

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	213	Public Experiments in Psychography.....	218
Cui Bono?.....	214	Mesmerism and Its Phenomena.....	219
"Bringing it to Book".....	215	Miss Wood in Australia.....	219
Spiritualism versus Theosophy.....	217	Services by Mrs. Richmond at St. James's Hall.....	219
Mr. Proctor on "Ghosts and Goblins".....	217	Evolution, Agnosticism and Spiritualism.....	222
A Hard Nut for Materialists to Crack.....	217		

[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 *Religio-Philosophical Journal* reports an excellent Easter sermon of the Rev. Minot T. Savage's delivered in Boston, U.S.A., on Easter Day. Mr. Savage is the Theodore Parker of the period, liberal, enlightened, able, and outspoken. He is discussing the question of personal immortality. He is careful at the outset to point out what I have frequently insisted on as a scientific point of definition. "Even if we could prove to demonstration that some soul had survived the dissolution of the body we should not then have established immortality." After examining the evidence for the resurrection of Jesus Christ, and its effect on the lives and living faith of Christians, he says in effect, "These things are not real to you. They have lost their vital power. They don't affect your lives: they don't console you in death. With crape on your doors, you wail over going to Heaven, as if it was the last great disaster that crowns a Christian life." "Miserable comforters are ye all," is the verdict on the dogmas of orthodoxy. The latest development of science—evolution—does not touch the question. So say Huxley, Spencer, Tyndall, Fiske; and they ought to know that, at least. Who else is there?

"At the other extreme stands the great army of Spiritualists. In spite of frauds and delusions, which are only too numerous; in spite of all the 'exposures,' false or true; in spite of learned 'explanations' of all the strange phenomena, it is still true that this army is on the increase. Converts of science, the Church, and the world are swelling their ranks. Only still more evidence of depravity, thinks the Church; only another swelling toward the flood of the overturning tide of popular superstition, thinks Science. In any case, it is true that the tide is rising, whatever be the cause. Scientists, philosophers, physicians, statesmen, novelists, poets, artists, jurists, people of every rank and country, are declaring their conviction that those we call the dead do live, and that they can send back proofs of both their existence and their identity. Between these two great armies stands traditional orthodoxy. It possesses the advantages of neither side, and between them, as though they were upper and nether millstones, its crumbling and inconsistent material is in danger of being ground to powder. It has neither the logical method of science nor the present-claimed proofs of Spiritualism. It drifts down the current of the centuries, swept on by the force of tradition. But like an iceberg at sea, however bravely it may glitter, it is getting into latitudes too light and too warm for it, and is destined to melt away. The great question of the modern world is as to whether this is a material or a spiritual universe. And this

question the Church cannot help us to settle. Science has a vast body of truth capable of constantly repeated verification. Spiritualism has a large body of asserted truth that she at least claims to be able to prove by ocular and tangible demonstration. As against these, orthodox Christianity has only the traditional testimony of certain unknown men long since dead. In talking with one of America's best known literary men the other day, he expressed his conviction in—as nearly as I can remember—words like these: 'The battle, it seems to me, has got to be fought out between the Agnostic scientists and the Spiritualists. Orthodoxy is now only a tradition, and does not count.' So far as this great problem of continued existence is concerned, I agree with him."

After some severe strictures, righteously deserved, upon the scientific attitude, Mr. Savage goes on to point out that the dogmatists of science really know nothing of what they are saying, when they presume to deny *à priori* what Spiritualists affirm as true.

"Science," he says, "demonstrates that the invisible and intangible forces of the universe are mightier than all we can see and handle. And it proves that all so-called facts and phenomena are the outcome and product of an unseen and eternal energy that we cannot think of or figure as material. It only needs to make this eternal energy prescient and loving, and we have the God of the highest thought of Jesus—He who is 'Spirit,' and who is to be 'worshipped in spirit and in truth.' And once more, for all that any man knows to the contrary, this earth may be surrounded, encompassed and accompanied in its mighty sweep through space, by an invisible, intangible, though intensely active world—a world beautiful in form and colour, and peopled by wise and loving intelligences akin to ourselves. On what looks like indubitable evidence, Science asks us already to believe as wonderful things as this. For example, the interplanetary and interstellar spaces seem to us quite empty. But the undulatory theory of light, which science regards as established, asks us to believe that this apparently empty space is filled with a luminiferous ether that, Professor Stanley Jevons says, 'is immensely more solid and elastic than steel.' The pressure of this ether upon each square inch of the earth's surface has been calculated by Sir John Herschel to be about 17,000,000,000 pounds. 'Yet,' says Professor Jevons, 'we live and move without appreciable resistance through this medium, infinitely harder and more elastic than adamant.' Beside the difficulty of imagining such facts as these to be true, the passing of matter through other matter, the wonders of clairvoyance or magnetism, or any claimed power of mind over matter, seem easily credible."

And then, in brave words, to which I feel it an honour to give an added circulation, he goes on to point out his own rational standpoint in respect of Spiritualism. Incidentally he pays a high compliment to the *Journal* and its editor, who may well be proud of an encomium from such a quarter. I wish I could quote the whole of Mr. Savage's weighty utterances. It must suffice to present the following indication of his position, and to express the gratitude which thoughtful and sincere men must universally feel at his breadth of creed and grasp of a confessedly perplexing and difficult subject. Speaking of the subject of Spiritualism generally, he says:—

"And at the outset, let me remark that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are thousands of silent believers who do not like to be called knave or fool, and so keep still about it. Like Nicodemus they come by night, 'lest they be cast out of the synagogue.' It is my conviction that, whether true or false, it ought to be investi-

gated by competent minds. If it is true, ignoring it will not blot it out. If false, the thousands of deluded victims ought to be helped to find it out, and so be delivered from its bondage of error and folly. What are some of the attitudes that men take toward it? Crowds of people pool-pool it, as all nonsense. Many are afraid of it with a sort of superstitious fear. Many, like Professor Phelps of Andover, admit the claimed facts, but say, 'It is the work of the devil.' Many look at it askance because it is not 'respectable'; just as Churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now it has been recognised by 'society,' and they will condescend to look at it. In the presence of a great fact, it seems to me that all these attitudes are unwise. And whatever else we may say about it, that large masses of people do believe in Spiritualism is a fact. It is a fact big enough to touch and shape a large part of our modern life. Do you wish to know my own attitude toward it? I have nothing to conceal, and am willing to tell you frankly, I would like to believe its central claim. That is, I would like to know that the continued existence of the soul was demonstrated as a fact. I hope to believe, but I would like to know. Beyond that I have no prying curiosity. If I never had a single message from beyond, it would give me great content to be demonstratively certain that there is a beyond. I count my faith as very strong already. I doubt if any clergyman in Boston has a stronger belief. But if any man says he knows, on the basis of any old-time doctrine, I know that he is saying what he does not know. If he says he feels quite certain, so do I. But that is not *knowledge*."

I record, with much sorrow, the death of Sam Ward, the familiar "Uncle Sam" of a very large circle of friends. His genial face and cheery voice will be long and widely missed. The Press of this country has borne testimony to his influence, and to the affectionate respect which he inspired on both sides of the Atlantic. He was cosmopolitan in his tastes and sympathies—a man of the world, in the best sense of that much abused term. But while the public journals have testified to this, they have unaccountably overlooked the fact that Mr. Ward was an old and experienced Spiritualist; and that of late years he had devoted much attention to the claims of Theosophy, being a member of the London Lodge of the Theosophical Society. It is no secret that he—the Uncle Bellingham of the book—inspired "Mr. Isaacs," the successful novel of Mr. Marion Crawford. He was, indeed, a diligent student of the occult in all its phases. The very last time I conversed with him, he spoke much on these matters, and invited me to a séance which he was about to hold at his chambers in Piccadilly. He died at Pegli, after a somewhat long illness; and many friends will join in a sincere and affectionate tribute to the memory of a rare man.

I have much pleasure in calling attention to the fact that a third edition of Professor Gregory's valuable book on Mesmerism* is about to be issued. The volume has taken its place as a standard work, and it thoroughly deserves a wide popularity. To any student of Spiritualism it must be a remarkable fact that Mesmerism, which in the days of Gregory and Elliotson attracted so much attention, should have so largely faded from view. Spiritualism, with its more sensational claims on attention, elbowed it out of the way. It is, therefore, a fit and proper thing that Spiritualism should now compensate Mesmerism for that wrong by drawing attention to it as the key to many a problem otherwise insoluble. Mrs. Makdougall Gregory has already laid Spiritualists under heavy obligations: she is now adding one more to the heap by republishing her husband's book.

