

Light:

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"Let there be LIGHT!"—*Genes.*

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

NOTES BY THE WAY.

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

One of the most curious specimens of ancient spiritualistic literature that I have seen is the *Supernatural Magazine*, for 1809, "containing ancient and modern supernatural experience, in testimony to the truth of revelation respecting the immortality of the soul, a future state of rewards and punishments, together with various wonders of the invisible worlds." This magazine was published in Dublin by Wilkinson and Courtney, 6, Wood-street, and survived just four months, from June to September. Among the contents of the 128 pages, which was the limit that an unkind public allowed it to reach, we have a curious narrative of apparitions and visions seen by Dr. Pordage in 1649. He was an eminent member of the Philadelphian Society, and Rector of Bradfield in Berkshire, and was in the highest repute for his piety by many spiritually-minded persons. He seems to have retired from his ministry and to have devoted himself entirely to the cultivation of the inner life. He was accused before the "Commission for ejecting scandalous ministers" of "entertaining at his house one Everard a reputed conjurer," i. e., I presume, medium, and generally of seeing visions of a dragon, apparitions, and the like.

The poor man, confesses himself a dreamer of dreams, and a seer of visions, and pathetically asks "Pray was not Job a pious, sincere, and eminently righteous man? yet how was he scared with dreams and terrified with visions." "Did not John in a vision behold a great red dragon that made war with Michael and the holy angels? I beseech you to consider whether this earth be not the place where the devil walks up and down, seeking whom he may devour! How then can Bradfield or any other place be exempt from his appearing when God permits!" All which is very conclusive, yet the doctor seems to have been driven to apologise for his doings and dealings with the devil in this earth on which he walks up and down. His own narrative is curious and interesting. He recounts how the double of his medium Everard, "with his wearing apparel, band, cuffs, hat, &c., appeared in his bedchamber in the middle of the night," and how divers horrible apparitions, "very terrible to the sensitive nature, and such as might have caused a great distemper in it," beset him on the same night. In the course of his experiences, profoundly instructive to all students, and specially so to any who have shared them in even a small degree, he was intromitted into two spiritual worlds, one

of darkness in which dwelt the creatures whom he so graphically describes:—"Very monstrous, terrible, and affrighting to the outward man. . . . Appearing in the shapes of lions, dragons, elephants, bears, and such like terrible beasts. . . . Men monstrously mis-shapen, with ears like those of cats, cloven feet, ugly legs and bodies, eyes fiery, sharp, and piercing." These annoyed him in various ways, drawing "figures of men and beasts upon the glass windows and the ceilings, some of which yet remain." They also impressed on the bricks of a chimney "the whole visible world, in the form of two half globes, as in the maps," and numerous other drawings.

The worthy doctor, mistrusting these signs of diabolic presence, endeavoured to wash them out with wet cloths, but could not. They were burnt into the brick. His annoyances, however, were more personal than this. His senses were assailed one by one; his nose with "noisome, poisonous smells, so that both the inward and outward part of those that were exercised with them became much disturbed and offended"; and his mouth with "the loathsome, hellish taste of sulphur, brimstone, soot, and salt, mingled together." Moreover, on his body he found "material impressions from the powers of darkness, very noxious in themselves to our natural spirits and life." And having thus wrestled with the Dweller on the Threshold, and having conquered by prayer, and faith, and an unflinching courage, his eyes were opened to see the hosts of those with whom he was beset. What a sight! "I must add," he devoutly says, "that, were but the eyes of men opened to see the kingdom of the dragon in this world, with the multitudes of evil angels, which are everywhere tempting and ensnaring men, they would be terrified, and would not dare to be by themselves without good consciences, and a great assurance of the love and favour of God in protecting them by the ministration of holy angels." It was thus, as many have been before and not a few since, that the perseverance, faithfulness, and courage of "this great saint" (so he is called) were proved as by fire.

Having come through the ordeal, he was intromitted into a world of light in which, as his dark experiences had been of horror and disgust, of sensible assault and trial, so here he beheld nothing but what was lovely and pure. He saw the Manahaim or Host of the Lord, "multitudes almost innumerable of pure, angelical spirits." His ears were ravished by the most perfect melodies, and his senses permeated by the perfection of those things that could minister gratification to them, savours the most enticing, odours of Paradise, exalting the spirit, and soothing it after conflict. "Thus, for the space of three weeks or a month, were we exercised inwardly and outwardly through that great conflict which was betwixt those two worlds, and their inhabitants." It was with him as so many have found it. Contention and strife between the good spirits and their adversaries in the world of cause reacted upon this world and caused discord and disturbance here. It was necessary for him to be tried as by fire before he could penetrate into that world of Divine calm; he, as all others,—even as the Christ himself—must undergo assault from the Evil Powers before "angels came and ministered to him." It is the experience of all time: a

parable of instruction to all who take on themselves to lift the veil that hides from our eyes what many of us could not bear to look on.

When the month of trial was past till he wrote his defence, "for four years, ever since the time of these great manifestations, we have enjoyed the exercise of our spiritual senses which never since have been shut." A more instructive and typical record of the regeneration of a soul and its initiation into a higher sphere of spiritual life I never read. The book contains much else that is of great interest; some very good ghost stories, such as that of the apparition of the Laird of Cool; some striking narratives of prophetic warnings; and some curious accounts of the practice of animal magnetism in those remote times, not to mention a case of prolonged fasting and levitation. It seems that Mrs. W., a widow, of Dublin, was confined to bed by a general debility of her frame. She fasted and professed to receive visits from angels, and to receive revelations from Heaven. "She appeared so spiritualised that the specific gravity of her body was balanced by the internal buoyancy, and before several witnesses she rose up in a horizontal position." The story breaks off abruptly with a hint that the poor woman, "having passed a night of great horror of mind, with wild and despairing looks instead of the sweet, placid beauty of countenance which had hitherto been remarkable for serenity," confessed "I am a deceiver." Whether the confession was imagination, or the phenomena were indeed spurious, does not appear very clearly; "but the following fact was left without doubt, that there was generally in her room a star like a spark of bright fire, sometimes stationary, sometimes moving. Two or three persons saw it as a clear, shining globule of light." So that it would seem the race of whom it is hard to say whether a particular specimen is a self-deluder, or a deluder of others, or a genuine medium, dates far back.

