

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## NOTES BY THE WAY.

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

### PSYCHICAL PHENOMENA A CENTURY AGO.

Apropos of the phenomena now so rife in Mr. Morell Theobald's house, he sends me a curious old book (published at London for the author, A.D. 1767), called "Justice and Reason, Faithful Guides to Truth; a treatise under thirty-seven heads. By Charlotte McCarthy, author of *The Fair Moralist, &c.*" The book is dedicated to "His Most Sacred Majesty, George the Third," and is concerned with an exposition of the writer's views concerning the fall of man, and all its consequences, of the plan of salvation, and various moot problems of theology, which are discussed with entertaining frankness, and not without a clearness which is frequently absent from more pretentious disquisitions. The writer has a clear conception of the reality of the world of spirit and of its action and interaction on the world of matter. She rightly regards spirit as the actuating cause even in what are called bodily vices, or, in Biblical language, "lusts of the flesh." "They are not," she writes, "lusts of the flesh, they are lusts of the spirit. The spirit in man being evilly disposed delights in what is evil. . . . She therefore actuates the body in an evil manner to satisfy her insatiate appetite to evil, as though a man should set his own house on fire, purposely, that his neighbours may be burnt down, and yet the house has been in no fault of this." Analogies are always more or less dangerous, but the illustration here is not inappropriate.

But my concern with the book here is confined to a chapter on "Predestination and Fore-knowledge," in the course of which the author proclaims her strong belief that "Guardian spirits are of much greater use to us, even in our worldly affairs, than we are aware of. . . . I could relate innumerable instances, proofs I have had of the love and friendship of those guardian spirits. Some few, as most remarkable, I will insert. They cannot well be looked upon as superstition, for they were no chimerical effects of fancy, but plain and undeniable facts. . . . I shall make no protestations to assure my readers they are truths. Such as think me capable of telling lies in such a case need not believe them. I court not their opinion." This very downright person—who declares of herself, "I am not accustomed to be fearful, for I seldom am afraid of anything but spiders, to which I bear an unavoidable antipathy"—seems to have had repeated cases in her life of what she

regarded as the intervention of her guardians. She relates them very circumstantially. She was in bed, with the door locked on the inside, and fast asleep. "I was awakened out of my sleep by a heavy hand that held me by the shoulder, and shook me in a most violent manner, even for some moments after I was awake. I started up in bed to know the meaning of this, just time enough to see the flames catching at my curtains, which were old calico, and to preserve myself from being burnt."

Again, she was out of business, in distress for money, with only threepence in the world. She debated whether she should lay it out in food to satisfy the urgent cravings of hunger, or go supperless to bed, and wait till the morrow. She stopped, hesitating, in the street, and cast her eyes down as she pondered. "There I saw, lying just against the toe of my shoe, three shillings, placed exactly in a row together, as though they had been set there on purpose that I might behold them. I looked around the street, and saw no creature that I could suppose had lost this money. I took it up, did as I believe God had directed: bought me a good supper, and went home cheerful. I am convinced," she avers stoutly, "that if people are good these spirits shall have great power to exert themselves in their behalf. . . . But we are not to sit down indolent neither; we must exert ourselves; we must assist those friends; for the evil powers work very strong in the hearts of the wicked against us, and may torment us much, though not destroy us." She seems to have had a good foundation for her faith, and to have built upon it a goodly superstructure.

But the most remarkable phenomenon which is related is one that some of Mr. Morell Theobald's recent letters invest with additional interest. The story is told very circumstantially, and with an air of solemnity. "A night or two before my mother was buried, as she lay dead in the house, I sat up with the corpse. There was no fire in the room; there had been none in it for several weeks; neither was there any material in the house to make one with, it being the summer season. It was the dead time of the night, and I grew very cold and chilly. I cast my eyes on the fire-place, and the tears flowed from them. I thought within my own mind that if my tender mother were alive I should not sit in that disconsolate position without a fire. The great God knows, thought I, whether or not I shall ever have a friend again to give me either sustenance or fire to warm me. My head was bursting; agonising grief had seized it, attended with despair. In this unhappy situation of mind I leaned my head against the wall, and in a few moments raised it up again, when, to my great surprise, I saw as good a fire in the grate before me as, to the best of my memory, I had ever seen there; and heard a voice speak the following words distinctly in my ear:—'You must not despair. God is able to raise you friends when you do not expect them, and give you fire to warm you.' This was a matter so surprisingly strange and incredible that I never should have mentioned it, for I should not expect to be believed, had not two men who were witnesses of the thing, and frightened almost out of their senses, related it the next day in the neighbourhood." So there were three witnesses, and one of them from that

naïve remark as to the size of the fire, "to the best of my memory," (a delicious touch!) seems to have been in a truly scientific attitude of mind. The story is at any rate curious.

Many other instances there are in this entertaining volume, for the writer would seem to have lived in the realised presence of spiritual beings, and yet with a strong fear of any unlicensed meddling with it. She believed that to seek to know what God had hidden was to do wrong. Fortune-telling, dreams, omens, conjurers, and things of like nature she classed as evil, "for good spirits never meddle in these matters at all." This sweeping assertion, however, is greatly modified by an expressed belief that all these and kindred methods are employed voluntarily by our guardians for warning and protecting us. "There has, (*sic*) most certainly, been instances of people who have hid treasure: some who have been murdered: and others, who have done injustice, or whose relations or friends have been wronged here: I say there has (*sic*) been instances of such people's appearing after death to discover the treasure, bring the murderer to justice, or see restitution made for the wrong they have committed, or has been committed against their helpless friends in this world." So apparitions are within the scope of the author's belief. Indeed, the book is penetrated throughout with a strong sense of the reality of spirit, good and bad, in its effect on this world. "Nothing that acts can act without life, and there can be no life without spirit. The waters could not roll, the fire could not burn, the blood could not flow in the veins, neither could a blade of grass grow without its proper spirit to work and guide it; and spirit endowed with power, knowledge, and capacity. It would be as impossible for the rose to form itself into that lovely shape in which it appears in the garden, as for the log of wood to form itself into a cabinet without the assistance of a workman. There is much better order and regularity, and much more business transacted on this globe than any poor vain, empty mortals can boast of: and with this difference also, that the invisible artists are by far the most ingenious."

"The working spirit of a human body (which is called the evil angel or Genius) penetrates, and has great power over the man. For man was sent hither to be tried, and unless there was temptation there could be no trial." Shakespeare in a somewhat obscure passage gives us the same idea.

"Since Cassius first did whet me against Cæsar,  
I have not slept.  
Between the acting of a dreadful thing  
And the first motion, all the interim is  
Like a phantasma, or a hideous dream:  
The Genius and the mortal instruments  
Are then in council: and the State of man,  
Like to a little kingdom, suffers then  
The nature of an insurrection." \*

"The Genius and the mortal instruments"—the "working spirit" acting through the various channels of sense, and leading man into temptation—is the idea in each case. "There is much order and regularity," says our quaint author, "in the government of nature: and when a child is born his evil angel, or working spirit, is of the same class or order with the spirits that govern at that time. If the governing spirits be malignant, the working spirits are the same, and whatever lusts or passions the governing spirit presides over, the working spirit acts upon, eggs on and inflames. . . . The disposition and conduct of a man, during his exile here, are ordained by the spirits that govern at the time of his birth, and the deputies, or working spirits, under their direction are employed to bring the matters to bear, as though an artist should form a curious plan, and cause it to be executed by those under his com-

mand." Nevertheless, if we have noble and sustained aspirations, if we soar in spirit above the earth, we "come under the protection of the guardian spirits, we act under their direction, they give us knowledge, they supply our wants, they guard us in the time of danger; they keep the others within due bounds." A comfortable doctrine at least!

All this is dedicated, as I have said, to George the Third, and, "without flattery," as the author adds, "I could, indeed, attempt to praise your Majesty, but praises from me would betray my inability, and eclipse the mighty theme!" "Heaven decreed that I should write it (the book), and that you should reign to encourage and support it." I wonder what His Most Sacred Majesty thought of it all. And so this dedication, "without flattery," concludes, "I am, my liege, with all conceivable respect, and sacred awe, your Majesty's most dutiful, most affectionate, and most humble servant." I have not often come upon a quainter and more amusing old volume.

"M. A. (OXON.)"

THE *Harbinger of Light* (Melbourne) is regularly kept on sale at this office, as also is the *Religio-Philosophical Journal* (Chicago).

THE Hermetic Society announce a series of meetings at which the subject for exposition and discussion will be "The Credo of Christendom." Particulars will be found in another column.

INTENDING subscribers to Gregory's "Animal Magnetism" will do well to send in their names at once. Only a limited number of copies will be issued and the edition is likely soon to be exhausted.

"KOOT HOOMI UNVEILED; or Tibetan 'Buddhists' & the Buddhists of Ceylon" is a brochure by Mr. Arthur Lillie, on a question that is now of more than ordinary interest. Some curious facts that, like the so-called unanswered "Kiddle Incident," require explanation, are stated, and many pertinent questions are asked. Those who wish to read a fair and temperate criticism of the facts as relating to "Koot Hoomi," should peruse this pamphlet.