We live in times that would seem strange to our forefathers. Not so long ago a haunted house would have been to its owner a fearsome possession. He would have suppressed all mention of the ghost, and have kept it rigidly out of view. But we—the Society for Psychical Research

—have changed all that. We advertise our haunted houses now in the *Morning Post*, and count the ghost as a marketable commodity. Before long we shall become as curious in spectres as our fathers were in port wine, and then we may expect to find the ghostly appanages of decayed old families put up for auction, like the Duke of Marlborough's heirlooms, by some impecunious scion. A headless spectre, or one with chains (warranted to clank), or one that appeared only when something nice was going to happen, might fetch fancy prices. A particularly gruesome ghost, calculated to shock the most sceptical, or a phantom of regular habits, warranted to appear when any member of the Haunted House Committee of the S.P.R. was present, might be useful. The following advertisement clipped from the *Morning Post* shows how far we have got on our way to this desirable goal.

HAUNTED HOUSE.—Required for the Summer Months, house and garden in the country; about seven bed and two sitting-rooms; haunted house preferred.—Address E. C. G., Farnborough Station, Hants.

"M.A. (Oxon.)"

CUI BONO?

Perhaps Mr. Proctor, who thinks that "it ought to be shewn that the well-being of the human race is to some important degree concerned in this matter"—the proof of an unseen world—"before the philosophers can be expected to devote much of their time to the inquiry suggested," may be more influenced by a philosophic than by Spiritualistic opinion. In the preface to Mr. Shadworth Hodgson's "Philosophy of Reflection," the author, one of the most eminent and learned of living metaphysicians, says as follows:—

"Two questions there are of supreme practical importance at the present time, on both of which philosophy throws light. The first is this: Have we or have we not valid reasons for conceiving of ourselves and the actual world in which we live as surrounded by an *unseen*, but in its nature phenomenal, world, of which ours is the seen part, and with which it has real but unseen relations? It seems to me that we have, and to shew that we have is one of the main purposes of the present work."

"The second question arises on this supposition: Can we treat that unseen world, simply because it is unseen, as if it were non-existent? Is it possible to do so in the long run? And, if not, is it wise to endeavour to do so for a brief and uncertain time? Surely it is not. . . . In vain the Comtists, or any other school of Positivists, construct philosophy without taking count of the unseen world; in vain they build any system of ethics on facts belonging to the seen world only; when all is said and done in such ethical systems, they find themselves either without a religion or compelled to invent one. . . . The motive force which lies in the conception of the unseen world is an indispensable factor in moral training. The question for teachers is, Will you have this force for you or against you? It will assuredly shatter your systems of education if you do not include it in them. But to include it you must lay your foundations in the unseen world."

C. C. M.

THEOSOPIY V. SPIRITUALISM.—The *Harbinger of Light* gives a letter signed C. W. Rohner, M.D., Benalla. It says:—"I have a letter from my friend, C. Reimers, at Adelaide, relating phenomena at a séance in London some years ago. Colonel Olcott, Madame Blavatsky, Mr. C. C. Massey and himself were present. Mr. R. had just had an interview with the medium Mrs. Hollis, and had admired her choice set of old china, perfect but for the absence, to her great regret, of the teapot. During the séance, Madame B., to afford proof of her occult power, asked Mr. R. to mention something which he would like to have brought to him. It came into his mind that it would be a good proof indeed if the teapot matching Mrs. Hollis's cups could be brought, and he asked for that. Madame B. told him to put his hand under the table; he did so, and the teapot came into it. He goes on to say that Mr. M. then asked for a note-book containing a certain carte de visite. Madame B. told him to go to the pocket of his overcoat in the lobby; and there he found it. Can an explanation of such phenomena be given? If so, some light would be thrown upon the debatable ground between Theosophy and Spiritualism."

*"Animal Magnetism": Psychological Press, (See intro. on page 2 of cover.)

"BRINGING IT TO BOOK."

By H. CHOLMONDELEY-PENNEL.

When "Spiritualism" was a movement comparatively obscure I took a deep interest in its progress, hoping that we should find in it at least a key to much of the "occultism," to use the fashionable expression in its broadest sense, of past ages. I made acquaintance with all the principal mediums, amateur or professional. I went to séances at their houses, and held séances with them at my house. After several years, however, of patient and frank inquiry I gave the whole thing up. Not because I felt sure there was no truth in it, but because, supposing it to be true, I found it impossible *to bring it to book*. Almost every so-called manifestation that I personally witnessed was found to be inconclusive. There was always an "if," or a "but" in the logical sequence of facts when honestly marshalled; a "missing link" in the chain of evidence which made it worthless from a scientific standpoint.

I say nothing of the gross and palpable frauds—some publicly unmasked, and others hushed up—by which, then as now, Spiritualistic circles were not infrequently scandalised. There are, of course, black sheep in every flock; but a hundred cases of imposture, proved or suspected, should not, and to a logical mind would not, invalidate the scientific results of a single *bonâ fide* and *repeatable* experiment. I say "repeatable," because a solitary experience in such novel investigations would under ordinary circumstances be quite insufficient for purposes of accurate observation.

There are, of course, amongst differing characters different degrees of mental receptivity and "impressionability." What will suffice for one, predisposed perhaps to conviction wholly fails to satisfy another whose bias is of a more positive or sceptical turn. My own mental attitude *vis-à-vis* "Spiritualism" is—or rather was—I am free to confess allied to the sceptical. Not by any means that I did not desire, really and strongly desire, to be satisfied that the facts of Spiritualism were as stated to me, but that my idiosyncrasy—my "psychical condition" if you please—would not *allow* of my being personally convinced without the most positive, repeated and complete personal ocular demonstration. And without impugning the motives or logical "methods of conviction" pursued by others, I maintain that in investigating phenomena which claim to set at defiance the generally recognised laws of matter, that is a most philosophical, legitimate, and, in fact, almost inevitable attitude for every educated mind to adopt. Perfect openness to conviction, upon perfectly conclusive evidence—and upon none other.

Having failed personally to obtain such evidence, the result of my three or four years' experience of Spiritualism was a mental verdict of "Not proven": I could not "bring it to book."

And yet now, after some ten years' practical abstention from all part in psychological investigations, and rather through the result of accident than intention, I find myself in a position unreservedly to reverse the above conclusion—I HAVE BROUGHT IT TO BOOK. . . And, what is more, I am assured that the same undeniable evidence which has once and for ever satisfied my (certainly not too easy) credulity, is accessible to any one in a frame of mind similar to my own. Indeed, the interesting letters recently published in "LIGHT" from Mr. C. C. Massey, the Hon. Roden Noel, and Mr. Gledstaneshew that I am only one of many who have recognised the almost unique character, for the purpose of systematic and rigorously-tested experiment, of the phenomena to which I allude: I refer to the Psychographic, or Slate-Writing manifestations, produced—I was almost saying at will—but certainly with the greatest regularity and system through the mediumship of Mr. W. Eglinton, of 12, Old Quebec-street, Hyde Park.

During the past three weeks I have had the pleasure of witnessing these amazing phenomena six times, three times at the house of Mr. Eglinton, and three times at my own house.

The condition of these experiments and their results, which I am obliged to give somewhat in detail in order that nothing shall be omitted which could by possibility be of importance, were as follows:—

1. The sitters were never less than three nor more than five, medium included; and comprised seven different men and three different ladies—all old personal friends of my own, and who, with one exception, had never seen Mr. Eglinton before.
2. The three séances at Mr. Eglinton's house were in each case held during the whole time in broad daylight; and the three at my house in every case in full lamp-light.
3. Except in the first séance *the only slates used have been my own*, bought by myself, marked (signed) by myself, as well as by the other sitters, and never taken out of their paper wrapper or shewn to the medium or to any one else, between the time of purchase and the commencement of the séance.
4. In five out of the six séances intelligent writing has been produced between the two slates, previously free from marks, placed in exact juxtaposition, one on the top of the other, *and when both were in view of all the sitters*.
5. The slates were usually held between the medium and the right-hand sitter, but sometimes also between the medium and the left-hand sitter.
6. During the six séances writing was obtained when the slates were held by and between five different sitters and the medium.
7. The slates were never at any time, or on any occasion, taken away from the table by the medium or by anyone else, except on the first occasion when four slates were used, and those not actually in use were placed for convenience on a chiffonier within reach (without the medium quitting his place at the table), and where the slates still remained in full view of all.
8. The slates were invariably carefully cleaned—sometimes by the medium, sometimes by the sitters, and sometimes by the medium first and by the sitters afterwards,—in full view of all, after each manifestation.
9. The cleaning was done, when at the medium's house, with a moist sponge, and the slate rubbed hard and thoroughly over again with a dry one; and at my house, once by a damp sponge (mine); once by a silk pocket handkerchief *dry*; and once by the medium's pocket handkerchief, damped there and then.
10. The slates were all exact pairs, fitting accurately when placed one on the other, and were in every experiment scrupulously and watchfully kept in that position.
11. A fresh pair of slates were used at each séance; and with one exception (when the slates were appropriated by one of the other sitters) I have them all still untouched, with the writing upon them.
12. The instrument of writing was in each case a minute piece of slate pencil, about 3-16ths of an inch long, placed between the two slates. The slate pencil used was in three instances supplied by the medium, and in three by myself.
13. A sound as of writing by slate pencil was distinctly audible in every case, proceeding, apparently, from between the slates, and three slight taps, as if with

the point of the pencil, at the finish, indicating that the writing was completed.

