

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

The Literary Committee of the Society for Psychological Research has recently received a very striking narrative of personal experience, the salient points of which are these. The two ladies concerned I will call Miss X. and Miss Y., premising that the full names are communicated to the committee, and that one of its secretaries has taken pains to visit the house and make personal investigation. Miss X. states that on June 10th she dreamed that Miss Y. was dead. Instantly (in her dream) she rushed to her room, entered it, went to her bedside, and pulled the clothes from off her face. She was quite cold: her eyes wide open, and staring at the ceiling. This so frightened her that she dropped at the foot of her bed, and knew no more till she found herself half out of bed in her own room and wide awake, at 5 a.m. She told her dream to her sister before leaving her room. Now for Miss Y.'s account. She occupies a room in the same house, and on the morning of June 10th awoke to find herself lying on her back with her eyes fixed on the ceiling. She heard the door open, and felt some one come in and bend over her. Knowing it was only Miss X. she did not move, when suddenly Miss X. drew back and crouched down at the foot of the bed. "Thinking this very strange," Miss Y. continues, "I closed and opened my eyes several times to convince myself that I was really awake, and then turned my head to see if she had left the door open, but found it still shut. Upon this a sort of horror came over me, and I dared not look towards the figure, which was crouching in the same position, gently moving the bedclothes from my feet. I tried to call to the occupant of the next room, but my voice failed. At this moment she touched my bare foot; a cold chill ran all over me, and I knew nothing more till I found myself out of bed looking for Miss X., who must, I felt, be still in the room. I never doubted that she had really been there till I saw both doors fastened on the inside. On looking at my watch it was a few minutes past five." *This lady also told the dream before speaking to any one else.*

Miss Y. has never, she believes, walked in her sleep; Miss X. not more than three times in her life, the last time about a year ago, but on no occasion has she ever left the room. This, however, is no case of somnambulism. Of the two doors, one was locked on the

inside, and the handle of the other was broken on the outside. Moreover, in Miss X.'s room slept her sister, a very light sleeper, who would certainly have been disturbed by the opening of the door, had Miss X. in a fit of somnambulism left the room. What is the explanation? Is it only "a very striking case of thought-transference *in sleep*—the dream of one person exciting a correspondent dream in another"? Or is it a "case of *waking* telepathic transference, Miss X. being the 'agent,' and Miss Y. the 'percipient'?" Miss Y.'s experience seems unlike a dream. She evidently thought she was awake; or is it possible that she thought *in her dream* that she was awake, as some people dream a dream within a dream? If so, a vivid dream in the case of an intimate friend who was separated (I suppose) only by a short distance, and whose mind may be assumed to be in harmony with Miss Y.'s, set up a corresponding state of dream-action in her. There is nothing in this transcending experience. But the case is singularly perfect and complete in detail, and very instructive. I think the Literary Committee has among its records some cases of corresponding dreams, *i.e.*, A at a distance dreams something respecting B; and B dreams correspondingly of A. If not, there are such records existing elsewhere, if my memory does not play me false.

It is eight years ago since the then Secretary of the British National Association of Spiritualists and myself were concerned in endeavouring to systematise thought respecting the materialisation of the full form. It was at that time that the word *form manifestation* was suggested, on the express ground that some so-called materialisations were not properly so described, being palpable presentations of the body of the medium in a state of transfiguration, transformation, or partial disguise of some sort. It was contended by the reader of the paper to which I am now referring, that this might be, and in some cases was, a perfectly legitimate and very interesting manifestation of spirit-power, only that it ought to be properly described. She quoted a case of professed transfiguration; and in a paper subsequently read I added one from my own experience. These papers were printed in *The Spiritualist* newspaper, December 22nd, 1876, and November 30th, 1877, and in the intervening months various discussions and letters appeared in the same journal. It was the felt difficulty of telling in a given case whether an observer was witnessing a case of transfiguration or of genuine materialisation that caused the first expressed desire for a clear view of the medium during the whole process. Various clumsy "exposures" have emphasised that view, until it has become so general among British Spiritualists. One of the ever-present wonders in my mind has been that this desire should be misconstrued and perverted as it has been on the other side of the Atlantic.

But I have no sort of wish to re-open a fruitless controversy. I allude to it only to express my pleasure in finding in the *Banner of Light* (April 5th), which has just reached me, an article on "The Experimental Nature of the Materialising Phenomena," which contains within it much that I entirely agree with, and which, indeed, I have been trying to force on public attention for many years past. The same number contains some answers to questions

at the *Banner* Free Circle, through the mediumship of Miss Shelhamer, which are quite in accord with my expressed views as to putting forward a transfigured medium as a materialisation. That is a fraud, whoever does it, and is misleading to the investigator. I speak with force on this point, for the difficulty of distinguishing these two in the mass of published records which I have had to sift in preparing my papers on Materialisation, now appearing in "LIGHT," has caused me infinite perplexity. As a result I have been compelled to exclude altogether many otherwise good cases because I could not refer them to their proper category with any certainty. And finally I have omitted cases which might be assumed to be legitimate displays of spirit-power, if stated to be transfigurations, but which, as presented, might also be cases of imposture. Unable to decide, I have been forced to omit evidence which could only damage my case. If I had been dealing with America as well as England my perplexity would only have been increased. Nor will it ever vanish till we are in a position to give an unhesitating decision in every case as to whether it is or is not an independent materialisation. That necessitates a view of the medium throughout the séance. And it ought not to be necessary to say that this demand is made in the plain and palpable interest of all concerned—spirits, mediums, and observers alike. If we can only bear that in mind, and refrain from violence in stating extreme views, we shall very soon find that what the *Banner* has strenuously advocated is quite compatible with the position that has been taken up by this journal. Mediums can best be protected by rescuing them from a false position, and by seeing, so far as we can, that all elements of uncertainty and doubt are eliminated from the conditions under which investigations are held.

How difficult it is, even under very good conditions, to define the exact nature of a particular case of form-manifestation is well illustrated by a letter, dated from Boston, and signed E. A. B., which appears in the same number. It is an extremely instructive experience. The medium is Mrs. H. B. Fay, of Boston, and the writer was new to the subject when he set about the investigation, "without any prejudice either way: perfectly willing to weigh the evidence and decide accordingly."

"Near the close of the séance there stepped from the cabinet a tall, graceful figure that called for me. I met her cordially, determined that, whatever she might be, she should receive a friendly greeting. She gave the name of one I had long known in life, and if she were that individual I had a right to the affection she bestowed upon me. The figure and general appearance were perfect; but the face did not resemble the one it claimed to be, and I saw, or thought I could see, something of the medium in it, and yet it was not the figure of the medium by any means. Had the face been a good likeness, I should have surrendered at once, for this discrepancy was all that was lacking to have made it complete. It was either the medium or what it purported to be, for I had taken the precaution to satisfy myself that a confederate was impossible. The face inclined me to believe that it was the medium; the figure precluded the possibility of such conclusion, for it was much taller and more robust. I talked with this apparently living, breathing form before me, and as I held both her hands she said things to me that no one in that room knew but myself. This, together with the figure and face, puzzled me, and I felt that I had all I could digest for the present. Noticing that she wavered and seemed tired, I shook hands heartily with her and bade her good-night. As I let go her hand she dropped directly in front of me to the floor, disappearing, and leaving for a moment a faint glow upon the carpet. If I had previously entertained the possibility that the figure was that of the medium the mode of disappearance relieved me of every doubt. It was so sudden and unexpected that there was no time for conjecture about it. In fact it so surprised me, that I questioned, after I left, whether or not I might have been mistaken; and should not state it here had I not seen it repeated many times since."

Now, but for this best of all possible proof—dematerial-

isation before the eyes of the observer—how well nigh impossible it would have been to say definitely what was the exact nature of that form-manifestation! I ought to say that the special explanations of the *modus operandi* of materialisation, as given in the *Banner* article already mentioned, do not convey to my mind much enlightenment. But with the spirit of the article, and with much that it contains, it is a real pleasure to find myself in accord.

