

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

Mr. S. C. Hall's autobiographical memoranda admit the reader to a very esoteric sphere, in which we get a glimpse of the power of affection in bridging over the gulf of separation. Such experiences are more frequent than ordinary readers know, for it is rare that any recipient of them has the courage or the willingness to record them. I notice one passage in these interesting autobiographical records which may be better for a slight correction. The Mrs. A., "a renowned medium, who is still living," is easily recognisable. She is, indeed, one of the most delicate of the instruments used by spirits, as she is one of the most harmonious and highly organised. Sensitive to every breath of spirit-influence, she catches the note of the time with rare rapidity. This is not the day of physical manifestation of spirit-power. Rather it is the day of interior illumination, in which man is raised to the plane of spirit, and baptised with its fulness. The bygone attempts, so successful in their time, to illustrate spirit-action on the plane of matter, are not filling our gaze as once they did. We have learned that there is that beyond them which transcends their value. So our most sensitive mediums find the sphere of their usefulness somewhat changed. Mrs. A. has never been a vehicle for the ruder kind of manifestation, though some unique evidence of physical phenomena has repeatedly been given through her power. It is in the ministry of consolation and comfort that she has found her chief occupation as an instrument used by spirit. This has gained her the spirit-name by which her friends know her (L. M.), and in this respect her power has undergone no diminution. She is, as she always has been, pre-eminent as a healer of sorrow, and a messenger of love. Many a yearning heart has found consolation, and many a proof, refined and beautiful in its spiritual significance, has been given through her mediumship. Her health has, indeed, been weak, but I am thankful to know that it is now stronger. I trust she may long be spared to do a work that few, if any others, could compass.

Signor Damiani contributes to the *Spiritual Record* a narrative of a very remarkable séance with Mary Marshall nineteen years ago. It seems that Mr. Theodore Brain, a Bristol merchant, had noticed certain inexplicable noises in a room adjoining the premises where the business of cask-manufacturer had been carried on for half a century by his father and himself. When his father died, he wished to

enlarge the premises, and the architect suggested the lowering of the floor of the room in which these noises occurred. On doing this a skeleton was discovered. Experts declared it to be very old, and Mr. Brain put the bones in a box, which he stowed away in the attic of his dwelling-house. At Signor Damiani's suggestion, some of these bones were taken to Mary Marshall and placed on the table during a séance. A spirit communicated and stated his name—James Pullen—and gave particulars of his murder by his brother, who dug a hole in what was then a coach-house and buried the body, where it was found ninety-five years after. Mr. Brain consulted a file of very old newspapers on his return to Bristol, and found an account there of the mysterious disappearance of Pullen. He also ascertained that his present warehouse had been at that date a coach-house and stabling—a fact unknown to him before.

This seems to be a good and striking case of identity: though it would be covered by the theory of shells which Theosophists propound. In this case a murder seems to have linked the spirit by magnetic attraction to the place where the bloody deed was done. It declared that the noises made were for the purpose of drawing attention, and of exposing the crime. But there are cases in which the attraction to the body is not explicable in that way. I remember a time when it was hardly possible for me to go near a grave-yard without establishing some link with the spirit of one buried there. Whether these were actually the spirits they professed to be or not, certain it is that they had their story pat, and gave their facts with accuracy. I have given reason in my book on "Spirit Identity" for believing that these pieces of evidence were brought by design, for the purpose of inspiring in my mind a belief which should be independent of the faith in immortality which is the common property of all Christian men. I had abundant evidence of such design. I believe that all that occurred in that most eventful period of my life was planned designedly. Those whose work it was to instruct me, and others through me, had very definite ideas, and worked with infinite patience. Nothing was fortuitous: they had their aim, and never lost sight of it. I believe the same agency is still at work on the same lines, and I have quite recently had evidence of it, which I may interest some by recording.

It is within the knowledge of the readers of "LIGHT" that I have been engaged recently in promoting the formation of a society of old Spiritualists in London. I did this, not of my own motion, though I fully recognise the desirability of having such a band of Spiritualists among the other societies that exist, but by the urgent request of those invisible friends who are accustomed to influence me when their purpose requires it. It was on October 21st, ult., that I received the first intimation of what was wished. I had not had any such message for a long time, for the power has ceased with me except when it is revived by those who use it, and this is not done except for a specific purpose. On this occasion the message was urgent, and I was powerfully influenced. On October 25th I set myself to do what I was told, and at a conference formed a committee to carry the idea into effect which had been impressed on me. On November 5th came a further message, the gist of which is contained in the circular letter which I

addressed to Spiritualists on the subject of the proposed society. That letter is, to a very large extent, a reproduction of what I was then told. Again, on January 3rd, 1884, I had further information. There would be difficulties, some of which I was told that I was then unaware of. I have since learned what they are. But, as I was also told, they have melted. I was urged strongly to persevere and to contemplate a successful completion of preliminaries in the spring.

It is necessary, for the purpose of making clear what I have to say, to quote some parts of what I then received as my instructions. The source of the messages is the same as that familiar to the readers, of "Spirit Teachings." "The Chief has said all that is necessary; but many of our friends are inspired with a desire to take the matter in hand, and are anxious to be heard. The details of action you know he never meddles with. He inspires the idea, and leaves to others the execution of it. It is his practice always, for he is far removed from the life of your earth, and its practical possibilities are not within his grasp. We have with us some friends who are very anxious that you should open relations with America . . . A., and B., and C., . . . and especially Benjamin Coleman. The latter is now awaking into renewed activity. He has wider views than he ever had, for the latter part of his life was beclouded with adversity and consuming care, and he had lost to a great extent his interest in Spiritualism, though he always maintained his sympathy with your work. . . . He feels that a great opportunity is now offered, and he is very anxious that it should not be missed. He is strongly desirous that you place yourself in communication with America." There was more to the same effect.

I rejoined that America was a large place and that I had no special person with whom I was led to act; I would rather secure a stable organisation here first. The reply came at once:—"Benjamin Coleman suggests A. E. Newton and his wife, who are large-hearted, and the latter of whom at one time greatly influenced him. He has a strong recollection of the influence of Mrs. Newton when she came to England, and (as he says) preached a mission leading from a mere phenomenal Spiritualism hardly in advance of Materialism to an advanced conception of man's duty and destinies. He believes that you would be much in sympathy." I still demurred, and said I must act in my own way, and as the occasion demanded; I would not agree to do anything respecting America. It was replied: "Our friend is disappointed. He has lost none of his determination of character, and he is urgent that we tell you that you are wrong." So the matter dropped out of my mind. It was quite what I should expect Coleman to do. He was most generous in his appreciation of all I did for Spiritualism. He often expressed to me what he called his disgust at frauds, and all that brought discredit on the cause for which he had done so much. But in spite of all he maintained to the day of his departure from earth a lively interest in what I told him. I used to visit him frequently at his pressing request to keep him informed of what was being done.

My story now enters on a new phase. On January 31st I received a letter in a strange handwriting. It bears date January 18th, and is signed A. E. Newton. The writer commences with an apology for addressing me. He had fallen in with a copy of my "Spirit Teachings," and was moved to send me an expression of his sympathetic approval. He goes on to tell me how more than thirty years ago Mrs. Newton had developed the gift of mediumship, and how, in the privacy of the home circle, he had investigated through her instrumentality the mysteries of Spiritualism. His experiences had been on the same lines as my own. Hence his drawing towards me. He continues:—"A few days

ago Mrs. N. was moved to write a message in a tone of unusual elevation and vigour. No name was appended, but she heard the word 'Rector' repeatedly spoken in connection with it. Not perceiving any significance in the word she did not mention it at the time. But a day or two afterwards, on taking up your book, her eye fell upon that signature. Whether the writer was the same intelligence in both cases, we are not informed: but shortly after this incident she was strongly impressed—I may say impelled—to request me to write to you and endeavour to open personal communication with you as a step towards important ends in the future."

After some remarks on other subjects Mr. Newton continues:—"I should have stated at an earlier period in this long epistle that in the earlier stages of the spiritual outpouring, as long ago as 1855, Mrs. Newton was led, by what seemed a Divine Voice, to leave for a time her family, to which she was devotedly attached (myself and three young children), and go alone across the ocean to London, an entire stranger, for the purpose of introducing there the higher views of Spiritualism which had been revealed to us. . . . Amongst those who welcomed her gladly were old Robert Owen, Mr. Cox, of Jermyn-street, and Mr Benjamin Coleman. . . . Some years later, when Mr. Coleman was in this country, he made, in my presence, a most remarkable acknowledgment of the impulse he had received at the time of her visit to him in London. This leads me to state that a day or two after the request that I would write you was made, Mr. Coleman very unexpectedly presented himself to us, for the first time since his transition, reminded us of the above facts, earnestly seconded the request referred to, and particularly desired that I should inform you respecting Mrs. Newton's early mission to London and its results. He further alluded to the fact that his later years were sadly clouded by adversities, including the loss of property, and of faith in Spiritualism, with which, he said, he became 'thoroughly disgusted.' But he had now come to see more clearly, and wished to enroll himself among its promoters, and thought the establishing of communication between yourself and us would be of good use."