ONE fact is worth more than all the speculations of any number of men's minds. Facts are the finger-prints of God.—*Denton.*

TELL me of the insignificance of spiritual phenomena! There is nothing insignificant; there is nothing in nature that God does not need; every fact in the universe is a link in the chain that makes up the immortal destiny and happiness of His children everywhere.—*Denton.*

IGNORING the facts which are the basis of Spiritualism will not blot it out. If so many thousands are under delusion they ought to be shewn their way out of it; they ought to be freed from their bondage of error and folly. Many think they dispose of it by calling it nonsense, others express a sort of fright about it; if the facts must be admitted, they think the devil must be behind them; many turn away as from something not respectable enough for them. Object as you may, the facts will have to be investigated, and the sooner it is done by competent men the better.—*Rev. Minot Savage.*

A DREAM.—Dr. Walter, of Marietta, Ohio, while travelling on the Western Pacific Railroad, had a dream of wrapping a new-born babe in a sheet. It made such a vivid impression upon him that in the morning he inquired if any one were ill on the train. The answer was that a Mrs. Stuart, in one of the cars (Pullman's) was so sea-sick—ill by the motion of the train—that her husband had telegraphed for a physician to see her at the next stopping station. Dr. Walter spoke to the husband, and proffered his services, in the meantime, and they were accepted. He saw the patient and did not leave her side until the number of railroad passengers was increased by one. The lady was on the way to her family, and this event was not expected to come off until there; so in the absence of all preparation for a new-comer Dr. Walter had to realise his dream by wrapping baby in a sheet until a suitable covering could be extemporised. This was done by the aid of a young lady passenger and some cotton bags from the steward. The opportuneness of his dream was manifest to Dr. Walter when on arrival at the stopping station no physician presented himself.—*Religio Philosophical Journal.*

\* Julius Cæsar, act ii., sc. 1, line 61.

## SCIENTIFIC VERIFICATION.

In the highly important communication by Mr. Cholmondeley-Pennell, in your paper of this date, I find the following passage: "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."

I wish this statement could be fully confirmed. But I see no reason to retract what I said several years ago in the preface to my translation of Zöllner, that "these phenomena, though as capable of verification by scientific men and trained observers (by whom they have, in fact, been repeatedly verified) as by any one else, are not exactly suited for scientific verification. There is a clear distinction between the two things. Scientific verification supposes that the conditions of an experiment are ascertained, that they can be regularly provided, and the experiment be repeated at pleasure." For this qualification I was taken to task by the late Mr. Epes Sargent. And yet it is justified upon the very hypothesis which gives these phenomena their principal value in the eyes of Spiritualists. For if they are dependent on the will of free intelligences, how can we provide that indispensable condition at our own will, how reduce the experiments to physical certainty? I say nothing of the immediate agencies, who may be uniformly well disposed, or (as I think is the better statement), uniformly responsive to the sympathies of the medium and circle. But there are the possibilities of opposition; and, again, of a controlling power which may economise these evidences in relation to the intellectual receptivity of the world. When some one suggested to Koot Hoomi that a copy of *The Times* produced in India on the day of publication in London would be a conclusive test to all the world, the wise Adept is reported to have replied that for that very reason it ought not to be accorded. Mankind must not be dragooned by facts for which it has no conceptions ready. (See "The Occult World," p. 95, *et seq.*) As long as these facts are filtered, as it were, through private channels, and even thus with a provoking uncertainty, intellectual progress has time to adapt itself to their reception. But let them be scientifically verifiable on all hands, let doubt be impossible, and we should see, not the enlightenment desired, but the consequences so clearly described by the Eastern sage in the passage above referred to.

I am led to these remarks by a failure at variance with Mr. Cholmondeley-Pennell's assumption. It is not the case that even a favourable disposition, or a mind singularly free from every shadow of prejudice, will guarantee successful results in this investigation. It may not be a very scientific conjecture that such disappointments are of design, there being men of such great influence in the world that it would be premature, and therefore dangerous, to convince them—or rather to force their testimony. But if that is not the explanation, then we must suppose conditions, physical or psychical, of greater subtlety than any yet suggested, or a quite incalculable caprice on the part of the agencies at work. In either case we cannot put these experiments on a par with scientific results as regards individual means of verification.

The true position to take up, I maintain to be, that the evidence of testimony may be, and is now, in this whole department, raised to such a power that no rational and candid mind is any longer entitled to demand personal experience. Of course, the facts will go on occurring, and the evidence accumulating. But there must be a point at which we can declare to "inquirers" that their understandings have no longer a *right* to the evidence of their senses. That we shall not thus convince the world—lazy, illogical, or prejudiced—I am well aware. It is so nice and easy to see, when there is anything to be seen, and so trouble-

some to study and think. But we shall avoid a false position and a comparison not perfectly legitimate. We are, in fact, so far from being already able to provide the conditions at will, that the very object of our researches is to ascertain whether these conditions really belong to the "scientific" order—that is, are dependent on laws in fixed and regular operation—or are in part subject to the will of intelligences which we cannot control.

May 31st.

C. C. M.

## REMUNERATION TO MEDIUMS.

The Belgian Congress of Spiritualists, commencing its session June 1st, had set down for discussion, among other questions, that of remuneration to mediums. This furnishes an opportunity to our contemporary, *La Lumière*, for returning to a subject upon which it has already written strongly. A passage is quoted from Allan Kardec's "Livre des Mediums" (chap. viii., on Charlatanism:—"Mediums," he writes, 'with their hearts in the work, whose time is absorbed in it, and to whom remuneration is, therefore, properly made, are not to be confounded with those who evidently regard mediumship merely as a means of gain. Spirits may condemn, excuse, or even favour, according to motive and object—which they perceive; they judge the intent rather than the material fact.' This passage shews that Allan Kardec was not so indiscriminating in this matter as some ungenerous people represent him to have been.

"We have known some who, when asked to contribute to a fund for a medium, have answered by isolating and quoting the text in St. Matthew (chap. x. verse 8), 'Freely ye have received, freely give'; they have left the next verses alone, which says, 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, &c., for the workman is worthy of his meat.'

"In verse 23 of the same chapter we find, 'When they persecute you in this city flee ye into another.' In our day one wants, to go from one place to another, more than merely means for subsistence; railway companies and hotel keepers have to be paid. That the injunction was not absolute and for all times and circumstances we see by another text (St. Luke xxii. 35, 36), 'And He said unto them, When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now he that hath a purse let him take it and likewise his scrip, and he that hath no sword let him sell his garment and buy one.'

"In the present day we are in conflict with materialists on the one hand and with sectarists on the other, supported by strained interpretations of old laws; and the peace, health, and liberty of mediums are placed in perpetual jeopardy. They who give their lives to mediumship have a claim upon our support, sympathy, and respect. And may those who cannot be generous themselves not seek to quench generosity in others!

"Our need for mediums—for those who can demonstrate psychical facts—increases. 'The harvest is great but the labourers are few.' We have to discover them, and, when discovered, encourage those willing to give themselves to the work. The time has come for remembering the injunction, 'What I tell you in darkness that speak ye in the light, and what I tell you in the ear that preach ye on the house tops.'"

On Sunday last, June 1st, large and attentive audiences gathered in Neumeyer Hall, to hear W. J. Colville discourse inspirationally on "The Holy Spirit," and "Re-incarnation." Both lectures were highly spoken of by many who heard them. On Sunday next, June 8th, the subject at 11 a.m. will be "Trinity in Unity and Unity in Trinity, as revealed by Nature;" 3 p.m., by choice of audience, and questions. Free seats for all comers.

## SOCIETY FOR PSYCHICAL RESEARCH.

On Wednesday, May 28th, a general meeting of this Society was held at the Garden Mansion. Professor Henry Sidgwick presided, and opened the meeting by the following address:—

## President's Address.

The last time that I addressed you at any length I endeavoured to define the nature and grounds of our claim that we are investigating in a scientific manner phenomena which in the recent progress of physical science have been too long and too persistently neglected. Since then, in consequence of an article which has appeared in the *Nineteenth Century* by two of my colleagues, and of a lecture which I was expressly asked to deliver on this subject at the London Institution, some discussion of our work from this point of view has been carried on in journals that are for the most part hostile to our endeavour; and it appears that I might with advantage take up again the subject that I dealt with about a year ago, and make one or two more remarks on our general scientific position. In so doing I have no intention of occupying your time by any comments on the misrepresentations of fact or the blunders in logic which our opponents have committed: our aim, in my opinion, should rather be to consider whether we can learn anything from our critics—even from ignorant and prejudiced critics—which may assist us in the novel and difficult work in which we are engaged. We may at any rate see what appear to the careless glance of outsiders to be the weak points of our position, and give them a careful reconsideration.

