presence upon a friend who survives. What, then, is the behaviour of the apparition thus produced? How far does it indicate intelligence or initiative? How far does its action form a part of the normal train of consciousness—or enter into the normal train of memory—of the agent from whom it in some way emanates?

An analysis of cases published in *Phantasms of the Living* leads to the conclusion that the department of the ghost is very analogous to that of these phantasms of the

living. "The behaviour of phantasms of the living suggests dreams dreamt by the living persons whose phantoms appear." They will, therefore, be vague in act and irresponsible to suggestion from those to whom they appear. "For they will presumably be conditioned either by some definite previous self-suggestion, or by some automatic recurrence to a peculiar train of associations," *e.g.*, in the case of haunted *places*. "Recognised apparitions have an obvious meaning, but weak attestation; vague hauntings have strong attestation, but are hard to interpret." Mr. Myers "personally inclines to accept" the evidence which yet he cannot put forward as conclusive. There are many incongruities to be overcome:—

But these incongruities seem less puzzling if we regard these haunting sights and sounds as the fragmentary reflection of some dead man's ineradicable dream. On that view we need not look for reason in what is unreasonable, for purpose from what is purposeless. For though in the last resort it would be an intelligence like our own from which these phenomena would spring, yet that intelligence would be one with which we could enter into no real community. We should be observing and analysing—not messages from those who love, nor revelations from those who know—but the incoherent nightmare, the incognisable reverie, of the innumerable unremembered dead.

This very striking conception—*valeat quantum*—is, at any rate, provocative of thought. It may seem to destroy the conception of the Spiritualist that life is continuous and that after death the Ego goes on much as it did in its incarnate state. But the antagonism is more apparent than real. Even in this state the ghostly part of us is not usually employed in projecting itself, and the instances known to us of successful telepathy are rare. It may be that from the life beyond, of which we know so little, equally or more rare flashes reach us from those who, in some abnormal state, are enabled to project themselves on our consciousness.

If the Society for Psychical Research ever gets so far as to admit even so much as this, they will at least have yielded the main point of contention. For if a man dreams he must be alive. In whatever state of consciousness he may be, he must be counted to have demonstrated that his earthly self persists, though its memories be imperfect, its interests strangely grotesque and improbable at times, but coherent and deeply pathetic at others. The *man* is there, though we see him as through a glass darkly and in distorted form. When it is admitted that even a single message, though it be but a dream-message, or an apparently purposeless apparition, has crossed the border, the question for which we contend has practically been settled in our favour.

Mr. Myers' conclusion is weighty:—

Something will have been done, I hope, to encourage the quest for further evidence if I am thought to have suggested a parallel between the now known modes of action of the embodied mind, and the possible modes of action of the disembodied mind, which may at least enable us to see something logically probable,—rather than something grotesquely meaningless,—in the reported behaviour of the ordinary apparition. Most assuredly, if these supernormal phenomena are to be explained at all, they must be explained by finding some laws which govern at once these *post-mortem* manifestations and the manifestations of spirits still in the flesh. Two such laws I believe to exist. In the first place I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought-transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death;—the results, in my view, of the continued exercise of the same energy by the spirits of the departed.

And in the second place I regard it as analogically probable that the thesis of multiplex personality—namely, that no known current of man's consciousness exhausts his whole consciousness,

and no known self-manifestation expresses man's whole potential being—may hold good both for embodied and for disembodied men. And consequently I believe that the self-manifestations of the departed—being communications between states of being almost impassably disunited—must needs form an extreme type of those fugitive and unstable communications between widely different strata of personality of which living minds offer us examples; and that "ghosts" must therefore as a rule represent—not conscious or central currents of intelligence—but mere automatic projections from consciousnesses which have their centres elsewhere.

SPIRIT IN EDUCATION.

It may be true that such a ghastly horror as the Crewe parricide could have occurred at any period of the world's history, but that it has happened in the full career of the mighty march of modern education, and, in the heyday of School Boards, at least suggests serious thought. To use the words of the *Daily Telegraph* "in the cold, passionless, remorseless criminality of these respectably trained and educated lads there is matter for painful reflection, and ground for profound anxiety as to the possible future of the rising generation that has entered its teens, so to speak, under School Board auspices." The same journal refers to the "reckless brutality and savage lawlessness" revealed in the case of the Regent's Park murder, where the culprits again were boys—and some of us know, though we speak of it with bated breath, of the shameful and shameless vice of still others of our much-examined youth.

It is true that in one way things are better than they used to be; the letter "h" is restored to its rightful place, the street-seller addresses his customer as "*Madam*," there is indeed an atmosphere of great respectability about; yet while one is lulled by the pleasant breeze of surface politeness, there comes floating on that breeze the unpleasant odour of crime, the sickly vapour of vice, and we know that the criminals and the vicious are those who have passed educational "standards" of which their forefathers were happily ignorant.