Now, all discussion as to the subject matter of this letter apart, it contains a remarkable parallel to what was said to me by Rector, writing for Benjamin Coleman on January 3rd, in London. Almost the same words describe the closing years of his life, "beclouded by adversity," "sadly clouded with adversities." The same intelligence is at work: of that there can be little doubt. And that intelligence is very like my friend Coleman's as I knew him. He—assuming this intelligence to be himself—acted just as he would have done in the flesh. There is evidence of the same dominant and rather domineering will, the same impatience of contradiction, the same tenacity of purpose. I would not acquiesce in his wishes; and he forthwith went off to get his way otherwise. There is always an apparent flaw in these narratives as we judge them, and this is no exception. What is wanting to make the thing complete is that he should have told Mrs. Newton that he had tried me unsuccessfully, and so had gone to her;* or that he should in some way have given one of us proof of his independent action. He did not do so apparently: Mr. Newton's letter contains no mention of such a statement. But he certainly conveyed to them information which sufficiently proves that the same intelligence approached both Mrs. Newton and myself. And he gave that evidence of a plan, a scheme of work, underlying the apparently dissociated phenomena, that marks the interference of spirit with our world, which it has been one of my objects to illustrate by this personal narrative. I am far from desiring to press deductions from it too far. I do not think it proves Coleman's identity by itself: but it is one of many such narratives, and their cumulative force is very great.

M. A. (OXON.)

* And yet, when one comes to think, he would not be likely to tell the Newtons that I had firmly resisted his views if he wished to induce them to approach me on the same subject. — M. A. (OXON.)

CORRESPONDENCE.

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

The Rev. G. D. Haughton on Kant and Dr. Ingleby.

To the Editor of "LIGHT."

SIR,—Your correspondent, the Rev. G. D. Haughton, appears to be rather "mixed" as regards the origin of the theory of perception which I brought to the notice of your readers. Knowing me to be interested in Eastern thought, he has discovered that in a theory and notably in a phrase, quoted by me from an English author who has never, so far as I am aware, specially concerned himself with Indian idealism, but who is known as an accomplished student of modern philosophy, and particularly of Kant's, as one, also, of no mean attainments in literature and science. Dr. Ingleby's friends might be amused at the picture of him as an "Eastern mystic, absorbed by his morbid introspection."

Dr. Ingleby has not ascribed his law, or formula, to Kant, though he thinks that the latter "came very near to the discovery of it" and that "the knowledge of it serves but to strengthen in its main doctrines the synthetical theory of Kant."

I regard the theory as a development of Kantian idealism (it never occurred to me that my friends "the ascetics" could claim it), but to make this apparent it is necessary to show how very much further Kant went than Mr. Haughton supposes him to have gone. Fortunately I need not enter into much detail for this purpose.

I said that Kant's doctrine of perception and objectivity left "no definable substratum for the 'thing in itself.'" Mr. Haughton says that this "outrages all sense and reason," and he seems to claim acquaintance with the Critical Philosophy. But anyone entitled to make that claim must be perfectly aware that what I said is the common-place of every Kantian student, and is only a very mild version (because I was anxious not to seem to represent Kant as an absolute idealist) of what Kant says himself throughout the "Critique of Pure Reason," the "Prolegomena," and other works, ten times more emphatically and distinctly. It is tiresome to have to quote proofs of what is so generally known; but I take one passage almost at random among many which meet and caution us against that very inadequate view of the ideality of perception put forward at once so naively and so dogmatically by Mr. Haughton as the true doctrine of Kant. Mr. Haughton (if he means anything, as against what I have said) represents Kant as holding that the understanding and imagination construct objects out of certain *real* elements contributed by sense. The construction is thus "creation" of the object only in the sense of artistic combination. "It is for the soul to construct the object out of the raw material furnished by the senses, to fence it off from other objects, to make a new thing of it, to individualise it, in one word, to *create* it. This is the doctrine of Kant." Now, of course, if these are *no real element contributed even by sensibility*, Mr. Haughton's "raw material" is like all the rest, subjective, though an *affection*, and not an *act* of the Ego. (Mr. Haughton seems to have mistaken what Kant calls the *material* element in the *phenomenon* for a *real* element contributed by a "thing in itself.") Now let us hear the master himself. Italics are mine.

"The transcendental understanding of perceptions in space is a critical reminder that *nothing at all* that is perceived in space is a thing in itself, and that space itself is not a form of things appertinent to them in themselves, but that the *things in themselves are not at all known to us*, and that what we call external things are *nothing else* than mere presentations of our own sensibility, of which presentation the form is space, but of which, again, the true correlates—that is, the things in themselves—*neither are nor can be known thereby; after which things, indeed, there is never in experience any inquiry.*" "Critique of Pure Reason." (Second Edition. Transcendental Aesthetics, Section 3. Dr. Hutchison Stirling's translation.)* Elsewhere he says: "If we take away the subject, or even only the subjective constitution of our senses in general, then not only the nature and relations of objects in space and time, but even space and time themselves disappear." Mr. Mahaffy, in his introduction to Kuno Fischer's "Commentary," truly observes: "Space being strictly our representation, the existence of things *per se* in space is contrary to both the spirit and the letter of the Kantian philosophy." Does Mr. Haughton really suppose that upon Kantian principles he can start with an "external" thing in space, proceed thence to the organism and soul, and lodge there something recognisable by consciousness prior to its being worked up into an "object"? And if not, what is the Kantian "sensation" but just that "original disturbance of the Ego," which Dr. Ingleby regards as the "stimulus to construct," and which so "amuses" Mr. Haughton? For this sensation cannot even *appear* objective, or representative of any "real" object, till it has taken on the subjectively imposed form of space, which is the condition of all phenomenal objectivity.

* From his "Text Book to Kant," p. 147. In Melklejohn's version, p. 28.

Mr. Haughton is undoubtedly right in saying that there is no doctrine of illusion in Kant. Kant's great merit is that he banished illusion from idealism. But how? Not by inferring the "reality" of phenomena from observation of their constancy and regularity, as Mr. Haughton appears to suppose, for it was just the fallacy of a similar inference in the crucial and fundamental case of causality which Hume had triumphantly exposed; and it was Hume's demonstration which "woke Kant from his dogmatic slumber," and set him upon the discovery of a truer and more philosophical principle. Kant shewed that experience is what it is, and uniform, because the understanding imposes its own laws on its own world, or rather *makes* this by virtue of them. "The *a priori* intuitions of the categories are valid in experience," says Mr. Mahaffy, "because they *make* experience, because objects are only brought into existence through them." And so far as these laws are universally valid, so far, and so far only, is also the constitution of things as known to us.

I present Mr. Haughton with the admission that there are passages in the "Critique of Pure Reason," especially in the second edition, which have perplexed students by their apparent inconsistency with the general import of Kant's philosophy, and with his many express declarations. These have been sufficiently dealt with by critical scholars, such as Professor Edward Caird and Dr. Hutchison Stirling. In fact we have only to get a clear grasp of Kant's fundamental conception, the ideality of space, to discard at once and for ever the notion that he could have regarded *any* element in the object perceived as independent of consciousness. As Professor Caird says, "Instead of saying that things in space are independent of us, we should rather say that, as in space (which is only the form of our perception), they cannot be independent of us, and conversely, that if there be things independent of us, they cannot be in space." ("Philosophy of Kant," p. 347.)

I must now leave qualified readers to judge which of us it is, Mr. Haughton or myself, who has "entirely misunderstood and misrepresented Kant."

C. C. M.

The Mahedi.

To the Editor of "LIGHT."

SIR,—Coming across an old pamphlet, entitled "Later Phases of Materialisation," by the Rev. T. Colley, reprinted from *Human Nature*, December, 1877, and opening it casually, my eyes fell on an account of an old Egyptian personage who materialised on Monday, October 8th, 1877, and on subsequent occasions, through Dr. Monck. He was known as "The Mahedi."

After describing his fine physique, his vigorous life, his dignity of bearing, his symbolical dress, Mr. Colley goes on to say: "Altogether, our mysterious visitant was a weird and everlasting puzzle. But for the sake of an inner circle studying with me the correspondence and causative philosophy of these mysteries I am instructed to say that 'The Mahedi' is the 'Coming Phase,' and that what I have thus been the first to witness has yet to develop to something out of all proportion to anything at present experienced or even dreamt of."

On a subsequent occasion this Mahedi shewed himself both as a writing and speaking medium for spirits of a higher grade, and on another occasion shewed the circle the mystery of himself "transfigured into the manifestation of his personality" of a higher grade appearing in a different body.

As "M. A. (Oxon.*)" was one of this inner circle, may I be allowed to ask him and Archdeacon Colley also, should this reach his notice, the following two questions:—

1. Whether there are any more circumstances connected with the case that might justify one in thinking that the present Mahdi in the Soudan is an instrument in the hands of the brotherhood of that "Mahedi" who then materialised?

2. If so, whether the manifestation of his personality then, in matter, was a symbol or prophecy of the subsequent manifestation of his personality in circumstances of history?

I ask these questions partly to decide how far the symbolisation of the future is to be sought for in the ordinary occurrences of the present, and partly in view of a certain communication received at a circle at which I was present last Christmas, and professing to emanate from a high ancient Egyptian authority, to the effect that the Mahdi in the Soudan is no False Prophet, but a pure medium, and the movement he leads will be the means of bringing about the possibility of a universal church and brotherhood, and in the course of fifty years his teachings will be accepted throughout the Mahomedan world.

F. W. T.

Transition of Mrs. Marshall.

To the Editor of "LIGHT."

SIR,—You may announce the demise of Mrs. Mary Marshall, one of the best, and certainly the very best abused, of mediums. Liver disease and dropsy carried her away with great rapidity on the 21st January, at the early age of 42. She was buried in Highgate Cemetery on the following Friday, the 25th.