While on this subject I may notice the address of Dr. F. L. H. Willis before the American Spiritualist Alliance on the thirty-sixth anniversary of Modern Spiritualism. Though a Spiritualist and a medium for more than thirty years, he professed to know very little of the way in which spiritual agencies do their work. He, too, insisted on the difference between transfiguration and genuine materialisation, illustrating his position by the case of Mrs. Compton:—

That medium, an ignorant washerwoman, of forty-five or fifty years, entered her cabinet, clad in a rusty black alpaca dress. He bound her to the chair in which she was seated; fastened her dress upon the floor with tacks; passed a thread through the lobes of her ears, and through the cabinet, tying the ends into a knot and sealing it with his private seal. He placed surgeon's plaster on her closed mouth, arranging the strips in anatomical lines, and left her in that position. Notwithstanding this, a beautiful young lady, dressed in white, emerged from the cabinet; her appearance was of the youngest; her dress was of the finest. He cautiously moved towards the cabinet, and, entering it, found everything gone, medium bound, tacks, seals and all; the cabinet was empty. After remaining with those present and talking with them for about three-quarters of an hour, the appearing form re-entered the cabinet, and he immediately followed her. There again was the medium, seated as he had left her, bound, sealed and gagged; nothing in appearance having been disturbed. "Now," said the doctor, "had the apparition been grabbed, no doubt under all that loveliness the poor washerwoman would have been found, and she would have been called an impostor, though perfectly innocent. Therefore, let us be very cautious in accusing mediums. I will not, I cannot, believe that our mediums are impostors; it would be a monstrosity; and, although fraud may be found, for the genuine has always called for a counterfeit, let us, knowing how little we understand—yea, even under the most favourable and extended experience—of these laws of spirit-control, be very guarded and careful before we condemn manifestations which we do not understand, and before we accuse the instruments used by the spirit-world in producing these manifestations."

To which I subscribe my Amen. By all means let us be careful that we do not falsely asperse the character of any man. Let us be careful, too, that we do not put him in a position where, sooner or later, it is a moral certainty that his character will be aspersed. Let us guard him from that risk. Let us insist that manifestations be what they pretend to be, and that they be elicited under conditions which make fraud or false pretence of any kind an impossibility.

"M.A. (Oxon)."

THE SPIRITUAL IN PHYSIOLOGY.—Materialists, who plume themselves upon their study of facts, shut their eyes close against those that demonstrate the existence of other forces than those derived from the earth. The following is from the pen of Claude Bernard, the most able and persevering physiologist of France, whose researches have thrown the most light on the phenomena of life in the human body. The term *ideal*, Plato's, in the sense in which he uses it, is the same as *spiritual* in our sense:—"In the evolution of a foetus there first appears nothing more than the mere outline of a being, and this without any organisation, for no tissue can be discerned in it; only here and there a *punctum saliens*, a shooting point, suggestive of something being about to be formed. Next, the ideal design of an organisation is traceable, assigning in advance the elements maternally furnished, each to its part, its place, its structure. In those parts where blood vessels, nerves, muscles, bones are to be, blood-globules, arterial, venous, nervous, muscular and osseous tissues are progressively formed. The organisation is perfected by elementary gradations; the finish in details becoming more and more surprising."—*P. Valler's*.

THE OCCULT IN MODERN TIMES ;  
OR,  
THE PROGRESS OF SPIRITUALISM IN NEW ENGLAND.

BY W. R. COLCHESTER.

III.

(Continued from page 157.)

At the first of these three séances the writer was called up to the screen, and a draped elderly female form came forth. He could distinctly see the firm mouth and chin, the Roman nose, and deep sunk orbits, but he could not recognise the face, though he scrutinised it at the distance of a few inches. He asked, "Is it grandmother?" "No." The medium's husband said, "Are you a relation of this gentleman?" "Yes."

She came forth three or four times, and with her right hand holding back the drapery round her head, so that the light might the better fall upon the features, she appeared most anxious to be recognised. She could only remain outside the curtain for a few seconds at a time, but on the third time of appearing, as if by a supreme effort, she put her two hands strongly, in fact with quite astonishing vigour, on the top of the writer's head, as if in benediction. Not wishing to tire her when she next came forth he said, "I am so glad to have seen you, and thank you for coming to me; I will come here again, and in the meantime I will try and find out who you are." As he sat down he said to a lady sitting next to him, "I am so sorry I could not tell who that was." "Yes," she replied, "I always feel sorry when their friends fail to recognise them; but when they are not accustomed to materialise it is often difficult for them to make themselves quite life-like."

At the next sitting, three days afterwards, this same form re-appeared to him. "I am so sorry I have not been able to find out who you are, but come to me to-morrow at Mrs. Potter's, and I will come here again," he said. As he sat down the thought struck him that it could be no other than his Aunt Henry, and he then remembered with sorrow that, fourteen years before, in the house in which she had just died, and in which her dead body still lay, he had thoughtlessly expressed a doubt as to the immortality of the soul. At the close of this séance, when the slate was passed behind the screen, he said aloud, "It would be very interesting if the spirit would write the name of the lady who has appeared to me." Scratching of the slate pencil was heard, and when the gas was lighted and the slate examined, there was found on it a word of which the first part was illegible, but of which the last three letters were distinctly "ery."

To the next séance, having in the meantime had his hopes raised with regard to the gift of a piece of spirit-drapery, the writer went provided with new scissors and two suitable wide-mouthed bottles. With suppressed excitement he awaited his call to the curtain, it did not come until the very last, and then appeared to him the same form, but far less recognisable than before; the features appeared the same, but the forehead was of a far less highly developed type. In a close fitting white garment, and without a particle of the beautiful drapery, did she stand coldly before him without advancing from the screen!!

So taken aback was he that the apparition vanished before he had time to ask it any questions, and on being asked if it would reappear, a negative answer was given, as usual, by one rap.

Immediately after this the medium came forth from behind the curtain in an evidently more overwhelmingly exhausted condition than usual. The manifestations of that evening had been more distinct and powerful, and the forms had remained outside the cabinet longer than on other occasions. It is therefore more probable that incapacity on the part of the spirit-form, due to the exhausted condition of

the medium, rather than anger at his presumptuous request, was the cause of disappointment in the matter of the drapery. According to all the experience of investigators, continued attendance at these séances would enable the spirit friend to assume a more and more life-like appearance, and probably in time might even be accorded the wished-for gift of drapery.

At a séance given by another medium, the manifestations were of a different type; the forms appearing were not so numerous, nor could they endure so much light; they, however, generally had the power of speech. The chief controlling spirit was Billy, a former shoeblack, an energetic, loquacious little fellow who would come into the middle of the room, and with one hand poise a light chair above his head, and when pleased would from time to time call out, "Cor-r-rect." An aged Roman Catholic lady came out into the room, and from a drawer took with her to the cabinet, much to Billy's displeasure, a string of beads. This old lady called two or three of the circle up to the cabinet, and asked "if they went to confession"; and when they replied, as all did, in the negative, she said to them, "Then you're lost." A little girl came forth and asked some of her friends to sing, in which she joined with a peculiar shrill treble, not well in tune. Then she asked for some sweeties, but on a large one being put into her hand she dropped it saying it was too large. This annoyed Billy, who called out from the cabinet, "That's *not* very correct."

Among those whom the writer met at the house of this medium was a lady who said to him, "I once ventured to look inside that \* cabinet when the medium was in it. I saw her sitting entranced in her chair; and standing with her back against the side and with her hands thrown upwards, was my mother, while the floor of the cabinet was covered with what looked like a deep bank of snow; other spirit-forms in process of materialising, I suppose it was." Pointing to a young girl of fifteen or sixteen, she went on to say, "That is my niece, she has never been to a séance like this before, but she sees spirits herself."

Drawing up his chair to the side of this young incipient medium, the writer asked her to tell him her experiences. "I see forms of my dead friends," she said; "nearly all the time they look like vapour, and when I put out my hands to touch them there is nothing there." "Have you many friends in the spirit-world?" he asked. "Yes, sir, most of my relations have passed away." "How do you know your friends?" he said. "They write their names," she replied, "on what looks to me something like a slate, and as soon as I have read the name, slate and form both disappear"; "it makes my whole life miserable," she continued, "and I feel ashamed to tell people about it."

(To be continued.)

AMONG men of science there are those, whose opinions pass unquestioned by the superficial, who express disbelief of phenomena demonstrating the reality of spiritual existence, and point to Atheism as the beacon by whose light civilisation is to advance. To them progress consists in improving the material condition of humanity. But this is not all-sufficient; real human progress tends to living beyond the present; the true civilisation, which is gradually developing itself, when freed from the fetters forced by old ignorance and error, will neither submit herself to the bonds of a dry, hard scholasticism, nor to those of a cold, deceptive materialism.—*Giustiniani*.

TRANSMIGRATION of souls was a doctrine of the Ancient Indian philosophers, from whom the Egyptians received it. Pythagoras, who had visited India, taught it to his disciples, and these, somewhat perverting it—for the original doctrine of metempsychosis admitted not the retrogradation of souls—imparted it to the people. St. Jerome tells us that transmigration was taught traditionally by the Early Christians as a doctrine to be imparted only to a few of the elect. V. Franc, in his "Kabbale ou la philosophie religieuse des Hebreux," says that transmigration, including pre-existence, was a doctrine accepted by the Kabbalists.—*Giustiniani*.

At the séances given by this medium a light wooden cabinet, placed well out in the room, was used instead of the screened corner.

## SCIENCE AND SPIRITUALISM.

(From the *Harbinger of Light*.)