The narrative of Dr. Pordage is especially instructive in its bearings on the two Spirit Teachings last published; and is a very remarkable parallel to my own experience at the time when these teachings were written.

M. A. (OXON.)

THE ATTITUDE OF PROFESSOR DELITZSCH TOWARDS SPIRITUALISM.—The Rev. Joseph Cook, in the course of a Sunday lecture in Boston, states that Professor Delitzsch when asked as to the proper attitude to take concerning Spiritualism, put his hands over both ears, and shut his eyes tightly and closed his mouth. If this is true, and we must confess we accept it with the greatest reserve on account of the notorious untrustworthiness of all Mr. Cook's statements, it certainly is a striking illustration of the general attitude of the scientific world towards Spiritualism. However, "he laughs best who laughs last," and sooner or later Spiritualism has forced investigation on even the most unwilling, and that with one result, viz., the conversion of the bitter opponent into the warm and earnest advocate. It is only a question of time.

CARLYLE ON THE SUPERNATURAL.—"That the supernatural differs not from the natural is a great truth, which the last century (especially in France) has been engaged in demonstrating. The philosophers went far wrong, however, in this, that instead of raising the natural to the supernatural, they strove to suit the supernatural to the natural. The gist of my whole way of thought is to do, not the latter, but the former. I feel it to be the epitome of much good for this and following generations in my hands, and in those of innumerable stronger ones. 'Belief,' said some one the other night, 'has done immense evil; witness Knippersolling and the Anabaptists, &c.' 'True,' rejoined I with vehemence, almost with fury, (Proh pudor!); 'true, belief has done some evil in the world; but it has done all the good that was ever done in it—from the time when Moses saw the Burning Bush, and believed it to be God appointing him deliverer of His people, down to the last acts of belief that you and I executed. Good never came from aught else.'"

Extract from "Journals," 1833:—

"Neither fear thou that this, thy great message of the natural being the supernatural, will wholly perish unuttered. One way or other it will and shall be uttered—write it down on paper any way; speak it from thee—so shall thy painful, destitute existence not have been in vain."—Carlyle's "Note Book," March 31st.

REICHENBACH'S FLAMES.

Professor Barrett has contributed to the *Philosophical Magazine* for April, 1883, the following very valuable note on the Alleged Luminosity of the Magnetic Field:—

It is well known that the late Baron von Reichenbach claimed to have discovered a peculiar luminous emanation arising from the poles of a magnet, resembling a faint electric discharge in rarefied air. This peculiar luminosity was only to be seen in a perfectly darkened room, and even then was only visible to certain persons. Since the publication of Reichenbach's elaborate investigations on this subject numerous attempts have been made by competent observers to see this luminous smoke; but these attempts have generally resulted in failure*; and amid the few cases of success that are recorded (such as by the late Professor Gregory and by Dr. Ashburner) I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance. It is not surprising therefore that the discovery claimed by Reichenbach has been very generally discredited among scientific men in all countries. It has, however, always seemed to me very difficult to explain away the abundant, and in some cases weighty, testimony which Reichenbach adduces—such as the evidence of Professor Endlicher, and others in high social position, who in their normal healthy condition describe these appearances in minute detail, the luminosity they assert springing into existence whenever the magnet was excited, as if a phosphorescent cloud had suddenly been created over the magnetic poles.

Affirmative statements of this kind, however foreign to our present knowledge, are surely worthy of respectful inquiry; and though my own attempts to see the glare have been entirely unsuccessful, I prefer to think some of the necessary conditions of the experiment—such as extreme sensitiveness of the retina—have been absent in my case, rather than conclude from my want of success that the phenomenon has no existence.

Considerations such as these led the recently formed Society for Psychical Research to appoint a Committee to repeat Reichenbach's experiments with the object of testing their accuracy, when a wide range of individuals were examined. As a member of that Committee I have lately been present at a course of experiments, where a remarkable verification was afforded of the fact that, to certain eyes, a faint luminosity accompanies the creation of a powerful magnetic field. The evidence, so far as it goes, seems to me so absolutely unexceptionable that I venture to ask you to place on record a brief statement of the facts so far obtained. The positive evidence afforded by the experiments now to be described cannot be annulled by the fact that on subsequent occasions the trials were, as I am informed, less successful. It is, I think, not unreasonable to conclude that conditions, not yet understood, were sometimes favourable, sometimes the reverse.

The experiments were made in the rooms of the Society, No. 14, Deans Yard, Westminster; one of these rooms was so arranged that it could at pleasure be made into a perfectly dark chamber, no glimmer of light being perceived even after an hour's immersion in the darkness. A powerful electro-magnet was mounted on a heavy wooden stand, and stood by itself in the centre of the room; wires led from the magnet to a commutator in another room, and thence to a large Smees' battery outside. Three observers (Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark

* See, for example, Dr. W. H. Stone's very careful and excellent experiments described in the *St. Thomas's Hospital Reports* (1880), vol. x. p. 100.

chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, and in addition, on a subsequent occasion, Mr. W. R. Browne, together with two persons who, on a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker's shop; both of them were entire strangers to these experiments up to the time of our preliminary trials, and disclaimed any knowledge of Reichenbach's work. In the first instance they were not told what to look for, but merely to note if they perceived anything amid the darkness, and if so, what and where.

For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles; the breath was able to deflect but not to extinguish the glow.* It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet, the absolute darkness being of course preserved continuously. When the current was cut off, both the observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly; and no indication whatever was given of the moment when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now it's gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted. During a succeeding half hour two or three further experiments were made; but the results were uncertain, and may, I think, be fairly excluded. It may be noted that Mr. Smith and Wells did not at any time appear to have unusual powers of vision for the objects in the darkened room.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any

one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when fourteen right moments are *successively* hit off. The probabilities against mere coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular crepitation, I failed to detect the faintest sound on the "making" of the circuit; and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support. This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further, I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body; as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment; and he had no object to serve by professing to see what he really did not see. Ultimately all scientific observation rests upon the good faith of the observers; and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger; and on the interruption of the circuit it was not instantly extinguished, but rapidly died away;* his frequent exclamation on breaking the current was "Oh, you are spoiling it."

Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets; he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary; this was repeatedly tried with success. In this case the poles of the horseshoe were very close together, so that there was a small intense magnetic field; from the juxtaposition of the poles no effect could be produced on a small compass-needle at one-tenth of the distance at which I ascertained Wells actually stood—supposing, which is highly improbable, that the lad had the intention to deceive and knew how to attempt it.

Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the intensity of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony to the simple fact itself

* So far as I could judge, the appearance must have resembled the long ascending stream of faintly lambent aqueous vapour which is to be seen far above the flame of pure hydrogen, when viewed in a well-darkened room. I have referred to this luminosity in my paper on "Some Physical Effects produced by a Hydrogen-flame."—*Phil. Mag.*, November, 1865.

* There was a considerable amount of residual magnetism in the electromagnet.

has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.

CORRESPONDENCE.

The Preparation of Inquirers and the Graduation of Phenomena.

To the Editor of "LIGHT."

SIR,—In your issue of the 14th you request an expression of opinion on the topic of "The Preparation of Inquirers for Investigation, and the Graduation of Phenomena."

I have only written to-day that which for many years I have thought. Spiritualists generally are much too desirous to place the marvellous phenomena of which they have themselves been witnesses before their friends and the general public, utterly regardless of the fact that the phenomena themselves are so antecedently improbable in the estimation of the great mass of even educated persons, and besides that, the interest in the investigation of the phenomena is very feeble in the minds of the majority of mankind.

At the present stage it is desirable that all who enter upon the inquiry should have some mental, moral, and spiritual adaptation to the subject, and, if possible, should have some practical knowledge of the occult forces that are manifest in cases of mesmerism, biology, clairvoyance, &c.

It is absolutely useless for persons without a moderate share of musical genius to study music, or persons without natural mechanical skill to study practical mechanics; both would prove failures; and so it is in reference to the investigation of spiritual phenomena—they are far beyond the capacity of a large proportion of people either to appreciate or rationally to investigate.

I am further of opinion as the result of much experience that even observers who are most adapted satisfactorily to investigate the subject ought to be gradually led into the arcana, elementary phenomena being presented to them in the first instance, and when they have been satisfactorily examined, the phenomena that are more occult and advanced.

Spiritualists have been much too eager to place before untrained and often prejudiced observers a class of phenomena that can only be accepted as genuine when they have undergone crucial investigation by those who have observed the preliminary aspects of the manifestations.—I am, yours truly,

Newcastle-on-Tyne,
April 16th, 1883.

T. P. BARKAS.

To the Editor of "LIGHT."

DEAR SIR,—The suggestion contained in your columns of 14th inst., is, for various reasons, a welcome outlook for the cause so dear to those who are now reaping its benign influence.

I consider it the duty of those who are leaders of public Spiritualism to make a supreme effort to establish it, not only on a religious basis, which is the first essential, but also to pursue its philosophical and scientific aspects.

I believe the majority of true Spiritualists will admit that "phenomenon craving" has been carried too far, and that the time has now arrived when something more elevating to the soul should be studied.

I have several friends who have never been blessed by attending sances, and yet through their reading of various works on the subject are as staunch Spiritualists as any in our ranks.

There is a time for all things, and with judicious management each phase can be made a blessing to mankind. None can find fault with seekers after truth for wishing to see, hear and feel for themselves, but when once convinced of the fact that Spiritualism is God's truth, then a higher development ought to be desired.

A happy step in the right direction (all thinking and well-meaning Spiritualists will admit) was taken when a few leaders of the cause issued their circular on sance conditions, which was taken up by the C.A.S. This is now lessening, and will continue to lessen, to a large degree, the mania for *injudicious* dark sances, which have been the principal cause of bringing such disrepute on Spiritualism.

I, therefore, feel very thankful that you, as editor of "LIGHT," should take the initiative in opening your columns for the consideration of the preparation of inquirers for investiga-

tion and the graduation of the phenomena, a subject which I hope will prove of service to the cause.

One thing I regret, and that is, the high price of your weekly, though I know full well that were your subscribers sufficiently numerous, the price would be lowered accordingly. Let, then, all well-wishers to a cause given by a bountiful Providence for the elevation and blessing of mankind, put their shoulder to the wheel to push along the heavenly chariot by each doubling his subscription, and distributing the extra copies amongst friends; and, as there is nothing like giving effect to words as deeds, I will thank you to send me an additional copy weekly.—Believe me, yours truly,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, April 15th, 1883.

A Seance with Mr. Husk.

To the Editor of "LIGHT."

SIR,—Allow me to report a most successful sance held on Tuesday, the 17th inst., at Mr. Younger's, 23, Ledbury-road, the medium being Mr. Husk.

There were, I think, twenty-two or twenty-three persons present,—in my opinion rather too many for ensuring success; many of the sitters were also entirely new to the phenomena; but on the other hand, six were powerful mediums, without counting Mr. Husk, and the sance proved a perfect success.

After the usual singing, &c., and the appearance of lights which some saw and others did not, we heard the winding-up and playing of the musical box, and as this ceased some beautiful chords were struck on the piano by invisible power.

We next heard the Oxford chimes playing, alternately very loud and very soft, over our heads, the piano joining in unison with the chimes, the latter forming also an accompaniment to one of the songs sung by the company. The voice of "*Irresistible*" was next heard chatting freely with the company, and shortly after he materialised, shewing himself to us by the light of a luminous slate, and as he heard me speak French to a lady who I had thus introduced to her first sance in England, he at once began to speak to her in excellent French and then addressed me in the Spanish language. John King now announced his presence with a stentorian voice, and had kindly words for all present. We heard also the voice of one who is known as the "*Actor*," but who could only articulate sounds without being able to express himself. The gem of the evening, however, was a song in the Lancashire dialect from a spirit who had passed his earth life in that county, a song which for originality of words and tune, and perfect execution, is not easily forgotten. Being quite delighted with it I begged for a second verse, and the spirit at once complied with my request, but broke down in the middle, saying he could sing no more. The sance lasted over two hours, and when light was again introduced we found the invisibles had placed on the table a glass shade with its contents and a china stand with flowers. Moreover, a heavy brass ring, which the medium had brought and laid on the table previous to the sance, was found encircling his wrist, and a chair linked on the arm of his next neighbour, who assured the company that she had never for a moment disengaged her hand from that of the medium. I must not omit to mention the fact of a diamond ring being taken from the finger of one lady and placed on that of another; also of a lady, a total stranger, being lifted with her chair off the ground.