The letter of the Lambeth burglar is another illustration of the position, for whether that letter be the outcome of exaggerated vanity or an exposition of skilled ruffianism, the stamp of the civilisation which is the product of our modern education is apparent through it all; murder and cowardice are clearly consistent with considerable skill in composition and power of expression. Well may the *Spectator* begin to differentiate the "kinds" of civilisation.

Once again the spirit has been neglected; the spirit that comes to earth, and clothing itself in a body, that it may, through the habitation of that body, get developed, is treated as a starving man would be treated who, being in want of food and unable to leave his house, should have that house decorated outside for him by his friends, they bidding him be of good cheer, though they do not throw him so much as a penny loaf through the window.

And the decoration goes on every nook and cranny of the outside of the house is filled with gewgaws, filled so that at last no air of any kind can get to the dying spirit within, the spirit that is at last so forgotten that men laugh and say what fools they were ever to believe it was there. It needs but a reference to the recent conference at the Mansion House as to commercial education to see that the end of this modern so-called education is material, and material alone. The fine phrases about mental, if not moral, development are now rarely used, it is trade-competition with Germany and Italy that will regulate the education of the future. And the neglected spirit weeps.

Among other developments of modern education is the revival of the theory that all men are born equal. Surely anyone not steeped in the verbiage that passes for intelligence ought to see at once the foolishness of such a creed. And yet if the existence of spirit be denied or forgotten, it

is difficult to avoid such a conclusion. But what hopelessness there is in it!

Yet it is not all dreariness. Not everywhere is the possession of a material body, of equal hope or non-hope, and equal fate with every other material body, asserted to be the sole inheritance of humanity. In that remarkable letter of the Duke of Westminster on "Burial Reform," he spoke, in words often used in this journal, of the necessity of men learning that they were not possessed of a body to which a soul is attached, but of a soul which was burdened by a body. Though this was read by mocking eyes, and talked of by mocking tongues, it arrested the feeling of numbers who yearn for the bread which in their decorated prison houses they cannot get, and, starving, wonder how and why they starve.

And the recognition of the spirit must come, no matter at what cost. Not only must it be recognised, but that it is present in all phases of elevation as well as of degradation, so that it may be helped, whether it be presented in the body of the noble whose shameful life fills men's minds with amazement, or in that of the low class boy who is not kept from murder and vice by all the standards of all the systems; whether it be the lofty spirit which, clad in the body of a girl, keeps itself pure and holy amid all the surroundings of evil, or the saintly one which goes through the world untrammelled by the weight of wealth which might well overwhelm it.

NOTES FROM MY SPIRITUAL DIARY.

BY F. J. THEOBALD.

PART IV.

TOKENS AT DEATH.

[Miss J. came to see me one day, being in great sorrow, for a friend whom she loved dearly had just been removed from the earthly sphere, very suddenly, by an accident. We were talking about the strange signs and tokens so often given at those times. H., as usual, joined in our conversation, as follows:—]

The Spirits in the body are so intimately connected with the spirit-sphere in which they move and live, but the inhabitants of which are disembodied, that the entrance of any spirit from the earth-body into that sphere, will, by a sort of telegraphy, (I cannot more than indicate), be at once able to give some such signal as is most readily presented to the distant friends of the one who passes away.

Thus, such tokens, or omens, are not usually from the spirit himself, but from the sphere into which he enters, and which is the magnetic circle of those on earth, who are thus given to receive the signal of a movement, betokening crisis or change.

Tokens or omens are being continually given, on all sides, from the spirit-spheres; but fall senseless, or unnoticed, in the great majority of cases.

They are but telegraphic signs of a change in the magnetic circle.

Thus, change would be brought about in a remarkable manner, by the sudden and, as you say, premature departure of dear But whilst using that word because I find it in the medium's and in your own brain, I do not think it is, strictly speaking, correct. For even as no sparrow falls to the ground but our Heavenly Father knows and wills it, just so it was wisely, if mysteriously ordained, that this loved one should be brought to us, freed from his earthly body, by the accident, so unlooked for, so sad, as seen by the light of mortal sight.

But in the light of our spirit-home, remember, there is no sadness whatever, connected with the severance of the spirit from the body. . . . We sympathise with all of you on earth, but *could not grieve* at a dispensation which has enriched our spirit-home, and added to the links in the chain to draw you all Heavenward.

ANIMAL LIFE IN SPIRIT-LAND.

[On one occasion, Miss J. and I were wishing to know what H. would tell us about animal life in the spirit-land. He replied:—]

Yes, I will tell you what I can about animal life. With my pet, Jack, for instance, we have his spirit-germ here, and

our mutual interest in him formed the body in which he is now clothed, and the facsimile of which we showed you. As the spirit-life in animals has not had the seal of the Logos imprinted upon it, so it is not progressive, and must always, even in spirit-life, depend upon our lives.