[Localisation of sound being extremely difficult I give this evidence as collateral rather than direct. Its force is, however, greatly added to in this case by the synchronous vibrations of the slates corresponding with the duration of the sound. These were distinctly felt and pointed out at the time in more than one instance, and were several times noticed in the case of the final "taps."]

15. The small pieces of pencil always shewed such marks of "wearing down" at the side of the point as would naturally have been produced by writing at the usual angle.
16. The writing was in different "hands," and of very different sizes, as also of various degrees of neatness and of length—length, that is, of the "message" or writing produced. Once the whole of the slate was completely covered in a small running hand, and was finished off by a circular line running round the entire slate.
17. What was written was invariably intelligible and properly expressed; and when in answer to a question was always germane to such question.
18. In the case of the long message (16) which was signed "J.G.," I asked that the full name might be given. This was immediately done, whilst I was holding the two slates together above the table, between the medium and myself. The name thus written, a double surname corresponding with the initials, is very peculiar in spelling and also uncommon, though perfectly well-known to me.

On another occasion I asked that the figure 2 might be written, which was promptly done, the slates at that time being, as I have said, in full view and lying flat on the upper surface of the table, one exactly on the top of the other.

The following are the more important details of each of the six séances referred to:—

Séance A. (Medium's house.) First writing when slates were held between medium and right-hand sitter, one hand each, just below level of table, but outside and in full view. Second writing—slates held about a foot above centre of table between medium and left-hand sitter—one hand each.

Séance B. (Medium's house.) Slates laid flat on top of table between medium and right-hand sitter; medium's two hands and left wrist on top of slate and sitter holding his left-hand.

Séance C. (My house.) Conditions same as B.

Séance D. (My house.) No writing on top of table; and only once under the table, when slate was placed flat under the edge, both medium's hands being wholly or partly in view, and both actually touched or held by sitters, *one of whom also assisted in holding the slate.* [This séance is merely mentioned in order to account for the entire series, my observations in this communication being strictly limited to the writing which took place between the slates whilst both were in full view.]

Séance E. (Medium's house.) First writing, when slates were *sat upon* by right-hand sitter; both edges in view, which edges medium held with fingers of one hand. Second writing, same as "B." Figure "2" written under these conditions at my request.

Séance F. (My house.) Slates laid flat on top of table; medium's two hands and left wrist resting on slates, and his right hand held by sitter.

Now referring again to No. 18: even if after the precautionary conditions and facts I have described, there could reasonably remain any possibility of the slates being tampered with and the writing produced by the employment of chemical or other analogous means, the circumstance that *the writing was immediately produced in the form of answers to impromptu demands or questions from myself,* would effectually dispose of such an hypothesis.

Further, I have submitted these phenomenal facts to several eminent men, scientists, chemists, and *prestidigitators*, and, granting them to be facts, no one has been able to suggest the slightest "feasible" explanation or clue to the mode of their production. . . .

But are they "facts"? That is the point!

Well, either they are facts, or else the senses of nine different persons, of both sexes, on five different occasions, under opposite conditions of light, and in varying circumstances of locality must have conspired to play them false; must have failed egregiously to perceive and appreciate that which ought to have been simply, easily, and palpably perceptible and appreciable by the most rudimentary intelligence.

"But," will reply the sceptic, "I say your slates were "not bought and marked as asserted; or, if they were, they "were not really those used at the séances. . . . No "writing whatever was, in fact, produced upon them, or if it "was it was put there before the slates were placed in position. . . . It is useless to assure me that the slates "were always first of all examined; your eyes which could "see the writing on them plainly enough afterwards were "evidently incapable of seeing it before. . . . When "you assert that the whole of the sitters' hands, medium's "included, were in every case in full view whilst the writing "was going on, that is undoubtedly an optical delusion ". . . The sound of writing corresponding with the vibration of the slate?—a mere trick of the imagination. ". . . Well then, if in spite of all, you will obstinately persist in adhering to such ridiculous propositions, you must "be (pardon the impoliteness), but you really must be all "lunatics or liars—or both! . . . Still unsilenced? "You say that if I like to take some little—very little—"trouble I can see the same things for myself? I tell you "that if I did see them I should mistrust my own senses "—the thing is on the face of it impossible,—and how "ever simple, obvious and conclusive the ocular demonstration you propose, I could not, and would not in such a case, "believe my own eyes."

* * * * *

Well then, my dear sir, or my dear madam, if that really be so, I can only say that I am sincerely sorry for you. As it is only by trusting, within certain well-defined limits, to the guidance of the Senses nature has given you that the business of your existence is carried on in the world: that you are conscious that there is a world: that you have, in short, any proof *that you are, at all*, you are really to be pitied! And as "pity is akin to love," I again affectionately invite you to re-consider the libel you have indited against your own faculties, and to *try them*, just for once in a way, frankly and fearlessly, upon the simple—almost childish simple—proposition suggested.

Whether, however, you will or will not take my advice, I assert to you that the conditions of the practical experiments I have described are *absolute*; that there is no loophole or crevice left for imagining fraud, and I assert further—limiting the assertion to the strict sense of the words—that the results of these experiments conclusively and incontrovertibly establish the existence of some objective, intelligent force, capable of acting externally to the medium, and in defiance of the recognised laws of matter.

6, Wellington Mansions,

Hanover Gate, Regent's Park.

21st May, 1884.

On Sunday, May 25th, W. J. Colville spoke to two good audiences in Neumeyer Hall; also at 7 p.m. in Temperance Hall, 52, Bell-street, Edgware-road, when there was an excellent audience. On Sunday next, June 1st, (Whit Sunday) W. J. Colville's subjects at Neumeyer Hall, Hart-street, Bloomsbury, will be, 11 a.m., "The Descent of the Holy Spirit at Pentecost"; 3 p.m., (by particular request) "The Philosophy of Re-incarnation."

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.]

Spiritualism versus Theosophy.

To the Editor of "LIGHT."

SIR,—The recent experience of Mr. Eglinton with regard to the effect of ill-will steadily directed against him, should remind all earnest and reflecting persons who wish well to the progress of psychic truths, as represented by Spiritualism, that an equal amount of help may be positively given to the mediums of the cause by goodwill steadily directed towards them. In this way each, in the private temple of his heart, can not only aid others at a distance or unknown, more than he could by money or words, but he can by the practice develop his own powers of will and sympathy, and perhaps be also affording many spirits in the unseen world, lower as well as higher, ways of doing good work through the avenues of approach his will creates.

Let this proof of the power of will upon Mr. Eglinton be seized as an opportunity of forming a resolution daily to help by our individual wills and sympathy Mr. Eglinton or any other medium we may be personally interested in, and also the body general of all purely intentioned mediums.

I venture to add a few practical hints as to how to carry out this resolution. First, let the wish in the heart be clearly conceived by the thoughts and the affections till it stands out as a definite idea or feeling expressed either with or without words—better, perhaps, without. Secondly, let this definite idea or feeling be daily projected over the space of the earth's surface in the direction required. Thirdly, let this be done regularly and at a definite hour, say at noon each day, or, perhaps better still, at eight to nine p.m., when most mediums are engaged at their duties. Three or four seconds only will be required if the idea is definite and the projection is strong. Fourthly, this projection of idea should be accompanied by two other efforts, the first of which is feminine, viz., by a sense of weakness and appeals for aid calling down the sympathy of all higher spirits—whether collectively realised as God, or individually realised as any angel, spirit-friend, or guide that we may have formed conception of; the second is masculine or positive, viz., by commanding or firmly requesting all of the lower spirits—over whom, if we have learnt self-discipline, we have the right of control that an officer has over subordinates—to desist from working mischief and to aid in repelling the mischief of others. It is also a great aid in willing, if while projecting our thoughts, we fix our mental attention and if possible our physical eyes on a definite point. Lastly, let us never under any provocation direct any malice or ill-feeling towards our adversaries, for that would cause only a rebound of the same towards us, but let us content ourselves with simply willing a wall of defence to stand between our mediums and them, and that the perfumes of the flowers of our love and sympathy should aid the fainting hearts of those earnest in revealing the truth for truth's sake and not their own. When the true laws of mediumship are discovered by our present mistakes and misfortunes, and positive will-power is developed in our mediums, along with negative receptivity, then mediums will not require our help so much; but in the meanwhile we must do the positive willing for them.