Mr. Husk is certainly one of the most powerful and satisfactory of sensitives.—Very truly yours,

G. DAMIANI.

April 20th, 1883.

STRANGE PRESENTIMENT.—Intelligence has just been received in St. Ives of the death of Mr. Israel Quick, who about a month ago left the town to become mate of one of the vessels belonging to Messrs. Fox, of Falmouth. From information just received, it appears that the vessel left Falmouth for Brazil about a month ago. On the voyage the vessel encountered heavy winds and much sea. So fierce and strong was the gale that the mast, being unable to withstand it, suddenly snapped in two, and fell upon Quick, who was on deck at the time of the accident. Death must have been instantaneous, for it does not appear that the poor fellow spoke a word after the accident. The news of the calamity has completely prostrated the wife, who is now left with two little children. One remarkable feature about the fatality is that the deceased's little boy—who is very intelligent-looking—dreamt about a week ago that his poor father was killed. He awoke in the night and said to his mother—"Mother, I've dreamt that father is killed." Widespread sympathy is felt for the wife and the little children.—*Western Daily Mercury*.

WRAITH OF A BROTHER KILLED IN BATTLE.

Miss Schau, from whom I had the following communication, is a Danish lady, who has long been known to me and my family, and is held in the highest respect by us all.

H. WEDGWOOD.

"It was during the Danish-German war, in 1848-51, that the following event happened to me. I had five brothers serving in the Danish army. After a successful campaign during the summer of 1851, the Prussians had been driven out of Jutland, and, pursued by the Danish army, had retired to the south of Sleswick. We were every day expecting to hear of a last and decisive battle. I was then at Odusa, the capital of the island of Funen. On the 14th of September, in the evening, some travellers from the western part of the island brought the news that a heavy cannonading had been heard the whole afternoon, and that probably fighting was going on between the two armies. As great secrecy was observed about the movements of the armies, I had no idea where my brothers were placed, or whether they would be in the engagement or not. I had no presentiment of any kind, but, of course, went to bed with my mind full of anxiety for what next day might bring. My bedroom was in communication with another very large room, the door between the two wide open, and my bed opposite the door. I think I had slept for some time; I know that I suddenly started up on hearing the door of the other room open, but so gently that I was not sure of the fact. I listened, and then heard a heavy dragging step slowly advancing towards my room. It is now (April, 1883) more than thirty years since, and even now I cannot forget the feeling of unspeakable anguish that crept over me when I saw something formless and shadowy move towards me, and remain standing beside me. I uttered the name of my eldest brother, the dearest of all to me, as I to him, and then probably lost consciousness. When I recovered, I saw nothing more, but my thoughts remained fixed on that brother. The next day brought the news of the battle of Midsunde. My eldest brother had had the command of the artillery. He had seen the enemy fly, and was just giving his final orders, when a Prussian bullet hit him on the upper lip, pierced his brain, and killed him on the spot. "EMMA SCHAU."

ANOTHER SEANCE WITH MISS WOOD.

By John S. Farmer.

Last Sunday I was present at a seance with Miss Wood under what were to my mind very satisfactory conditions, the results also proving equally good. The light was sufficient for observation, each member of the circle being able to see his or her neighbour, the medium, and various articles of furniture, ornaments, &c., placed about the room. The cabinet had been formed by covering a good sized clothes-horse with rugs and curtains. A small cane-bottomed chair was placed by the side, distant, say, three feet from the centre opening of the cabinet curtains. Miss Wood herself sat by my side and in the circle, being quite six feet from the cabinet and at a proportionately longer distance from the aforesaid chair. I saw her every movement most distinctly throughout the seance; her feet were also tucked underneath her on her seat, which was a large library arm chair.

Immediately we sat down, "Pocha," controlling the medium, said we should have a good seance; and then continued to prattle away, in her lively, child-like manner, throughout the evening, with only one or two intervals, during which she said she had been "to see what they were doing"—meaning the invisible workers.

We sat down at 8 p.m. In about a quarter of an hour raps were distinctly heard on the chair outside the cabinet; and after asking for directions, and getting suitable answers, we relapsed into conversation and also engaged in a little singing. Presently the aforesaid chair began to shew signs of movement. "Pocha" said they were trying to take it into the cabinet. In this, however, they were not successful, but accomplished what to me was far more interesting, because I saw what was being done, and also the manner of its accomplishment. Gently and gradually the chair began to sway, and in a few minutes shifted very slowly, and by jerks, a couple of inches at a time towards the cabinet, the scraping of the legs being plainly heard as it was thus moved across the

carpet. When it had been drawn close to the aperture, it was then suddenly thrown over, falling half way towards the medium. It was then picked up again, taken to the cabinet, and then thrown once again, this time falling close to my feet. All this was distinctly seen by all. We had sat for form manifestations, but our invisible friends said they had done what they were sure of being able to do, in preference to attempting what they might not have been able to accomplish.

I am very pleased indeed to add my testimony to Mr. Theobald's, the more so as Miss Wood is determined for the future always to sit in view of the circle, and in light sufficient for observation.

THE FORTHCOMING LECTURES ON PSYCHOLOGICAL SCIENCE.

To the Editor of "LIGHT."

Special Lecture Fund.

SIR,—In connection with above, and in response to some inquiries which have been made of me, it may be desirable to state, for the guidance of intending contributors, that the expenses of the six forthcoming lectures are estimated at £70. Probably, there are some of your readers who may recognise the importance of the work, and desire to aid accordingly.