The first point that it is important to get clear is the exact relation in which the conclusion that we have, to our own satisfaction, established, stands to the generally accepted conclusions of physical science. Is it true, as an opponent has asserted, that if Thought-transference, as affirmed by our Committee, were admitted to be a fact, "physiology would be overthrown"? The statement might pass as a loose and hasty way of characterising the extreme strangeness of our results; but I cannot conceive its being deliberately maintained by anyone actually acquainted with physiological investigation. An instructed physiologist would know that supposing it generally accepted, that ideas and feelings can under certain special and rare conditions be conveyed from one mind to another otherwise than by the recognised channels of sense, all ordinary physiological research would go on exactly as before. No "working hypothesis" of physiological method would have to be abandoned; no established positive conclusion of physiological inquiry—nothing that has been ascertained as to the nature of the process by which visual, auditory, tactile or other sensations and ideas are ordinarily produced in the mind—would have to be modified. What would have to be given up would be merely the single negative conclusion that ideas and sensations could not be transmitted from one mind to another except in certain ways already known: it was very natural for physiologists to form this conclusion provisionally in default of evidence to the contrary, but to abandon it in view of the presentation of such evidence would be a mere enlargement, not in any sense an overthrow of existing physiology.

The question, then, is merely whether evidence enough has been produced. And here I have always admitted, and indeed emphatically maintained, that what we allege to be facts are so contrary to the analogy of experience—at least so far as experience has been systematised by science—that until a large number of mutually corroborative testimonies are collected we cannot expect the scientific world to be converted; they will say, and reasonably or at least plausibly say, that it is less improbable that the testimony to these facts should be false than that the facts as testified to should be real. And I think that the case is one in which no one can say exactly how much evidence is wanted; we have to balance conflicting improbabilities: and the improbabilities are of a kind that we have no scales to weigh exactly. Indeed the improbability on one side necessarily appears greater or less to different persons, according to what they know of the witnesses personally. Hence though I am myself convinced of the trustworthiness of our records of experiments, I do not complain that other persons who do not know the witnesses are not yet convinced. And I have always been anxious to urge on our members and friends—many of whom are rather inclined to think that we have already collected facts enough to convince a "fair mind"—that we cannot precisely define the requirements of a fair mind in dealing with matters so unfamiliar: and that we ought to continue patiently piling up facts and varying the observers and conditions, until we actually get the common sense of educated persons clearly on our side.

At the same time, I am obliged to add that none of our critics appear to me to appreciate the kind and degree of evidence that we have already obtained. They often imply that the experiments in Thought-transference are such as could be performed by "cheating mediums or mesmerists" by the simple means of a code of signals which the investigating committee cannot find out; quite ignoring such cases as that given in Part I., pp. 22, 3, where the cards guessed by one of the Creerys were unknown to any one but the four strangers who went to witness the experiment, and when, therefore, as I have before said, the investigators must either have been idiots, or one or other of them in the trick. Similar remarks may be made about the experiments reported in the last part of our Proceedings: where four or five

different persons must either have been guilty of untruthfulness or collusion, or of most abnormal stupidity, if the phenomena were not genuine.

Again, our opponents leave out of account that besides our own experiments in Thought-transference between persons in a normal condition, and the records of spontaneous telepathic phenomena, "apparitions, &c."—of which we have collected a very large number on first-hand evidence—we have the experiments in Thought-transference in the mesmeric state, in which we have only obtained over again results repeatedly affirmed by others. And here I think we may put forward an irresistible claim that this mesmeric evidence of a generation ago, which undoubtedly failed to satisfy orthodox medical opinion at the time, should be carefully reconsidered: the ground of our claim being the now universally admitted fact that in the controversy which took place from 1840 to 1850 between the mesmerists and the accredited organs of medical opinion, the latter were undoubtedly to a great extent wrong; that they repudiated sweepingly an important part of the phenomena reported by the mesmerists, which no instructed person now denies to be genuine. No instructed person now questions the genuine reality of the hypnotic or sleep-waking state as a special abnormal condition of the human organism, in which the hypnotised person is, in a quite peculiar way, subject to delusions suggested to him from without, and can in some cases be made as perfectly insensible to pain as he can by inhaling chloroform or laughing gas. But at the time I speak of the *Lancet* and other medical organs refused to admit the genuineness of these phenomena, as decidedly as any of them now refuses to admit the reality of community of sensation. When the most painful surgical operations were successfully performed in the hypnotic state, they said that the patients were bribed to sham insensibility; and that it was because they were hardened impostors that they let their legs be cut off and large tumours cut out without shewing a sign even of discomfort. At length this unbelief, in all but the most bigoted partisans, gave way before the triumphant success of Mr. Esdaile's surgical operations under mesmerism in the Calcutta Hospital: and hence, when subsequently a German professor (Heidenhain) reported that he had obtained results similar to Braid's,—which had been previously neglected,—orthodox medical science willingly allowed the hypnotic state to take a recognised place in physiological works. The existence, indeed, of a peculiar *rapport* between the mesmeriser and his patient,—such as the transference of sensation manifests—has still the weight of medical authority against it; but this weight is surely diminished by the fact that it was so long and obstinately thrown into the wrong scale as regards the hypnotic state generally.

When confronted with this mass of testimonies the argument of our opponents sometimes takes a new turn. They say that our very demand for quantity of evidence shews that we know the quality of each item to be bad. But the quality of much of our evidence—when considered apart from the strangeness of the matters to which it refers—is not bad, but very good: it is such that one or two items of it would be held to establish the occurrence, at any particular time and place, of any phenomenon whose existence was generally accepted; since, however, on this subject the best single testimony only yields an improbability of the testimony being false that is outweighed by the improbability of the fact being true, the only way to make the scale fall on the side of the testimony is to increase the quantity. If the testimony were not good, this increase of quantity would be of little value; but if it is such that the supposition of its falsity requires us to attribute abnormal motiveless deceit, or abnormal stupidity or carelessness, to a person hitherto reputed honest and intelligent, then an increase in the number of cases in which such a supposition is required adds importantly to the improbability of the general hypothesis. It is sometimes said by loose thinkers that the "moral factor" ought not to come in at all. But the least reflection shews that the moral factor must come in in all the reasonings of experimental science, except for those who have personally repeated all the experiments on which their conclusions are based; any one who accepts the report of the experiments of another must rely not only on his intelligence but on his honesty; only ordinarily his honesty is so completely assumed that the assumption is not noticed.

Here, however, some say that we ought to get evidence that can be repeated at will; that they will not entertain the idea of "rare, fitful and delicate" phenomena which cannot be reproduced at will in the presence of any number of sceptics. But I have never seen any serious attempt to justify this refusal on general principles of scientific method. The phenomenon of Thought-transference—assuming it to be genuine—depends *primâ facie* on the establishment of a certain relation between the nervous systems of the agent and percipient respectively; and as the conditions of this relation are specifically unknown, it is to be expected that they should be sometimes absent, sometimes present, in an inexplicable way; and, in particular, that this peculiar function of the brain should be easily disturbed by mental anxiety or discomfort of any kind.

Still we should be very glad to get evidence of this kind; we ought to relax no effort to obtain it. And one special source of interest for us in the marvels related by the Indian Theosophists—with whose doctrines, I may remark, we are in no way concerned—lies in the fact that they are alleged to consist largely in the production at will of "telepathic" phenomena; similar in

kind to those of which, as occurring spontaneously, a large collection has been made by our Literary Committee. A provisional report on the evidence for these marvels—on which we are not yet in a position to announce any conclusion—will be laid before you this afternoon.

A report on contemporary evidence respecting "Phantasms of the Living" in India was then read, Colonel Olcott afterwards verbally relating further details of some of the cases referred to in the report.

Mr. Ewan supplemented Colonel Olcott's testimony, and in addition briefly spoke of other occult phenomena.

The meeting terminated after Mr. F. W. H. Myers had presented the fourth report of the Literary Committee.

## CORRESPONDENCE.

### Theosophy and Spiritualism.

To the Editor of "LIGHT."

SIR,—Having read with deep interest Mr. Judge's letter of May 7th, and Mr. C. C. Massey's very able reply, will you allow me space in your valuable journal to touch upon a point or two in Mr. Judge's letter, that appear to me important, and should not be left unanswered?

I refer to his mention of "Nolan," on the materialisations of spirits, in which he says, "He 'Nolan' then distinctly shewed that the oft-repeated materialisations at a séance were in effect spiritual frauds, inasmuch as the controlling intelligence used but one form, in which many different spirits masqueraded."

As journals of so far off a date as those referred to by Mr. Judge are not to be had at once, it is greatly to be regretted that "Nolan's" exact words are not quoted. But in the absence of these, one must bring common-sense to the fore, and ask, Is Mr. Judge quite sure that he has rightly interpreted what "Nolan" meant?

Should it not rather be "one material," instead of "one form"? that material composed of the emanations from the medium and circle?

A moment's consideration will shew that as every form of humanity, from the infant to the giant, will materialise in quick succession through a powerful medium, and sometimes two at once, it follows that "one form" cannot always be used, though the same "material" may, and doubtless is, remoulded continually, for this simple reason, that spirits can only use that which is provided them in the atmosphere and circle.

Having thus, I hope, shewn the common-sense interpretation of this part of "Nolan's" argument, as given by Mr. Judge, let me now ask if Mr. Judge has copied "Nolan's" words, in the expression "spiritual frauds," which "Nolan" is credited with.