F. W. THURSTAN, M.A.

To the Editor of "LIGHT."

SIR,—Some few years since, at the house of a mutual friend, I had the honour of submitting to Dr. Wyld, who was then President of the London branch of the Theosophical Society, some of my spiritualistic experiences.

He very kindly, but very emphatically, combated all the theories which I then held respecting them, and gave, as he said, the true Theosophical explanation, particularly that the communications which I had received were reflections of my own mind, and that, although forgotten by myself, the facts were visible in my mental aura to the spiritual sight of the medium. You may imagine, therefore, my surprise when reading Dr. Wyld's letter in your last issue, to find him gravely putting forward as evidence of the character of the leaders of the Theosophical Society a series of answers to his own questions, given through the mediumship of Mr. Eglinton.

If his theory were correct in my case, surely the same explanation will apply in his own, and the opinions recorded would be those of Dr. Wyld and not those of the controls of Mr. Eglinton.

I always look back with pleasure and gratitude to that interview with Dr. Wyld, as he then most certainly directed my attention to a pathway on which I have had occasionally the assurance of such exalted companionship that I am not likely to be induced to retrace my steps.—Yours truly,

EDMOND W. WADE.

May 24th, 1884.

Mr. Proctor on "Ghosts and Goblins."

To the Editor of "LIGHT."

SIR,—Mr. Proctor's article on Ghosts and Goblins, referred to in last week's "LIGHT," furnishes us with another instance of the questionably strange modes some scientific men adopt when dealing with subjects outside their experience, or beyond the grasp of their comprehension.

In "Isis Unveiled," (published in 1877), Vol. I., pp. 245-46, the reader will find a critical refutation of the identical article on the "Bach narrative," as it appears in *Knowledge*, of April 4th, 1884. (!)

It is evident that the editor's *Essays* on "Ghosts and Goblins" are no more than verbatim reprints of what he wrote or said (some eight years ago) concerning a subject of which he was then, as he is now, totally ignorant.

Mr. Proctor may well remind Spiritualists: "It ought to be shewn that the well-being of the human race is to some important degree concerned in this matter—before the philosophers can be expected to devote much of their time to the inquiry suggested." Quite so, we perfectly agree with this. But this maxim does not apply to Spiritualism exclusively; it regards science also. Mr. Proctor should bear this in mind. With due deference to Mr. Proctor's abilities as a lecturer on astronomy, and our admiration of astronomical research in general, we hold it to be of greater value to man that he should be convinced of the reality of a life hereafter, than it would be for him to know the approximate distance of the sun. And the inquiry into facts which prove immortality to man cannot but produce beneficial effect upon the moral—the well-being of man.

Does Mr. Proctor suppose that he, as the editor of a popular scientific paper, promotes the well-being of mankind by "devoting much of his time" to the reproduction of stale trash?

A SPIRITUALIST.

A Hard Nut for Materialists to Crack.

To the Editor of "LIGHT."

SIR,—During our evening service, last night, one of our physical mediums (Miss Hannibal) was observed to leave the hall abruptly and return in about three-quarters of an hour. After the service we inquired the reason of her doing so. She said that she heard the spirit-friends speak to her very distinctly some half-dozen times, "Go home at once." She obeyed the invisible friends, and on arriving found smoke issuing through the door, and the kitchen in a blaze, which she just in time succeeded in putting out by throwing several buckets of water upon the fire, thus proving that "God moves in a mysterious way His wonders to perform." This morning I went and saw a portion of the burnt goods.

Town Hall-lane, Leicester,
May 26th, 1884.

JOHN BENT.

CAVENDISH ROOMS.—We are pleased to hear that the concert and ball held at the above rooms on Wednesday, the 21st inst., in aid of the Sunday services conducted therein by Mr. J. J. Morse, were numerous attended and proved a success. The service on Sunday evening last was well attended, and a very pleasant and profitable season was spent, while the "controls" discussed the question of "Spiritual Positivism." On Sunday evening next the topic of discourse is "The Religion of Physics"; service at 7 p.m. We are asked to state that the services are quite free, and that there are no "reserved" seats.

CONDITIONS OF MEDIUMSHIP.—"Every effective operation demands its conditions. Plants to grow must have theirs of light, air, water, soil, and temperature; human beings must have theirs of food, shelter, &c. Photographic portraiture is impossible without one condition—of darkness. Lecturers on electricity and chemistry tell us that their demonstrations are nullified without the observance of certain fine conditions. You will meet with people who admit the reasonableness of this, who will yet unreasonably ask for the demonstration of psychical facts without respect to conditions. Some question mediumship on the ground that if it were a real natural quality they ought to possess it. With equal reason they might deny the possession by their neighbours of bodily or mental qualities which they themselves do not possess."—*Harbinger of Light*.

"THE PIONEERS OF THE SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTINUS KERNER. WILLIAM HOWITT AND HIS WORK FOR SPIRITUALISM. BIOGRAPHICAL SKETCHES." By Anna Mary Howitt Watts.—This handsome volume is, we hope, only the first of a series. Such books are greatly needed; and, if people would only calmly read them, and be patient, such books would do much to stem or direct the rising tide of unbelief. Some of the wisest and best men and women have been dwellers on the threshold of the Unseen; and of these more should be known. Both Dr. Kerner and William Howitt were true Spiritualists: "both were ardent lovers of Nature as well as of Supernature,—and both were poets." Many things here set down will seem to the majority puerile or fanciful; and perhaps not without some slight reason: but much more belongs to a region of thought, feeling, insight and knowledge which the poor world must learn to enter or spiritually die of sheer inanition.—*The Truthseeker*.

OFFICES OF "LIGHT"

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TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, MAY 31st, 1884.

PUBLIC EXPERIMENTS IN PSYCHOGRAPHY AT ST. JAMES'S HALL

By Mr. W. E. EGLINTON.

On Tuesday evening last, May 27th, Mr. W. Eglinton held a public reception at St. James's Hall, under the presidency of Dr. Wyld. The Banqueting Room, which will comfortably seat upwards of 400 people, was quite filled. Although unable to note the names of all who were present, we observed, amongst others, the following:—

Miss Arundale, Mr. C. P. Allan, Dr. and Mrs. Abercrombie, Mrs. Arbuthnot, Mrs. Julia Barrett, Mr. C. Blackburn, Mr. J. J. Bodmer, Mr. T. Blyton, Mr. and Mrs. T. F. Collingwood, Miss Corner, Mr. Jas. Campbell, Prof. Cassal, Mr. J. F. Colville, Mrs. and the Misses Cook, Mr. R. Donaldson, Signor Damiani, Mr. and Mrs. Everitt, Dr. and Mrs. Everett, Mr. and Mrs. Edmonds, the Hon. Mrs. Forbes, Mrs. FitzGerald, Mr. Desmond FitzGerald, Mrs. Duff Gordon, Colonel Grant, Mr. F. S. Hughes, Mrs. James, Dr. Anna Kingsford, Mr. H. Langton, Colonel and Mrs. Lean (Florence Marryat), Mr. W. P. Morgan, Miss Major, Mrs. Maltby, Mrs. de Morgan, Mr. C. C. Massey, Rev. W. Miall, Mr. E. Maitland, Mr. J. H. Mitchener, Rev. W. Newbould, Mr. Brinsley Nixon, the Hon. Judge Paul, Mrs. Parrick, Mrs. Raymond Paley, Mr. and Mrs. Cholmondeley Pennell, Lady Panmar, Mr. J. Rouse, Dr. Robertson, Mr. Robinson, Mr. and Mrs. Dawson Rogers, Mr. and Mrs. R. Pearce, Mdme. de Steiger, Mdme. Schweitzer, Mr. J. Stewart, Mr. and Mrs. Sevier, Rev. W. Stainton Moses, M.A., Mr. and Mrs. Morell Theobald, Mr. Thompson, Mr. E. Tietkens, Dr. G. Wyld, Mr. and Miss Withall, Surgeon-General Wolseley, Colonel and Mrs. Wynch, and Mrs. Western.