Having known her for nearly twenty years, I always found her kindly disposed towards all men, disinterested, patient under very great trials, and generous to the poor. May these good qualities have proved the forerunners of a bright state in the world of spirits.—Yours truly,

G. DAMIANI.

Curative Magnetism.

To the Editor of "LIGHT."

SIR,—An account of one or two of my experiences in the art or gift of magnetic healing, may possibly be of service to those who read it, inasmuch as they may be led to attempt to discover whether or not they possess in their nature the qualities requisite, and possessing, how to apply them. Early in my investigations of spirit phenomena, I was told from the spirit side of life, that I possessed the gift of healing to a considerable extent, and was induced to try it on a sufferer in the house where I was so told. The relief—fancied or real, it is not for me to say—which I was said to give led to the request that I would repeat the operation. I readily consented, and for the purpose went at somewhat regular times, but I cannot say that I did more than give relief, and that I say upon the statement of the sufferer. Prompted by a nature ever sympathising with suffering, I requested those whom I could approach to permit me to try my experiment. As case after case came under my operation, I soon found that in some cases I could cure, whilst in others I could only temporarily relieve. Another thing I also practically discovered—that by carelessness I could contract my patients' ailments. In a case of neuralgia where I neglected either to wash my hands, or *throw it off*, I had neuralgia in my hands, which, at times, would spring from the tip of the little finger to the fore-arm, lasting about a week. In another, where I rubbed a friend for pains in the back, the same kind of pain began to manifest itself in the afternoon of the day following, and lasted two days, during which I suffered excruciating pain, and finally had to go to bed and apply an allopathic remedy for its removal. One day a poor little fellow, ill-clad, nearly barefoot, dirty, and evidently suffering severely from inflamed eyes, passed my place of business. I stopped him and began to ask him questions, at the same time making gentle passes over the eyebrows. The soothing effect was soon apparent, by the way in which he leaned against me, and seeming as though he would go to sleep. I requested him to call at a certain time the following day, and he came. I noticed he was better, and I made the passes as before, and to ensure his coming until they were quite well I gave him a trifle each time. At the end of a week the inflammation was completely gone, and he running about as merrily as other boys. The other night my youngest child, six years old, was suffering from what I deemed to be bronchitis, in the early stage of development. His cheeks were highly flushed, his body very hot, the breathing short, and a wheezing in the lungs as I put my ear to his bare chest, together with almost incessant coughing. Acting on the suggestion of his mother that I would sleep with him, to ensure his being kept covered and warm, the idea as quickly came that I might, possibly, by magnetic rubbing and passes, give him relief. I acted on the impression at once by causing him to lie on his belly whilst I rubbed him briskly between his bare shoulders for about ten minutes. I afterwards turned him over and in like manner rubbed his chest. Relief was instantaneous, for I had no sooner given up rubbing than I perceived that he was freer in his breathing. He slept moderately afterwards. Some time in the morning I awoke, and it occurred to me to adopt another means, viz., to inflate my lungs to their fullest capacity, and slowly to discharge my breath through his night-shirt right between the shoulders, my mouth being pressed for the purpose closely against him. Having done this a few times to his back, I did likewise to his chest. In the morning the flush had left his cheek, the heat of his body and his breathing were normal, his coughing was only occasional, and then not of a distressing character. From these cases and others, and the fact that all the members of my family come to be eased of their little aches and pains, I conclude that some persons do possess by nature the gift of healing in a greater or less degree, and also that, like many other gifts, it may be developed by practice, and used to benefit others as well as ourselves.

Hitherto I have only written from a normal standpoint, and in a material sense, but I am forced, from personal observation and investigation, to recognise the fact that there are unseen intelligences possessing the same gift in a greater degree who operate through *spirit media*. I have myself been operated upon in this manner. One evening, sitting in my own house, a medium—a girl in her teens—under control and also unsolicited, bade me stand up, and immediately she began to rub and slap me on the breast and back, with all the force of a strong man, the result being that I felt quite vigorous, and my feet, which before were cold, became as warm and comfortable as I could desire. I have seen mediums under control go to others, and without being told, place their hands on the seat of pain, and by a few passes, remove it. To my mind a vast and comparatively unexplored mine of spiritual and material wealth is opened out to us in this subject. We have noted the effects and assigned their causes, but the laws regulating them are now what we have to devote our attention to.

The dual nature of man must be taken into account, and we shall have to determine how far matter has to do with matter, and spirit with spirit; whether it is matter that suffers pain, or whether the spirit underlying the matter is the suffering element. If we find it to be the latter then in all probability we shall get at the root of the causes of so-called physical diseases, and discover that even they are subject to the laws of psychology as well as our vices and virtues. It will in all probability be

found that disembodied spirits do not leave behind them altogether "the ills that flesh is heir to," but as there are health-giving spirits on the one hand so there may be disease-imparting spirits on the other. Of the former I have ample proof, and I have sufficient data for giving credence to the latter. There can be little doubt, viewed from a rational standpoint, that the way to secure a healthful spirit is to study the laws of material health, and that having learnt to live, how to die will follow as a natural consequence, and that as the body is so will be the spirit.—Yours, &c.,

Rochdale, January 28th, 1884.

PETER LEE.

"Test Cabinets,"

Proving when used the integrity and passivity of mediums in producing Spirit Forms.

To the Editor of "LIGHT."

SIR,—Although I have long since withdrawn from giving subscriptions in support of Spiritualism, I still feel interested in it as a great truth, and get invited to séances, one of which (through your permission) I will now report, and which took place, on January 31st, 1884, at Mr. W. Eglinton's new apartments, 12, Old Quebec-street, Oxford-street, under the most crucial test conditions.

Learning from the medium that he was intending to devote his whole time to séances, I promised him a *test cabinet* as my final gift to Spiritualism, and although I had given others before, this last is the most perfect and simple of them all for testing materialisations. If Theosophists and Psychologists would give up theorising and attend more to facts, and adopt my method of instructing the public through good mediums, with suitable and agreeable tests, they then would advance the cause tenfold.

Now for a description of the cabinet. It is of inch-thick mahogany and exactly the shape of a bath chair without wheels; instead of a glass window front it has for ventilation copper wire netting, with meshes of about one inch. This wire is stretched from head to foot. The cabinet contains a seat for one person only inside, the long wire door being finally fastened outside by sceptics or any person with a new Chubb's padlock.

I was invited to bring friends to a first trial, and I did so. Several ladies of my acquaintance from Putney, along with the two Misses Cook and myself, went, and were joined shortly afterwards by two gentlemen, friends of the medium. The ladies from Putney and the medium went into the room where the cabinet was lying in four separate detached pieces, and had a short "slate writing" trial on the top of the table, in full gaslight, with a crumb of pencil between two clean slates, one hand of the medium holding the hands of the ladies and the other resting on the top slate. Suddenly writing was heard, and when thirty to forty lines were written, three taps announced its finish; the writing which appeared on the under slate is now at Putney.

The gentlemen then put together, in three or four minutes, the aforesaid cabinet, and the medium entered it and sat down. The wire door was shut, and the elder lady fastened the door with Chubb's padlock and retained both keys for one and a-half hours until the séance was over, and then we all saw her unfasten the lock and let Mr. Eglinton out, everything being in as perfect order as when he entered. The cabinet was shut off from the circle of sitters by two large, thick curtains, so as to secure darkness round the cabinet during "form materialisations," but the company had about one-fifth of a full jet of gas, and we all saw five materialised forms at *separate intervals* open the curtains, clothed in soft gauzy white drapery, and come boldly *right up to us*. Whilst we could hear the medium groaning in the cabinet, Abdullah, a dark faced figure with one arm, came, and, in Oriental fashion, often did the salaam. Ernest, with grisly beard, also came, and a female form, and several others.

Now if these are facts, and I maintain they are, and can be seen daily, why don't the writers favourable to the cause shew their powers to the Press and to ministers of religion, leaving the so-called scientific men alone? The latter have too often only seen through their own spectacles and have not been open to conviction. Finally, I have seen the same medium fastened to another gentleman with handcuffs, and when the two have put both arms under the table, and asked for my chair to be put there also, and then asked for it to be threaded on either arm (thus illustrating the passing of matter through matter by spirit agency), it was done, and that not by jugglery or trick.

105, Elgin-crescent, Notting Hill, W. CHARLES BLACKBURN.

William Corder.

To the Editor of "LIGHT."

SIR,—I think there is a slight error in the second paragraph of "Notes by the Way," at p. 33 of "LIGHT" of the 26th ult. It is there stated that William Corder was hung for the murder of his wife. My impression is that the crime for which Corder was executed was the murder of his *sweetheart*, Maria Martin—not his *wife*—and that the tragedy was described at the time as the Red Barn murder.

Possibly someone among the readers of "LIGHT" may be able to state which is the correct version.

Paignton, S. Devon,
January 28th, 1884.

GEORGE TOMMY.

A True Story About Lourdes Water
To the Editor of "LIGHT."