Yours faithfully,

T. BLYTON.

SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
An Inquirer	5	5 0
Mrs. M. A. Stack	3	3 0
The Hon. Percy Wyndham, M.P.	2	2 0
Mrs. E. M. James	2	2 0
J. F. Haskins	2	2 0
Dr. Dixon	2	2 0
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J. S. Farmer	1	1 0
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G. Damiani	1	1 0
Mrs. Sainsbury	0	10 6
Thomas Stocking	0	10 0
J. J. Bodmer	0	10 0

[Particulars of the first three lectures will be found in our advertisement columns.]

SPirit TEACHINGS BY "M.A. (OXON.)," 1ST SERIES.—We have been asked to announce that this volume is being rapidly pushed through the press, and that subscribers will receive their copies in due course.

SOCIETY FOR PSYCHICAL RESEARCH.—The second part of the Proceedings of this Society has just been issued. It contains much valuable matter to which we shall give attention in an early issue of this journal.

THE LIBRARY OF THE C.A.S.—We understand that Mr. S. C. Hall has kindly presented some volumes to this library, as also has Mr. Tibbitts, of Walsall. Full particulars of the presentations will appear in the usual course.

THE REV. JOSEPH COOK advocates the formation of an American Dialectical Society for the purpose of investigating Spiritualism. "Let them expose these tricks thoroughly," he says, "for the purpose of putting an end to mischief of enormous proportions." Just so. Perhaps Mr. Cook is not aware that a similar society was formed here, that the best men were put into it for the purpose of exposing "these tricks" as they are called, and that coming to scoff they remained to pray, their report establishing the reality of the tricks they wished to expose in almost every particular!

Mrs. HARDINGE BRITTEN will lecture at Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Rochdale, May 13th. Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 10th.—Address, The Limes, Humphrey street, Cheetham Hill, Manchester.

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.
The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return Postage.

SUBSCRIPTION RATES.

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

ADVERTISEMENT CHARGES.

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

Orders for Papers and Advertisements may be addressed to Mr. J. J. MORSE, the business agent. All other communications should be sent to "The Editor."

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, APRIL 28TH, 1883.

SPIRIT IDENTITY AND RECENT
SPECULATIONS.

By "M.A. (OXON.)"

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquie* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there: it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vain-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me, from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me: that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, "I do not know where the flaw is, but I am sure there is a flaw in your evidence," so the Theosophist says, "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalise from them with some show of fairness. It is early days yet to limit us with theories, or at least with a theory, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith; and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is, probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses, where each is tested by such methods

as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her, "My grandmother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner-party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat up listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend shewed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into *rapport* with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained

the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

A HAUNTED HOUSE.

The house was situated in the outskirts of London, on a hill commanding a fine view of the surrounding country. My husband took the lease for a few years. It was four storeys high, and the outside presented a gaunt appearance. The inside was roomy, and included a dark cellar, trap doors, and ghostly passages. The kitchen and breakfast-room were underground. A cold feeling pervaded the whole place, accompanied by a musty smell, which, we thought, would disappear when the fires were lighted, but it never did.

We left a servant who had been with us three or four years in our last house. She slept in the house the first night, we ourselves going to our relations. When we came the next morning we noticed that the servant looked pale, and asked her if she felt well. She said she "could not sleep there another night." Of course we asked her why. She said that after we left she heard footsteps up the stairs, but could see no one; it so frightened her that she dare not go to bed, but bolted herself in the dining-room. Then she heard a noise like heavy furniture being moved about, and after that knockings, foot-treads, and muffled voices; and saw once a gleam of light. She was awake all night, and no persuasion on our part could make her stay another. So she left that day.

I returned to our old home in the New Forest to fetch my two children, the nurse, and two dogs. On my arrival at the house again, I found that my husband had procured another servant; so with our four little ones, fresh furniture, cheerful fires, and happy voices, we scarcely gave a thought to our dim, sorrowful forebodings—till the quiet of the night.

At about half-past two we were awakened by a crash. It seemed overhead in the study—a room my husband had appropriated for his own use, fastened with a spring-lock from within and by a latch-key outside. When in the room the sound seemed a long way off! it was heard most distinctly from our bedroom. Once my husband followed footsteps downstairs at midnight. They stopped by the kitchen door. It was not often that we felt really troubled about the noises, though a feeling of great awe would occasionally seize us both. Then my husband would exclaim, "It means something for me, not for you." He told me that he saw at times the figure of a man, but very shadowy.

The night before the birth of my youngest boy, all the servants heard the footsteps on the stairs! I heard myself called by name early in the morning, and a sweet voice said, "To-day will be a very happy day for you." It was my child's birthday. He is now six years old; and has seen spirits bright and lovely as himself.

My husband was a musician. One evening he was playing one of Chopin's Nocturnes, and I was reclining on the sofa, listening. I seemed to fall asleep, and saw a painted church window with an angel flying over it, holding in one hand an inverted torch. The next day I made a sketch of the vision. My husband died a few months afterwards. The last Christmas Day he said to my children and myself that it was the last we should spend together. He died the following September.

A few days before his release from earth-life I was sitting with my children at needlework in the dining-room. Suddenly we were all startled by a great crash. It was like a cannon being fired close by. It shook the house. It seemed like the combination of the nocturnal noises we used to hear at half-past two in one fearful sound. I and my eldest daughter rushed upstairs to the room where my husband was lying down, as he was so weak, and slept so badly at night, that he often slept during the day. I found him just awake. The noise had startled him, and he looked exceedingly pale. I asked him if he heard it. He said: "I should think I did." A relative who sat in the room

with him heard it also, but could not account for it. I then went down and questioned the servant; she only shook her head and said: "Lor, mum, I 'eard nothing."

Within a fortnight my husband died. His death took place about ten minutes to ten on a quiet autumn evening. His parents and a relative were with him, and someone asked me not to say good night, as it might disturb him, and if he wanted me they would call me. They all agreed not to tell me what had taken place till the morning. In the night I heard, in my sleep, my husband singing, accompanied by angel voices. I told my dream as soon as I came downstairs, and one of my children, who came into the room soon after, said, "Oh, mamma, I heard such lovely singing in the night." Then my eldest daughter said, "Papa is dead."

That night I slept with all my children save one, who was at school, in the room next the one I feared, yet longed to enter; where the outward form reposed in marble coldness of what once was *he*. At midnight, after a fitful slumber, I was awakened by what sounded like the piano softly playing. I recognised the music—it was the last piece my husband had composed impromptu.