The proceedings were opened by the chairman, who, in introducing Mr. Eglinton, briefly reviewed his own experience in this particular phase of psychical phenomena, more especially in the presence of Dr. Slade a few years ago, and recently with Mr. Eglinton. He dwelt on the fact that British Spiritualism had sustained a great loss in being deprived of the services of the former by an unjust prosecution. The gap thus caused had, however, now been filled by Mr. Eglinton, whom he considered not only the most valuable medium in this country, but as far as he knew, the most valuable medium in the whole world, because he obtained direct writing in the broad light, and in full view, thus supplying evidence which could not reasonably be assailed.

Mr. Eglinton then delivered an address on "The Facts

and Philosophy of Spiritualism," which we hope to give in an early issue. Mr. W. Stainton Moses, M.A., and Mr. Louis (barrister-at-law), at the invitation of the chairman, afterwards made a few remarks *apropos* to the subject of the address.

The interest of the evening, however, was evidently centred in the proposed experiments in psychography, with which it was announced the programme of the proceedings would terminate. At the request of the chairman and two of the audience (Mr. W. Stainton Moses and Mr. C. C. Massey), Surgeon-General Wolseley, Mr. Brinsley Nixon, of the Athenæum Club, and Mr. Stuart Glennie consented to act as a committee of investigation, and forthwith took their seats at the table on the platform. At 9.25 they all joined hands, but sat without obtaining results until 9.40, when various changes were made by direction of Mr. Eglinton's spirit attendants, who communicated by means of raps which were distinctly heard and localised by the committee, with the exception of Mr. Stuart Glennie. The changes then made necessitated the retirement of the latter gentleman, and Miss Major took the vacant seat. A few minutes afterwards Florence Marryat (Mrs. Lean) was called to the table, and the circle, as thus reorganised, was subsequently successful in obtaining perfectly incontestable phenomena.

At 9.51 two slates, which had been previously cleaned and examined by all the committee, were placed upon the table, in full view of all the sitters, one upon the top of the other, a crumb of pencil having been inserted between them. While in this position the hands of the medium and those of Florence Marryat were put upon the top of the uppermost slate, the rest of the circle joining hands. At 9.53 Dr. Wyld, who was on the platform also, placed his hands on the top of Mr. Eglinton's and Florence Marryat's, and immediately Surgeon-General Wolseley stated that he distinctly heard writing being done between the slates, a statement which was corroborated by the rest of the committee of investigation.

At 9.54 the usual signal of completion was heard and the slates were examined, whereupon one side of the upper slate was found to be covered with a long message from "Ernest," one of Mr. Eglinton's spirit attendants. The message was as follows:—

It gives us great pleasure in being able to overcome the difficult conditions under which we labour this evening, and to assure the audience that, although unseen to them, we are nevertheless present.

Now is the time to assert yourselves, and to band yourselves together in good solid work. Without material aid, how do you think it possible that we can bring home these truths to those thirsting for knowledge?

ERNEST.

The Chairman, in announcing the result to the meeting, stated that a similar slateful of writing which he had obtained in about the same time—one minute—took a quick writer seven minutes to write out.

Surgeon-General Wolseley, Mr. Nixon, Miss Major and Florence Marryat one after another publicly testified that the experiment had been conducted to their entire satisfaction, and that they were perfectly convinced it was an impossibility for the writing then obtained to have been produced by ordinary means.

In a second experiment the word "Gordon," suggested by one of the audience, was written between closed slates under similar conditions.

The success of Mr. Eglinton's public presentation of these phenomena was without doubt complete, and we heartily congratulate him upon the result. As a means of drawing attention to the facts of Spiritualism such meetings cannot fail to do good, and we are sure every Spiritualist will gladly accord his thanks to Mr. Eglinton for the service he has so freely and generously rendered to the cause.

MESMERISM AND ITS PHENOMENA.

We have before us a prospectus from the Psychological Press announcing the issue in serial form of a work by the late Prof. Gregory, entitled "Animal Magnetism."

The value of a knowledge of Mesmerism in the investigation of Spiritual Phenomena can hardly be over-rated. It is, indeed, the keystone of all the Occult Sciences. The Society for Psychical Research recognised this fact when, in commencing its researches, it began with this branch of its rather comprehensive field of inquiry. Had the phenomena of Spiritualism in the past been closely examined and studied in the light which the corresponding phenomena of Mesmerism throw upon them, we have little doubt that more substantial progress would have been made towards a philosophic basis than is at present the case.

One difficulty has been the inaccessibility of standard works on the subject, many of them being either out of print or costing so much as to be beyond the reach of all except a small minority. This was the case with Dr. Gregory's "Animal Magnetism," one of the best works ever published in connection with Mesmerism—the first edition (1851) having for a long time been out of print, a fate which speedily befell the second edition published in 1877. We are, however, glad to see that, through the generosity of Mrs. Makdougall Gregory, a third edition is to be issued, in a popular form and at a price that will place the work within the reach of every student.

As occasion has offered, it has, we understand, been the aim of the Psychological Press to issue standard works at as cheap a rate as possible. Two of their most notable successes were the production of "Psychography" by "M.A. Oxon." for sixpence, and "A New Basis of Belief in Immortality" for threepence, both being books which for style, typography, and general appearance can hardly have been surpassed by the cheap general literature of the day. These have been followed by others, and an attempt is now still further being made to popularise standard works on Mesmerism, Spiritualism, and cognate subjects, the first step being the prospectus to which we have alluded.

It is to be hoped on many grounds that this new departure will be liberally sustained. The book in itself is well worthy of a very extended circulation, and our readers would do well were they to place a copy of Dr. Gregory's work in the hands of every inquirer into Spiritualism. They would thus be giving them a solid foundation upon which to rest. In addition to this it depends very much upon the success achieved in the present experiment whether it will be possible permanently to cheapen a hitherto very expensive literature. Consequently it is to be hoped that even those who already possess copies of former editions of this work will not fail, for that reason, to support the present issue. For full details we refer our readers to another column.

MISS WOOD IN AUSTRALIA.

The *Harbinger of Light* informs us that Miss Wood has been sitting with a circle in Sydney. It quotes from a letter in the *Liberal* of March 15th: "I, with others, have witnessed extraordinary phenomena in an apartment, with light enough for one to see the time by one's watch. The medium was enclosed, to the satisfaction of all present, in a strong frame-work, covered with netting; in front of this enclosure hung curtains. From these curtains emerged a small form, with a black skin, clad in white, calling herself 'Pocha'; she danced about, showing black feet, prattling like a child. On her withdrawal, a tall large-proportioned female form came forth in white garments, and her head draped. After her came another, who stepped alertly to a side table, wrote with pencil on a sheet of paper a sentence, and signed it with a familiar Christian name." At a subsequent séance four forms, says the reporter, "successively appeared and moved about life-like; the séance ending by 'Pocha,' after caressing the hands of several present, lying down in front of the curtain, where, before our eyes, she gradually shrank and vanished into nothingness."

TO CORRESPONDENTS.—A few letters stand over this week through the pressure on our space, as also do the reports of the General Meeting of the S.P.R. and Mr. Colville's meeting on Wednesday last.

SERVICES BY MRS. RICHMOND

AT KENSINGTON TOWN HALL.

The guides of Mrs. Richmond desire to announce that this series of discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of spirit. Therefore they wish to announce that the subject for the next discourse, which will be given on Sunday, June 1st, at 7 p.m., will be, "The Messiah of the New Dispensation." Tickets for reserved seats may be had at the Office of this paper, 2s. each.

The guides of Mrs. Richmond announce that they have a work to perform in the provinces after the series of discourses in London (which may extend to the end of June) has been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland counties will begin about July 1st.

THE COMFORTER AS REVEALED BY SPIRITUALISM.

A discourse given through Mrs. C. L. V. RICHMOND at Kensington Town Hall. Mr. Webster Glynes in the chair. Music under direction of Mr. J. C. Ward.

The fourteenth chapter of St. John was read by the Chairman, as the lesson of the evening.

Invocation.