The word "fraud" can only be applied to intentional wrongdoing; therefore, using the "same form" by different spirits, if suitable, in order to save the medium all unnecessary drain (the reason given me for so doing by spirits themselves), can hardly be called "fraud," but rather kindly precaution for their instrument, such as one would expect from one's spirit friends; and such, I imagine, is the real interpretation of the teaching of that great and good spirit, "Nolan."

One more word on Mr. Judge's last paragraph, in which he says "that they" (Spiritualists) "would rather condemn their deceased friends to the black punishment of coming down again and again to our polluted atmosphere, than let them remain in the bliss of Devachan, while the sportive elementals, used by the elementary, alone are responsible for the occurrences of the séance room."

Does Mr. Judge so wholly ignore the grandest feature of exalted and spiritual humanity—that love that becomes divine in self-sacrifice,—as to debar our spirit friends from the exercise of it? And does he forget the beautiful example of it, given by "The Master," who, the moment He had put off the flesh, went and preached to the "spirits in prison"?

Did that glorious Spirit remain in "the bliss of Devachan" on that occasion? or did He find a still greater bliss in braving that "polluted atmosphere," in His pitying love for the fallen ones in those sad regions?

That such beings as "elementals" may exist, and may control at ill-regulated and ill-conditioned circles, is possible; but we need not go to "elementals" for results that can be equally given by earth-bound human spirits.

But are these "sportive elementals" alone responsible for the occurrences of the séance room, as Mr. Judge says?

Ask every true and earnest Spiritualist, throughout the ranks of Spiritualism, if such is their experience; and they will tell you there are daily séances held, in the sacred privacy of home life, of so holy and uplifting a character, that "angel," instead of "elemental," is the only suitable term for the spirit visitants.

Is it possible that Mr. Judge himself cannot have had such experiences?

Ask, too, the sensitive, who is the medium for such circles. Ask him if he feels no difference between the control at such circles, and those previously named, and well I know the answer; for many a time have I heard mediums dilate on this very point, viz., the amazing difference of their sensations, in accor-

dance with the spirit controlling, which could not be were elementals alone the responsible agents.

I confine myself purposely to these points, all others having been already answered by Mr. C. C. Massey. And, in conclusion, I would only add that being personally, and I may say intimately, acquainted with Mrs. Hollis-Billing, so far as her belief on spiritual matters is concerned, I think I may venture, without presumption, to predict that when she reads these letters she will thoroughly endorse the views I have now given on the subject.

Trusting you will excuse this very unusual length of letter from me.—I beg to remain, sir, faithfully yours,  
Woodlands, Gloucester-road, S. BREWERTON,  
New Barnet, N.

To the Editor of "LIGHT."

SIR,—With reference to the letter in "LIGHT" from my friend Mr. Wade, I have only to observe that he must have misunderstood both the views I expressed to him some years ago, and also my recent letter on the communications given to me through Mr. Eglinton's slate-writing.

1. It has never been my view that all communications coming through mediums were reflections from the minds of those present; but that a large proportion only were or might be so produced; there always remaining those verified communications of a nature beyond the knowledge of those present to account for.

2. I do not say in my recent letter that the communications given to me through Mr. Eglinton's slates are to be accepted as infallible spiritual knowledge. On the contrary, I indicate that they might be only reflections of the views of those present; but I published them because I fully believed that the communications, from whatever source they came, expressed the truth.

I am glad to see that Mr. Lillie is about to publish "Koot Hoomi Unveiled," as from his scientific knowledge of the whole subject of Buddhism I have little doubt that the unveiling will be much more complete than the unveiling we have hitherto received of "Isis."

GEORGE WYLD, M.D.

### Influence at a Distance.

To the Editor of "LIGHT."

SIR,—Mr. F. W. Thurston is under the impression that he has practically solved the true method of exercising psychical influence at a distance; and he tells us that, by forming intensely a definite idea or strong desire, we can by will-power "project" our feelings to the spot where we intend our influence to operate. Mr. Thurston's theory does not at all correspond with my experience; and I cannot help thinking that he is entirely in error in his explanation of the phenomena of influence.

The facts, so far as I have learnt them, may be thus simply told.

Our desires and ideas act as an invitation to our guardian angels to assist us with their power, and it is they who convey to a distance a delegated authority to execute our wishes and intentions. The notion that our influence is projected as a sort of "force" seems plausible; but I believe that it has no foundation in reality, and that it is merely an offshoot of that "scientific" training to which we have become habituated in this materialistic age.—Yours, &c.,

London, 31st May, 1884.

TRIDENT.

MR. W. J. COLVILLE'S SOIREE MUSICALE.—On Wednesday, the 28th May, a numerous and highly appreciative audience assembled at Neumeyer Hall to spend a most agreeable evening on the invitation of Mr. Colville. The musical arrangements, both for diversity and selection, left nothing to be desired; whilst the performers, vocal and instrumental, were a pleasing surprise to many present. Miss Alice Kean's rendering of "Silver Rhine" earned a well-merited encore, which she acceded to by archly giving "Little Blue Maid." Miss Jenny Addison, with particularly pleasing effect, sang Donizetti's "O luce di quest' anima," and Randegger's "Second thoughts are best." Pending the arrival of the Maestro Herman Koenig, Mrs. Linden recited "The Little Hero." Herr A. Benario gave, with great spirit, "Toreador" (from Carmen), and later in the evening "Sonst Nicht." The Maestro Koenig's performance of two violin solos was received with great applause. Mr. R. H. R. Davies, Herr Rudolf Koenig, and Mr. Colville rendered also efficient service in promoting the pleasure of the evening. Perhaps to many Mrs. Cora L. V. Richmond's inspirational discourse, "The Birth of Music," was one of the great attractions, her spirit guides paying a high tribute of praise to the German school of music, particularly Wagner. An original poem "On the Advisability of Marriage," proposed by a gentleman, drew forth some pleasing lines of poetry, much appreciated by the audience. A similar mental feat, on the part of Mr. Colville, who versified, without the slightest effort or a moment's hesitation, on four such incongruous subjects as "Socialism"; "Mrs. Weldon and her Trial"; "Immortality" and "Celibacy," brought down tremendous applause, the sentiments expressed on each topic going straight to the hearts of the listeners.

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## Light :

SATURDAY, JUNE 7TH, 1884.

### THREE THEORIES OF PSYCHOGRAPHY.

By HON. PERCY WYNDHAM, M.P.

On the 23rd I had a sitting with Mr. Eglinton, at 12, Old Quebec-street, for slate-writing. My son accompanied me. We sat at a deal table, in full daylight, Mr. Eglinton opposite to myself, my son between us, to my left and to Mr. Eglinton's right. The slate was at first held under the corner of the table between my son and Mr. Eglinton, by the pressure of the fingers of Mr. Eglinton's right and of my son's left hand, both their thumbs being on the upper surface of the table and the wrist and greater part of Mr. Eglinton's hand being visible to my son. Mr. Eglinton's left hand and my son's right were joined above the table, and my two hands on theirs. To the usual question, "Is anyone present?" the reply "Yes" was written. At Mr. Eglinton's suggestion, my son took a clean slate, and going into the adjoining room, wrote a question on it, and left this slate in the adjoining room. The purport of this question was unknown to myself or to Mr. Eglinton. A slate was held as before. We soon heard the sound of writing, and on looking at the slate, found the piece of pencil at the end of the last letter, and the writing was in this and in each other instance reversed from Mr. Eglinton, the tops of the letters being towards him, and the writing as if written by a person facing, as I myself was.

The answer to my son's question was as follows:—

"We cannot tell as — —" (giving the initial and surname of a deceased friend of my son) "is not here."

We then put two slates together, Mr. Eglinton and my son pressing them on the upper surface of the table in full view, and during a conversation between Mr. Eglinton and myself the following message was written very audibly and with great rapidity:—

"My dear Son,—I am very glad to be able to accept the opportunity afforded me of dictating a message through the guides of Mr. Eglinton, but you will believe me when I say I am nevertheless present in spirit. There is much I would like to say to you, but I must defer it all until I get stronger to communicate through this (*sic*) means. Your father sends you much love, as does your affectionate mother

"M. F. WYNDHAM."

Stops and commas as in the original. Being uncertain as to the initials, and as to who the writer purported to be, two other slates were put together on the table, and on my asking for the name in full, "Mary Fanny Wyndham" was written immediately.

I then asked what was the nature of her death, and the reply was immediately written, "sudden" (correct). I then asked if they could tell me the name of a relative of mine who had recently come to London. The reply was immediately written "Blunt." This closed the séance. I may say that I have been a Spiritualist for many years, but as there is some difficulty in finding a

theory that covers all the facts and manifestations of Spiritualism or of alleged Spiritualism, I am in the habit of keeping my judgment in abeyance as to the particular cause of any particular effect.

Taking up the attitude of conviction in these matters, even when one is fully convinced, has the effect, I think, of shutting out from our minds considerations which, though they may at first sight appear to controvert one's conviction, may, in the long run, tend to confirm it.