SIR,—I am a regular reader of your paper "LIGHT," and am much interested in the honest endeavours and patient struggles for information. As a Roman Catholic I may not join you, because we are the *highest* form of Spiritualism in the world. In a religious sense, therefore, I am silent; but I am not aware that our Church forbids scientific inquiry or electricity. I have not a number of your paper by me, or I would refer to the questions put by one of your members, asking for proofs from such persons as have dreamt of a friend and next day heard something about them occurring at that hour, with two or three other questions. I feel quite sure that if any hundred persons, taken by chance out of a crowd, were honestly to relate their experiences to you, that your weekly paper would have to consist of 200 pages instead of sixteen. I once thought of proposing a society each member of which should narrate their own experiences *truthfully*, and I wrote some of mine, but when I had reached my hundredth page and read it, I felt convinced, if it were published, that one half of my friends would want to shut me up, and the other half would laugh at me, so I said nothing about it, and you may be certain that this is everybody's case, more or less. My object in writing to you is to tell you, in answer to an appeal for Lourdes water, that I am certain any Catholic priest would procure you some if he were sure it would be treated with respect; and I am convinced you would hear of wonders from it, if your members used it with faith and prayer. Let me tell you a true story about Lourdes water. It happened about two years ago. We all know the priest it happened to. He made a pilgrimage to Lourdes, and returned carrying a demijohn of the water with him. He arrived at a small station where he was to wait for a train to take him to London. It had just gone, and the next would not go by for two hours more. He felt vexed, but thought as there was no help for it he would like to take a walk and say his "office," but what was he to do with his demijohn? He could not walk about with that and the breviary. He looked in the little waiting-room and saw a sulky-looking man sitting by the fire. He asked him if he would be so kind as to mind the bottle if he went to take a walk. The man growled out an uncivil assent—if the priest would not stay too long. The reverend father thanked him, went off, and returned a few minutes before the time to catch his train, when to his surprise he found his surly friend in floods of tears, who addressed him volubly as follows:—"I'm blessed if I know what you have got in that demijohn, but I hoped it was gin, and took a good pull at it, and no sooner had I swallowed it than I saw every sin I ever committed since I was born written on that wall. I was a Catholic, I married a Protestant, I left my religion. You must hear my confession now, at *once*, this *minute*." "But I can't, my good fellow," said the priest; "there's my train coming up, it is most important I should reach London, and I have already missed one train." Well, to make a long story short the man clung so to the priest that he did miss his train. He took him to his cottage hard by, made a humble confession of his whole life, and after the priest had given him absolution, and also a letter to the nearest priest, begging of him to give the man Communion the next morning, he (the priest) went on by the next train with his demijohn. Thirty-six hours later the penitent man met with a sudden death. It may also interest your readers to hear a thing that happened here last Thursday week. It was at an Orphanage, about a quarter of an hour's drive from my house, where the poorest are rescued and taken out of charity. A very poor ignorant girl of about eleven years of age was dying of typhoid. She was given over and lay for twenty-four hours in a stupor preceding death, and to all appearance nearly dead. Two watchers relieved guard waiting for the last breath. She had received the last rites of our Church. Suddenly she put up her hands as if taking something from somebody, and rubbed her closed eyes with it, then as if she put something into her mouth and ate it (something invisible), then she put her hands into an attitude of prayer. After a few moments she suddenly started up and said, "Giuseppe! Giuseppe!" ("Joseph, Joseph.") "What is it?" asked the watchers. "Oh, I am cured! St. Joseph appeared to me like an old man with a lily, and gave me his lily to rub on my eyes; he told me to eat some, and then to pray, and I did, and I am well." "Keep quiet, my dear," said the watchers; "the doctor says you are to be kept quiet." "But there is *no need*," laughed the child; "I tell you I am well, cured; I want food, I want to dress, I want to run down to the church, to St. Joseph's altar, and thank him." And so she did, and she was quite well, and the Bishop and many others have been to see her and to-morrow I shall go and see her and ask her to pray for me too. These things happen continually in *our line* of Spiritualism, but we don't like to subject them to ridicule, and so we generally hush them up. I think I am doing a benefit in saying this, and in proposing one subject for consideration. Do we do each other good, or help each other along, by telling our experiences, or do we subject our "*powers*" or "*graces*" to ridicule and slights by the telling, and do we run the risk of losing our gifts by making them common property? I am always hesitating between those doubts. My "*dream*" in "*Inner Life of Syria*," first edition, 2 vols., was written in what you would call "*under control*," and what I

should call "*magnetised*" simply by a gold hoop charged by an adept—a Mogharibeh. One does not write fifty pages of close print in two hours without some stimulant to the brain, and *how* it was criticised! How much more would it be criticised if one wrote everything one sees and hears, especially by those who have only got the five senses known to the "*great uneducated*."—Believe me, sir, yours obediently,

Trieste, January 22nd, 1884.

ISABEL BURTON.

"Messages from My Wife"—A Correction.
To the Editor of "LIGHT."

SIR,—Perhaps I may be permitted a few words with reference to a passage in the last number of "LIGHT," in the third part of the interesting series of papers by Mr. S. C. Hall, entitled "*Messages from my Wife*." A mutual friend is there referred to under the designation of "*Mrs. A.*," and Mr. Hall observes of this lady that she is "*a renowned medium, who is still living, though her mediumistic power has in a great degree ceased, or rather, is suspended and only occasional, for her bodily health is so weak that the exercise of her power might act fatally on her life.*"

As I have the happiness to be in frequent communication with this lady, I am able to affirm that, although for many years her health has been delicate, and leading a retired life, she avoids séances—in the usual acceptation of that term—her powers as a "*sensitive*" are retained to the present day, rather increased than decreased in their intellectual and refined character. All her experiences are spontaneous, that is to say, *unsought for*, which adds greatly to their intrinsic value, and, so far as the delicacy of her health permits, are bestowed in a truly bountiful manner, where they are needed, for the sustainment and consolation of her intimate friends. Knowing this lady to have, for many years, spent freely health, and, indeed, much of life itself, for the furtherance of a knowledge of the truth of the present spiritual dispensation, it is simple gratitude to an old and highly valued friend to rectify an evident misconception. Mr. Hall, I feel sure, will be rejoiced by this assurance, having both publicly and privately ever borne cordial testimony to the great gifts of "*Mrs. A.*," through whose mediumship, in fact, both Mrs. Hall and himself first became convinced of the truth of the phenomena of which he has ever proved so steadfast and undaunted an upholder. "*Mrs. A.*" is one of the silent workers in the world, and loves so to remain; otherwise the world of the Spiritualists would have echoed with her fame.—I remain, yours sincerely,

A. M. HOWITT WATTS.

MR. HAWEIS' SERMONS ON SPIRITUALISM AND IMMORTALITY.*

These addresses, the official report of which, it will be remembered, appeared in "LIGHT," have been included in a small volume of Mr. Haweis' sermons, just issued under the title of "*The Key of Doctrine and Practice*." Of the twenty-three sermons these two only are given verbatim, the rest being short summaries. Probably no one was more surprised than Mr. Haweis himself at the interest evinced in these particular addresses. The local papers had to print special editions, and one actually reprinted as an extra supplement the full report from our columns. We are sure many of our readers will be glad to possess them in a more permanent form. Apart from these considerations, however, there is a good deal in this little volume that appeals to both the heart and intellect. The other subjects are treated in that rational and yet reverent manner which is so characteristic of Mr. Haweis as a religious teacher. Pithy and nervous in his style, and yet regarding everything in the light of sound, sober, every-day common sense, his thoughts, both spoken and written, attract many different minds. "*The Key*," amongst others, contains sermons on "*Infidelity*," "*Christianity*," "*Heaven*," "*Hell*," "*Nature*," "*The World*," &c., &c.

† "*MUDIE'S*" AND SPIRITUAL LITERATURE.—Will those of our readers who are also subscribers to Mudie's kindly send us their names and addresses in confidence? We have had many complaints that Mudie's do not supply works on Spiritualism, and we now see a possibility of removing this disability, due, we are officially assured, to a misapprehension on the part of those making the complaint.

NEWCASTLE.—Mrs. E. Hardinge Britten recently paid a visit to this city, during which she delivered a series of addresses extending over a fortnight. In every case her meetings were filled to overflowing, and the doors had to be closed beforehand to prevent crushing. On the Sundays she addressed audiences numbering at least 500, and large numbers were turned away because standing room even could not be obtained. This gifted lady appears to have won the hearts of the people for they flocked in hundreds to hear her. Mr. Alderman Barkas presided on one occasion. Mrs. Britten's very successful visit terminated with a social gathering. After an excellent repast had been partaken of, a nice programme of sweet music was rendered, and a hearty vote of thanks passed to Mrs. Britten; the evening being a very pleasant and agreeable one.

* "*The Key*." By the Rev. H. R. Haweis. May be obtained post free from the office of "LIGHT," 2s.

OFFICES OF "LIGHT,"

13, GREAT JAMES STREET,
BEDFORD ROW,
LONDON, W.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 "The Manager." All other communications should be sent to "The Editor."

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

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

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.

NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

Light :

SATURDAY, FEBRUARY 9TH, 1884.

THE FREE DISTRIBUTION OF SPIRITUAL LITERATURE.

Since writing on this subject in our issue for January 19th (see "The Growing Interest in Spiritualism"), we have received other applications for parcels of spiritual literature for free distribution. We have met these demands as far as our means permitted us to do so, but this has left much to be desired. The following letter with its kind enclosure came very opportunely, and enabled us to continue the work; and we give it entire in the hope that until the responsibility can be assumed by others we shall not be compelled to relinquish a very needful and useful work for lack of means.

"Lily" presents her compliments to the editor of "LIGHT," and begs to forward to him £2 towards the carrying out of his excellent scheme of distributing parcels of "LIGHT" and pamphlets on Spiritualism to those unable to purchase them.