It is, as it were, an off-shoot from, an adjunct to, our own spirit-life. Animals thus belong to us, and to our spirit homes, but, to take as an instance my pet, Jack, if he could go to another sphere, his life would become incorporated into the great whole.

It is our individualities which form the individuality of the pet animal; and if it were *not* a pet it would not be individualised.

No form, no germ of life, is lost.

But only where the Logos is imprinted in the brow can this life become individual, and, so to speak, distinct.

Each human soul given forth and created in the image of God is a separate entity, and becomes a separately responsible Will.

Animals have no will beyond the sphere that individualises them; and that sphere being removed, the individuality is merged in the whole. . . . This is one of the many mysteries and wonders of our spirit home.

THE TRINITY.

[Here, as the writing stopped, some remarks made about the Trinity called forth the following reply:—]

I can only say that the Number 3, whether given in raps, or any other way, has its connection with the Trinity, which runs through all things. The mystery of the Trinity I cannot now explain, but it is a necessity, as you see it symbolized in the human frame—the body, soul, and spirit combined in one. The Trinity is preserved in all things, even here, where the spiritual body, substitutes the material form; but there is still the nerve-body (or soul), in correspondence to it, and the essential spark of life, the spirit—intangible, but the essence and originator of life."

THE ORIGIN OF EVIL.

[One evening Miss J. was remarking upon the terrible forms of evil cropping up on every side. H. wrote:—]

The fact is a stiff one, that there is a vast and fearful influx of evil, but not stronger than the good, which in this case underlies the movement, whilst the evil over-lies it, and will do so, but not much longer.

These prophecies now seething in the spirit atmosphere are the result of the efforts of the spirits to get the truth infused into the world. Earthquakes, floods, and all the fierce tempestuous elements are around, and conflict is at hand, but only for the good to gain the uppermost hold.

[In reply to some question:—]

Decidedly. Evil is both negative, and certainly very positive. But as it is a condition allowed, even recognised, by the Heavenly Father, the real use of evil is to bring out good in the strongest and most positive way. Good is both negative and positive, as also we know; but the negative is very weak until, by the fight with evil, it arises to be positive, and powerful.

Now the strongest good that comes to the grand movement of so-called modern Spiritualism will arise, and is daily arising, from the fierce and evil antagonism with which its opponents fight against it.

[Here some conversation took place about this message, and in reply to some remark was written:—]

No, it is not so. In all things there is the substance, and its shadow.

As a rough symbol, let me say, that evil is but the shadow of good, and where the good has attained its highest use and development, the shadow will by then have passed away, and evil be done away with. . . . The complete future of all forms of spiritual life, and the diverse shadows which lie around, are all centred, and, as it were, drawn together into one complete, perfect circle in the Godhead, . . . but in these deep subjects, it is most difficult to find words to explain the true spiritual growth and development.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

- Transactions of the Cremation Society of England.* (8, New Cavendish-street, W.)
A Galaxy of Progressive Poems: By JOHN W. DAY. (Boston, U.S.A., Colby and Rich. 70 pp.)
Spiritual Fragments: By J. J. OWEN, editor of the *Golden Gate.* (San Francisco: The Rosenthal-Saalburg Co.)

A SEANCE WITH MRS. EVERITT.

We sat down on Monday, February 10th, around a small four-legged deal table—eight in number—at 6.35. I felt very disinclined for a séance, having a very lively sense of the prevailing epidemic, with pains all over my back; but I was still more disinclined to disappoint my Rio Janeiro friends, for whom this séance had been kindly arranged by Mr. and Mrs. Everitt.

For about a quarter of an hour we sat in the light, and during that time a promise of a good séance was given by movements of the table and continuous and loud raps, both upon the table and upon the floor, frequently simultaneously.

By this means we carried on conversation with our spirit friends, recognising the individual knocks which have been adopted by our own family group.

On being told to put out the candle, I removed it to a table away from us, blew it out, and left it with the match box scarcely within reach.

Soon afterwards a heavy thud came on the centre of the table, round which we were sitting, which we found was caused by the rather heavy candlestick being put down with a bang, and, as one of our number said, accompanied with a faint streak of light.

After about five minutes' lively knocking and movements of the table, I was startled by a heavy blow on my aching back, which all heard and I severely felt, and immediately Znippy in a loud voice said, "That will do you good." The spirit then rubbed me gently up and down the back, until I was comparatively free from pain.

He was also good enough to fetch a doctor, who called himself Dr. Forbes, to complete the cure.

Faint lights now darted about over and behind the medium, and the voice became continuous.

During a pause a bustling little presence came and appeared to walk round the table once, saying, "Good evening friends. You ought to know me, Mr. Theobald, I am Mrs. Makdougall Gregory."

Soon we heard Znippy, in an aside, saying, "Try, I will help you," and we had a few words of greeting from an old friend, who used frequently to sit with us, Mr. Hockley. But the power was weak to those unaccustomed to manifest, and Znippy in loud tones took up the conversation, which lasted for about an hour, when we were told to light up.