There are at least three theories as to how the slate-writing is effected:—1st. The theory that the substance of the answer is supplied by conscious or unconscious Thought-reading on the part of the medium of what is in the sitter's mind, while the writing itself is effected by an abnormal power exercised unconsciously by the medium beyond the limits of his material body. 2nd. The theory that the substance of the answer is supplied by the intelligence of spooks or elementals, who gain their knowledge by reference to the impressions on the astral light of the individual sitter, in which light we are told the acts of his life are photographed. 3rd. The theory held by Spiritualists that the substance of the message is supplied by the guides of the medium, or by the spirits of the departed, speaking through the guides of the medium, while the writing is effected by the guides making use of power derived from the medium and the sitters.

I may say that, in consequence of having turned my attention very much of late to Thought-reading, and also, perhaps, of having lately had some conversation with a distinguished Theosophist on the phenomena of slate-writing, I went to this sitting with my mind disposed to the conclusion that the first of the above theories might account for many instances of slate-writing. Let us inquire to which conclusion my experience on this occasion would tend. My son's question was written in the adjoining room. I had no idea at the time what it was; indeed, from the conversation that preceded it, my impression was that he was going to ask a question in mathematics. It ran as follows:—"Can you tell me the contents of a letter I received the other day from the father of a friend of mine? His name is — —" (initial and name of deceased friend). The reply I have given above. My son had received the letter three days before. He was much affected and interested in it—his mind was full of it. This being so, if the substance of the message is the result of unconscious Thought-reading on the part of the medium, it seems strange that this power was in this instance non-effective. Secondly, as my son's life had been intimately connected with that of his friend in duties, occupations, and amusements; if, as Mr. William Q. Judge says in your impression of the 17th, quoting Jim Nolan, "All the acts of life are photographed upon the astral light of each individual, the astral light retains all those peculiar things which occur to you from day to day," it is perfectly certain that his connections with his friend must be so photographed. If the substance of the message is supplied by spooks and elementals reading in the astral light, it surely would not have been necessary to allege that "we cannot tell as — — is not here."

If no reply had been given at all it would have been a different matter, but a reply was given which shewed that the Intelligence had, in a manner incomprehensible to us, read and understood the question put. The conclusion to which we are led here seems to be the simplest one, namely, that the Intelligence can derive no more knowledge from the question itself than is contained in the terms of the question, and that the spirit of the person to whom the letter referred not being present, the Intelligence could not tell us the contents of the letter relating to him.

Previous to and during the writing of the longer message, signed M. F. Wyndham, I was engaged in a discussion with Mr. Eglinton on the nature of the phenomena. At

the time the message was being written, I was saying that I thought there was a good deal to be said in favour of the theory of unconscious Thought-reading on the part of the medium of what was, whether consciously or not, in the brain of the sitter, and I went on to quote an opinion that if we were clairvoyant we should see a hand projecting beyond the material hand of the medium writing on the slate, and that this might account for the convulsive physical effort on the part of the medium and subsequent exhaustion. When the message was completed I asked Mr. Eglinton not to remove the top slate until I had made a surmise as to the nature of the message. I then said, "We have been discussing the cause of this writing. You have taken one side and I another. I am inclined to think that the ideas you express may be unconsciously to yourself, written on the slate, and my expectation is that the message just written will controvert what I have been saying." A reference to the message will shew that this anticipation was fulfilled, and this so far tells in favour of the Thought-reading theory. The message purports to come from my mother. She was not in my mind at all. During the latter years of her life she did not sign herself Wyndham. As my father's signature would not during the later years of his life have been Wyndham either, we were puzzled to know from whom the message could purport to come, and as we at first thought the signature was Mr. F. Wyndham, and as I never knew any one of that name, I came to the conclusion that the Intelligences were laughing at us. I dwell on these details because they controvert in my opinion the theory that the substance of the message is supplied by Thought-reading on the part of the medium of what is at the time consciously in the brain of the sitter. My mother was not in my mind until her two Christian names were written at length.

The next message was in answer to my question "if they could tell me the name of a relative of mine who had recently come to London." The name of Blunt was given immediately. My relative, Mr. Wilfrid Blunt, had lately come to town, and had some days previously paid me a visit. He was not in my mind at the time. My question referred to a sister of mine who resides in Italy, who had just come to London, whom I had seen the day before. This experience tells against the Thought-reading theory. It tells neither for nor against the reading in the astral light theory.

It also tends to the conclusion that the Intelligence gains no information from the question beyond that which is contained in the question itself, and that neither spooks, elementals, guides, nor departed spirits can see what is passing in my mind; otherwise the first would have known the peculiar thing in my astral light to which my question referred, and the second would have known that my question referred to my sister and not to my cousin.

44, Belgrave-square, London,  
May 27th, 1884.

#### TRANSITION OF MRS. NICHOLS.

Mrs. Mary S. G. Nichols, whose devotion to the interests of Spiritualism is known to many of our readers, departed this life, May 30th, at the residence of Dr. T. L. Nichols, 32, Fopstone-road, South Kensington, in her seventy-fourth year.

Mrs. Nichols, of the New England family of Neal, of Scottish descent, and proud of her Highland ancestry, was from her birth a Spiritualist and a medium. In her girlhood she had a remarkable revelation of her future life. A great scroll was unrolled before her on which all its prominent events were inscribed—many of them of the most unlikely character—which have since occurred. Some years later, Joseph John Gurney, a preacher of the Society of Friends, who had, like George Fox and many others, the gift of prophecy, visited America, and repeated the predictions of the scroll. She was chosen to work for health, for justice to women, for social reform, for the causes to which her whole life has been devoted.

Aided by friendly physicians, she made a study of physiology and medicine, and gave lectures on health to women and also

to mixed audiences in most of the considerable towns in America. In 1840 she was established in New York as a hydropathic physician, and her lectures to women on anatomy and physiology were published by Harper Brothers. She wrote, also, novels, poems, and miscellaneous literature; and in the literary and reformatory circle which she drew around her, she became acquainted with, and married to, Dr. Nichols, M.D., of the University of New York, who had also adopted the hydropathic practice. Henceforth they worked together as teachers, healers, and zealous reformers.

Naturally they became Spiritualists, having minds open to the examination and acceptance of new discoveries. To Mrs. Nichols, the more sceptical of the two, it came with overpowering force into her own experience. She became clairvoyant; spirits appeared to her and talked with her, whose individuality she was able to test. She spoke, under influence, of things utterly unknown to her, and, sitting with her husband, she wrote what he knew to be beyond her ordinary knowledge and capability. The things which came to her from wise spirits were confirmed in the presence of other mediums. Thus a prescription for herself, in an attack of hereditary disease of the lungs, given by the spirit of Hahnemann, was confirmed by raps and writing in the presence of a medium who was utterly ignorant of him and his theory of medicine.

About 1858 Mrs. Nichols had a health mission to Roman Catholic convents and schools, and with the approbation of their Bishops and Superiors gave sanitary lectures to nuns, working in schools and hospitals in Ohio, Michigan, Illinois, Missouri, Tennessee, and Louisiana, from Cleveland on Lake Erie to New Orleans on the Gulf of Mexico. She not only taught the science of health, but healed the sick. In many cases the touch of her hand was curative. The Bishop of Cleveland had an orphan asylum of 300 children under the care of his nuns. They were attacked with scarlet fever. Three of the first who were taken died. The good Bishop, a zealous Frenchman, went to Mrs. Nichols, who had been giving health lessons in one of his convents, and said, "Will you go and save my children?" She went, directed the prophylactic and curative treatment, and there were no more deaths, and the disease soon disappeared.

It is not pretended that this was a miracle in any sense but that of being remarkable. It was the result of knowledge, experience, and common-sense—of intuition, perhaps, and a gift of healing, which is more common than known. But it may well be that in this, as in other matters, she was used, impressed, guided, and controlled.

The outbreak of the great Civil War in 1861 found Dr. and Mrs. Nichols in New York, employed in literary and reformatory enterprises, which the war fever completely destroyed. They came to England, and engaged at first and as a means of livelihood in literary work. Mrs. Nichols wrote for the *Athenæum*, *Frazer's Magazine*, and *Household Words*, and found sympathetic and helpful friends in Charles Dickens, the Howitts, the De Morgans, and many more. Dr. Nichols wrote for *Once a Week*, *Temple Bar*, *Chambers' Encyclopædia*, and published his "Forty Years of American Life." They lived for several years at Aldwyn Tower, Malvern. Mr. W. Eglinton, with whom they had some admirable sances in London, requiring some rest, became their guest at Malvern, and with him they had a series of, perhaps, the most wonderful manifestations ever given, and under the most perfect conditions. One of these was materialisation in the open air, the materialised spirit walking about a large garden and talking with Mrs. Nichols, who was sitting in the balcony. Another was a spirit celebration of her birthday, in which a materialised spirit distributed the refreshments, eating and drinking and giving the "toast of the evening." The record of the phenomenon of the materialisation of diamonds was written by Mrs. Nichols and copied in *Public Opinion*.