The very fact of spiritualistic literature being now in demand, is a most significant proof of the mighty change now coming over the mind of the nation; and in view of this fact—so vital as a reformatory power—"Lily" ventures to hope that all true Spiritualists who can testify to this power in their own souls, will do their utmost to make it a NATIONAL power, by aiding in the distribution of its literature, as recommended by the editor of "LIGHT."

January 31st, 1884.

To state briefly what has already been done, we have received in all fifty-seven applications for these parcels from various parts of the country, and, in response, have sent out a total of

COPIES.

*1537 "LIGHT" (mostly back numbers).

1503 "Spiritualism and Materialism."

1503 "The Spiritualist."

137 "Anti-Spiritual Christianity."

374 "Anglican Orthodoxy."

*127 "Probable Effect of Spiritualism on the Social, Moral and Religious Condition of Society."

115 "New Basis of Belief in Immortality."

20 "How to Investigate Spiritualism."

5316

Fifty of these parcels have been despatched by parcel post at a cost to us of 6d. each; the other seven packages contained a larger number of copies of "LIGHT," pamphlets, &c., and the cost of carriage was defrayed by the recipients.

Except in the case of the items marked *, we have exhausted our stock, and it must now rest with others to say whether the work is to be continued. Hitherto we have been drawing on parcels of pamphlets placed in our hands by various donors for this purpose, but such a store is no longer available. We could, however, secure parcels of the following books at special rates:—"Psychography," by "M.A. (Oxon.)" (paper edition), "A New Basis of Belief in Immortality" (paper edition), "How to Investigate Spiritualism," "Heaven Opened," and "Spiritualism in the Bible." These are amongst the cheapest and best books for general circulation, and for this purpose have been offered at rates very little above cost price.

Had we space we could place some curious facts before our readers as to the odd and subtle way in which a knowledge of Spiritualism is spreading amongst the masses. One sees a copy of "LIGHT" amongst some waste paper, reads, and is interested; another notices an acquaintance reading it in a city restaurant, scoffs, is induced to read, and he too is soon "numbered among the prophets." Others have read it at the reading-rooms of Free Libraries. And in many ways we cannot fail to be impressed by the good results which have followed the rather desultory work of this kind in the past. Taken in hand systematically, a substantial work could be done to the permanent benefit of the cause. To save misapprehension, we reiterate what we said in our previous issue, to the effect that we deprecate mere propagandism, and would be the last to attempt to force Spiritualism down the throats of people unprepared to receive it. What we seek in this case is simply to supply reliable information to those who are anxious to get it. Truly, in the words of One of old, "the fields are white unto harvest, but the labourers are few."

"Light" Free Distribution Fund.

"Lily"	£2 0 0
500 Pamphlets from the liquidators of C.A.S.	
3000 Pamphlets from "A Friend."	
150 Ditto "Alif."	
2000 "LIGHT" and pamphlets from the Proprietors of "LIGHT."	
120 "New Basis," from P.P.A.	
20 "How to Investigate," from P.P.A.	

All donations will be acknowledged in these columns, and a quarterly detailed balance-sheet published.

Parcels have already been sent to the following amongst others:—

A. R. Siddals, Burton-on-Trent.—Alpha, London.—J. Miller, Market Harborough.—W. Hardwick, Hounslow.—W. Hutton, Glasgow.—A. Sparks, Plymouth.—G. Hamley, Plymouth.—A. Rands, Gunnersbury.—T. Owen, Burton-on-Trent.—J. Feitch, London.—J. W. James, Sheffield.—W. E. Long, Rotherhithe.—C. Berners, Liverpool.—R. Turner, Hounslow.—T. Ousman, Stoke-on-Trent.—W. Anderson, Fife.—J. O'Connor, Limavady.—W. G. Mackay, Battersea.—J. Crawley, St. Neots.—H. Wilson, Wigan.—Mrs. Jeffreys, Glandovey.—E. Allen, Failsforth.—P. Anderson, London.—Mr. C. J. Atkinson, Plymouth.—Rev. C. Ware, Leeds.—H. K. Haslam, Darlington.—J. Owen, Liverpool.—J. Carswell, Plymouth.—J. Horshead, Shepherd's Bush.—J. Allen, London.—J. Benzie, Greenock.—J. Whymark, Hull.—W. Cottle, Camberwell.—Mr. Locke.—Mrs. Ford, Leeds.—R. D. Sawyer, Paris.—H. T. Humphreys, London,

ROCHDALE.—Mr. Peter Lee informs us that he has on one or two occasions made inquiries at the Free Reading Room respecting "LIGHT," and has been informed that it is much read and appreciated.

"BLACKWOOD'S MAGAZINE," for February deals with psychological subjects. Evidently the demand for literature of this kind is on the increase. This time "The New Phredo," a fragment of the late George Henry Lewis, claims attention and deals with the question of a future life from the well-known standpoint of that author.

ELECTRICITY.

By GEORGE WYLD, M.D.

During August, 1881, while wandering for weeks about the base of that most picturesque of Highland mountains, Goat Fell, in the Isle of Arran, as I pondered over Tyn-dall's Notes on Electricity and subsequently over Silvanus Thompson's Elementary Lessons in Electricity and Magnetism, I became fired with the desire to discover the secrets of the one great force in Nature—Electricity.

It seemed to me that as Benjamin Franklin, who was not a professional scientist, but a man of business and a politician, by simply in 1749 flying a *child's* kite into the clouds, made one of the greatest discoveries in electricity by demonstrating the identity of the thunder and lightning of the heavens with the tiny tap and spark of the discharged Leyden jar; so it might perhaps be permitted to others, although not versed in the mathematics of the subject, to fly theoretic kites, in the hope of thus drawing down some further illumination on the magnetic and electric force.

The ideas which came to me were as follows:—

GOD is the *one* or supreme mind which created and maintains all things by "the word of His power," using as His instrument the *one* all-ruling force—electricity.

ELECTRICITY, as positive and negative, is not two forces, but one force in two conditions, or positions, or directions. As plus or minus in quantity, or density, or polarity, as acting to and fro, as concentration and irradiation, or attraction and repulsion, as cold when fixed, and hot in action, and symbolically, as the male and female principles, for ever seeking that union which is equilibrium—which is pro-creation.

ELECTRICITY is the one physical force in Nature; all other forces being "modes of motion" of this one force, under its differential names—Electricity, Magnetism, Galvanism, Heat, and Light, Chemical affinity. Also as the centrifugal and centripetal forces in the nervous circulation, as generated and regenerated by the brain, as controlled by the will.

There is a fixed yet infinite quantity of electricity in the universe, which, like matter, is for ever changing its position, but which itself is the conservation of energy, and is indestructible.

It may be likened to an ocean of electric substance—the "theoretical matter" of Sir William Thompson—which fills all space, and in which float the atoms of the luminiferous ether; or it may be likened to a fluid which forever seeks its level or equilibrium and which by electro-dynamos can be, as it were, drawn or pumped from the atmosphere as water in a pipe is by the wheel pump.

If electricity be the *one* force, then the centripetal and the centrifugal forces of Newton are but other names for the magnetic forces of attraction and repulsion.

Keppler (1600) taught that magnetic attraction and repulsion ruled the planets, and Mr. Newton Crosland ardently in "Pith," advocates this view, and I believe that the views of Keppler and of Newton, (1680), founded as they were on Keppler's laws, in the light of advancing knowledge, will be reconciled.

THE SUN I believe to be a centre of electric action, and the source of the electricity of our system, the grand electro-motor regenerator, and thus the originator on this planet of light, and heat, and form, colour and beauty.

The stars also as suns, if one may judge by their colour and sparkle, exactly resembling the electric spark, are centres of electric action.

The sun, as the great *positive* male force, evolves and sends forth oceans of positive electricity, and thus, according to the law of magnetism, holds fast our *negatively* magnetic earth; while either by the propulsive

force of the sun's rays, or by the counter action of the reverse current, the earth is prevented from rushing towards the sun,—action and reaction being equal.

The rotatory motion of our planet may be maintained, I would suggest, by the sun's rays striking her at a tangent, due, perhaps, in part, to the planet being eight minutes in advance of the propulsive rays of the sun.

The sun, as the regenerator and fountain of electricity, is forever replenished by the return current, and as action and reaction are thus equal, there can be no waste of force, and therefore the theory that the heat of the sun must gradually diminish and the orb itself ultimately die, is unscientific.

LIGHT, I imagine to be the action of the sun's positive electricity exciting into motion, or vibration, or rotation, the atoms of our higher atmosphere, which are thus polarised, as by an Electro-Magnetic machine, and by thus making and breaking contact the infinitely small and infinitely numerous atoms emit an ocean of electric dust, so to speak, as light—said atoms being at rest, when at night the electric current is withdrawn.

HEAT, in like manner, I imagine to be the same positive electric force exciting into motion, or vibration, or rotation the *denser* and slower-moving atoms of our atmosphere close to the earth. Ampere and Faraday suggest that certain atoms are surrounded by magnetic force, and we know that every fragment of a broken magnet is a true magnet, with north and south poles, and if we carry this idea out, then the ultimate *atoms* of a magnet are themselves magnets, each surrounded by a ring or field of magnetism, and if so, I would suggest that the ultimate atom of so-called matter is a point or ring of magnetic force revolving with infinite rapidity and thus infinitely solid, or dense, or hard; in accordance with Sir William Thompson's theory that motion is rigidity, as he illustrates by the rigidity of limp chains when in rapid revolution.

THE COHESIVE force in atoms, molecules and masses, I conceive to be due to Magnetic attraction, and as attraction is in the inverse ratio of the square of the distance, atoms being infinitely small, must be capable of infinite proximity, and thus produce molecules of immense hardness.