The votaries of physical science, even in their most *complaisant* moods, are terribly slow to yield to the recorded observations of Spiritualistic phenomena that recognition which such observations deserve. This seems to be no less true when the observations have been carefully and guardedly made by a fellow-scientist, a man of their own cloth, who, in their opinion, is alone competent to investigate the matter. In this latter case, indeed, their reluctance may be intensified by the fact that hitherto any such careful examination, when made with candour, has usually resulted more or less in favour of the manifestations, a result far otherwise, we fear, than they had hoped for. So long as they are thus unwilling to recognise the importance of the phenomena, they are of course equally unwilling to accord an honourable place in the history of the world's progress to those earnest investigators who have spent years in the study of such phenomena, their nature and source, and the conditions under which they do and do not occur, who are therefore as justly entitled to be regarded as "experts" in that branch of inquiry, and to have their experience and judgment deferred to, as are the physical scientists in their particular fields of exploration.

Occasionally, however, there stands out prominent from this dead level of contemptuous indifference a name, the possessor of which, refusing to stultify his reason in obedience to his prejudices, gives credit to the Spiritualist for holding up to the view of the world a great truth. On the other hand, there occasionally stands out one who distinguishes himself above the rest as an obstructionist in the pathway of spiritual science, just as the names of certain moribund ecclesiastics in the past stand out as pigmy obstructionists to the grand march of that knowledge of the physical universe which has for centuries been shining with ever increasing brightness upon mankind. Not unfrequently, too, this obstruction, passing beyond the stage of unreasonable incredulity, actually becomes a dishonourable breaking of solemn obligations. To this type of obstructionist, it would seem, Professor Mendélejew, of the University of St. Petersburg, belongs. Professor Aksakow—who with his *confrères*, Butlerow and Wagner, has long been an unflinching champion of the cause—has recently published a work which contains a "history of the scientific investigation of mediumistic phenomena by the committee of the Physical Society of the University of St Petersburg," and which, as a writer in "LIGHT" well says, "is another record of the inveterate prejudice and even bad faith so frequently betrayed by the Materialists who speak in the name of science when dealing with facts beyond their intelligence and fatal to their views." It transpires that in May, 1875, the Society just named appointed twelve of its members for the investigation, Messrs. Aksakow, Butlerow, and Wagner being invited to "assist." This committee met and unanimously agreed to hold forty sésances up to May, 1876, *before coming to any decision* (a very good beginning), and that every report, document, and communication should be imparted to *all* the sitters. M. Aksakow secured the services of certain mediums for the investigation, and the committee held four sésances in November, 1875, and four in January, 1876, at which sésances the phenomena, it is stated, were fully exhibited. Nevertheless, on March 5th, 1876, the committee (in which Professor Mendélejew appears to have been the leading spirit), resolved to close its sésances, and reports subsequently issued were *not* communicated to Messrs. Aksakow, Butlerow, and Wagner, two of the most express conditions to which all were parties being thus violated. Moreover, while the investigation was actually in progress, Herr Mendélejew called a public meeting to denounce Spiritualism and mediumship, and long before the

expiry of the period agreed upon for investigation, obtained the signatures of all the committee-men (except Aksakow, Butlerow, and Wagner), to a report, which is said to have bristled with errors, and which he published in the *Golos*. This report elicited a protest, which appeared in the *Moniteur* of St. Petersburg, signed by 150 persons belonging to the educated classes in the metropolis, against the unwarrantable proceedings of Mendélejew. The latter then published a book, in which he declared "Spiritualism and mediumship to be quite unworthy of study and serious examination"; "terribly stupid humbug," and the like. What a different verdict Zöllner gave! In the work above mentioned, M. Aksakow has replied to Herr Mendélejew in a masterly manner, appealing to documents, and demonstrating that the Professor's treatment of the subject is neither scientific nor honourable, is even contrary to truth, and is, in fact, an attempt to suppress inquiry worthy only of the ecclesiastical intolerance of the past. Undaunted by the scandalous treatment of these unworthy representatives of true science, M. Butlerow (we learn from *Psychische Studien*), at the meeting of Russian men of science, held at Odessa in August last, delivered an address "On the Necessity of an Investigation of Mediumistic Phenomena." More than 500 persons were present. The address will be published in the report of the Assembly. With the exception of Professor Barrett's paper, read before the British Association at Glasgow, in 1876, this is the first time that an address of this nature has been presented to a formal gathering of scientific men.

With regard to the Seybert investigation, to which we have referred from time to time, we learn from the *Philadelphia Press* that the committee, composed of members of the Faculty of the University of Pennsylvania, have met and organised, Dr. Pepper, the provost of the University, having been appointed chairman, and the Rev. G. S. Fullerton, secretary, and the method of pursuing the proposed investigation was partly agreed on. The first step is to be the collection of such authoritative and representative literature as will afford a complete history and knowledge of all attempts to scientifically investigate and explain the phenomena of Spiritualism. The Rev. Dr. Fullerton will undertake the preparation of a historical sketch of the movement. The committee will then proceed to the work of investigation, the whole of which will most likely occupy at least three years. They desire it to be distinctly understood that no one of them have any bias or prejudice existing in their minds which would prevent them from joining in a thoroughly impartial examination.

We sincerely hope that this may be the case, and that—whatever the conclusion arrived at—the investigation may be conducted with more fairness than was displayed by the St Petersburg committee. It is curious how some scientists seem to lose their heads over these matters. To us the term "science" is not limited in its application to the realm of physics merely; it is, in its widest and most glorious signification, KNOWLEDGE, embracing all that may be discovered regarding the universe in its varied aspects, man's nature and powers, mental and psychical, his origin and destiny as a spiritual being here and hereafter. To this science no truth comes amiss. Let Spiritualists and mediums take courage; let them be earnest and thoughtful, brave and true; let them persevere in putting before their fellows the facts which daily come to light in their midst, until every opposition is swept from the path, and, beneath the superincumbent weight, Materialism—in these days of so portentous growth—is crushed. Let them work calmly in the assurance that, although the honourable recognition which they merit is denied them now, it will certainly be awarded them by the verdict of a posterity from whom the prejudices that now blind shall have faded and passed away into the dim distance of the past, a posterity that will recognise to the full the vast and beneficial modifications

in the religion, philosophy, and science of the present day that have been wrought by these facts, a posterity that shall be living in the perfect day of that grand spiritual era towards which mankind has been for tens of thousands of years slowly but steadily progressing.

### SPIRITISM AND PSYCHISM.

In *Psychische Studien* for April, the editor, Mr. Aksakow, writes as follows:—

“Ever since the year 1878, I have expressed in this journal my doubts respecting the usual explanation of the materialisation phenomenon. These doubts have exposed me to many attacks in the camps of the ‘Spiritists,’ and ‘Spiritualists,’ and I have been charged with ‘recantation’ of the spirit-theory. But during this time experience has done its work, and I read with satisfaction, in No. 5 of *Spiritualistische Blätter*, the following:—‘It is a great mistake to suppose that the materialised forms are actually animated by the spirits of the departed, whom they represent.’ The psychic theory, on the other hand, seems to have made progress, since we read in the same paper, ‘Certainly a man’s soul (Psyche), if possessed of great faculty of concentration,\* can, without spirit-help, effect movement of objects, and even materialisations. Most frequently it is manifested in table tiltings, which occur without the least intervention of spirits: while all the answers which come in this way originate in the unconscious thoughts of the circle.’

“All this is nothing new, since Davis said, thirty years ago that only forty per cent. of the mediumistic phenomena could be truly ascribed to spiritual causes, and the remainder, sixty per cent., were results of our unconscious psychical activity. (Davis’s ‘Present Age.’)”

After some further remarks and citations on the error of seeing spirit manifestations in all the phenomena, Mr. Aksakow proceeds to animadvert with even more severity on the opposite extreme into which he considers some of the “Psychic” party have gone, of denying the agency of spirits altogether.

**PIONEERS OF THE SPIRITUAL REFORMATION.** By Mrs. Howitt Watts. (The Psychological Press Association.)—The following notice of this book, which appeared in the *Spectator*, is indicative of quiet progress.—The “Spiritual Reformation,” it should be understood, is “Spiritualism,” and the “Pioneers” are Justinus Kerner, Mesmer and William Howitt. Of Mesmer, we hear through Kerner. It is a very curious world, indeed, of experiences, if experiences they were, to which this book introduces us. What could be stranger than the story of Margaret Grombach, of Orlach, in Würtemberg? Margaret, a handsome, healthy, well-conducted girl, whose life of labour left no time or opportunity, one would think for hysterical delusion, became the subject of the strangest phenomenon. She herself described it by saying that she was the battle-field between two “earth-spirits,” two human beings, long since dead, a monk and a nun, who had been associated in some horrible deeds. The better of the two spirits, the woman, sought to confess her guilt, and would make Margaret her mouthpiece; the worse hindered the confession, by a kind of demoniac possession which he exercised over the girl. If it were all an imagination, it is hardly less strange than if it were a reality. Similar personages figure in one of William Howitt’s experiences. These are naturally more pleasing and more interesting, recorded as they are by one who writes at first hand, than those of the German seers. One of the most curious stories is that of the “wraith” of Francis Tantom, uncle of William Howitt. He was killed in the village street, by an innkeeper’s son, whom he had playfully struck with his whip. At the very moment of his death, he appeared to his sister, Howitt’s mother, who was then recovering from a confinement. Mrs. Watts has often, she says, heard her grandmother in her old age tell the story. This, of course, adds but another to the thousand instances of a similar kind; but it seems to rest on good evidence. It should be mentioned that once before the sister had seen the *eidolon* of the brother when he was far away. These apparitions of the living are not very uncommon. The present writer has seen one himself. Besides “spiritual” records, there are some interesting details about the life and work of Howitt.