The little girl who had heard the singing the night before awoke, and said, "Hark, mamma, it sounds like a harp playing in papa's bedroom." The music ended abruptly. I called to the other children, but they did not wake. My husband had always been a lover of music, and had achieved some wonderful compositions, which he never had the physical power to write. He said that if he should die first he would, if possible, let me, by the language of music, know if he still lived.

His relations, I know, were surprised at my cheerfulness, and attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a grand hereafter for his new-born radiant spirit!

After the funeral, his mother said to me, "Did you hear that knock?" I did; we were both in the hall.

One day I was playing Weber's Last Waltz, and one of my little girls was dancing to it; suddenly she stopped and seemed listening; I asked her what was the matter. "I heard papa speak to me," she said, "he said, 'well done!'" My children have often told me they have heard his voice.

I have heard him and even seen him myself. Once I heard his voice mingling with the children's laughter, but when I ran down to them it had ceased. In my children's holidays I invited a friend to stay with me. My eldest boy, who was at school during the time of his parent's decease, came home. As he did not know which room his parent's death took place in, I put him to sleep in it, charging the others not to tell him. In the night the boy frightened us all by a terrible scream. They all found him sitting up in bed pale with fright. When he had recovered he said some one had touched him on his shoulder and awoke him. The next morning our domestic, an elderly woman, said to my friend, "They do say that is the room the master died in." The next night, not wishing the children to trouble themselves about it, I placed him in the same room, when he again aroused us by the same cry that "some one touched him." I then placed him in a little room next to mine, when he cried out again the same as before. After that he was disturbed no more during the vacation. I have since heard that he has two or three times aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.

I told his schoolmaster it was only since his papa's decease that he had that sensation of being touched on the shoulder, and he being a believer in Spiritualism understood me. The first night he called out, my friend, and my elder children, and myself, heard footsteps on the stairs, with muffled voices, among which I recognised my late husband's, but not to distinguish what he said. My eldest, and her younger sister, saw a globe of light glide through

their room, and then, reflected on the wall, a landscape of trees. My friend felt her bed clothes pulled. The noises at last affected her nervous system, and she left me without any stated reason. Soon after my servant was taken ill, and I had to send her away.

My three eldest children were at school, the eldest as a boarder, the two girls as weekly boarders; and my nurse was being changed; so it happened I was alone for two nights, with only the three little ones, all under six years of age. The next door neighbours had also left, so that I felt very lonely. After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latch-key I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirits" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in, lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said "What is that noise?" I told him not to mind but go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me, "Come up here." I answered him, and said "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and down stairs, continuing till daybreak.

The last day I remained in the haunted house, I left my children playing in the dining room, while I went to open a window upstairs. I leaned out for a moment to admire the fleecy clouds floating in the azure overhead, when I heard far away in the blue above, the sweetest melody I ever heard—like angelic voices singing on their upward flight. I listened and felt it was my Henry's happy spirit on its upward flight to fairer regions.

The house has now been untenanted for nearly three years. J. C.

THE METROPOLITAN SPIRITUAL LYCEUM, Cavendish Rooms.—The evening of Sunday, the 6th of May, is to be appropriated as a ballot night, when, for the second time, the Controls of Mr. Morse will be prepared to answer all comers who submit, under cover and signed, inquiries of general interest. A verbatim report of the proceedings, under similar conditions, on the 8th April, is being printed, and the pamphlet will be on sale on and after Sunday, the 29th inst., at 4d. for one copy, 10d. for three, and 1s. 6d. for six; and each buyer will be offered one or more copies of J. S. Farmer's valuable brochure, entitled "How to Investigate Spiritualism."—*Com.*

C. A. S. DISCUSSION MEETING.—On Monday last, 23rd inst., Mr. Iver Macdonnell read a paper before the members and friends of the C. A. S., at the rooms, 33, Great Russell-street, Bloomsbury, W.C.: The subject of the paper was "This World 200 Years Hence." The essayist dealt with the various conditions of society, industry, art, science, politics, and religion, and drew a glowing picture of the state of things he argued would ultimately exist. The paper was listened to with evident interest, and an interesting exchange of opinion took place, among the speakers being Mrs. Dr. Hallock, Mr. J. Veitch, Miss Houghton, and others. Mr. J. J. Morse occupied the chair, and the meeting unanimously thanked Mr. Iver Macdonnell for his very entertaining paper.

SPIRITUALISM IN SPAIN.—There are many periodicals in Spain defending our philosophical principles. In some parts there is great desire to know them. In the province of Lerida, public discussions are being held with clericals, and the Spiritualists are loudly applauded. Is Spain beginning to shake off her long endured ecclesiastical bondage, the burthen of her old superstitions, and step into the road of intellectual and moral progress?—*Le Spiritisme.*

SPIRITUALISM IN BOHEMIA.

The editor of *Licht mehr Licht*. ("Light more Light,") a German Spiritualist weekly paper published at Paris, writes as follows to a colleague there:—

"Some of our brethren at Trautenau, in Bohemia, have been the objects of judicial proceedings. Trautenau is a manufacturing town with a population of 10,000 in the North of Bohemia, close to its Prussian frontier. The editor of the *Trautenau Gazette* has been the main instigator. The information laid by him and his party was that the Spiritualists by their teachings caused mental disorders, suicides, and murders. The charges and denunciations printed in the *Trautenau Gazette* were copied into many Austrian journals. The strongest echoes of these denunciations appeared in the *Free Press*, a great Liberal journal of Vienna, and were extended to *Licht mehr Licht*; it declared that that paper tended to derange the public mind, and called upon the Government to withdraw its rights of sale and transmission through the post-offices of Austria and Hungary.

"The district tribunal of Gilschen, before which the information was laid, appointed a commission to inquire into the allegations. Before this commission eighty Spiritualists appeared. The means made use of by our antagonists to gain their end can hardly be imagined; but they were not the Catholic clergy; they kept quite aloof; they were preachers of materialism, freedom of conscience and civil liberty.