Infinite Spirit, our Father God, Thou life of all life, Thou source of every bounty and blessing, Thou Divine and loving Parent, Thy children turn to Thee for ever with thanksgiving and praises, and would lay upon the altar of Thy love all their offerings of devotion, for Thine are the laws that fashion the firmament of stars; Thine the wonders that from the green earth the spring-time is unfolded and the blossoms burst into loveliness; Thine are the voices of the myriad songs of nature, and Thine the silence of the night and the tempest which also is Thy law. O God! as Thou hast given the light and the darkness, the summer-time for beauty and bloom, the winter for rest; as Thou hast given unto man joy and sorrow; as each stage of human life is the result of Infinite law and love, so may Thy children praise Thee for each. May they praise Thee for every blessing: for the gladness of the sunshine and the glory of the summer air, and the fruition that the earth yields unto the hand of man; may they praise Thee for the fruitfulness of the human mind, for its storehouse of intelligence, for that knowledge that basks in the radiance of Thy Divine light; but may they also praise Thee for the blessing of sorrow, for the chastisement that bringeth patience, for the suffering that bringeth charity, for every darkness that bringeth light, for every death that bringeth immortality; may they praise Thee for whatever in the shadows may reveal the glory of the soul, for the soul, devoid of all human things, turns unto Thee in spirit at last. O, God! may Thy children praise Thee until vanquishing doubt, and darkness, and gloom, they shall dwell in the light of Thy presence for ever, finding that Comforter who is promised in each life, and aware that above the darkness of the grave, beyond the shadow of mortal being, the light of Life Eternal shineth for evermore. O God, we praise Thee in the name of that truth that in the presence of Jesus was revealed, in the name of that life that cometh in the form of the Comforter, in the name of Thyself, for ever, Amen.

Discourse.

In great sorrow, with tribulation and suffering, the world has waited the fulfilment of Christ's promise, seeking oftentimes vainly for that Comforter, "even the Spirit of Truth" that was to come. The Disciples waited long, and then were folded to rest, with the conviction that the Comforter must come from within. The theologies of the past 2,000 years have left mankind in doubt concerning this Comforter, since very little is said concerning Him in any religious ministration. Those who look for the second coming of Christ wonder if that event will be the Comforter He promised, while heavy hearts bend in vain before the shrine of external theology to find the Spirit of that truth that was promised. We do not deny that the secret ministration of the Holy Spirit, the Divine presence of ministering angels must have come to many lives, but if you ask in any church in Christendom, "Who is the

Comforter?" is there any man sufficiently inspired to tell you, or to tell when He may be expected, or where or how? Death has swallowed up thousands and millions of lives since this promise was uttered. Jesus, Himself, has ascended to the Father, the Disciples of Christ scattered and put to death in various ways, and have left the record of their teachings for man to struggle over, with the interpretations afforded by theologians.

The materialist, on the other hand, declares that in searching the universe of natural law he discovers an unrelenting force and might, a power that vainly is appealed to for any pity or sympathy; and that beneath the mandates of this mighty law, this unconscious, unintelligent force, man, with all his affection and tenderness, must bow. Nay, the materialist even goes so far as to say that he had rather have an unrelenting law of nature that leads to material annihilation, than a revengeful, unsympathising God. This, of course, he does not intend for blasphemy of the Deity. The "Comforter," as presented by theology, has never been endowed with tenderness or affection. God has been shewn to you in the visage of revenge, not of love. On the other hand, the materialist offers to you the singular spectacle of a rugged, unrelenting, "natural law," producing minds that can criticise it and hearts that can long for a tenderness never revealed in nature.

In a physical and scientific sense, the spectacle presented to humanity in the material world is one of continued destruction; the law of force seems to prevail, and might supersedes all other powers. With the scientists of to-day nature seems to continue the course of unfoldment by the "survival of the fittest," and the feeblest are swallowed up in the majesty of the physically more perfect. This, the intellect of the materialist declares (that same intellect being the model simply of an "unintelligent law"). And that, by-and-bye, the greatest being evolved—man—capable of surpassing the "nature" that gave it birth, develops a spirit of tenderness superior to any response that the material earth can yield. Notwithstanding the absurdity of this proposition, it appears to many seemingly intelligent minds, more feasible than that which only presents the Deity as a God of Supreme and Infinite justice without love, A God of revenge! The Christ-life pointed to the God of Love, His Word was *our Father*, thrilling through the Mosaic Dispensation; the word of tenderness, the consecration of the life of the Individual Being, seemingly Divine, to the expression of truth and love. But still the world seemed to be left comfortless.

When Christ bade farewell to His few followers and Disciples, those who, like pupils, had followed Him, had hung upon His every word, no doubt He foresaw the awful shadow of darkness that would come upon them, when they awoke to realise that He had really established no material Kingdom, no Throne, and departed unto the "Father's Kingdom," leaving only this promise of the Comforter.

Have you not also sat by the grave of your departed friend with the "Word of God" open before you, trying to find that Comforter whom Christ promised? and perhaps the man robed in priestly apparel would have no word of consolation to offer, only that "you must bend to the will of the Infinite;" only that your friend was removed from your sight, and possibly lost to you for ever. Have you not turned in vain to mother Earth, unto whose ever warm and loving bosom the seed of the plant is consigned, and it brings forth the response of bud and blossom?—here, seemingly, all is cold and void, for out of the grave came no answer to your pleading. The tears which you shed there, found no response in the silent form that slumbered in death? Then have you not sought by all ways and means that the world could offer, by intellect, philosophy, science and religion—that one voice that would restore to you your friend or tell you where the loved one had gone? Have you not sought at the shrine of Christian Theology; has not some man ordained to preach the "Love of God," told you that you might possibly be separated for ever from your loved one? And have you not cried out again in your anguish, for you doubted then the goodness of that God?

Let us turn to the other picture. If the earth were all there is of life, if human existence were summed up in material existence, if human affections continued but for the earthly state, then God (or that "natural law" that the materialist worships) would indeed be cruel; if the affections that are existing, if the aspirations with which humanity is endowed, if all the loving tenderness that exists in human life are to be suddenly blotted out, suddenly cut short, by the hand of death, were the hope of re-uniting in another state in vain, this indeed

would be most cruel; but fortunately for the hope of humanity, neither the materialistic theology, nor the Materialism of those who worship matter, is true. Fortunately for humanity, religion, contrary to theology, preserves the affections of the human soul unto eternity, and by the very promise that Christ has given, furnishes comfort to every child of earth, in sorrow, in darkness, in doubt, in pain.

But we are here to-night, not to picture to you the certainty of God's judgment, not to present to you the stern decrees of that Nemesis that seems to follow wrong-doing in every stage of existence, but that other picture, too often neglected, too frequently unseen—the love of God and the fulfilment of this promise that Christ has given to the world, for if it be true that human affections are not a failure, and that all upon which you build your happiness is not an *ignis fatuus*, the tenderness of the mother as she bends above her child is not indeed a dream, as she follows his footsteps through the world, through the waywardness of youth and early manhood, still cherishing that same tender and pitying love, that child can never go far enough from her love to be deserted by her; then likeliest unto the Infinite love must be this tender pity and compassion, this all-guarding and all-vanquishing tenderness that abides forever, that remains in every shadow, that watches over every human need.

You may ask, as the materialist often does, "Why is it, if God is a God of love, that He permits suffering?" We answer, everything is permitted by God that is intended for man's eternal good. As the mother cannot prevent her child from having his own experience and from gaining that experience, oftentimes by falls and bruises and injuries, that he may learn to walk alone; is it not so with the Infinite love, Who could not because He would not prevent the individual experience necessary for the immortal part of man in the earthly state, but rather allows it that you may learn to know the value of that which you attain? As one who climbs Mont Blanc to see the glories of the sunrise cannot see the picture enjoyably unless he has won it through trials, fatigue, and, perhaps, suffering, so you cannot win the immortal picture unless you have tasted the sufferings that precede it. Suppose you were made as angels in your earthly estate, could you value the beauty and light of that wonderful perfection that is undimmed by a single cloud? Is not the oak strengthened by the tempest, and does not the lily unfold and bloom beneath the shower as well as the sunshine? And are there not qualities of human existence that cannot be spared; that suffering alone evolves—qualities of patience, forbearance, tenderness, compassion, charity? For if there were no darkened sides of human life, how would this exaltation ever express itself? How could you know the joys of reunion in Heaven if you are never divided on earth? Besides, does not man possess in himself the Divine inheritance of immortality, and must he not needs share in the vanquishment of matter?

Does he not go forth to plough the seas with white-winged sail ships and the motive power of steam, suffering every privation merely for knowledge? Excursions in pursuit of the North Pole, and that mythical region, the open Polar Sea, undergoing voluntarily the utmost privations in pursuit of knowledge. But had these been inflicted by the decree of the Infinite, they would have been considered by the materialist most cruel. Man undertakes for the sake of knowledge, adventure, and what he can gain, hardships greater than those he accuses God of bringing upon him.