This concentration must not be confounded with conscious will-powers, except in the case of the trained “adept.” On the contrary, it is in the condition termed “stunvolence” that the (for us) unconscious activities of the inner nature produce their most remarkable effects.—TB.

### SLATE-WRITING.

The success of Mr. Eglinton in producing writing on closed slates reminds one of the triumphant days of Slade.

Last evening, Lady C— invited me to meet this medium, and the circle of seven being all harmonious, we had a pleasant and successful evening.

The slates were new and the property of Lady C—, and Mr. Eglinton, as usual, began by holding a slate, on the surface of which was placed a crumb of slate pencil, below and closely pressed against the under surface of the table. Then, on each one present, in rotation, asking that a name, a word, or certain information should be written, the request was at once and audibly complied with.

Eglinton then requested the lady at his right hand to unite with him in pressing the slate close against the under surface of the table, and again our requests for names and words were at once met by writings on the slate.

Confidence being thus established, Mr. Eglinton then placed a slate on the upper surface of the table with a fragment of pencil and covered this slate with another slate; for the third time our requests were complied with, and names, figures and sentences were written as dictated by us.

The sitters were well-known to each other, and there was a good light on the table all the time, and fraud, even if desired, was impossible.

I know of no spiritualistic experiments so calculated to convince the *fair* sceptical inquirer as slate-writing in the light; but in spiritualistic matters it is a true saying that, “to those who have will be given more abundantly, but to those who have not will be taken away even that which they have.”

The explanation is very clearly this,—that the will-force of faith helps the psychic, but the will-force of unbelief or *hard* scepticism accomplishes its intention and paralyses the power.

My advice to sincere inquirers would be, that if possible, on going to psychics, they should take with them one who believes, and endeavour to sympathise with the medium, instead of attempting to entrap him or dictate to him.

If inquirers go to Mr. Eglinton in this spirit, I think I can promise that five out of six will obtain through him, especially if in his own room, where he is at home and comfortable, so to speak, a demonstration of the astounding phenomena of slate-writing, one single instance of which is sufficient to refute the whole materialistic talk of the age.

41, Courtfield-road.

G. WYLD, M.D.

April 19th.

**SUNDAY SERVICES FOR SPIRITUALISTS AND OTHERS.**—At Cavendish Rooms, 51, Mortimer-street, Regent-street, W. On Sunday evening next, April 27th, the controls of Mr. J. J. Morse will devote themselves to answering questions. Service commences at seven o’clock. Collections to defray the necessary expenses. We are pleased to be able to announce that more than half the required sum for the rent of the hall has been received. In these circumstances, Mr. J. J. Morse has hired the rooms for twelve months, confidently anticipating that the balance required will be forthcoming.

**PLYMOUTH.**—The services on Sunday last were again well attended, and the congregations expressed their deep satisfaction at the addresses delivered. In the morning Mr. W. Burt spoke on “The Everlasting Gospel,” while in the evening, Mr. R. S. Clarke discoursed on “The Life and Times of Satan.” The usual public circle in the afternoon was productive of great good.

**SHEEPSHAW, LEEDS.—EDINBURGH HALL.**—On Sunday, the 13th April, the platform of the above hall was occupied by Mrs. E. W. Wallis, of Walsall. On Wednesday, the 16th, Mrs. Wallis’s guides again addressed a fairly numerous audience upon “Some of the Popular Errors concerning Spiritualism Considered and Refuted.” On Sunday, April 20th, the above-named medium occupied the platform, and delivered three addresses, the subject in the afternoon being “Jesus and His Mission.” The evening discourse was upon “The Spirit World and its Inhabitants.” Many strangers to the movement were present. Hon. sec., Mr. C. J. Flower, 3, Elmwood row, Crimble-street, Leeds.

OFFICES OF "LIGHT,"  
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## Light:

SATURDAY, APRIL 26TH, 1884.

## REVIEWS.

"EARTH'S EARLIEST AGES; and their Connection with Modern Spiritualism and Theosophy," by G. H. Pember, M.A., author of "The Great Prophecies," &c. London: Hodder and Stoughton; or may be obtained from the office of this paper. Price 7s. 6d.

The feelings with which we finished a careful reading of this book were those of profound regret, mingled with satisfaction, and, we might have added, had there been any substantial basis in fact for the author's views, a blank despair, void of all hope. For the world, according to Mr. Pember, has been out of joint from a period ante-dating even the Adamic era. By a bold speculation—and it seems to us, notwithstanding the specious arguments he adduces, to be nothing more—he reconciles Genesis and geology by a theory which is novel and which is also commendable to him because it readily lends itself to a literal rendering of Bible statements. We have no time, and still less inclination, to follow the argument—if argument it can be called—in detail. Suffice it to say that the theory advanced is that the "Creation" recorded in the first and second chapters of Genesis was but the reconstruction of a world which had been the scene of the fabled revolt of Satan and his hosts, and which, through their sin, had been doomed to destruction. This pre-Adamite world had been created perfect and beautiful, but at some subsequent period had passed into a state of utter desolation and was void of all life. The fossil remains which tell of disease and death anterior to the advent of Adam, and which have long been a thorn in the side of the literalist, are here cited in support of this theory. It is claimed that the ruler and possessor of that far-away world of the past was the Archfiend and his angels. Ever since their dispossession, the feud between them and the Supreme has been going on, and, if our author is correct, the former has had, and still has, much the best of the contest.

Happily, however, Mr. Pember advances no proof worthy of the name for his strange views, and we fail absolutely to find any firm foothold upon which to place our feet.

We now come to the second step. A new world, or rather a reconstructed world is brought into existence, and with it a new order of being is created—man. Then comes the renewed struggle for supremacy between the fallen angels and the Divine Being; man falls a victim to the seductions of the demon world; Eden is lost, and "God's work" is again retarded.

Time passes, and the world "waxes strong in sin and corruption." The conflict between the rival powers of good and evil, for the redemption or degradation of mankind, rages fiercer and fiercer as time rolls by. Man himself seems more like a shuttlecock, buffeted about on all sides; demoniacal powers surround him on every hand; until at last the culminating point of corruption is reached when an irruption of fallen angels into the world of men takes place. This, Mr. Pember claims is the real meaning of the passage in Gen. vi. 2—"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The connection of all this with Spiritualism now appears. The keynote of this book is—demons here; demons there;

demons everywhere. As in the days of Noah, so will it be in the last days; the very signs which preceded the destruction of the world by flood will reappear previous to its destruction by fire, and in modern Spiritualism Mr. Pember sees the strongest proof that those days are now not far off, for it is, according to him, the great apostasy spoken of by Timothy, and an incipient revival of the last and greatest cause of corruption in the days of Noah.

To prove this, this book of some 500 pages has been written. It, however, serves to exhibit nothing more plainly than the superficial knowledge possessed by the writer, of the subject he essays to deal with. From beginning to end it is a series of special pleadings in which only one side of the question is presented. In saying this we intend no disrespect to Mr. Pember personally. The fault, if fault there be, rests with the school of thought to which he evidently belongs—the school of "prophetic" and "literal" interpretation of the Bible.

To our minds the great mistake made by such writers is due to the fact that in approaching the subject from this standpoint they fail to perceive that there are two kinds of Spiritualism recorded in the Bible; that side by side with the demonism, which Spiritualists equally, with Mr. Pember, condemn, runs a vein of legitimate and lawful communion with the denizens of the unseen world. But, relying on the Bible record as Mr. Pember does, it seems to us not a little disingenuous that he should select the one as a type of Spiritualism and say nothing about the more elevated phase there recorded, and which is equally as applicable to the higher aspect of the modern outburst as the lower form. Why was the line thus sharply drawn?

But we have no fear of this argument. The higher Spiritualism is too firmly grounded on the facts of truth and righteousness to suffer thereby. In the same way as all new truth, or fresh departures in human progress have met the opposition of orthodox thought, so Spiritualism has had to contend with misrepresentation and abuse of this kind from the narrower and more bigoted sections of the Christian Church.