"But their action failed. The tribunal, after considering the report of the commission, found no proof of any illegality in the premises; that there was nothing in the facts alleged warranting the charges in the information; that the cases of mental disorder and crimes charged had no relation to Spiritualism: finally the information was dismissed.

"Our Bohemian correspondent, M. Gynaie Etrich, a manufacturer at Trautenau, informs us that he has received into his house two persons afflicted with so-called mental alienation; that they are being treated under the direction of his spirit guides; that they are mending, and that he hopes to be able to present, in them, the proof that certain kinds of insanity are curable by Spiritualism.

"Bohemia was, in the past, and may be again in the near future, the scene of a spiritual reformatory movement.

"CH. DE RAPPART."

SPIRITUAL CONSOLIDARITY IN THE CATHOLIC CHURCH.

"One of the most divine and striking characteristics of the Catholic religion is the Communion of Saints, the way in which everything belongs to everybody, and nobody has any spiritual property of his own. The merits and satisfactions of our dear Lord, the joy, and woes of Mary, the patience of the martyrs, the perseverance of the confessors, and the purity of virgins—they all belong to all of us. Just as the blood circulates to and from the heart, all over the body, so in the Church there is no division or separation. Heaven, Purgatory, and Earth—it is all one body. We interchange our merits, we circulate our prayers, we pass on our joys, we infect with our troubles, and we use each other's satisfactions as they come to hand. We have all sorts of relations with Heaven, and we know how to manage them. As to purgatory, we have a regular science, and endless practical methods for it, and we are quite at home in them: while on earth kith and kin, blood and country, Jew, Greek, Scythian, bond and free, it is all one. This is what strikes heretics as so very portentous about us—there is no other word than portentous for it. We talk of the other world as though it were a city we were familiar with—from long residence, just as we might speak of Paris, Brussels, or Berlin. We are not stopped by death—sight is nothing to us; we go beyond it as calmly as possible. We are not separated from our dead. We know the saints a great deal better than if we had lived with them upon earth. We talk to the angels in their different choirs as if they were our brethren in Christ. We use beads, medals, crucifixes, holy water, indulgences, sacrifices, for all this, as naturally as pen, ink, and paper, axe or saw, spade or rake, for our earthly work. We have no sort of distrust about the matter. We are all one household, and there is the end of it. The blessed Lord God is our Father, His dear Majesty is our affair; our Elder Brother created us, and has our nature; Mary is our mother; the angels and the saints are all our kindred and most familiar of brothers; so we go up and down stairs, in and out, and to each other's rooms, just as it may be; there is no constraint about it at all; the air of the place is simply an entire filial love of the Father, whom we all adore, so that our reverence is a children's reverence, and our fear a children's fear."—*From Faber's 'All for Jesus.' Chapter on Intercessory Prayer.*

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"**GOD'S MAN.**"—In perfect consistency with the treatment of the associated subject of "Man's God," reported in this column on the 21st inst., the expression, "God's Man," employed by the controls of Mr. Morse as the title of the lecture delivered at this place on Sunday last, was held to mean the man of God's making, and not that mythical and mystical counterfeit who is supposed, by those who snort at science and disdain search after the esoteric meaning of sacred records, to have been introduced into this world perfectly good and—singular combination of terms!—blissfully ignorant.

Moreover, the real man, of whom we are to speak, formed and developed in harmony with the principles, and by the regular and normal operation of natural law, this God-made man is in essential harmony also with the purposes of God; can never wander beyond the influence of His power, nor exist where He is not, for the Divine life is individualised in the human conscience, and that life is omnipresent. Nor can this man, by any possible deterioration, ignominious or otherwise, belie his origin, and it is at once idle and blasphemous to affirm that God ever permitted a disastrous fall simply that He might shew His power of redemption. We spoke last week of the special attributes of Deity—of love, justice and wisdom; if we now repeat that man, by his very nature, is the representative of the Divine, then he, too, is characteristically possessed of these qualities. We thoroughly believe that all that is, is because God has created it, as the outcome of His Divine activity, incessant and eternal; and, therefore, that all that is, is Divine, governed and guided by the laws of God to the fulfilment of the purposes of God. There are, indeed, too many representatives of humanity in the flesh who are conspicuously unworthy, in that relation, alike of their high origin and of their immortal destiny, but they are not the less essentially Divine in their nature. The central fact, whether of the vilest sinner or of the greatest philosopher, is the Soul, and there is no essential difference in the elementary character of the soul, whatever the quality of the allied body, although a hundred reasons might be given why the one in its present outward manifestation is noble and competent, and in the other poor and apparently useless.

Shall we pause here and palter with the truth, or in cowardly deference to popular or, might we say, orthodox prejudices, only *whisper* the truth? Rather would we bid you get away to your homes until you learn that we and you alike should always speak, if we speak at all, our highest and truest and best, and so speak boldly. Keep then well in view always the basic fact that God's man is a Divine man, that he never loses his divinity, and that his growth or progress must be worked for, struggled for, here in this world. Be especially and always true to your own thought; they honour God the best who best understand and honour themselves, and use wisely and industriously the agency that He, by natural law, supplies to each of you, as a prerogative of being, neglecting no quality when you remember the fact that all are supplied for exercise, and by exercise for happiness. Nor is the Divine life present alone in the soul of man, for the body is equally a triumph, shall we say, of God's skill, and should never be lightly esteemed or regarded as subject, by His action, to possible—still less to capricious and unjust—degradation. God's man therefore must be careful to neglect none of the elements of his present form of life, for his physical structure or physical integrity—the nature and capacity and uses of his body—is not only of material consequence in itself, but intimately and seriously affects the mental, moral, and spiritual departments of his being, each of which, it is universally admitted, must be diligently cultivated also. He will thus, true to his own thought, with a rightly developed selfhood, become a lover of God's truth, pure and simple, and, consistently with his appreciation of the source of his powers and faculties, will discover within himself the potency of abiding happiness, for he will assuredly then perceive the reality of his inheritance of the Divine qualities of love, justice, and wisdom. Love, personal, fraternal, and national, prevailing so universally that bickerings, and jealousies, and war shall cease; justice so unconquerable that every privilege claimed for himself shall be righteously conceded to all, when disputes, wrangling, and hatred shall be impossible; wisdom so well and universally grounded in men and peoples that health, a common happiness, and unflinching personal integrity, shall characterise human condition and action everywhere. Thus self-centred and sustained, God's man will exhibit at once a distinct individuality and a pervading influence of fraternal unity, when a common desire for light and truth will come to be recognised as the unflinching source of happiness for all. With thought disencumbered of fgments, the mind will expand; with increasing knowledge the sympathies will grow; and a combination of force shall result, which, while enlarging the action of the Divine elements of life, and by reaction again augmenting his capabilities, shall furnish the best

guarantee for the ultimate perfection of the God-made man.—The reader of the above brief summary is referred to "LIGHT," of February 10th, 17th, and 24th, and March 3rd for similar reports of a series of discourses upon "Humanity," when the symmetry of idea, and general harmony of purpose, of the controls of Mr. Morse will be as perceptible as to their hearers are their clearness and force and eloquence of expression.—S. B.