My friend, the late Mr. Varley, told me he thought my view, that cohesion was magnetic attraction, was nearly correct, and the idea seems to be confirmed by the following facts.

The galvanic solution of metals, that is the tearing asunder of atoms, liberates the cohesive force, and thus exhibits it as electricity.

The fracture of a rod of metal liberates the cohesive force and exhibits it as electricity.

So also the friction of substances exhibits the cohesive force as electricity, because the friction of two substances, and all friction, rubs down and separates atoms, and thus liberates the cohesive force as free electricity.

If any flat surface be separated from another flat surface, the cohesive force is overcome and exhibited as electricity.

If heat be applied to a rod of iron it expands the rod, that is, it separates the atoms, and thus frees the cohesive force, and exhibits electricity.

Lightning is the free electricity produced by the separation of the atoms of water in the vapour of clouds, that is, the cohesive force in water is, when water becomes vapour, eliminated as electricity.

If the atmosphere in a piston be suddenly compressed by the rod, to which is attached a bit of tinder, that tinder ignites, because the superfluous cohesive force is thus squeezed out as heat or electricity, *latent* heat being, as I conceive, another name for *quiescent* electricity.

So also, if you compress a rod of iron by rapid blows with a hammer, you expel the latent heat as free electricity.

If you tear asunder a dry sheet of white paper, you liberate the cohesive force as free electricity.

If two pieces of hard, dry white sugar, be triturated together in the dark, you exhibit free electricity, because you thus, by separating atoms, free the cohesive force.

Likewise, when molten sulphur condenses into a solid, the compression of the atoms drives out the surplus cohesive force as free electricity.

In the cooling of molten gold, at a certain stage the dull mass suddenly flashes up in an unaccountable manner, and then all is still. Is this not another illustration of the surplus cohesive force being expelled as heat or free electricity?

As the fusion of sulphate of copper and potassium cools down, the mass condenses, then "the crystalline mass flies into powder with an instant evolution of electricity." *Silvanus Thompson*. This seems to me another illustration of the expulsion of cohesive force as free electricity.

Volta shewed that combustion, that is, the disintegration of atoms, produced electricity—because, as I suggest, the cohesive force is thus converted into free electricity.

True, in all combustion oxygen disappears, but the oxydising of substances is not itself heat, but is an illustration of one substance uniting with another substance and thus liberating the previous cohesive force as free electricity. Flame, in this view, is free electricity united with the atoms of the body consumed.

The late Sir William Siemens shewed that repeated discharges of the Leyden jar produced heat, accompanied by an expansion of the glass, because, as I would suggest, the surplus electricity attracted the latent electricity of the glass, and thus liberated the cohesive force as heat.

Further, wires through which currents of electricity are sent, tend to disintegration, from, I would suggest, the same reason.

By rapidly revolving the helix of the electro-magnetic machine, free electricity is produced, because, as I would suggest, every half-revolution of the helix tears asunder the cohering opposite poles and thus liberates the cohesive force, while a ceaseless current of electricity is for ever drawn into the circulation through the magnet, as analogically a ceaseless current of water follows the perpetual vacuum of the endless pump.

THE LOADSTONE seems to me as if it had been given to man as a key whereby he might open the secrets of matter; while the *circular* current of magnetism, which, as I believe, holds two horse-shoe magnets together, is a type of the circular motion of planets, suns, and the universe.

Electricity, in conclusion, I believe to be the foundation or sub-stance of matter, and the *will* of the Eternal Mind I believe to be the sub-stance of electricity; and thus as Bovee Dods says: "Electricity is the mediator between mind and matter."

The great discoveries of the future will be in electricity, for there must come a time when all the coal of this planet will be consumed, and then the great force of nature, electricity, as for us produced by the sun, must be utilised.

That will be a magical age—in the sense that magic is the power of the mind to control the forces of nature.

If this power given to man produce a Titanic spiritual pride, then will be repeated the history of Lucifer.

A poetess, in a moment of inspiration, said to me, "Electricity is the arm of God." This definition seems to me noble and philosophical, and if scientific men in great humility adopt it, and see in the laws of nature only a reflection of the will of the Divine Mind, then the electric age of our planet will be the millennial age of light; when the Sun of Righteousness must re-appear and dismiss all darkness by the brightness of His coming, and consume all that sin and pride and folly, which make the angels weep, by the ineffable wrath of His magnetic force—His everlasting love.

"TALES TOLD BY MY GRANDMOTHER."—A fresh edition of this charming little book of tales, founded on spiritual experiences, is now ready. The price has been reduced to two shillings.

"MERRY ENGLAND" for January contained a story of a haunted house, "by a lady who lived in it." Time was when all narratives of the kind were transferred to or summarised for the spiritual journals. This, however, is impossible now-a-days, owing to their large number, and all we can do is to draw attention to them and let our readers get the papers for themselves.

AN OBSESSION.

A correspondent of *Licht mehr Licht*, writing from Prague, 13th December, 1883, relates a case of some interest, similar to many that are familiar in the experience and literature of Spiritualism. Having to execute a commission in his business for an official of a neighbouring lunatic asylum, Herr Josef Posch, the writer of the account, entrusted the package to his wife for delivery at the establishment in question. On her return, after a much longer absence than the errand required, she was seen to be entranced. "The spirit, who had taken complete possession of her organism, was one of my friends who had died some days before. He was much confused, and knew nothing of the death of his body, of which I in vain attempted to convince him. He had been a materialist, and still retained all the impressions of the material condition. He wandered about suffering much, was keenly sensible of hunger and thirst, &c., and, as I gathered from his confused speech, had just come from the mad-house, where he had been visiting an uncle. He requested me to bring him something good to eat, or to give him money to get it with. He got hold of my purse, and was carrying it off when I succeeded in recovering it. Then he became violent, and assumed a threatening aspect. Just then a customer entered the shop and laid a coin on the counter for a purchase. The medium sprang upon it, and, before I could prevent her, escaped from the shop with the money. After a while a brother Spiritualist visited me, and with him returned the medium, laden with a flask of beer and eatables. The spirit, through the medium, was now quite cheerful, and anxiously guarding his treasures from us, in a short time had comfortably consumed the whole, down to the last bit. It was eight o'clock in the evening, and we had all three left the shop for my house before the spirit left the much exhausted medium. My wife told me later that she had lost consciousness on entering the mad-house, and knew nothing of where she had been and what she had done."

A SPIRITUALIST LENDING LIBRARY.—Arrangements are now complete for the opening of a lending library at our office. Full particulars will be found in another column.

BURTON-ON-TRENT.—A correspondent at this place desires to meet with some Spiritualists, with the view of forming a circle for investigation.

LEEDS.—For several years past Spiritualism has existed, and exerted an interest and influence in this town. It was, however, about two years since that it assumed the character of a public movement, a room being taken by the Spiritualist Society at the Tower Buildings, Woodhouse-lane, where the meetings up to the present have been held. The cause is now, however, in so flourishing a condition that more accommodation has been found necessary, more especially as a special impetus to the movement has with the beginning of the year been inaugurated by the labours of the Rev. C. Ware, who was suspended from the ministry for his adherence to Spiritualism, since which he has devoted his whole energies to the propagation of that subject. Mr. Ware is conducting special spiritual meetings or spirit circles in connection with the local movement. The Society has taken a commodious room, which will contain some 300 persons, in the block of new buildings at 46, Albion-street, the meetings of the Young Women's Christian Association being held on the same premises. It has been supplied with, for the most part, entirely new fittings and furniture, and presents a very attractive appearance. The place is named "The Psychological Hall," and the body who meets in it denominates itself "The Spiritual Church"—as is indicated by inscriptions conspicuously placed over and upon the entrance. The opening services were held yesterday. In the morning a dedication meeting was held, conducted by the Rev. C. Ware. At the close of that gentleman's address, four trance mediums were consecutively controlled to offer prayer, and give exhortations. The afternoon and evening services were conducted conjointly by the Rev. C. Ware and E. W. Wallis, a trance medium. The latter spoke in the trance state in the afternoon on "An Hour's Communion with the Dead;" in the evening on "Is Spiritualism a Religion?" The audiences were very large and appreciative, the hall in the evening being quite full. Mr. Wallis will occupy the platform again this evening, when he will, in the trance, answer written questions sent up by the audience.—*Leeds Express*, February 4th.

"BEYOND THE GATES." By Elizabeth Stuart Phelps (Chatto and Windus).—"Time spent in examining this rubbish we greatly grudge. Dreamy and foolish nonsense, with a touch of something worse. Messrs. Chatto and Windus have brought out many curiosities; this is certainly one of the oddest of them, and we think the most worthless."—*Sword and Trowel*. This is Mr. Spurgeon's latest. Surely he has shelved his discernment with his "charity" in this instance.

PHASES OF MATERIALISATION.
A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.
BY "M.A. (OXON.)"

1. Simple Appearances of Detached Hands.
(6) WHEN THE MEDIUM IS SECLUDED.

(Continued from page 52.)

I have classed the evidence under this head separately, because it is of a different kind, and usually not so valuable as that previously detailed. There are, however, several exceptional cases, to which I shall draw attention, that are by no means deficient in completeness. Such are cases where hands of large size and masculine appearance have been protruded from a cabinet in which a female medium sat, or *vice versa*. Such are cases where the medium's hands have been specially marked, the detached hands being found to be free from any such mark. And such are cases where selected observers have sat in the cabinet with the medium, while hands have been shewn to the other observers in the circle.