We may fairly hope the ultimate result of this new departure will be similarly paralleled; indeed there are signs on every hand already of quiet progress. This, however, the author would regard only as a sign of the nearness of "the end," whatever that may be.

The book will do no harm; rather the reverse. Such attacks have always induced many to investigate; and to investigation that is thorough and sincere there is only one ending. Sooner or later a profound conviction of the reality and power of Spiritualism as a means of elevating and influencing men for good is forced upon the earnest seeker.

To shew how superficial is Mr. Pember's knowledge of Spiritualism we will quote one of the many amusing blunders he has made. Speaking of the extent and variety of its literature, as instanced by the number of works on the subject included in the catalogue of the Psychological Press Association, the Author says, "Politics—but only those of the party to which all communicating spirits appear to be attached—are also admitted, for the descriptive title of the catalogue includes Liberal and Reform subjects"! Only the veriest tyro in Spiritualism could have made such a remark as that, and yet, forsooth, such a novice puts himself in the position of a judge. The author will, no doubt, be pleased to learn that the probable result of reading his work will be only to confirm Spiritualists in their views, while on the other hand none but the most unreasoning will fail to see from it that there must be something in Spiritualism after all, and induce inquiry—the devil and his angels notwithstanding.

With the argument from Theosophy we have nothing to do. That is beyond our province. Besides, to argue from what is not yet proved would be absurd, and that is the present position of what, now-a-days, goes under that name.

366 VEGETABLE MENUS AND COOK'S GUIDE. By Mrs. Chandos Leigh Hunt Wallace. Price 3s. 6d.

This is no mere Cookery Book, but an intelligently worked-out series of menus for those who confine themselves to what is known as a vegetable diet. The variety is such that a different course is given for every day of the year. Each menu consists of a soup; a savoury course; a sweet course; a cheese course; and a beverage. We are absolutely ignorant of the advantages or disadvantages of vegetarianism, but at any rate it is evident from this work that those who follow it as a system are in no danger of starvation, also that the choice of viands is practically unlimited.

THE BIRTH AND DEATH OF THE WORLD.

AN INSPIRATIONAL ADDRESS DELIVERED BY

MR. J. J. MORSE,

AT CAVENDISH ROOMS ON SUNDAY, APRIL 20TH, 1884.

(Considerably Abridged.)

It may be asked at the outset why this subject should engage our attention and consideration. For this reason. If we can trace more clearly than usual the handiwork of God and feel that His hand and wisdom are always disclosed, and have always been expressed in every department of the career of the world; and if, in addition, we can discover that there is a spiritual life inherent to it, that the basis of this world's life is the emanent spirit of the Divine, we shall do no harm and possibly some service, for it is the fashion now-a-days to discard spirit, to almost cashier God, and to place Him outside all connection and relation with material things. It seems as if some philosophers were incapable of imagining that the operation and existence of the spiritual would be as much surrounded, guarded, and governed by Divine laws and principles as is the case with the terrestrial. To them it seems that whenever you enter into consideration of spiritual matters and suggest the operation of spiritual principles you at once depart from all law of order, and go outside the boundaries of absolute experience, entering into a region of chaos and speculation that can never be reduced to the determinate postulates of an exact scientific record.

Our contention is precisely the opposite. The realm of the spiritual, and its operations, are as definitely hedged about by law and principle as is the realm of the terrestrial. God never contradicts Himself, and if law and order and principle are essential to the terrestrial embodiment, it seems to us they must of necessity be as requisite to the spiritual economy.

What, then, shall we argue is the origin of this world where in you live? Was it born out of nothing, of a whisper, conjured into being by a thought, with, and from nothing? An old problem this, of which the active living present says, A truce to such speculations. They were fit for an age incapable of aught beyond—an age when the world was more mysterious, when men were content with the dim light of ignorance and superstition. But though in one sense the world is more mysterious than ever, men know more of the life they are living, are bound together in closer bonds. The surface of the globe is better known now than ever. Truly the advance of knowledge and the acquisitions of science make the world grow smaller with every passing year, giving you more knowledge and less of fanciful speculation.

Well, if from out of nothing the world did not come, the converse, of course, holds good. Put on one side the idea of miraculous creation. Such a speculation is baseless. The puzzle of the rocks is mastered, and you are compelled to admit that whatever of poetry there is in such suppositions there does not appear to be too much of solid fact.

Was the initial condition of the world one of chaos or its present completion? Was it started draped and decked as you see it now, or has it become so in the lapse of ages? Dig down beneath the surface of the earth and what find you? Old-time forests with the charred remains of gigantic forms of life, vegetable life that has no parallel to-day, the remains of animated nature, the like of which you cannot find the counterparts at the present time. You come across traces of the action of fire, of convulsion, of storm, and wind, and ice that bespeak strange wondrous epochs in the past, when the forces that were then in operation to produce such results, the silent evidences of which still remain embosomed in Mother Nature, would render life for human beings all impossible. The life of the past was inferior to that of to-day, because the conditions of life which then obtained were lower in the scale of organic and inorganic development.

We may go a step further and ask what is the characteristic mainly presented. Fire and flood seem to have been the two leading characteristics of pre-historic times; fire that breathed forth in the belching volcanoes, in the heaving oceans of boiling waters, in the murky atmosphere; fire that loaded the air with an excess of vapours suited to certain forms of life, but which would have been absolute annihilation to any of its present forms. Even to this day, if you seek down to the very heart of the earth you learn that the internal fires have not lost their

glow or power; her heart is still warm and glowing, burning with an untold heat and Divine enthusiasm, with which no skill of man can compete.

It is a fair inference that the origin of a thing will bear a strong natural relationship in character and nature to its source. You have heard of the existence of nebulae; of monster suns in the depths of space; of the almost incalculable heat of the central sun of this system. Bear in mind certain elementary facts; that there is a definite relationship between this earth and its central sun, round which it revolves, and by which it is controlled; that spectroscopic analysis discloses the fact of the existence of metals and elements in that sun, and also that the same chemical relationship and similarity is found in the constituent elements of this world. Bearing these facts in mind, are we asking too much of you to accept what is now commonly regarded as a matter of fact; that this particular world was thrown off from that particular sun? Its original condition was one of incandescence: it came from an incandescent source. Being deprived of contact with the mass of fire from whence it came, it, in the process of travel round its centre, gradually cooled and crusted, developing various forms of life and action as revealed by the history of the rocks, until, becoming sufficiently cool and purified, all the infinite wonders and beauty that are disclosed in every department of terrestrial existence to-day unfolded themselves one by one, and filled up the beautiful picture.

The birth of the earth was then a matter of law, principle, and order, going through successive stages of chaos up to the order which now prevails.

You will ask us here, What has this to do with any question of spirit at work, or of God: we have only the plain fact before us: we can see no relation? Our reply is this. There is something in what, for convenience sake, is called matter—a certain quality of action. Matter, from its incandescent stages down to its present development, exhibits a predetermination to go forward in certain directions. It becomes rock, and mineral; vegetable, and animal, and a predeterminate series of results are gradually accomplished; these various forms are slowly assumed until at last is reached the final crown of its efforts, the human organisation. Are we to admit that matter as such thus acts? You will say, "Yes, the world does contain within itself the element of all its development," or as it was once put, "Matter contains within itself the potencies of all terrestrial existence."

We are then face to face with the fact that there are potencies in matter which urge it forward to assume these developments, and we have to ask you now if you are unable to see anything of spirit or God therein? What are these potencies? What inspires them? What carries them forward? Are they severally self-conscious? What is that inherent underlying energising, vitalising force in Nature? You may talk of chemical cohesion and the mysterious forces of Nature, but you are only giving names to effects.

If there is law it must have an origin, and principles must have a source from whence they are derived. If an intelligent series of results is accomplished, there must be a pre-ordination for their accomplishment. Are we, then, urging too much when we say that the underlying, vitalising cause of Nature's potencies is the Divine Spirit, God, and that they are the levers He uses for outworking His plans in moving the world?

What then will be the death of the world? Will there ever come a time when the green earth shall die, when man shall have retired from the scene of all his triumphs, and the world's teeming millions be known no more? If so, why and how?

The cardinal thought of all Theosophical philosophy is that spirit is alone immortal; that all forms of material existence are evanescent, and will ultimately disappear. This also is the cardinal idea of modern Spiritualism. If the law of disintegration holds good of one department of material existence—and it be a law—it will hold good of every department. There cannot be two laws of death. If the bodies of men which are, after all, miniature worlds, die, decay, and dissolve, why should not the world, of which they are the type, also pass away into oblivion?

There will come a time when death, which is but another name for change, shall claim the world itself for its own, when the duration of the material cosmos shall be accomplished, and space shall know the planet earth no more.