The match box was gone, but I had another with me, and on lighting up found the candlestick in the centre of our table and the matches quite in another part of the table behind the medium.

It was early yet, and the power by no means diminished, when we were soon told again to put out the light. Then came other voices, who evidently had not the same facility of using the power at command that Znippy had.

In the first part of the séance we had all been touched or stroked by spirit hands; now came those of little warm fingers playing over the hands resting on the table. There was no mistake about the small fingers and the delicate, loving touches; keeping in touch also with conversational remarks. I soon felt a curious softness sweeping down my cheek and over my hands. Mrs. Everitt also felt the same. I said aloud, "It feels like hair," and was impressed to ask if it was Louisa's. Immediately, and as if pleased at recognition, came a soft voice, "Yes, yes." Then another voice addressed me as "Morell, my dear boy," and I recognised by intuition my father, who cheerfully responded, "Yes, yes." Another spirit of our circle, J.W.E., said a few words, when Znippy returned in full force.

Mrs. Everitt, who was all through in her normal state, and frequently joined in the conversation, speaking *simultaneously* with the spirit, now said, "Why, Znippy, I thought you had gone." His reply was, "Be quiet, or you'll have to go!" the power being more easily utilised by Znippy when the medium is quiet.

We had another long talk with Znippy on education, a subject I had introduced by a casual remark on free education being now projected. He was not very complimentary on our system of education, and referred to its being better "over there," and to the education we all were receiving during the time of bodily sleep "when you are here, you know!" The conversation was lively, humorous and instructive through the evening, and there seemed no lack of power at any time while Znippy used it.

We had in the end a return of lights, but of a much larger kind, all about and over the table; many, as large as a small finger, moving over the paper, until I expected they were actually writing thereon: but no writing came.

At 8.30 Znippy said "Good-night;" and we all agreed that it had been one of the best séances for the direct voice we had ever had with Mrs. Everitt. It is impossible to convey in a report of this kind all the pleasure and the enthusiasm which mingled with our conversation. Some had never heard the direct voice before, and they will never forget it; nor will even old Spiritualists who have so frequently been thus favoured and for many years. Once heard, there is no mistaking it for any simulation, or for ventriloquism, as has been suggested.

MORELL THEOBALD.

LETTERS TO THE EDITOR.

An Incident in Investigation.

SIR,—Some years ago I was commencing the investigation of Spiritualism, and as I knew very little about it, I was very sceptical about the performances (as I called them) of all mediums. There was a medium visiting in our neighbourhood named Monck.

A few friends of mine got him to give us a séance for physical phenomena. The meeting was to be held in an upstairs room in my cottage—a sitting room, about 15ft. by 12ft., with one door into it and two windows overlooking the street, about 12ft. from the causeway.

I got the room ready myself, by fixing two tables, each about 3ft. 6in. square, making a table 7ft. by 3ft. 6in. I darkened the windows before anyone arrived.

Monck came without luggage of any kind, and all the rest of my friends I knew were only anxious for genuine phenomena, and as anxious as I was to be sure it *was* genuine.

I placed Monck at the head of the table farthest from the door. I sat at one side of the table next to the medium, and a friend of mine sat on the opposite side. I had one hand of the medium fast in mine and one of my feet on his. My friend on the opposite side had the other hand and foot; so we were sure that he could do nothing with these.

I placed an organ-accordion, and a violin and bow, upon the table and some of my friends had a small hand-bell and a musical box.

We lowered the gas, and the musical box commenced to play and struck one, two, or three notes at the request of any of the sitters. (I should say there would be from twelve to fifteen persons in the room.)

The hand-bell was fixed near the edge of the table, and I perceived a brownish hand come from under the table, grasp the bell and ring it under the full length of the table. I put my disengaged hand under the table and the bell was put into my hand, and the hand grasped my ankle, and then rose up and snatched away the bell—all this was done very quickly.

We put out the gas entirely; it was now quite dark; the medium secure as before. The organ-accordion began to play in a very inharmonious fashion, and the bow was scraped vigorously over the violin as it lay on the table. I caught hold of the end of the bow (as it was close to me) with my disengaged hand, but could not hold it, the force was too powerful for my grasp; the hand-bell was being rung in all parts of the room, by the sound.

Hands were pinching my legs under the table, and though I could not understand how all this was done, I was not convinced that it was the work of spirits.