BIRMINGHAM.

On Sunday last, at Oozell's-street Board Schools, an address was delivered by Miss Allen, on "The Life of Christ." She dealt with His times and surroundings at great length, and then shewed the great necessity for the truths He and His disciples set forth, and contrasted them with professed Christianity to-day, shewing that His was a life of purity and self-sacrifice, and that He taught a religion of love and truth without creeds or dogmas. Mrs. R. Groom will occupy the platform on Sunday next at 6.30 p.m.—COR.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Sunday last was a red-letter day with our Newcastle friends. Mrs. Emma Hardinge Britten lectured on that day before two of the largest audiences ever assembled in their meeting-house. In the morning every seat was occupied, and in the evening the hall was crowded to excess, so much so, in fact, that the doors had to be closed, and numbers had to go away disappointed. The morning lecture was entitled "Man, Spirit and Angel," and the evening address on "The Gods of Men, and the God of the Spirits," was able and exhaustive, striking home to the conviction of those present with a clearness and completeness that was incontrovertible. In the morning Mr. Kersey occupied the chair, and in the evening Mrs. Hammerborn officiated in that capacity. We were highly pleased to see her so well supported by several old and well tried friends of the cause, Mr. Kersey, their president, and Mr. Burton, president of the Gateshead Society, on the right, and Mr. Thompson, V.P., and Mr. Bristol, treasurer, on her left, together with Mr. W. C. Robson, Mr. Henderson, Mr. Cameron, Mr. Bell, Mr. Thompson, jun., and several ladies. At the commencement of the lecture Mrs. Britten in a pleasing manner named the infant daughter of Mr. and Mrs. Cairns, two old and worthy workers in the North.

QUARTERLY MEETING.—On Tuesday evening, April 17th, the first quarterly meeting of the new committee was held at Weir's Court. Mr. H. A. Kersey occupied the chair. The quarterly report shewed that the new executive had worthily sustained the trust reposed in them by the members three months ago. Beginning the year with a debt of about thirty pounds, and an attendance at Sunday evening meetings which had dwindled down to a mere handful, together with a fast-dissolving membership, they set themselves resolutely to work to resuscitate and give fresh vigour to the perishing life of the N.S.E.S., and, in spite of all opposition and doubtful prophecy, they have achieved wonders, and given stability once more to this whilom strong, but for some time tottering centre of northern Spiritualism. The new committee have, during the quarter, been able to considerably improve the platform and to gather larger audiences than Weir's Court has seen for some time, and to reduce the balance due to treasurer from £28 to 15s., every penny of the contributions towards that reduction having been subscribed by the members.

MR. MAHONY.—On Monday evening, Shakespeare's birthday, the above gentleman entertained the friends at Weir's Court with several selections from "Hamlet" and "Othello." As a reader, Mr. Mahony possesses a wonderful and correct memory. His elocution is careful and well considered, his interpretation, at times, remarkably intelligent and instructive. He deserves the highest appreciation and patronage.—NORTHUMBRIA.

WALSALL.

On Sunday last Mr. J. Bent, of Leicester, occupied our platform morning and evening. Both addresses were listened to with marked attention by the audiences, who must have carried away spiritual food that will invigorate them, waken up the spiritual capabilities of the inner man, and enable them to realise more and more the grand truths of spiritual intercourse, and the reality of a future existence which the lecturer endeavoured so forcibly to impress upon the minds of his hearers, the fruits of which we hope to see upon the waters after many days.—J. T.

GLASGOW.

The opening of the new hall for the spiritualist meetings in this city was celebrated on Sunday, the 8th inst., when Mr. E. W. Wallis delivered two excellent trance addresses to large audiences, morning and evening. Mr. Wallis remained in Glasgow until the 15th.

THE FORTHCOMING LECTURES AT LANGHAM HALL.—There now remain only about fifteen course tickets for the sofa stalls. Those who desire to obtain these special tickets should, therefore, not delay in making application for them.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

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

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THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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Table with 2 columns: Membership Category and Price. Includes Country members, Town members, and Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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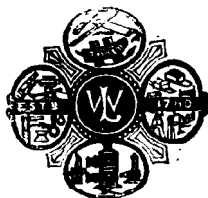
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A BAZAAR IN AID OF THE FUNDS.

WITH the object of consolidating the position of the above Association, the Council have resolved to hold a BAZAAR and Sale of Work, in aid of the Funds, and thus remove our existing liabilities.

Should we obtain the above result, it will enable us to resume that course of activity in promulgating the truths of Spiritualism for which this Association has been so well known in the past.

We desire to obtain the co-operation of friends who may be willing to favour us with donations of either materials, or money, towards furnishing the Stalls which may be sent to the Hon. Sec., as below.

Several friends have already sent, and others have promised contributions and the Committee feel sure that their purpose will meet with a cordial and generous response from all who may read this notice.

Full particulars will shortly be announced in the various Spiritual journals. It is intended to hold the Bazaar about the beginning of May.

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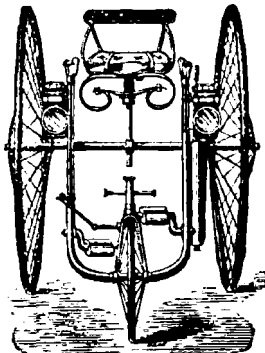
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