But the world will never die while a single human creature lives upon its surface. For this reason: so long as the material body is capable of sustaining its functions in relation to

the spiritual man. the latter is capable of living within the former. Directly, this is not the case, the spiritual man begins to withdraw, but, saving accident, this does not take place while the physical life is capable of sustaining it. So with the world: so long as it is capable of sustaining and ministering to you, it cannot die. When that event does take place it will have died because it is no longer capable of sustaining active life upon its surface.

What does this prospective death of the world mean? That the human race will be decimated; that the world will be depopulated by scourge and pestilence? Or does it mean that as the human race grew to its present position, it will reach a climax, and then go back to a second childhood, even as mankind go back? Shall the race lose its energy, forsake its advantages and powers, sink back into weakness and barbarism; becoming purely animal, going back step by step as the conditions of life lose their sustaining qualities, until at last even the animal shall be known no more, until the beauty of the flowers has shrivelled up and the forest kings have bowed their heads never to rise again; when the rivers shall have lost their crystalline purity and the oceans their grandeur; when murkiness, gloom, darkness, and noisome vapours shall hang over all until life grows insupportable? So, indeed, shall the green old earth of to-day descend to old age, going down, weak and cold and wrinkled, until at last her unstable fame, incapable of sustaining the treasure within, shall, in one grand convulsive effort, expire and be absorbed into the higher forms of life and being, and the memory of her existence in the minds of those who knew her be the only vestige that shall exist of her past career.

Such a time will come; must come. Born of the flame she must die by the flame. The Solar Mother will yet take back the children of her younger years. One by one shall they fall back again into that solemn embrace, and help to build up the grandeur of the grander sun.

This then, briefly, will be the nature of the death of the world, and you will perhaps again ask, Where can we see the hand of God here?

It is a law of life that the purification and exaltation of lower forms of being is always in the line of ministering to the necessities of still higher phases of life, and therefore the last unfoldment being always the highest in its character, the first unfoldment, when it dies, is absorbed by the necessities of the last unfolded, ministering thereto. Can you not then see that, as a consequence, the conditions of the sun will be an improvement on the conditions of the earth; that when the end comes and all the possibilities of earthly improvement have been unfolded, when she is absorbed by the sun, she will contribute of her own advancement to that of the greater life into which she has been taken? God, the Divine Artificer is at work, still shaping the lines of progress, putting forward the material of life, so that it may take higher forms, and become more useful in still grander degrees of unfoldment. Idle, never: resting, never: always and for ever at work. Does not all this make you realise and feel that between God and the embodied spirit there always has been a Divine relationship which man's connection with matter can never disturb?

Another thought arises and our faces turn to the birth of that bright world of human progress, of that Divine fraternity of brotherhood, wherein right and justice shall always prevail; where friendship and love and truth shall be something more than mere counters to trade with, and death the birth of that world wherein wisdom shall be held the higher riches; wherein happiness and health and peace shall always prevail; where the discords of war and jarring quarrels shall be heard no more; when universal brotherhood shall prevail, overshadowed by the universal fatherhood; when angel voices shall be heard singing to the listening ears of men, and the world shall know by open sight and constant sensing that death is not the end of life.

When shall be the birth of that world of Divine humanity? When you have cast out from your hearts envy, hatred, and all uncharitableness; when you have built your faith on the wisdom of God and the truths of Nature; when you have obeyed and brought yourselves into harmony with the laws of being; when each shall in honour prefer the other; when there shall be no thought of guile within your natures, but a free, pure-hearted love shall bind you all together; when you shall have learnt beyond all doubt that there is something other than wealth and place and fame to make men happy; when there shall be communion of soul with soul, of all souls with the Greater Soul; when you have realised that man hath an eternal being, and, therefore, his pleasures, his joys, and his happiness and progress can only be found in relation to eternal principles: then shall be the birth of that divine humanity, that poets and seers in all ages have sung concerning and dreamt of.

And what of the death of that world? It is as deathless as the soul when once established. It is born from within and manifested without: it is part and parcel of the life of God Himself. The world of the Divine humanity in all its beauty,

fulness, and glory is as free from the shadow of death as those who shall live therein. Look forward to its building; help in its erection. Every noble thought, every earnest life, every pure purpose, every kindly deed, each and all help forward that time, and become atoms, in the creation of that Divine world which shall stand for ever, though all terrestrial life may vanish, and though, all that man sees mapped out in the starry heavens shall be extinguished and go down in darksome night, for the world of the Divine humanity is but the complete accomplishment of the purposes of the Eternal God, working out through the agency of His children.

#### MRS. JENCKEN'S SEANCES.

The public Monday-night séances at Mrs. Jencken's are increasing in power; the illumined crystals were unusually beautiful. I have never seen any materialisation giving so realistic a feeling of spirit-nearness as do these graceful lights.

The illumined hand remained at one time at least ten minutes, writing leisurely, and in a small plain hand, a long message to me. We examined it, while the writing was going on, with the closest scrutiny, and it approached each in turn so that we could see it perfectly. As the spirit-hand turned the paper to write on the other side, the pencil became entangled in a shawl of one of the sitters, and the raps spelled "Find pencil." When I returned it, the light floated towards me, lowering three times. "You are quite welcome," I answered, and it danced about seemingly in high glee that I had understood the thanks it wished to convey. It seems a strange thing to talk with a light which has the sentiency of a human being. While we were singing, an illumined cross was taken from the wall, and waved above us, keeping time with a beautiful rhythmic motion. It floated about the room, eight or nine feet from the sitters. Mrs. Jencken's hands were in mine much of the time. We do not require tests, but she voluntarily imposes them upon herself. As usual, books and small ornaments were carried about. A heavy music box, weighing about 25lbs., was brought from a side-table. This instrument refuses to play except when the spirits wind it themselves; it has been out of order for a number of months, and we were not able to use it at any of the sittings until they mended it. Most of the time several manifestations were going on at once. While the illumined hand was writing, the cross was floating high above us, and we heard books, vases, &c., moving about on a side table. During the whole of it, Mrs. Jencken was close by my side.

The message was partly of a private and prophetic character, but a portion of it referred to Spiritualism. My father says that a new power has been acquired such as disembodied spirits have never before possessed, and that they will be able to do work under all conditions, so that even the most sceptical may be blessed with a belief in immortality. He avers, again and again, that a great change has taken place in the spirit-world, and will soon be almost universally felt upon the earth-plane.

The most remarkable occurrence of the evening was an unusual manifestation given to myself. The raps spelled "Will give Rosamond power." To make this message understood I shall have to give a short explanation. I have never been very strong, and the new public work I have undertaken seems to exhaust me. I gave three lectures last week, besides attending to other duties, and as I sat in the train on my way to Mrs. Jencken, I realised that my nervous strength was quite exhausted, and the thought crossed my mind that possibly I should not be able to continue public speaking. Therefore I felt this to be an answer to my unexpressed need. I was bid to cover my hands and turn them palms upward. An illumined hand then grasped them firmly, and a crystal about five inches long and three inches in diameter, having a strange odour, rubbed my hands, chest, spine, head, and especially about the region of the heart. It continued vigorously, returning several times. It was quite hard when rubbing the body, but felt like soft lace as it was drawn over my head and face. This continued until a delightful glow was diffused through the whole system. I have taken treatment from several celebrated magnetic healers, but I have never felt so strong, subtle, and penetrating a current. A new life filled me, growing in power until I reached home, and fell into a profound, restful sleep, surrounded, I am sure, by guardian friends. Truly, we are coming to an age of blessed wonders when the healing power comes to us direct from loving spirit hands.

ROSAMOND DALE OWEN.

#### ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

F. J. T.—Thanks. Will be used shortly.

N. T.—The name of the journal is *Lumière et Liberté*, and it is published three times monthly, at Geneva. Apply for further information to Mr. Oswald, Mutze, Leipzig.

## HEAVENLY MUSIC.

"I marked it was a hymn  
 O'ercame, that never till that hour was thing  
 That held me in so sweet imprisonment."  
 —DANTE'S *Paradiso* (Cary's Translation).

The instances of "Music at Death" given recently in "LIGHT" have induced several friends to communicate further examples of the same, or of a kindred phenomenon.

The following extract from a letter written by a lady whose initials have appeared in the pages of "LIGHT" on more than one occasion, attached to communications of much value, "O.T.G.," cannot fail to awaken further interest.

She says:—

"How curious are the cases of those who hear the most Heavenly strains of music in the midst of life!

"My dear brother thus heard music. I well remember his telling me of his having taken a country walk, and whilst resting, as he crossed a stile, his attention was attracted by sounds of most delightful music, music as of wind instruments and voices, performing together in the invisible paradise. Even as he thus listened the scene of a lovely landscape unfolded before him, transcending in beauty the terrestrial view before him. He told me that this opened for him the spiritual kingdom.