All at once a number of lights sprang up from one corner of the room behind the medium (we still had him fast), and these lights floated around the ceiling, giving no light to see the objects in the room. They seemed to be pieces of *self-contained* light. I thought, "Now is my chance." I had heard that intelligences carried these lights and that these spirits could read my thoughts; so I mentally wished that they would bring one down and place it in my disengaged hand, which I held over the table in the total darkness. I mentally singled one out, and, to my surprise, in a moment it came from the rest of the lights, which were floating near the ceiling, down in a spiral fashion right into the palm of my hand. At the same time the fingers of a hand seemed to grasp my wrist, then the fingers unclasped and took up the light, which rose up to the ceiling and joined its fellows. The light as it lay in my hand had no weight, heat, nor luminosity (any further than its own body); it was about the size of two small teacup saucers turned one on the top of the other

and looked like a lump of moonlight. This being an unpremeditated test, which no one in the room knew of, it was a very convincing one to me of its genuineness.

Afterwards a luminous hand floated round the table; I mentally wished it to stop in front of me: it did so, and I passed my hand round it to be convinced that it had no attachments, and as it stood in front of me, the fingers flashed and the lights suddenly vanished—as suddenly as they appeared, and the séance was over.

I walked some days afterwards with the medium round the neighbourhood and heard his control rap on the walls, the doors of the houses, on the turnpike road. We went on the roof of a high tower, and had raps in answer to questions half-way down the tower on the stone walls. This he said was done by his control "Samuel."

I have been but to one dark séance since, at the house of a friend, a Spiritualist in Belper, Mrs. Everitt being the medium, where we had some remarkable phenomena,

A WORKING MAN.

"Notes of a Séance."

SIR,—On reading the "Notes of a Séance" given in your issue of February 8th, the following questions have occurred to me, and I should feel greatly obliged if one of those present at the séance would give me clear and definite replies:—

I should like to know how the sitters were arranged and what were the relative positions of the mediums?

Am I to understand that the room was *totally* dark?

Regarding the instrument known as the "fairy bells" I read:—"At the request of Mr. Milner Stephen, the same spirit ("Ebenezer") took it through the locked door leading into the drawing-room, playing it as he went; and the sounds diminished as he moved to a distance and increased in volume of tone as he returned."

Assuming that the room was totally dark, how does Mr. Milner Stephen know that the instrument actually passed out of the room? The alteration of sound is no proof that it did so; for by my own experiment I have satisfactorily determined that the apparent dying away of the music in distance, can be easily accomplished by a delicate fingering of the wires; the darkness aids the illusion so faithfully that the imagination is impressed with the idea that a feat of "matter through matter" has been performed. I would readily share Mr. Milner Stephen's wonder had it happened that the "fairy bells" were left in the room into which they were supposed to have been taken.

Further I read that the "Prince Imperial" appeared to the sitters, and was recognised by several of them. By what means were these several able to recognise him? Had they the pleasure of his acquaintanceship? Could they positively swear to his identity?

The wife of one of the sitters is next reported to have materialised. Was her face wholly visible or, as it frequently happens in cases of female materialisations, was the mouth covered by drapery? If so, how could there be any positive recognition?

Respecting "the return to earth of Miss Broderick's father," &c., did the announcement of personal identity and relationship come first from the spirits or from the sitters?

I have, as a rule, read with much pleasure the careful accounts of phenomena reported in "LIGHT"; but about this one there is a palpable looseness and ambiguity of statement extremely aggravating to investigators of Spiritualism like myself.

Until my queries are answered I, for one, cannot regard the séance as convincing.

February 16th, 1890.

INQUISITOR.

The Double.

SIR,—Can you or your readers explain the following incident, or, failing explanation, can you supply parallel cases?

My sister-in-law, who was in her usual health at the time, found herself on the night of January 6th or 7th, in her own front hall. She looked round, saw that the house was dark, and at the same time saw every object clearly, perceived that the door was fastened securely, and noticed the little draw chain in its groove. She wondered for what reason she had come down, but her prevailing thought was that she must get back very quietly to her own room, so as not to disturb the friend who was sleeping with her, and not to rouse the dog who was in his basket at the other end of the room. She came up noiselessly, saw to her relief that the dog had not heard her, looked to the

bed where her friend was lying fast asleep, and, beside her, saw, to her amazement, her own sleeping body! The sight gave her no sense of alarm, but simply quickened her desire to get back into that body, which with all despatch she did. This process she can only describe as *dissolving* or *melting into* her body.

The next morning she told her novel experience to her friend, who, of course, thought it an interesting dream; but the dreamer is still quite sure that she was not asleep, but as much awake as in daily life.

I should add that my sister, though much interested in spiritual matters, has not developed any psychic gift, nor ever attended a séance.

Hoping that this letter will elicit similar experiences, which on comparison may suggest a common cause.

A CONSTANT READER.

Lyceums and Sunday Schools.

SIR,—As in the earlier section of my life I was a Sunday School teacher, and afterwards a Sunday School superintendent, in connection with the orthodoxy of the Christian Churches, I claim to know much of the inner mechanism of those schools, and the immense good they have secured to the children by taking them from street-playing, &c., and teaching them the root principles that ought to guide their actions in family and social life, teaching them that there is a *future life* after their bodies die—that the kind of life they now live determines the happiness or misery of that future life.