Returning to London, Mrs. Nichols exercised her skill and gift in healing at her late residence in Fopstone-road, and dispensed hospitalities to mediums, Mr. Eglinton, Mrs. Fletcher, Mr. Bastian, Mr. Colville, who have been her dearest friends; and almost to the last day of her life—really to the day in which she fell into the trance in which she passed away—she continued to write letters of advice to patients. To the last also, she was interested in the Spiritualist movement, to which she may now be able to give more efficient aid. Among her published works are "A Woman's Work in Water Cure and Sanitary Education," which is known from California to Australia; and "Jerry," a very characteristic and humanitarian novel of Yankee or New England life.

Mrs. Nichols had an inheritance of two terrible diseases, cancer and consumption. By the aid of the water cure and a vegetarian diet she fought them off, and lived a most busy and useful life of seventy-four years. When she came to her seventieth birthday she said, "Now, I am ready to go at any time, for I shall not disgrace my principles." Two years ago she fell upon her doorstep and broke and otherwise injured a thigh-bone, which, with absorption and contraction, produced severe and almost continued neuralgia. This gave her less power to resist the cancer gnawing at her breast. She bore it all with heroic and saintly patience, working for others to the last, in faith, hope and charity. Of such women it may be truly said, "Their works do follow them."

## SPIRITUALISM: ITS FACTS AND PHILOSOPHY.

AN ADDRESS DELIVERED BY MR. W. EGLINTON AT  
ST. JAMES'S HALL, MAY 27TH, 1884.

Through the kindness and liberality of Mr. W. Pritchard Morgan, I have been enabled to call my friends together to witness such experiments in psychography as the conditions here this evening may permit me to illustrate. I am the more desirous of making public example of Mr. Morgan's generosity, in that the course he is pursuing is one that may well be followed by others, and in other instances, as a most effectual means of bringing the facts of spirit-phenomena before the public in a popular, and, I venture to hope, conclusive manner. I can but feel deeply my own incompetency in the presence of this large audience, among whom it gives me the greatest pleasure to recognise many ladies and gentlemen possessed of talent far greater than my own; but as I, perhaps, have had some practical experiences in these phenomena, which enables me to speak positively of their character and importance, as I know them to be of the greatest benefit to mankind when rightly understood, I am sure you will all do me the honour to listen attentively to all I may bring forward in support of Spiritualism. The importance of these psychic facts—or, as they may be correctly termed, spiritual manifestations—can scarcely be over-estimated, even by the enthusiast, as they afford us the only key which can unlock the portals of that immortal life to that ever-widening class of thinkers who, failing to accept the traditional beliefs of the world, declare themselves agnostic with regard to all things spiritual. This is an age of scientific research—of cool, calm, deliberate investigation of the facts of nature. No mere legends or historical facts will satisfy your scientists of the reality of a future life, or even of the existence of a spirit in man; as the ancient records inform us, signs and wonders were often necessary to convince a sceptical public. As Christians everywhere admit that miracles transpired when they were needed, so at this hour, their being again demanded by the necessities of the age causes their re-production. But when I use the word "miracle," I wish you distinctly to understand me not to teach that spiritual manifestations owe their origin to a suspension of any natural law. They are, however, the result of the operations of laws, the existence of which is unknown to the majority even of our most eminent physicists. I know it is the boast of science that the laws of Nature are immutable, and that it is our privilege and duty neither to accept nor reject anything until we have proved it to be either a truth or an error. I can both understand and sympathise with simple neutrality, scepticism, or agnosticism, up to a certain point. Much that takes place in the material world every moment is necessarily an insoluble mystery to us in our present stage of development. I can, therefore, pronounce many things unknown to me, but I should not like to venture the assertion that anything is absolutely impossible or unknowable. The laws of Nature are so much vaster and far-reaching than our knowledge of them, that we safely agree at one and the same time with the physicist who refers everything to natural law; and with the religionist, who acknowledges a higher law or force in nature than that which is revealed in simply every-day phenomena. While admiring the learning, ability, and industry of our great men—Huxley, Spencer, Tyndall, and others too numerous to mention—it appears to me that the positively puerile and discourteous remarks made by these gentlemen when asked to give their opinion on Spiritualism, prove them to be, at present, utterly disqualified from giving a candid and valuable opinion upon the subject. To confess one's disinclination to investigate a subject, is to confess to a certain extent a feeling of prejudice against what may be, for all we know to the contrary, a mighty truth in Nature. Those scientific lights who spurn the claims of Spiritualism entirely, without having investigated it, appear in the eyes of all important judges in a very unfavourable light, when their conduct stands in juxtaposition to the action taken by such men as Crookes, Wallace, Lord Lindsay, Varley, and others in the matter. No one can accuse these men of illiteracy or soft-headedness; and yet among the advocates of Spiritualism it is almost impossible to find stouter champions of the cause than these same able, industrious, and successful experimentalists. You have probably (many of you at least) read "Transcendental Physics," by the celebrated German physicist, Zöllner. This truly great and noble man investigated psychography in broad daylight, and under conditions that made the experiments absolute, with the well-known American medium, Henry Slade, at whose table I am to conduct experiments this evening. This table, which is now beside me on the platform, has been denounced by Mr. Maskelyne, of Egyptian Hall notoriety (I hope he will thank me for this advertisement) as a trick-table, by means of which Slade imposed on a credulous public. This table, in the full consciousness of its own innocence, invites you to critically and closely examine it before the experiments; so if Maskelyne was able in a police-court to discover the means whereby Slade performed his tricks, without having been present at one of his séances and witnessing the real character of the phenomena produced, you will have a much better opportunity of seeing how far this celebrated table is capable of assisting me in producing whatever results may be obtained on this occasion. To those who know how hostile unreasoning sceptics are to all

psychic phenomena, it may not be uninteresting to call your attention to a letter which appeared in the *Indian Daily News* during the time of my residence in Calcutta, in which the writer charges me with having been "imperfectly educated" for my profession, and backed Mr. Kellar, the celebrated conjurer, then on a visit to India, to do "just the same manifestation in the clearest daylight and with double the number of sitters. . . I will tell Mr. Eglinton and his friends what to do with the conjurers," said the writer, "convert one, and the world is at your feet. A believing member of the profession who has been *bonâ fide* convinced of the truth of Spiritualism, and of the genuineness of its manifestations, will make the new St. Paul of the dispensation. Depend upon it, rows of eminent chemists and distinguished naturalists on the advanced inquirers' bench, will be of less value in the providential scheme, than one average *prestidigitateur* of ordinary moral character." Kellar, at that time, was "exposing" Spiritualism in Calcutta. I was held up to ridicule and much annoyed by articles which were constantly appearing in the daily papers, taunting me with my inability to produce a single manifestation the conjurers could not both rival and surpass. I do not think it expedient to draw conjurers into the ranks at all. The pressure brought to bear upon me was evidently with a view to gratuitously advertise these same conjurers; but the annoyance to which I was subjected at length became so great that I resolved, like most Englishmen who care to hit straight from the shoulder, either to convince one of these persons that there were manifestations he, as a conjurer, could not duplicate, or fall myself in the attempt to substantiate the claims of Spiritualism. The result is, perhaps, familiar to you all, but to refresh your memories with a recital of his own words, and also for the benefit of some who may not have read them or heard them quoted, I must tax your patience with another excerpt from the same paper—the *Indian Daily News*—in which Mr. Kellar expresses himself in the following words: "In conclusion, let me state that, after a most stringent trial and strict scrutiny of these most wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place."

Strong evidence this. To the credit of this gentleman, be it said, that after publicly making the above statement, he gave up his performances which he had previously called "exposures of Spiritualism," and devoted himself exclusively, during all his entertainments, to legitimate conjuring. And in this manner, I proved that, whatever my mental development might have been from an educational point of view, I fully justified the claim I made then, that I was not so educationally incompetent, from the conjurer's point of view, of entering the lists, and defeating them with honours upon their own ground. It would be an insult to such an audience as the present, numbering as it does many advanced and earnest Spiritualists, were I to take up more of your time in the narration of similar instances; though I shall be happy at any time, when occasion demands, to furnish my auditors with multiplied statements of a similar character from persons of high standing and recognised ability in almost every walk of life. I contend that it is simply abominable that such men as Maskelyne should be permitted to make accusations against innocent and honourable men, such as Slade, without receiving the just reprobation of a truth-seeking and truth-loving public. Slade was a martyr to the tyranny and injustice of a few unscrupulous persons, who so influenced the popular mind against the exponent of an unpopular truth that he was made to suffer acutely both in feelings and position, when his only crime was his steadfast refusal to deny the spiritual origin of the manifestations produced in his presence, which he fully knew could be correctly traced to no other than a spiritual source. If I am spared to go on with my work, and the power remains with me, I pledge my word that the injustice done Dr. Slade shall be fully wiped out and repented by his prosecutors—should I not rather say persecutors? But some may ask, granting the reality of the alleged phenomena and their inexplicability on the basis of ordinary materialistic supposition, do they, or can they positively be said to prove the reality of dis-embodied human intelligences and their power to communicate with man? Of course the primal inquiry must ever be—is a phenomenon genuine? If the answer can be unfalteringly given in the affirmative, we have at least some fresh material to work upon in our study of the laws of Nature and the potencies of matter. Even should Zöllner's hypothesis of a fourth dimension in space be the correct solution of the problem, the discovery of a hitherto unknown dimension must be a great acquisition to the true man of science; even should the phenomena prove the existence and interposition of elementary spirits, or demonstrate some subtle potencies of embodied human will in its action over matter and grades of spiritual being, theosophically designated sub-human, such discoveries as these cannot be unimportant; but if our Theosophical brethren are as bewilderingly uncertain as to the source whence the controlling power in the production of these phenomena emanates, as they are with reference to the whereabouts of the "Himalayan Brothers," and the original source of communications received from them, taking the aphorism "ideas rule the world" as an example, I am afraid we shall be disappointed if we look for any much greater light on the subject