See what you do for that other god which man worships, we fear, more than Deity,—we mean gold! Thousands of men have left home, family, children, all the endearing ties, the moderate income of the worthily-earned wages of every day, to seek the *ignis fatuus* of gold, over sea and mountain, across desert, where thousands now have left their bodies beneath the scorching rays of the sun; and this, not in obedience to any noble prompting, not to visit any sacred shrine of religion, not for love of country or liberty, but for the greed of gold. Had God required (instead of permitted) this, at your hands, the materialist might well have said, "It is cruel!" But when He requires the sacrifice of your selfishness, that you turn away from the desires that produce the suffering and pain, then you say "It is, indeed, cruel."

Man is here to be doubly tested by the strength of the spirit, and be assured of this, no Comforter can come to man in the pursuit of selfishness. If there ever was a *literal* Garden of Eden and a *literal* serpent, that serpent must have been in the form of selfishness, because that we find to be the only "tempter" that besets human life. This is that which

finally the unselfish, or Christ-Man, will conquer in every human life. "But," you say, "there are many who suffer unjustly, many whose lives are blameless, to whom suffering comes because of the faults of others." To such as these the Comforter is already nigh, because whosoever suffers by the acts or wishes of others must feel the consciousness of having wronged no one and the voice of the Comforter is close at hand. "But," you say, "we suffer because our friends die and are hidden from us." Do you not voluntarily separate yourselves from your friends in the active duties of life and in pursuit of gold? And why should you suffer when death approaches, but that mortal part has so blinded your spiritual vision that you do not see that the land into which your loved ones are taken is not far away but close at hand, you consider that you cannot open the windows of your dwelling, and see the paradise into which they have risen? If you consider that by unclosing the windows of your mortal lives you can see the immortal slopes stretching down close to your mortal dwellings, with the outstretched hands of your loved ones who are waiting close beside you there, you surely will not complain of the Infinite Father that releases you from sickness, and suffering, and age, that makes your bodies unendurable and enables you to enter the Kingdom where there is no age—no suffering, no material pain, no parting.

In the light of this spiritual truth, we think that none, even though they are not believers in the existence that those who do accept and acknowledge the truth of spirit-communion must accept, can doubt that those who believe in the communion of spirits with mortals must indeed be blest, and that this, indeed, must be the fulfilment of that promise to such lives, as receive it in the spirit of the ministrations. For if you will consider—and consider, too, without being over-critical or captious—that for many thousand years mankind has been seeking an absolute answer to the question of immortal life; if you will consider that with all the inspiration of the past, including the ministrations recorded in the Bible, there still are in the world to-day many thousands of people who do not accept nominally the belief in a future life—if you consider that there are such as these, who do not even think of the future, have little or no knowledge of any compensation that they can receive for the suffering that is theirs, in thus following, blindly, perhaps, the senses, and some of whom in the material life are crowded out of being by the selfishness that corrodes the hearts of the powerful and great; when you consider that in this very large city of four millions of people there exist, perhaps, not 100,000 who meet this day in places of worship, and perhaps another 100,000 may be found seeking pleasure or enjoyment (which we do not wish to deny them), while there are millions ground down to the level of the earth because of the hopelessness of human life, and the impoverishment of human aims, the lack of immortal hope to strengthen them in their endeavours; and to such as these Spiritualism offers the hope that, without question or qualification, every human being inherits eternal life. Then we say Spiritualism does bring a Comforter that no other form of religion can bring, for has it not often been told that only those who accepted certain ordinances of faith can be immortal! And here in the midst of this Sabbath Day, and before all who choose to listen, the voice from the spirit-world declares that every child of God is equal in His love; and equal in His care; and that He knows no partiality; that "He tempers the wind to the shorn lamb," and "noteth every sparrow's fall." So every sorrowing heart is heeded by that Infinite tenderness. That somewhere in the realm of immortal life is compensation for every sorrow, is knowledge for every ignorance—the outgrowing of all that now degrades and darkens human life—restoration of every hope that has perished, reunion with every friend whose seemed to be lost, and the triumph of every noble and lofty aspiration that has ever entered the human mind.

Spiritualism declares that the world is now entering upon a new Dispensation, a Dispensation of love instead of hatred, of peace instead of warfare, of brotherhood instead of aliens, and that which allies all mankind unto God and every child of earth unto one another. It has no restricted Heaven. No especial place set apart for the few in which they alone can sing the songs of the redeemed. It declares more than this: that there is no angel in the highest Heaven, no archangel bending from serenest height of God's presence, who could be happy with the knowledge that any child of God were doomed to darkness and misery eternal.

Hells there may be, places and states of suffering there certainly are, and even fiends (but we know of none worse than

those to be found incarnate in the human form). We know of no Hades that can present a picture of suffering greater than the haunts of your crowded cities. Therefore we say that if there is to be offered to such as these by the message that Spiritualism gives unto every child, benighted and darkened and ignorant and sinful though they may be, there is an immortal promise, the germ that shall one day blossom into immortal life, then the Comforter is at your door, the voice of promise is fulfilled, for it is revealed unto all. Those who do not suffer now do not need the promise now, those who are not in darkness or in agony do not need the Comforter; those who are not overtaxed may not feel the need of this succouring hand from the invisible world and the angel presence.

But ask yourselves if the dungeon cells that confine the murderer, the felon, is too dark a place for the mother's love to penetrate. Ask yourselves if she would not be found praying and pleading beside the very scaffold where her son was sent as a malefactor into eternity? If she can thus pray beside the threshold of immortal life, is she greater in love than the angels, than God, Who, with Infinite tenderness, extends the love in His infinite power to every child of earth? Nay, it would be blasphemy to suppose that. Therefore we say unto you who have suffered, unto every heart that is grieving (for "every heart hath its own sorrows"), unto you, indeed, whose lives upon the surface may seem bright, but who bear within some sacred pain, some shadow, to whom perhaps has been denied the hope of love, of immortal life; we say that the tenderness of God's love, and the ministration of the angel of His choice watch beside the gateway of your mortal being, waiting to roll away the stone from the sepulchre of your lives, reveals the incoming Comforter. We say to you that not a hope has perished, not an aspiration is destroyed; everything that seers, sages, and prophets have promised to the world will be fulfilled, that each life shall bear in triumph the wonderful mystery of immortal being, and from the gateways of darkness and doubt you shall rise transfigured unto the domain of love—nay, you shall not wait until death comes, but even here this Comforter shall speak to you as that voice has spoken to those who, within the sound of your speaker's voice, those, perchance, with snowy locks, are waiting for the silent angel to open the gateway of immortal life—those who without fear or suffering wait until the angel beckons them on—they descend peacefully into the "valley and shadow of death" fearing no evil, for immortal youth is there, borne of immortal hope. There are those here, perhaps, who do not know. But we say these words—for these spiritual ministrations there is no partiality—that as God's sunshine is universal, whosoever will may perceive of its light, so the love of God, the tenderness and compassion of His ministering spirits and the love that Christ revealed are the possession of all; and if you do not perceive them to-day, if in the shadow of darkness and doubt you remain, or if, perchance, material life has blinded your vision, the day will come when sorrow will break the shell of your unbelief, and when material things desert you, you will then turn unto the voice of the spirit, unto the voice of the Comforter—there will be the Divine Presence.

Believe us, greater wonders shall be wrought in the world, for not only shall the sick be restored, the blind made to see and the lame to walk, but the sin-sick and weary in spirit shall none of them be turned away from the Father's presence for ever and ever, but all shall one day stand in the light of that love—disenthralled, redeemed, and glorified by the promise that the Comforter brings.

Benediction.

May the Infinite Wisdom, the Christ of all Love, and the Holy Spirit of Divine Ministration, and the Comforter of every sorrow, abide with you for ever. Amen.

THE Haunted House Committee of the Society for Psychical Research a few weeks ago received a report of unaccountable footsteps heard, and an apparition seen, in a small house near Hyde Park, which their informant was then quitting, and which, consequently, was to let, furnished. They satisfied themselves that the report was perfectly *bona fide*; and decided to take the house for a short time, and entered into possession about a week after it was vacated. Several of the Haunted House Committee and other members of the Society in turn occupied the haunted room; but they are unable to record any evidence of abnormal phenomena. They have, however, gained some experience in a rather difficult art, the negotiation of leases for "haunted houses."

EVOLUTION, AGNOSTICISM, AND SPIRITUALISM.