The text book was the New Testament, its historical narratives, principles, and lessons. By varied methods in our Christian nation, Christian laws were taught to the children once a week for, say, one and a-half hour in the morning, and again in the afternoon, by unpaid young men and women, helped in their work by the aid of superintendent and ministers.

The hundreds of thousands of almost gutter children, who for three hours once a week are in training for the responsible after-duties of family and social life, having planted in them the principle of a future life, must have an effect not *inferior* to the physical training by Lyceums on the same day.

I am a Spiritualist, but I frankly say that if youth were on my side, and a wider scope not open to me, I would, with my present knowledge and experience, gladly again become a superintendent, and, if need arose, a simple Sunday School teacher in one or other of the Christian sections of our common orthodoxy; an orthodoxy confirmed in me through the enormous mass of phenomena witnessed by me, during the past forty years, produced by the power of angels. J. ENMORE JONES.

SIR,—Would Mr. Robinson do me the honour of a call some Tuesday afternoon or other time by appointment? I would much like to have a chat with him. I was a Sunday-school superintendent for several years and could compare experiences with him, but I have been engaged in endeavouring to diffuse a knowledge of the truths of Spiritualism for thirteen years, and still keep finding more beauties as I go on. I have not missed one Sunday since the Lyceum commenced here, and only in one instance have I observed any sign of sweets or other edible during the hours of instruction, and am both interested in and admire the earnest, sincere, and serious demeanour of both conductor and leaders. Allow me to say I admire and quite concur with your remarks on force in both advocates and opponents; so many use the will until it becomes dominant. I protest against that, having suffered so from it. Continued persuasion, if we know we are right, is the better principle.

24, Harcourt-street, Marylebone.

J. M. DALE.

"Great Names."

SIR,—With the utmost consideration for "Lily," I feel called on to offer, for the benefit of your readers generally, some reasons for believing that in the letter bearing the above heading she has fallen into some serious misapprehensions from which a more profound study of the subjects concerned would have saved her. For she would then have learnt that it is not by means of an acquaintance with phenomenal Spiritualism that the depths of the Gospel narratives are to be fathomed, or the mysteries of the Christ solved.

For, in the first place, that which the doctrine of the Incarnation implies is not the incarnation of any particular individual spirit, however high, but of the universal Supreme Spirit; not of a God, but of God; and this not immediately in a human body, but mediately through a human soul, which is itself incarnate in a human body. And the subject of this process is

said to be God Incarnate simply because, having a pure soul he has also, of necessity, a pure Spirit, and pure Spirit is God and God is pure Spirit, and pure Spirit is not the less God because it is individuated. Wherefore every person possessed of a pure soul and spirit is an incarnation of God. For a mind freed from the trammels of the conventional theology, and able to discern the Spirit through the Letter, the doctrine of the Incarnation is really an affirmation of that higher Pantheism which regards God as subsistent in everything and everyone in measure according to the purity of the spirit in them, but only where this is perfectly pure finding full manifestation. And it is only in this comprehensive sense that the doctrine has any value for us. As an affirmation of the inherent divinity of humanity, it represents the divine potentialities of all men; potentialities requiring to be realised by means of the same process of perfectionment through suffering as that ascribed to Jesus—a process necessitating for the soul concerned a long succession of earth-lives in order to afford the experiences requisite for its due evolution. And it is in this way that the Christ is said to save us. He shows us by his own example what we have it in us to become, and how to become it.

The same system of thought which thus explains the Incarnation, explains also the other points treated by "Lily," and shows her view to be no less fallacious concerning them than concerning it. For according to this system, Jesus did not shed his physical body by disintegrating or "dematerialising it into the atmosphere"; neither does the text imply that he did thus dispose of it. He *indrew* and transmuted it, by causing the matter of which it consisted to revert to its original condition of spiritual substance. Nor did the manner of his post-resurrection appearances bear any correspondence to the phenomenon known as "materialisation." For this consists in the fabrication of a temporary form out of the magnetic emanations of a miscellaneous circle of spectators, and is a process impossible, morally as well as physically, to a really "high spirit," since it involves on the part of the entity manifesting a previously highly material condition. No; all that we can hope from "high spirits" is such manifestation to our *souls* as is implied in the expression "Communion of Saints." Any grosser modes of manifestation must be of spirits still so closely linked to matter as to involve no descent into conditions from which they have become altogether emancipated, and not of those for whom such return—even were it possible to them—would constitute for them a veritable "descent into hell." E. M.

PRESIDENT LINCOLN.