Dr. Crowell* records various cases which he had opportunity of observing with Mrs. Mary Andrews. Six little hands, of various sizes, were projected from the aperture of the cabinet (a square window cut in the front of the cabinet to afford means for shewing the faces and hands which are alleged to be formed in the darkened space within). Again, six little hands, with a female adult hand among them. The same observer,† Dr. C. B. Kenney being the medium, records that hands of various shapes "some of them undoubtedly female," and quite unlike the medium's, were shewn at the aperture. Three hands at once, and "in active motion"—"a hand and part of an arm" (p. 506)—"two hands, sinewy, and arms up to the elbow" (p. 507)—"a lady's hand, with heavy gold bracelet on the wrist";—"a child's hand with flowers"—"a hand seized the pencil, and dropped it repeatedly, and the left hand assisted," attempting to write a message. These hands were grasped by Mrs. Crowell, and by the doctor too. "The hand of a female returned the pressure. One of these hands was long, slender, and sinewy; the other short and plump" (p. 509). Dr. Crowell's remarks about the medium are important. He says—

"I would here state that the medium is of short stature, broadly built, and his hands are short and chubby, and early physical labour has caused his hands to spread beyond their natural dimensions; while the hands seen at the aperture were varied in shape, most of them being long and slender, and some of them beyond question female hands."

Here it will be observed that the means of observation afforded were close enough to prevent any clumsy attempt at fraud, such as is sometimes suggested by critics. The inflated india-rubber glove could not be passed off as a human hand. Indeed, that I may not overload my narrative by explanations and refutations, I may say at once that I have selected cases for citation where such criticisms do not apply; and further, that I know of no cases where such feeble attempts at trickery can reasonably be held to cover the facts. If there be such, they will not be quoted here.

The same observer records a curious test that he obtained in the presence of Mrs. Andrews, of Moravia:—

"Then the same arm that appeared to me before was again presented, with the same black ring upon the finger. Upon my requesting the spirit to turn the arm, it was turned in every direction, so as to expose to view every part of it, as also the palm and the back of the hand, and I observed that the fastening of the sleeve at the wrist was a plain button." [The name Charlie was given.] "This is the name of one of my sons, who, some years before, when a lad, often amused himself with cutting rings out of black rubber buttons."‡

* "Primitive Christianity," Vol. I., pp. 488-9.

† Op. cit. ii., p. 506-8.

‡ "Primitive Christianity," Vol. I., p. 449.

Twice she held out her hands, and we both recognised them as hers [Kate], Mrs. S——'s. After this four little hands appeared, and soon two more were added to the number, and we distinctly saw some tiny fingers belonging to another hand. They were all in lively motion, every finger moving, and repeatedly directed towards us."*

Dr. Wolfe† records a great number of cases which occurred in the presence of Mrs. Hollis, in his own house, and under carefully guarded conditions. "A large brown hand, with two small hands, apparently children's of three or four years old"—"the long muscular hand and naked arm of a man, the hand opening and closing so as to shew the play of the muscles" (p. 308)—a long arm and hand projected, and hand wrote a long message on a slate—three hands presented simultaneously—then ten hands, five seen at once, and all open hands, one of them large (p. 311) and four belonging to children. Some of these hands, as will hereafter be noticed, left the impression of their size in a vessel of flour, so that the eyesight was corrected by exact measurement.

I shall also have occasion to notice more fully the employment of another special test to which I refer briefly. Mrs. Hollis's hand was frequently marked in the palm with burnt cork. The hands presented were then carefully scrutinised, and found to be free from any such mark, which at the close of the séance was found intact on the medium's hand. This was repeated over and over again.

In the course of the investigations of materialisation, through the mediumship of Miss Florence Cook, there are repeated instances of the formation of detached hands—"a long, sturdy, masculine right arm, bare to the shoulder, and moving its fingers flexibly." Many other cases precisely similar to those already quoted, I need not dwell upon.

The phenomenon was observed under excellent conditions by Mr. Desmond Fitz-Gerald at his own house, Mr. Eglinton being the medium. The following is his account:—

"Dr. R. S. Wyld, LL.D. (Edin.), and Mr. Collingwood were requested to constitute a 'tying committee.' These gentlemen performed the duty in a very thorough manner; first tying the medium's wrists together behind him with tape; then seeing that his coat-sleeves were securely sewn together with white cotton; then tying his wrists to the back of the chair within the cabinet; then tying his neck to the chair; and, lastly, passing the free end of the tape used for the last-mentioned purpose through an aperture in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the circle. When the tying was completed the medium was requested to place his feet upon a hassock, the curtains of the cabinet were drawn so as to leave his feet and knees in view, and a stringed instrument was placed in his lap, constituting a kind of table on which was placed a book and a handbell. The gas was then lowered and we took our seats. In about half-an-hour the book was distinctly and repeatedly seen to open and close up again. Then a finger was seen in proximity to the book, and in a short time afterwards a hand was several times protruded between the curtains. Joey now requested that some one should come forward and ascertain, immediately after a hand had been shewn, whether the medium was still secured as at first. This challenge was taken up by Dr. Wyld and Mr. Collingwood. As this test is an important one for investigators, I requested these gentlemen, at the conclusion of the séance, to give their individual testimony as to the result. This they freely did by signing the following short statement:—

"On two occasions, immediately after seeing the spirit-hand protruded from the cabinet, I examined Mr. Eglinton's bonds, and found them to be perfectly secure.

(Signed) "R. S. WYLD.

"I also on one occasion did the same.

"J. FRED. COLLINGWOOD."

"Miss Kislingbury then asked Joey whether Dr. Wyld could be allowed to stand behind the medium, inside the cabinet, whilst the materialised hand was shewn to the sitters outside. This inquiry was answered in the affirmative, and accordingly Dr. Wyld entered the cabinet, and took up a position behind

* "Primitive Christianity," Vol. I., p. 445.

† "Startling Facts," p. 307, et seq. 29.

the medium, who moaned and shivered, as though power were being drawn from him to an unusual extent. In relation to this test, I obtained the following brief but sufficient testimony, bearing in mind the value of evidence obtained on the spot and at the time :—

“ We saw the hand whilst Dr. Wyld was in the cabinet.

“ ‘G. DE VEH. “ ‘E. KISLINGBURY.

“ ‘ELLEN POTTS. “ ‘E. FITZ-GERALD.’ ”

With this same medium three persons sat in the cabinet when hands were seen outside by other members of the circle.

“Mr. Eglinton's coat-sleeves were sewn together, and to his coat behind his back; the coat was also sewn together in front near the throat. . . . The following attestation explains what took place :—

“ We, the undersigned, entered the cabinet during the séance with Mr. Eglinton, and stood behind him during several minutes. In this period of time, according to the statement of the sitters outside, hands were seen, and several objects were moved about by those hands which we certify were not those of the medium, since we satisfied ourselves on this point by keeping our hands on his shoulders during the occurrence of the phenomena.

(Signed) “ ‘C. FITZ-GERALD.

“ ‘JOHN JAMES.

“ ‘MARION COLLINGWOOD.’ ”

“Miss Collingwood also placed her hands, by request, on Mr. Eglinton's head while the above was taking place.”

“The objects which were moved by the hand or hands were placed on the little stringed instrument known as the Oxford Chimes, which was laid inverted on Mr. Eglinton's knees. The strings of this were struck at times, and a book which was placed upon it was opened and shut repeatedly. Sometimes a hand was seen to touch the book; sometimes it appeared to open and shut alone. In any case, the hands were not Mr. Eglinton's hands, as is proved below :—

“ We, the undersigned, entered the cabinet in which Mr. Eglinton was seated, examined the sewing which secured the medium's hands behind his back, and found it intact. *Immediately before and after this examination various phenomena occurred, and hands were exhibited at the aperture of the cabinet.*

(Signed) “ ‘MARION COLLINGWOOD.

“ ‘EMMELINE COLLINGWOOD.’ ”

This seems the place to introduce some specimens of evidence given by Colonel Olcott. This gentleman devoted a long time to a very minute investigation of the mediumship of the Eddy Brothers, and published the result in a volume entitled, “People from the Other World.” From this I quote. Horatio Eddy was the medium in every case. Colonel Olcott had provided a spring balance to test the power of the detached hands.

“I stepped upon the platform and handed the hook to the hand, which grasped it, moved its fingers on and off the hook to get a firm hold, as any one naturally would if he were about to exert his full force in that way. . . . Forty pounds was the measure of the *horizontal pull*. The hand was the left one, large, broad, and white. I stood as then a foot off it when it pulled, and my attention was attracted to a peculiarity which proved that it did not belong to Horatio's body. Upon the wrist, at the root of the thumb, *there were two thin parallel lines of tattooing in blue Indian ink.*”*

“The vertical pull was made on the evening of October 2nd, when I myself sat next to Horatio in the light circle. The hand to-night was the right hand of George Dix, as I recognised by its mutilation in the loss of the little finger. . . . The hand was not more than six inches from my eyes, and with so good a light in the room that I could read the small figures on the dial with ease. Moreover, I noticed how the skin was drawn into the cavity of the cicatrix, when the wound had been healed. I furthermore remarked that the hand was as white as marble, the wrist broad, and with no depression where it joined the hand; and when the fingers clutched the hook to pull, the inside was partially turned towards me, so that I could see the blue veins half concealed beneath the fat, and the projection of the tendons as they contracted in the strain.”†

“If I had been in any doubt about seeing the baby-hand, previously described, there was no occasion for it to continue, for on this occasion the hand of a child touched me on the back, and upon my mentally requesting it to shew itself, was thrust out and patted me on the cheek. It disappeared, but when I mentally asked that it might be held to my lips, it came again, and remained there until I could kiss it.”‡

“Several other hands, large and small, women's and men's, wrote cards before my eyes, each being closely scrutinised as it appeared.”§

I have myself seen, in the year 1872, when Mr. Williams and Mr. Herne were accustomed to sit together, five hands and arms, together with a little child's foot, delicately

formed, protruded from the cabinet in which the two mediums were secured. The phenomenon, indeed, was of ordinary occurrence before faces were regularly shewn, and when the materialisation of a full form was yet rare.