Mr. T. P. Barkas made the following remarks in the *Newcastle Daily Chronicle* apropos of the visit of Miss Owen :

Spiritual phenomena and natural science are to-day in deadly antagonism. The high priests of science, on the one hand, affirm that the sole powers in nature are matter and force, that the highest manifestations of intelligent beings of whom we have any knowledge are men living on earth, and that no psychical phenomena other than those produced by beings visibly recognisable ever occur. The Spiritualists, on the other hand, affirm that they have the same kind and quality of evidence of extra mundane intelligence as they have of intelligence that is mundane. The whole drift of biological and cosmological science in the present day is in the direction of the theory that in matter and force, together with almost inconceivable periods of time, we have abundant evidence of a monistic theory of the universe, and of the natural spontaneous origin of all its inhabitants; that to development or evolution, and to it alone, we owe all that we know of matter and mind; that the universe by a natural material process has assumed its present complex form from universally diffused gaseous matter; and that that matter, without the interposition of any Creator or Infinite independent intelligence, has in itself all the powers and potencies of all forms of life. That, in fact, all animals and all vegetables have spontaneously risen from inorganic materials, that monera or primal, almost invisible, jelly specks are the primal ancestors of all the forms of animal and vegetable life, including man, and that there is a natural hereditary thread running through all forms of life, from monera to man. This cosmological theory is in direct antagonism to the cosmological theories of all nations and peoples. All primitive national theories, whether of the Hebrews, Hindoos, Chinese, Greeks, or Romans, are dualistic not monistic; they recognise the powers of God or of gods, and regard matter and the forces of matter as subordinate to superior intelligence. All early cosmogonies are anthropomorphic, and recognise an infinite, independent intelligence, or powerful finite intelligences as the originators of all natural laws.

Men who have deeply reflected on the origin of the universe and of life are comparatively few in number, and are spread over long periods of time, among whom are Anaxamander, who lived 2,500 years ago; Heraclitus, of Ephesus; Empedocles, of Sicily, all of whom defended the monistic theory, or natural development of matter and life, and were followed by Thales, Anaximenes, Democritus, Lucretius, and Aristotle, all of whom taught various genetic theories. Plato and his disciples were dualistic, recognised supernatural causes, and had teleological theories. The dualistic was almost universally held until the 18th century, when Spinoza and Giordano Bruno taught a kind of pantheism or god-immanent in nature. In more recent times, extending to the beginning of the present century, Goethe, Kant, and others in Germany; Lamarck and St. Hilaire, in France; Erasmus Darwin, in England, taught theories of evolution more or less independent of an Infinite Creator. In yet more recent times, and specially since the publication of Darwin's "Origin of Species" in 1859, the monistic theory of the universe, that is, a universe of matter and organised living beings independently of a personally working Creator, has become general among evolutionists. Lamarck, the real founder of evolution, defended the theory of spontaneous generation; and Haeckel, the most advanced evolutionist of the present day, accepts similar views. The battle is now raging round the theories of Biogenesis and Abiogenesis, the former affirming the production of all living forms from organised living matter, and the latter the independent origin of living matter and all subsequent living forms from inorganic matter. Among the latter are Lamarck, Haeckel, Bastian, and Tyndal, and among the former are Pasteur, Dallinger, and many others. Whatever may be the ultimate issue of this contest, the development theory, that is the evolution of all animals and vegetables from minute specks of protoplasmic matter, is now generally held and defended by the vast majority of the most learned biologists now living; and the teleologists, of whom Louis Agassiz was a prominent leader, who defend the Creational theory, are yearly becoming feebler and fewer in number.

I briefly mention these facts to show that isolated inquiries in one direction by scientific men are as liable to lead to crass prejudices and bitter antagonism to inquiry into unusual fields as are the circumscribed researches of the theologians. Haeckel,

Fiske, and others speak with undisguised contempt of the researches of a body of men who are at least their equals in scientific knowledge, in honesty of purpose, and in logical capacity. Haeckel in his "Evolution of Man" writes with bitter and unbecoming sarcasm of his predecessor in the field of evolution, A. R. Wallace, because of his spiritualistic investigations, and Professor Fiske, in his "Cosmic Philosophy," Vol. II, p. 379, says: "The hypothesis of diabolic interference is simply ruled out. So with what is called 'Spiritualism' or the belief in the physical intervention of the souls of the dead in human affairs, men of science decline to waste their time in arguing it, because they know that the only way in which to destroy it is to educate people in science. 'Spiritualism' is simply one of the weeds which spring up in minds uncultivated by science." I name these facts to show that men of science and culture are rapidly drifting into the baldest Materialism, and what is even worse than that they are losing all hopes of a future spiritual life for the race.

The hope of a future life in such men as Haeckel, Huxley, Tyndall, John Morley, and Frederic Harrison appears to have quite died out, and they will not condescend to investigate phenomena that seem to prove it. I know from their published thoughts that the three former look upon spiritualistic phenomena with contempt, perhaps mingled with fear; and I knew from personal conversations that the two latter gentlemen think the subject of Spiritualism beneath their notice, and they will not even condescend to speak about it. This I recognise as the coolest egotism and intellectual bigotry. Surely, if Wallace, Rayleigh, Cox, Chambers, Mapes, Zöllner, Weber, Sargent, Varley, Crookes, and a thousand other scientists, whose knowledge of nature far transcends that of Messrs. Morley and Harrison, have examined and been convinced of the reality of the alleged phenomena, it ill becomes these scientific pigmies to pooh-pooh and treat the subject with disdain. I desire to remind Messrs. Haeckel, Morley, Harrison, and Co., that the taunts and jeers with which they assail theologians and Spiritualists may rightfully be turned upon themselves for their shortsighted bigotry, prejudice, and wilful blindness, and I remind them that the alleged facts of Spiritualism, which have not yet been, and probably never will be, accounted for by natural mundane laws, are far more clearly proven, and are quite as open to present proof, as are the gastrulous researches of Haeckel or the agnostic dreams of Harrison. Spiritual researches may not in any degree invalidate the legitimate discoveries of evolutionists and biologists, but they are bound to widen their notions of the range of law, and to demonstrate to them a form of intelligence not necessarily associated with certain elements in protoplasmic or in cerebral form. It were the height of folly to suppose that the god whom the Agnostics worship, viz., idealised and transfigured Humanity, is the highest conception of being in this limitless universe, and to assert that there are not forms material or spiritual in some of the millions of worlds within the infinitude of space—beings as far transcending man as man does a fly.

Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

PLYMOUTH.—Last Sunday morning, Mr. W. Burt gave an inspirational address on "John the Baptist," and afforded great pleasure to those friends who were present. In the afternoon, at the public séance, several persons were perceptibly influenced, and suitable remarks were made by the controls of Messrs. Hasson and Burt. At the evening service, Mr. Clarke discoursed on "Outcast Souls" in a manner that fully sustained his reputation as a speaker, the devotional exercises being participated in by the President and Mr. Hasson. I may add that in the morning Mr. Clarke delivered a discourse in the Unitarian Church, Devonport. Next Sunday, as our lecturer will be in Liverpool, the services will be taken by Mr. J. Hasson (morning), and Mr. Burt (evening).—THETA.

INDEPENDENT SLATE WRITING.—We have had an opportunity of witnessing, in Melbourne, the fact of direct writing on a slate, through the mediumship of the daughter of Mr. Chappell, of Yockandandah. The demonstration, which—in a well-lighted room—was perfectly conclusive of the fact, was varied thus—a blank leaf torn from our note-book was initialled by one of the sitters, and laid upon the slate with a fragment of lead pencil, by the side of the usual piece of slate pencil. The slate was then held by the medium under the table; presently it was, as a signal, rapped against the table; the paper was found to have written upon it, "Is it not wonderful to see the direct writing? I cannot do much to-night, but I do my best." The latter half of the writing was repeated on the slate. The writing was in straight lines, with i's dotted and t's crossed by separate movements of the pencil. This form of mediumship will render good service to commencing investigators from its simplicity and conclusiveness.—*Harbinger of Light*.

[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.]

XV.—THE MURATORIAN FRAGMENT OF THE CANON.

This important document, although written in the most corrupt and barbarous Latin, by an ignorant scribe, contains the earliest list of the Canonical Scriptures. It was discovered by Muratori in the Ambrosian Library

at Milan, whither it had come from the Monastery of Bottio. The manuscript in which it is found is probably of the seventh or eighth century, and the work in all likelihood, of an Irish scribe. The beginning is wanting. Towards the end a passage occurs which shews that it was written shortly after the time of Pope Pius I. (A.D. 127-142), or, according to others, A.D., 142-157 (Westcott). It cannot, therefore, says Westcott, be of a much later date than A.D. 170.

The Gospel of St. Matthew and that of St. Mark were evidently mentioned first, but the passage relating to them is lost with the exception of its closing words. After these, it says, "In the third place the Gospel according to Luke, that physician whom Paul took with him as one studious of the law, after the Ascension of Christ, and he wrote at his desire, as 'tis believed, yet he himself did not see our Lord in the flesh."

(To be continued.)

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 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, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

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

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

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

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

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

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

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