"After the death of our brother, I think I mentioned to you, at the time, the exquisite music heard by my sister V.\* She heard him singing with a Heavenly chorus one night. It happened thus:—He began by appearing at the foot of her bed and commenced singing our favourite part-song, 'The Water of Elle.'† A chorus of invisible musicians continued the strains and at her request repeated it. My sister was so much overcome by the whole occurrence that she was obliged to keep her bed the following day.

"Twice, lately, I have heard lovely music in my dreams which continued to remain for a time in my memory, when I awoke. But, alas! this dream-music will quickly vanish from the mind."

The following instance of spiritual music being heard by an aged person is very striking, and is furnished by the same friend. She says:—

"There is apparently

## A Foretaste of the Music of Heaven.

granted occasionally before dissolution. The following is an instance which came under my own observation:—A dear, poor old woman, aged eighty-one, came at my invitation to a tea given for the parish, at which I took a tea-table and invited my guests. As they placed themselves at the table I was careful that the old woman should have a seat beside me, in order that I might look after her. I introduced to her a lady to help her, and give her amusement whilst I was busied with my other guests. I noticed that amidst all the buzz of conversation she was very silent and quiet, and I thought that the noise might be too much for her. As soon as the tea was over, she rose to go, while I urged her to stay to listen to the concert which was coming later. She went away at once, however. The next day I asked her how she had enjoyed the tea-meeting.

"'Oh! My dear lady,' she replied, 'it was lovely, and I never heard such beautiful music in all my life.' 'But,' I said, 'you did not stay for the concert, Granny.' I always called her 'Granny.'

"'Lor! yes, my dear, I heard the concert, the whole band. It began so gently, as a far-off music, and they' (the instruments) 'all came swelling in together, so grand, and it was the most Heavenly music I ever heard in my life!' 'But, Granny,' I replied, 'Where did you hear it? There was no band playing in the gallery or room!' 'Well, then, my dear, it was not earthly music; but I heard what I shall never forget, and if I shall hear such music in Heaven, I am willing to be there now! I hear it still in my memory. As I went out of the hall I heard it; and I was obliged to go, for the people in the room were trying to talk to me. It worried me.'

"This quite accounted to me for her air of abstraction and silence at the table."

\* My friend did do so. I have her letter, written immediately after the music had been heard by my sister, and have from that letter added a touch which in her later account she omitted—namely, that her sister was so greatly overtaxed by the occurrence as to be obliged to keep her bed for some hours on the morrow.

† *Singing*, Swedenborg tells us, signifies "the testification of gladness from the affection, or emotion, or impulse—of truth."

Swedenborg tells us that the sound of musical instruments corresponds to affections of spiritual and celestial Love. ("Apocalypse Revealed," 792.) He tells us that wind-instruments correspond to the celestial sphere, or sphere of the heart—whilst stringed-instruments correspond to the spiritual sphere, or realm of the mind and intellect.\*

Connected with the funeral of the Rev. Charles Kingsley, occurred the following remarkable instance of the

## Opening of the Spiritual Ear.

It was communicated recently to the writer, by a personal friend, who says:—

"Although I knew the late Rev. Charles Kingsley only through his works and by correspondence, I entertained a grateful and affectionate reverence for him. During his last illness I thought constantly of him; and prayed always that if it were the will of God he might be restored.

"On the day of his funeral, as there was no opportunity of my going to Eversley, I retired to my room to be quiet there during the time of the interment; and there for an hour I remained, repeating the burial service, following in imagination the mournful and beautiful ceremony. Becoming suddenly, however, very sleepy, I rose from my chair and walked about. Sitting down again, I believe that I was almost instantly asleep. During some ten minutes or quarter of an hour, I dreamed that I heard the most exquisite music. It was music of the sweetest, softest character, yet triumphant. I was filled with rejoicing that such exquisite music should strengthen and soothe, at the same time, the so lately emancipated spirit, saddened by witnessing the sorrow of those who stood around the opened grave; thus rejoicing in my dream, I awoke to still hear the music. Believing myself yet dreaming I rested my head against the back of the chair to let the sounds throb quietly away. But no! the sounds still floated in through the open window! I believed that a band of stringed instruments must be in the garden. I arose and looked out of both windows to the south and east. No band was in sight from either window. Quickly I went into the room on the other side of the staircase-landing, where a servant was at work. As I crossed to this room the sounds seemed to ascend into the air. 'Emma,' I called to the servant, 'the music! the band!—where is it?' But she had heard no music, she said. I was greatly affected. I was wide awake, as I unlocked the door of my room and walked across the landing, fully believing that a band was playing close to the house; nevertheless I observed that in a curious manner the sounds appeared, as I crossed to the other room, to be ascending. I never hear now the name of Charles Kingsley without a most vivid remembrance of this experience; nor without a certain measure of the strange peace which came upon me then, descending out of Heaven."

A. M. H. W.

We are informed that Mrs. Richmond will arrive in London towards the end of the month. A reception will be given her on April 30th, in the large room of Kensington Town Hall (High Street). The chair to be taken at 8 p.m. All are cordially invited. The music will be under the direction of Mr. John C. Ward. Vocalists—Miss Katherine Poyntz, Mr. E. A. Tietkens, Mr. John C. Ward. Instrumentalists—Miss Amy Chidley, pianoforte and baritone concertina; Mr. C. F. Compton, bass concertina; Mr. E. Chidley, jun., concertina; Mr. John C. Ward, concertina. Mrs. Richmond will hold a series of services in the same hall on Sunday evenings, May 11th, 18th, 25th, and June 1st.

"I was attached, as surgeon, to the Turkish expedition (1844) under Koord Ahmet Pasha. He occupied the mountain district of Jabel, south-west of Tripoli. He sent Hadji Goomus, in whose detachment I served, to levy a tax upon a certain tribe of Marabouts. These Marabouts had taken upon themselves the duty of hospitably receiving travellers through their districts, and of ministering to the indigent. Goomus was informed that this tribe was held sacred by the Arabs, who had always exempted them from taxes. But Goomus resolved to adhere to his superior's orders, and imposed the tax. The Sheik of the tribe refused to pay it, alleging that the revenue was appropriated to the poor. Goomus, in person, insisted; but the Sheik remaining unmoved, Goomus gave him his choice, submission or military execution. At this the old Sheik drew himself erect, and stretching out his hands towards Goomus, exclaimed 'Since you would seize what belongs to the poor, be accursed! May Allah blind you!' Goomus cried out, and raised his hands to his head, his pains seemed frightful. I did my best to alleviate them, but in vain. He left the camp, blind! His pains did not cease, and he soon died."—From Zander on the Ophthalmoscope, translated by R. B. Carter, F.R.C.S. (p. 220).

\* Note well the "correspondence." The band was of stringed instruments, which were in accord with the intellectual sympathy of the listener, in accord with the observation made by the Swedish seer.

## 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.]

Mr. Eglinton's Mediumship.  
To the Editor of "LIGHT."

SIR,—May I add one more testimony to the many which have appeared in your pages lately as to the mediumship of Mr. Eglinton?

I attended at his rooms on the 19th of last month, at one o'clock, he having given me an appointment at that hour. It will be understood that the light would be strong at that time of day. We sat in it, at his table, which he uncovered, and which seemed like any other wooden table. I had brought a new double slate with me, and we tried with that and with his own slates in turn.

Placing a tiny slate pencil between two of the slates, we waited for the spirits. I think the first sign came while Mr. Eglinton was holding one slate under the table with his right hand, his left hand being held in mine. Presently we heard a slight noise between the slate and the table. Mr. Eglinton asked, "Are there any spirits present?" Three raps indicating "Yes," Mr. Eglinton asked, "What spirits?" A slight scratching, and then we found the name "Joey" (Mr. Eglinton's well-known control). Mr. Eglinton said I might ask for any departed friend. I mentioned the full names of three, in very quick rotation. As regards the first, no answer came at all. To the second was written, quickly, "Your friend R. H. cannot come to you." This answer was not in the writing of the friend: it was in the writing of his father, whose name was the same, and whom I was not thinking of at all. The third friend whom I invoked, who died very recently, was called W. G. Mr. Eglinton was holding the slate under the table with one hand, and we were talking, when he said, "The spirits are writing." We heard a light scratching, which did not, I think, last half a minute. The three ticks then warned us that it was finished, and we found on the slate a message of 126 words, signed with the initials of the said friend. The message covers one side of the slate, except that it begins about an inch from the top. It is in good plain writing, and I could give it here, but it is not needful, I think; it is an affectionate assurance of remembrance, and an acknowledgment of the blessing of spirit intercourse. Afterwards, we held the slates at arm's length between us, higher than the table and away from it, and in this position I was allowed to ask for any word, and it was written directly. The little pencil was always found at the end of the last letter, and once we saw it hanging there, as a needle would hang on to a magnet. I have not observed that this has been named in any account of the writing. I said I should like something in another language. I chose French, but I wish I had chosen some less familiar language. Without delay the words were written: "Votre ami n'est pas ici. Dieu vous bénit." On my new folding slate, which was never out of my sight, I bore away four messages in different hands, one was the familiar formula, "Let this convince you of our power.—Joey."