In March, 1877, I find myself recording an excellent séance with Williams.*

“I felt three quite distinct hands one after another, distinct in size and temperature; one, at request, pinched my thumb and ear, and was placed heavily on the top of my head. It was, in all respects, a human hand of large size.”

I do not adduce further instances when the medium is secluded, though there are plenty when the evidence is sufficiently good. I have brought forward sufficient to prove my case: and I hope to see this method of investigation, so far as the public is concerned, give place to one that gives greater facilities for observation, and that cannot be misused for purposes of fraud.

(To be continued.)

PLYMOUTH.—It is very pleasing to be able to report signs of progress in this locality. Without doubt, an earnest spirit of inquiry is abroad, and it is hoped that ere long substantial results will follow. On Sunday last, the services at the Richmond Hall were well attended by large and evidently interested congregations. In the morning two young lady mediums sang under control, and one of them gave a short address. In the afternoon, the public circle was attended by about 35 persons, the greater portion of whom were entire sceptics, and during the proceedings trance addresses were delivered by Messrs. Burt, Williams, and Snell. The evening service was participated in by one of our largest assemblies, the hall being crowded to excess. Instead of a discourse, as usual, Mr. R. S. Clarke (who is now regular lecturer to the Society), under the inspiration of his guides, answered questions from those present for upwards of one hour, and a most pleasant and profitable time was spent, while a great deal of information on a variety of topics was imparted. During the meeting our two lady friends again sang most charmingly. Next Sunday evening Mr. Clarke will commence a course of inspired lectures on the “Philosophy of Spiritualism.”

MR. W. J. COLVILLE IN THE POTTERIES.—On Wednesday, the 30th ult., Mr. Colville again visited the Potteries and delivered an address in the Town Hall, Longton, to a crowded and appreciative audience, Mr. M. Wardhough, mayor, in the chair. The subject selected was, “Is Spiritualism taught in the Bible? If so, why do the Churches oppose it?” Speaking of the Bible the lecturer said it was not now blindly accepted by the masses as formerly; the very numerous sects of Christianity shewed by their different interpretations of the Scriptures that they acknowledged and appreciated the right of private judgment of the Book. The Bible might contain ever so much truth, but it contained no more than its readers were capable of comprehending, and there could be no more comprehension of truth by the individual than his intellectual development allowed, as a conception of things was regulated by the moral and intellectual capacities. Theological differences merely marked the state of development of the individual. The Bible taught Spiritualism as plainly as it taught of Jehovah, and in no case did it tell us that we were not justified in consulting spirits. Doctrines based upon isolated texts of Scripture might by isolated texts be overthrown. There was nothing in nature but could be perverted, and the Spiritualism that the Bible warned us against was the perversion of Spiritualism, just, in fact, what every intelligent Spiritualist was continually warning his fellows against in this day. The lecturer defined a witch as one who used her powers to injure her fellow-creatures. He denied that the witch of Endor, so called, was a witch; she was not in the Bible called a witch, but “The Woman of Endor.” He contended that the Bible worthies were all Spiritualists according to the modern acceptance of the term: that Daniel, Joseph, &c., attained to worldly honour on account of their spiritual powers. As for the Churches, they were good just so far as they influenced man to unfold his spiritual nature. The church member was not necessarily more scrupulous than his brother tradesman who was not a church member. The Churches were so many avenues of human thought. He ridiculed the idea that God would not allow angels to communicate with man, and yet would permit devils. The opposition to Spiritualism came, not from religion, but was caused by the absence of it. In spite of this, it was on every hand finding its way in the Churches. The infidelity of to-day was but the reaction of a superstitious and ignorant religious belief. All that Spiritualism did was to reveal the future world as it is. Mr. Colville deprecated the practice of sitting for manifestations simply to gratify a morbid craving for the wonderful. It was to this worse than childish propensity that true Spiritualists had to attribute the influx in their ranks of a large amount of fanatical superstition, which, fungus-like, tended to smother all that was true and beautiful in spiritual philosophy. Mr. Colville closed his long and instructive address by the impromptu recital of two poems upon “Charity and “The Rise and Fall of the Babylonian Empire.”

* Olcott, p. 254.

† Olcott, p. 257.

‡ Olcott, p. 258.

§ Olcott, p. 459.

* Medium, March, 1877, p. 137.

"PIONEERS OF THE SPIRITUAL REFORMATION."—A cheaper issue of this work, by Mrs. Howitt Watts, is now ready. Full particulars will be found in another column.

MISS LOTTIE FOWLER writes to say she will be remaining at Manchester till February 12th, going thence to Belper, and from there to Liverpool for a week. Her address is 33, Downing-street, Manchester.

THE REV. JOHN TYERMAN.—Many of our readers will remember the visit of this gentleman to England some four or five years since, and such will be interested in the following extract from a Sydney (N.S.W.) paper:—"Unveiling of the Tyerman Memorial.—On Sunday, December 16th, the friends of the late John Tyerman assembled at the Waverley Cemetery to the number of about sixty, to witness the unveiling of a monument erected to his memory. It is a fine dark granite obelisk, and stands out in striking contrast to the multitude of white marble head-stones surrounding it. The inscription is in gold lettering, and reads as follows:—'To this spot were consigned the mortal remains of John Tyerman, eminent as a lecturer of surpassing power. He was a Champion Apostle of Spiritualism and Freethought in the Colonies. After nine years' struggle, toil, and trial, this beloved husband and father, this true-hearted but overwhelmed man passed to the spirit-life, 27th November, 1880. Aged 42 years.' And on the reverse side of the monument—'J. T., born at Upton, Yorkshire, England, 1883. Died at Sydney, 1880.' The proceedings were conducted by Mr. C. Haviland. Members of the Lyceum Choir sang, 'Shall we know the loved ones there,' after which Mr. H. Gale, one of the closest friends of the late Mr. Tyerman, then spoke the unveiling address, giving a short sketch of his career, and concluded by describing his many noble traits of character. The choir then sang, 'We shall meet our friends in the morning.' Mr. Bamford, as a representative of the Victorian contributors to the memorial, gave a short eulogistic address. Mr. E. Easton, President of the Sydney Secular Association, also bore testimony to the bold and fearless character of the deceased gentleman in the enunciation of the principles of liberty. A trance address was given by Mr. Westman, when the proceedings terminated with a song by the choir."

"THOUGHT TRANSFERENCE,"—A paper on this subject was read recently to the Manchester Scientific Students' Association by Mr. G. J. Johnson of this city. The meeting, which was held in the Memorial Hall, was well attended. Mr. John Plant presided.—Mr. Johnson described the experiments that have up to the present time been made by the recently-established Psychical Society, and also detailed the information he has himself been able to gather on the subject. He claims to have some of the peculiar power associated with Mr. Irving Bishop, and by way of preface to his paper he did what is known as the pin-finding experiment. On a first trial he did not succeed, only getting into the locality where the pin was hidden, but on taking another agent he found the pin (which was out of sight on a gentleman's coat) without much difficulty. It was noticeable that he effected his purpose quietly, and without any of the flourish made use of by Mr. Bishop. Mr. Johnson is not able to explain the manner of Thought-transference, but his theory is that "brain waves" are generated in one brain and projected to another, an essential condition being a state of harmony between the two brains. He thinks the transmission of brain waves no more improbable than the transmission of sound waves and light waves; and in regard to sound waves he shewed some experiments with tuning forks to illustrate the effect of two bodies being in unisons. Some experiments have recently been made in transferring outlines from one mind to another, and by means of a lantern and a screen Mr. Johnson put a number of the results before the audience. In some cases a rude kind of picture fixed in one man's mind by seeing it on a board, seems to have been transferred to another man's mind and reproduced by him with amazing fidelity. Mr. Johnson sums the whole matter up in nine heads. It is in the first place clear, he thinks, that a power of Thought-transference, outside the five senses, has been proved to exist between human beings. Good percipients, he says, are rare, only eight persons having been found to possess the power in a high degree. It is also established, he believes, that the power of percipients varies with different agents, and that the power is variable from day to day, and even from hour to hour, sometimes disappearing altogether. Numbers of persons possess the power in a limited degree, and it is not confined to weakly people or diseased brains. The perceptions are sometimes of a visual, and sometimes of an auditory character; and the moderate exercise of the power is not injurious, though there is some cause for apprehension when séances are too prolonged or too frequently repeated. His last point is that impressions of diagrams are sometimes inverted in the brain.—*Manchester Paper.*

BACK NUMBERS OF "LIGHT."—SPECIAL NOTICE.—The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" to spare, will kindly forward them to the office. They are urgently required for sets. Full price will in each case be given for them.

No. 105 for January 6th, 1883.

" 106 " " 13th, "
" 128 " " June 16th, "
" 127 " " August 18th, "

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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