from that quarter than we have been receiving during the past thirty-six years through the agency of competent, sincere, and successful students of the phenomena called spiritual in all parts of the civilised world. The universality of the phenomena, the enormous amount of concurrent testimony we can gather up from so great a variety of sources, the spontaneous occurrence of many manifestations in private families most unexpectedly, and, above all, the intrinsic nature of the communications received, renders the task of accounting for Spiritualism without spirits a very difficult and, I venture to affirm, an ultimately impossible one. I contend that these facts, when they occur in the presence of certain well-developed mediums, can be subjected to an analysis similar to that applied to scientific facts in general. You are not asked to accept my dictum as to their reality or truthfulness, or that of any other person, no matter how illustrious he may be. These facts are taking place in your midst to-day, and challenge your investigation, which you certainly are in duty bound to afford them, so that if they be genuine, the world may benefit from what they prove; or, if they be false, the pretentious claims of those who endorse them should be overthrown once for all. Certainly, so far, the puerility of the expositors has far exceeded that of any of the phenomena. We read columns upon columns of blind assertion and bigoted abuse; we are treated to bursts of eloquence on the part of those who hope to move the emotions of their hearers by denouncing in unmeasured terms all who differ from them; and we witness a vast amount of supercilious indifference on the part of persons who certainly ought to be able to grapple with the phenomena to some extent, and to explain in a rational manner the means whereby so many disinterested and scholarly persons have been induced to throw in their lot with the staunchest defenders of the spiritual philosophy—for these facts have a philosophy, and, moreover, a philosophy which commends itself favourably to the humblest artisan and the most eminent man of letters alike, provided he be not utterly immured in Materialism, or so wedded to ancient idols that he is unwilling to accept any light God may shed upon the world in these latter days. Spiritualism teaches the universality and unbroken continuity of Divine revelation; it denies the inspiration vouchsafed to no ancient people; it takes from you no truths, warnings, consolations, or encouragements you may have won from the law of Moses, the Gospel of Christ, or the ethical teachings of the far-famed seers of Egypt, Greece, Hindustan, or Persia. It comes to reconcile religion with science; nay, rather to demonstrate that, except to human understanding, they need no reconciliation. The facts of material science deal with the outer structure of the universe, leaving the soul-realm all unexplored. Spiritualism but caps the facts of outer nature with revelations from the spheres of spirit, as the sunlight crowns the Alps and glorifies the snows at their summits with light derived from other and loftier worlds. Spiritualism has this mission to the world, in that it takes from you no fact whatsoever; it falsifies no conception or hope of life, here or hereafter, calculated to uplift you; it answers to your cry for knowledge when the voice of material science knows not how to answer to your petition for some definite light on the stupendous topic of human immortality. As an added testimony to the immutability of the laws of Nature, as an added revelation concerning the realities of existence, the fact of spirit communion asks only to be admitted as a practical demonstration of what, in every age, has been the supreme hope of mankind, viz., human immortality.

From what I have already said, you must all of you have gathered that my position is that of a resolute and uncompromising Spiritualist. I am fully satisfied that the spiritual manifestations of the present day do prove the existence of man beyond the grave as a conscious spiritual entity—Materialism and Occultism notwithstanding; but as I deem it but just and fair that everyone who is interested in the subject should be desirous of examining the evidence in favour of a conclusion such as that I have arrived at, I have thought it will be best to devote the few minutes yet remaining to a recapitulation of some of the arguments in favour of the spiritualistic theory, which are, to my mind, conclusive as regards the source whence the intelligence directing the phenomena really emanates. It is a mere truism to assert that there can be no effect without a cause, and no effect without an adequate cause. A cause may be greater, but it can never be less, than the effect produced from it. Following a line of logical deduction from this premise as a starting point, we at once find ourselves admitting the spiritualistic hypothesis as the only tenable one in a very large number of instances. It is not my purpose to deny the existence of gnomes, sylphs, elves, pixies, spooks, astral bodies, fragmentary souls not yet human, and a host of other elementary creatures referred to by the Theosophists as producers of the phenomena. I am even prepared to go far enough to admit that there is much logic and good common sense in many of the arguments brought forward by those who refer us to the transcendent powers of human will, even while the spirit is embodied on earth, and inform us of a Madame Blavatsky and other wonderful persons who, as initiates, or adepts, can by sovereign power of supreme will, control not only material substances, so that physical phenomena can be produced in their presence closely akin to spiritual manifestations evidencing the power of disembodied human intelligences; but also that elementary spirits may be rendered subject to human sovereignty, and be made use of by

adepts in the execution of their commands and fulfilment of their wishes. I may even go so far as to say that it is extremely probable that human intelligences of a lower grade than the operating mind may be in subjection to men and women now on earth, who, whether banded together in occult fraternities for the special study and practice of magic, or working individually, apart from all associative effort, are constantly the controlling powers, while the spirits who respond are negative or subject to them. But these admissions, instead of strengthening, actually weaken the position of those who wish to cut the ground from under Spiritualism, and land us in the dreary wastes of a system which gives us wraiths, apparitions, and shells in place of the spirit friends whom we have learned to love and trust as our own earthly friends, translated to a higher sphere, where, with renewed energies and increased powers of soul and intellect, they are far more capable than when on earth of seeing into our futures and giving us practical counsel to aid us in the affairs of life—a life through which they have all passed, and the experiences of which have made them what they are. Those who have followed closely the drifts of these statements, must have observed that the central affirmation in the spiritual philosophy is that the higher always controls the lower will, and that in order for anyone to be brought under spiritual or mental influence, it is essential that the subjugating will should be superior to the will which it subjugates. From this it seems clear to my mind that in all manifestations where intelligence is displayed superior to the knowledge of the sitters, and where phenomena take place superior to any which we can of ourselves produce, the mind at work in its production must necessarily be beyond our own, certainly not inferior to it. Take psychography as an example. The writing produced between closed slates is something we cannot imitate; the nature of what is communicated often proves the writer to be aware of facts with which we are unacquainted; predictions are not infrequently fulfilled, proving the prophet to have an insight into affairs and events we altogether lack; and when, in addition to all I have already brought forward, it is remembered that very often phenomena are completely beyond the control of sitter or psychic alike, we must behold in the phenomena an intrinsic evidence of no mean order, disproving the assertions of the professor of legerdemain on the one hand, who, at the Egyptian Hall, advertises an "exposure of Spiritualism" without ever producing anything under the same conditions as those under which psychics obtain results; and also the vague and unsatisfactory conclusions arrived at by those who wish us to regard all physical phenomena as the work of elementaries, and all the intellectual phases of Spiritualism as a mere stimulation of the mind under pressure of excitement or hysteria. Spiritualism will have fallen very far short of fulfilling its mission in the world if it only raises queries it cannot answer, and sets our minds afloat, rudderless and anchorless, on untried waters, with no definite expectation of ever meeting our friends on the "other side," though we have so frequently called for them, and imagined they responded to our cry. I take my stand upon the old rock of conscious personal immortality. I may be a Spiritualist of the old-fashioned rather than the new-fangled type; but while I am at any moment ready to yield my convictions to any higher and more satisfactory views of truth which may be presented to me, I cannot content myself with an exchange which forces me to accept less than that which I exchange for it. When such men as William Howitt, S. C. Hall, Judge Edmonds, Professor Mapes, Professor Hare, "M. A. (Oxon.)," Mr. Kiddle, and hosts of other celebrities, some of them English and some transatlantic, not to recall honoured names already mentioned with respectful gratitude in this paper, and hosts of intellectual and moral exemplars in all parts of the world, have proved to their perfect satisfaction the operation of human spirits disembodied in the production of the phenomena, I cannot undertake to deny the existence of such proof, even though at times I have found it lacking in particular instances. I do not claim that every alleged or real spiritual manifestation is of so triumphant and conclusive a character as to materially aid in establishing the truth of human immortality; but if some of the phenomena have sufficient internal evidence to justify us in the broad and general statement that Spiritualism does afford phenomenal proof of the presence and activity of disembodied human minds, must we not be as willing to allow the truth of what the most convincing and powerful, as well as of what the inferior and less conclusive manifestations definitely reveal? In the study of every branch of science, the very best and most wonderful experiments and disclosures are accepted with all they prove, as well as the lesser, which necessarily prove less. Every fact is of value; every iota of truth is serviceable. All we can learn of the power of mind over matter is sure to be of use to us, if we will but apply our information; but towering far above all the rudimentary phases of the subject stands the stupendous fact of human immortality, not proved to the satisfaction of the modern agnostic by any amount of rhetorical argument or learned reference to sacred history, but often satisfactorily demonstrated through the medial instrumentality of some illiterate child; sometimes demonstrated by the simple action of mind over the simplest material objects; but wherever and whenever demonstrated, a life-power, a principle of action, an incentive to virtue, a deterrent from vice, calculated to influence for good not only

the future, but also most intensely the present life of man. As I have endeavoured to introduce the philosophy of Spiritualism to you this evening, it presents itself for your consideration and examination solely. It is no system of doctrine which any should feel bound to accept, unless he proves it for himself to be a verity; and in that the veriest freethinker can hardly feel himself at liberty to reject the known truth.