The following striking sonnet appears in the *Century* mid-winter number (February):—

And so they buried Lincoln? Strange and vain!
Has any creature thought of Lincoln hid
In any vault, 'neath any coffin lid,
In all the years since that wild spring of pain?
'Tis false,—he never in the grave hath lain.
You could not bury him although you slid
Upon his clay the Cheops pyramid,
Or heaped it with the Rocky Mountain Chain.
They slew themselves; they but set Lincoln free,
In all the earth his great heart beats as strong,
Shall beat while pulses throb to chivalry
And burn with hate of tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb. Not there,—he is not there!

JAMES T. MCKAY.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

- T. W.—We think your first impression was sound.
O. R.—Certainly. There is no doubt as to the fact.
T. D.—Thanks. Your experiences are curious and interesting.
A. J. P.—Thank you. Heavy press of matter just now. No needless delay.
F. J. T.—Thank you. Considerable delay by reason of matter still in hand. MS. now in due form and order.
X.—We should think that the early numbers of the *Spiritual Magazine* would give you what you want. They are in our library.
W. R. T.—We do not feel able to advise without further knowledge. Write a short and explicit letter to us and we will send a private reply.
R.—We regret to have to return the same answer to many requests such as yours. We know of no private circle to which we can introduce strangers.
H. S. H.—Better consult such books as Epes Sargent's *Planchette*, or Crookes's *Researches*, or Zollner's *Transcendental Physics*, or "M.A. (Oxon.)'s" *Psychography*.

SOCIETY WORK.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—On Sunday Mr. Hopcroft delivered a very able address upon "The Relation of Spiritualism to the People Around Us," the speaker urging that unless Spiritualism was made an active force in every man's life, it was not worth the trouble of propagating. The address was listened to attentively by a large and intelligent audience, general satisfaction being expressed at the conclusion. Sunday next at 7, Miss Marsh.—C.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was opened on Sunday in the usual manner, followed by silver chain recitations, and musical reading, "They are winging." The Conductor read from *Spiritualism for the Young*. The March and Calisthenics are now being performed with more precision. Three groups were formed. Reading by Mr. Collings; recitations by various children.—C. WHITE.

THE LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET, THREE DOORS FROM EDGWARE-ROAD (CLOSE TO STATION).—On Sunday evening next, at 7 p.m., Mr. Fawcus (a gentleman introduced to us by the Hon. Auberon Herbert) will deliver a lecture entitled "Individualism against Socialism." This being a most important subject, we hope many of your readers will endeavour to be present. This will be the last lecture of the session, as we are making arrangements for private séances for our members.—A. F. TINDALL, A. MUS. T. C. L., President.

KING'S CROSS, 253, PENTONVILLE-ROAD (ENTRANCE KING'S CROSS-ROAD).—Last Sunday morning Mr. A. M. Rodger reviewed the great events of English history since the Commonwealth, and an interesting conversation followed. In the evening, Mr. Burns' Phrenological Readings and Health Hints were both instructive and amusing. There was a good attendance, and our financial position is somewhat improved by Mr. Burns' visit. Next Sunday morning Mr. E. Battell will give a brief address upon "The Religious Reformers," and in the evening Mr. Wortley will give us the benefit of his long and eventful experience.—S. T. RODGER, 107, Caledonian-road, N.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The committee beg to announce that on and after Sunday, March 2nd, the Sunday services of the above society will be held at Chapstow Hall, 1, Peckham High-street (a few doors from our present meeting place). The opening services will be at 11.15 a.m., 3 p.m., and 6.30 p.m., and it is hoped a large number of friends will be present to assist at the inaugural meeting in our new hall. A number of prominent mediums and speakers will take part in the day's services.—On Sunday next, at Winchester Hall, Mr. J. Hopcroft, at 11.15 a.m. and at 6.30 p.m.—W. E. LONG, Hon. Sec., 79, Bird-in-Bush-road, S. E.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—On Sunday evening last Mr. Veitch gave an interesting and instructive address on "The Principles of Spiritualism." On Sunday next, at 11 a.m., reading from the *Life of Molly Fancher*; at 7, Mr. Towns. Monday, at 8, social gathering as usual. Tuesday, 11 a.m. to 5 p.m., Busy Bees' Word and Work. Wednesday, at 8 p.m. prompt, séance. Friday, 2.30 to 9 p.m., for conversation and sale of literature. On Sunday, March 2nd, Mr. T. Everitt has promised an address on the "Dual Nature of Man," &c., &c. We shall be very glad of visits from friends at our Tuesday's "Word and Work." No collection.—J. M. DALE.