I was convinced of a power—an intelligent power, an independent power—yet a power connected in some way with the medium. I will end by saying that he seemed in a normal state, except once or twice when the power was very strong.

C. E.

## Clairvoyance and Clairaudience.

To the Editor of "LIGHT."

SIR,—The most interesting form of mediumship, and the most helpful, perhaps, to all students of psychical phenomena, is to be found among sensitives possessing the marvellous spiritual gift of seeing and hearing; but what physical conditions are most conducive to such interesting phases? I have met with many, but only recently have I noticed that the most remarkable sensitives are found among persons whom we might regard as not fully developed—physically. I should be glad to raise this question among your readers, as probably a comparison of experiences may be exceedingly suggestive. Two, if not more, that I am acquainted with, are persons whose births occurred *prematurely* (the most sensitive being a six months' child). They are both persons of more than average intelligence, but their physique is abnormal. If you deem these remarks of sufficient importance will you kindly insert them in the full blaze of "LIGHT," and oblige

AN OLD SPIRITUALIST.

## Lunacy Law Amendment.

To the Editor of "LIGHT."

SIR,—The case of "Weldon v. Forbes Winslow" shews the unsatisfactory state of the present law relating to alleged lunacy, and it is rather startling to know that for a sufficient pecuniary consideration, anyone can be taken off to a lunatic asylum.

Now the remedy for this is the time-honoured British jury, which, notwithstanding some occasional shortcomings, has been

the great safeguard of our liberties. I venture to suggest, therefore, that in all cases of alleged lunacy the person should be brought before a magistrate in the ordinary way and the case left to a jury, the court having power to order a detention of a week or longer in one of her Majesty's prisons, to prevent any tampering with the person and allow of an independent report from the governor of the said prison.

If committed, the person should be brought before the court again in six months. All alleged lunatics should be brought before the court three times in succession, at intervals of six months only, after which, once in every twelve months would perhaps be sufficient. The first weeks of, say, January and July in each year should be the dates upon which all alleged lunacy cases should be brought forward for re-examination, so that the time being known, any friends of the accused could be prepared to see them. These successive examinations would provide for any return to sanity in real cases, and would, to a certain extent, ensure that the person received fair treatment.

S.

## SUMMARY OF THE SPIRITUAL AND GENERAL PRESS.

*The Banner of Light* (Boston, April 12).—Anniversary Reports. The Pyramid of Jezebel and the Prophecies of the Bible. By J. H. B. Leaders: The New Creed of Orthodoxy; The Situation.

*The Religio Philosophical Journal* (Chicago, April 12).—Review of "Spirit Teachings." Letter from Dr. Babcock on Materialisation and Transfiguration. Psychographic Experiences with Mrs. Simpson.

*Medium and Daybreak* (London, April 19).—Notions and Nature as a Basis for Holiday observances. An address by J. Burns. A. T. T. P.'s Controls. The Charitable Work of Rev. Robert Taylor. The Alleged Himalayan Brothers by W. H. Harrison. Plagiarism, Koot Hoomi and H. Kiddle. By Henry Kiddle.

*Newcastle Examiner* (April 18).—Psychometry. By Joseph Skipsy. A letter on "Spiritualism," by A. C. Swinton.

LONDON SPIRITUALIST ALLIANCE.—We are desired by the secretary to announce that the invitation tickets for the Inaugural Meeting are intended to include, as a matter of course, the wives, or other members of subscribers' families.

MR. W. J. COLVILLE AT NEUMEYER HALL.—Mr. W. J. Colville lectures inspirationally every Sunday in Neumeyer Hall, Hart-street, Bloomsbury, W.C. Subjects: April 27th, eleven a.m., "England and Egypt"; three p.m., to be chosen by audience. Impromptu poem after each address. Seats free to all comers. Voluntary collection.

A LECTURE-HALL has just been erected and furnished at Bordeaux, at the cost of a wealthy member of the Spiritist body there, M. Guerin. It is calculated to seat 1,800 persons, and is to be devoted to the use of Spiritists particularly, and to all other societies whose object is to raise the moral and intellectual standard of the people.—*Revue Spirite*.

TO SPIRITUALISTS AND INQUIRERS.—A public reception is held every Friday evening at 103, Great Portland-street, W., by Mr. J. J. Morse. This evening, (Friday) April 25th, the subject will be "Mesmerism, its Demonstrations." The purpose of these gatherings is to enable the controls of Mr. Morse to deliver addresses, and answer questions relating to topics of interest to Spiritualists and Inquirers.

ALLAN KARDEC.—On Sunday, March 30th, the anniversary of his death, about 600 persons assembled at the tomb of Allan Kardec, which the society, founded by him twenty-seven years ago, had caused to be decorated with flowers. The day was magnificent. Letters of participation were received from all countries, and some of them were read, and orations delivered. In the evening there was a banquet, at which nearly 300 were present; to this succeeded a grand concert by eminent artists and amateurs. This brought together numerous families, and further short discourses were delivered. The event made a profound and happy impression upon all present.—*Revue Spirite*.

SALFORD TRINITY HALL SPIRITUALIST SOCIETY.—OPENING SERVICE.—The above hall was opened for services on Sunday last, the 20th inst. The chair was taken by Mr. Ross, whilst the musical part of the service was ably rendered by Mr. Light-bown. There was a representative audience, amongst which we counted several strangers. The address by Mr. Thompson upon "Our Work and Our Aims" dealt with the various phases of spiritual teaching. He suggested the cultivation amongst each other of those varied gifts which were innate in all but of the existence of which many might at the present be in ignorance. On Sunday next, at 6.30 p.m., Mr. E. Gallagher will give an address upon "Scenes in the Summer Land." Spiritualists, not allied with any other society, will be cordially welcome.—J. Thompson, secretary, 83, Chapel-street, Salford.

DOGMAIC negation is a fault; to doubt is a right; to examine is a duty.—*Dr. Georget*.

[ADVT.]

## TESTIMONIES OF THE ANCIENT FATHERS

TO THE  
PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

## VII.—THE BLESSED PRESBYTER.

Some anonymous writer of the Apostolic Age, is quoted under the title of the Presbyter, or the Blessed Presbyter, by SS. Irenæus and Clement of Alexandria. St. Irenæus, "Against Heresies" (vi. 27, 1.) quotes the Presbyter in the following passage:—

"As I have heard from a certain presbyter, who had heard it from those who had seen the Apostles, and from those who had become acquainted with it: 'the reproof had in the Scriptures was sufficient for the ancients in what they did without the counsel of the Spirit.'"

St. Irenæus, speaking of the Garden of Eden ("Against Heresies," v. 5.) says: "Wherefore the presbyters, disciples of the Apostles, say also: 'Those who were translated were translated thither: for the paradise was created for just men, and those inspired by the Spirit, into which Paul the Apostle, borne out of himself, heard words unutterable so far as regards us in our present condition, and there those that are translated shall remain until the consummation as a prelude to incorruption.'"

## VIII.—QUADRATUS.

St. Jerome tells us that "Quadratus, a disciple of the Apostles, succeeded Publius, Bishop of Athens, who was crowned with martyrdom for the faith of Christ. And when Hadrian had spent the winter at Athens and visiting Eleusina, and having been initiated in almost all the sacred mysteries of Greece, had given occasion to those who hated the Christians even without an order from the Emperor to harass those that believed, he presented to him an extremely useful book, composed by him in defence of our religion, full both of faith and reason, and worthy of the Apostolic doctrine, in which, displaying his venerable age, he says that many of those who had been healed of various afflictions in Judea by our Lord, and whom He had raised from the dead, were seen by himself." (Book of Ill. Plea. xix.)

Routh places Hadrian's visit to Athens in A.D. 123, or A.D. 131, which is Eusebius's date.

Eusebius preserves the passage alluded to by St. Jerome. In (Eccles. Hist. iv. 3) he says: "The work is still in circulation among many of the brethren, and we ourselves also have a copy, whence anyone may discern striking marks, both of the man's penetration and of his Apostolic orthodoxy. He himself discovers the antiquity of his own time regarding the circumstances of which he narrates in these particular words: 'The works of our Saviour were always before us. For they were realities. Those cured, those raised from the dead. These not only were seen whilst being cured and resurrected but ever after whilst they remained present. Nor was this alone while the Saviour was a sojourner here on earth, but also for a considerable time after He had passed thence.'"

St. Quadratus's Apology had the effect of stopping this persecution, for Hadrian wrote to Minutius Fundanus, Proconsul of Asia, an epistle, which St. Jerome says was extant in his time, ordering that Christians were not to be condemned without some crime being charged against them:

(To be continued.)

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## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes Fellow and Gold Medallist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

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## Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely impossible*. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

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

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, it is 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.