In closing, let me remind you all that we are not morally at liberty to believe just what we like, and reject whatever displeases our sense of propriety or offends our personal prejudice. We must hold ourselves ready to believe whatever we find to be true, *because we know it is true*, and to reject whatever we discover to be untrue, for no other reason than because it is untrue. The true philosopher, the real scientist, the sincere religionist, may all unite here on common ground. The facts of Spiritualism are hourly claiming your attention. They are in the world, and evidently here to stay, for they have shewn pretty plainly during the past few years that no amount of persecution, neglect, or vituperation will compel them to cease. Crush them here, and they spring up there with redoubled energy. Imprison this medium and others develop equally wonderful, even in the families of those who have taken most active part in crushing out what they have been pleased to style either a gigantic fraud or a soul-destroying heresy. As the advocate of a truth which invites the most careful examination, and is capable of withstanding any amount of honest testing, I leave you to your own researches, and trust the result of your investigation may be, in all respects, profitable to every one of you.

### MATERIALISATION IN AUSTRALIA.

The *Harbinger of Light* of April reports a séance with the medium Mr. Spriggs and a party of friends, at Melbourne, March 18th. Mr. Spriggs had not for a considerable time held a materialisation séance.

"A recess in the parlour," says the report, "between its front wall and the fire-place, enclosed by a pair of window curtains suspended from a cord, formed the cabinet, which was then furnished only with a chair for the medium; before the curtains were a chair and table, on which were pencils and paper.

"The company being arranged semicircularly a little from the curtains, the medium passed into trance, went to his seat, and the curtains were drawn together. A lamp with blue glass globe gave light enough for every object in the room to be seen.

"In a few minutes the curtains parted, and a male form appeared, holding back the curtains so far as to enable the medium to be seen in his chair.

"After this two female forms successively appeared. One of them faced herself to the East and prostrated herself; the circle called her the Eastern spirit. Before withdrawing she put forth a foot, as if to shew that she was fully formed.

"On her retirement, a spirit known to the circle as 'Geordie' presented himself. He distributed flowers among us and shook hands with several, raised one lady's hand to his forehead and drew close to her, that she might look well at his features; then he went to the table, wrote messages, and handed them to those for whom they were intended, one promising to meet them in London.

"After him came a little girl whispering the words, 'Good evening, ladies and gentlemen.' She moved the front chair about and finally turned it over; then bowing low retired.

"A slender female form next came out, pressing her hand against her side; she was recognised with emotion by a lady present as her mother.

"Then 'Peter' presented himself; he had kept up an intermittent conversation with several of the circle during the whole of the séance. He spoke with his own voice. A lady presented some flowers to him and requested a slip of one, from his own hand, for planting. He said she should have something better, and asked her what it should be. While she hesitated some one jokingly suggested an 'oak'; she protested, but 'Peter' withdrew, and presently returning, gave her an acorn! and then one to each of the circle, omitting the writer, who complained. 'Peter' said he should

have one, withdrew, and soon came back and handed him one. Upon being asked, he said he got them through his friends.

"The remarkable manifestation ended here, the more remarkable, perhaps, from its impromptu character; for the séance had been held at the sudden request of friends about to leave for England. With respect to the acorns, we made diligent inquiries and could learn of no acorn-bearing oak within a quarter of a mile of the house.

"Some time ago 'Peter' asked for an opportunity of proving his being, not what the Theosophists denominate a 'spook,' but a real living spiritual entity. He reminded us of this on this occasion. We propose at an early opportunity to devote an evening to 'Peter's' proving, and will report the result."

### ANSWERS TO CORRESPONDENTS.

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

We regret again to be compelled to hold over a large mass of correspondence, news, and other interesting matter. "LIGHT" is so small, and the pressure on our space is so great, that we find it impossible to keep pace with the demands made upon us. We could very easily fill a paper double the size every week. There are, however, six pages now devoted to standing advertisements every week so as to minimise cost, which could very easily be far more profitably used were we put in a position to do so. Meanwhile we can only make the best use of the limited space at our command, and beg of correspondents to bear with us if they do not receive immediate attention at our hands.

A. F. T.—Next week.

A. P. S.—Received. Thanks.

W. F.—Will appear next week.

MRS. RICHMOND'S LECTURE OF SUNDAY, JUNE 1ST.—Crowded out.

MRS. S. (Perth).—Parcel to hand. They shall be carefully distributed.

J. M. C. S.—Mr. Home is not in London. Mr. Eglinton's address is 12, Old Quebec-street, Hyde Park, W.

O. T. G.—The new edition of Gregory's "Animal Magnetism" will be in type similar to the first edition of the "New Basis."

F. L. S.—The discussion and statements made by Colonel Olcott at the recent general meeting of the S. P. R. have, like many other reports this week, been crowded out. It is a great pity that this should be so, as in them we had a definite statement, not only as regards certain phenomena, but also as regards the *modus operandi* of their production. We hold that there is no difference in kind, though there *may be* in degree between the phenomena of Theosophy and those of Spiritualism—indeed those of the former, even in their most wonderful expression, have been paralleled over and over again in well-conducted spirit circles. As regards your second query, it seems to us that one fact is lost sight of in this inquiry into the relative position of Theosophy and Spiritualism, and that is, that the teaching of the "Mahatmas" is by no means a necessary sequence of the phenomena. The two are entirely distinct. Besides which, although admitting as we do, that India has been the home of psychology from time immemorial, yet its outcome has not been in accordance with, or acceptable to, Western ideas. "Spiritualism" in India resulted in the establishment of "caste" and privileged classes, and it seems that a similar danger, though apparently overlooked in connection with the present methods of inculcating that same philosophy through the Theosophical Society, is yet by no means an unreal one.

SUNDAY SERVICES FOR SPIRITUALISTS AND OTHERS.—Cavendish Rooms, 51, Mortimer-street, Regent-street, W. On Sunday evening, June 8th, 1884, a trance address will be given through Mr. J. J. Morse, inspirational speaker. Subject: "What is Poverty?" Service commences at seven o'clock. Collection to defray necessary expenses. All seats free.

LONDON SPIRITUALIST ALLIANCE.—Attention is specially requested to the fact that a meeting of this Society will be held in the New Room, St. James' Hall, on Tuesday, June 10th, at 7 p.m., when Mr. Morell Theobald will give an address on "Spiritualism at Home." Members and their friends are cordially invited. Cards of admission can be obtained from this office.

SERVICES BY MRS. RICHMOND AT KENSINGTON TOWN HALL.—In consequence of the increasing interest in the ministrations of the guides of Mrs. Richmond in Kensington Town Hall, three more services have been decided upon, viz., Sunday evenings, June 8th, 15th and 22nd, at 7 p.m. Tickets for reserved seats may be had at the office of this paper.

[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.]

XVI.—MELITO.

"Melito, an Asian," says St. Jerome, "Bishop of Sardes, presented a book, in defence of the Christian dogma, to the Emperor Marcus Antoninus Verus (Lib. de Vir. Ill. xxiv.)." This Emperor reigned A.D. 161-180. Le Noir says the Apology was presented toward A.D. 175.

A fragment of Melito remains in Anastasius, the Sinaite, a writer of the sixth Age. Writing against the Monophysites he quotes Melito's "Third Sermon on the Incarnation": "When the excellent Melito," he says, "of celestial knowledge, disputing against Marcion, answers the heretic in this manner: 'To those possessing intelligence there is no necessity to

establish from those things which Christ did after His baptism, the reality and unfeignedness of His soul and of His body, and of His human nature like ours. For the things which Christ did after His baptism, and, above all, His miracles, manifested His Divinity hidden in the flesh, and were an assurance to the world. For being both God and Perfect Man at the same time, He gave to us assurances of His two natures—of His Divinity, indeed, by His miracles, in the three years after His baptism; and of His humanity in the thirty years before His baptism, in which, on account of the incompleteness (of the time) according to the flesh, although being True God before all ages, the marvels of His Divinity were hid."

Grabe, in a Catena on Genesis in the Bodleian, discovered a passage from Melito, which begins:

"And our Lord Jesus Christ was bound, and like a lamb was shorn, and as a sheep was led to the slaughter, and as a lamb was He crucified, and He bore the wood on His shoulders, being led to the slaughter as Isaac by his father."

The author of "The Small Labyrinth," who is said to have lived at the beginning of the third century, says: "Who can be ignorant that the books of Irenæus and Melito, and of the rest, announce Christ as God and Man?"

(To be continued.)

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

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

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## Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, 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.