LONDON SPIRITUALISTS' FEDERATION.—A meeting will be held at Beaumont-street Assembly Rooms, Mile End, on Friday, April 11th, when Mrs. Annie Besant will give an address on "Spiritualism from a Theosophical Standpoint." A meeting of the delegates of affiliated societies will be held at the King's Cross Society's Rooms, 253, Pentonville-road, on Thursday, February 27th, at 8.30 p.m. prompt, and it is hoped that all societies and meeting places in London will send a representative, as important propositions interesting to societies and individuals alike will be brought forward for discussion. Mr. W. E. Long having resigned the hon. secretaryship, communications should be sent to U. W. Goddard, 295, Lavender Hill, S. W., who has been appointed to that office.—U. W. GODDARD.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—On Sunday morning last, at Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill Gate, Mr. P. Smyth gave his experience in relation to "Physical Phenomena," which Mr. Earl supplemented with some interesting remarks on his development as a writing medium. In the evening an able address was delivered by the guides of Mr. J. A. Butcher upon "Heaven and Hell: Conditions! not States," which led to an animated discussion. A questioner, who charged Spiritualism with "exposures," was readily handled by our chairman, Mr. W. O. Drake, whose remarks were very striking. A capital session of the Lyceum was held last Sunday afternoon, conducted with kind assistance from Mr. Lewis. The proceedings comprised musical readings, chain recitations, &c., marching, and calisthenics. A lecture will be given next Sunday evening by Mr. Whitley, when early attendance will be necessary. Subject: "Theosophy and Occult Buddhism." Questions allowed. On Sunday evening, March 2nd, a clairvoyante, "Miss Marsh," will attend, and on the following Sunday evening, at 7 p.m., a visit has been arranged for Professor George Chainey, who will then lecture in Zephyr Hall.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater.

BIBLIOGRAPHY OF SPIRITUALISM.

COMPILED BY "M.A. (OXON.)"

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

"M.A. (OXON.)"

- Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.
The Debatable Land between this World and the Next. R. DALE OWEN, 1871.
 (Two charming books, many years old, but always fresh and new.)
Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
 (Science on Spiritualism: facts and no theories.)
Miracles and Modern Spiritualism. A. RUSSEL WALLACE.
A Defence of Spiritualism. A. RUSSEL WALLACE.
 (Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.)
Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
 (One of the earliest scientific works by the celebrated American Chemist.)
On Spiritualism. JUDGE EDMONDS and DEXTER.
 (A record of personal experience. 2 Vols.)
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 (A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.)
From Matter to Spirit. MRS. DE MORGAN.
 (An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.)
Planchette. EPES SARGENT.
 (Perhaps the best book to be read first of all by a student.)
Proof Palpable of Immortality. EPES SARGENT.
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 Sargent's last and most elaborate work. All he says is worth attention.)
Startling Facts in Modern Spiritualism. N. B. WOLFE, M.D.
 (A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.)
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 (A store-house of argument and fact.)
Human Nature. 1868-1877.
 (Many interesting reviews and papers are contained in some volumes.)
The Spiritualist Newspaper 1869 to 1881.
 (A full record of facts during those years' with much philosophical disquisition.)
Works of ANDREW JACKSON DAVIS.
 (Experiences and revelations of a remarkable seer.)
Works of THOMAS LAKE HARRIS.
 (Mystical.)
Works of ALLAN KARDEC.
 (Re-incarnationist.)
Works of SWEDENBORG.
 (Mystical and Philosophical and very illuminative.)

The following Works on Mesmerism, &c., are worth reading.

- Researches in Magnetism, Electricity, &c., &c.* BARON REICHERNBACH.
The Zoist. March, 1843, to January, 1850.
 (A magazine with much information on mesmerism, all of which now fully accepted. Of historic interest.)
Notes and Studies in the Philosophy of Animal Magnetism. DR. ASHBURNER.
Animal Magnetism. DR. WM. GREGORY.
Mesmerism, with Hints for Beginners. CAPTAIN JAMES.
Statuolism. W. BAKER FARNSTOCK, M.D.
Animal Magnetism. BINET and FERE.
 A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.)
Animal Magnetism. DR. LEE.

The chief periodicals devoted to the subject are:—

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| <i>Light</i> (London). | <i>La Revue Spirit</i> (Paris). |
| <i>Medium and Daybreak</i> (London). | <i>Le Spiritisme</i> (Paris). |
| <i>Two Worlds</i> (Manchester). | <i>Le Messager</i> (Liège). |
| <i>Religio-Philosophical Journal</i> (Chicago). | <i>La Chaine Magnetique</i> (Paris). |
| <i>Banner of Light</i> (Boston). | <i>L'Aurore</i> (Paris). |
| <i>Golden Gate</i> (San Francisco). | <i>La Vie Posthume</i> (Marseilles). |
| <i>Harbinger of Light</i> (Melbourne). | <i>Psychische Studien</i> (Leipzig). |
| <i>The Theosophist</i> (Madras). | <i>Reformador</i> (Rio de Janeiro). |
| <i>Lucifer</i> (London). | <i>Constancia</i> (Buenos Ayres). |
| <i>The Path</i> (Boston). | <i>Carrier Dove</i> (San Francisco). |
| <i>The Soul</i> (Boston). | <i>World's Advance Thought</i> (Portland, Oregon). |
| <i>The Sphinx</i> (Leipzig). | |

There are also some dozens of less important journals.