

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By "M.A. (Oxon.)".....	341	What Some Critics say of Spiritualism.....	347
Spiritualism in Vacation.....	343	Healing Mediums and Medical Clairvoyants in America.....	347
Mr. Eglinton's Mediumship.....	344	Physical Manifestations.....	348
Our Critics.....	344	The Philosopher's Atom.....	348
"Theosophy versus Spiritualism".....	345	Phases of Materialisation.....	349
"Light" versus "Knowledge".....	346		

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

NOTES BY THE WAY.

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

THE ORIGIN OF LIFE—THE STRUGGLE FOR IMMORTALITY.

PART II.

In a paper already alluded to,* Miss Phelps makes elaborate application of the Darwinian system to the evolution of Spirit. She is a believer in conditional Immortality—the spiritual survival of the fittest. Although her style of argument is a little disconnected, and her links not always easy to catch; though she phrases her arguments oddly, and encumbers them with alternative methods of statement, what she propounds speculatively seems to me an interesting subject for thought. We have been accustomed, many of us, to regard eternal life as the Soul's prerogative. We have regarded it as such in the light of the teaching of Christ, no less than in the face of what Spiritualism has taught us. Let us see by what chain of argument the scientific conclusions of Darwin are applied to the evolution of spirit in the struggle for eternal existence. I shall but summarise Miss Phelps's interesting argument, and it must lose somewhat by compression. I hope, however, to do no real injustice to her methods and conclusions.

"Individuality is the one essential fact of life." They who conquer nature, create kingdoms, discover truth, are men of pronounced individuality: not necessarily the most noisy and self-asserting. Force is not necessarily noisy; love is not boisterous. The tendency of Individuality is to vigour; and, therefore, to persistence and duration of life. Darwin has added to our vocabulary the word *Selection*; and has given us the phrases, *Struggle for existence*, and *Survival of the fittest*. He says himself that nothing is more necessary; and nothing more difficult, than to bear this fact of the ceaseless struggle for existence in mind, for unless it be so borne in mind, the key to many a problem will be missing. Many illustrations are given. Uninterfered with by disease or death, the progeny of a pair of elephants in 750 years would reach nineteen millions. If human reproduction were not offset by mortality, there would not be standing room on the globe in a thousand years. The Inquisition killed off the bravest, freest, and most independent minds of the age, and so depleted Europe of its best ma-

terial. And I may add that the witchcraft persecutions killed off the mediums of Europe, and threw back for centuries the present development of Spiritualism.

To what are we to look for the link that binds all these? To the force of Individuality. And to complete the chain, we must consider the relation of this individuality to spirituality. Let us examine this matter. Man is born to fight for his life. Carlyle puts this when he says that the ultimate question between two human beings is, "Can I kill thee? or, Canst thou kill me?" Climate, disease, accident, anguish, love, war, superstition, even civilisation itself, are all so many foes of the new-born babe. What is this but to say that the Struggle for Existence is decided by the ratio of the individual to the odds? And Individuality itself is the result of a conflict between widely different agencies; the effect of counteraction between the evident and the suggested, or between the seen and the unseen: a counteraction that must become indefinitely more complicated by advancing civilisation. For a man to be a force in the future will be a much less simple matter than it has been. He must become more complex and many-sided, more easily adaptable, more flexible, more subtle, as well as more successfully pugnacious and insistent.

Take another point of view. The love of life is one of the elements of life. To be alive is to wish to live. An old Persian proverb says, "When men, in passing an open grave, say, 'Would God I were there!' the end of the world is nigh." He, in fact, who desires death has already begun to die. Suicide is a disease. "One man has typhoid fever; another cuts his throat"—diseases both. And the undeniable extension of suicide in the present day, which even the bleakest materialists admit to be due in some respect to the decadence of religious belief, is a very pertinent illustration of this point. As the healthy body craves physical life, so does the healthy soul crave for life everlasting—a very old and a very strong human preference. No subject has so deeply stimulated the human mind as that of a life to come. And Christianity meets this high instinct on high ground. The Christian form of the offer of immortality is the most reasonable that has been presented in the history of religions. It is, however, only conditional. "Like suffrage, immortality is not a right, but a privilege, not property, but a gift." Everlasting life is, according to the Religion of Christ (which is not the same as Christian Theology), bestowed on the believing soul by Christ. "He that believeth on Me," said Christ, "hath everlasting life." "Immortality," said Emerson, "will come to such as are fit for it. He who would be a great soul in the future must be a great soul now." Both the religious and philosophical aspects of the thought have great force: he who accepts either has something; he who holds both has much. "Blessed be the day," cries the Buddhist, "when I shall draw the veil from the face of my beloved. . . . But the veil on the face of my beloved is the dust of this earthly body." "There is a spiritual body," asserted the Christian Apostle. "I am the Resurrection and the Life," said his Master.

Here it may be well to see what propositions have been affirmed. We have traced the nature and effects of Indi-

* North American Review, June, 1884. New York: 30, Lafayette-place. London: May be ordered through the Psychological Press, 4, Ave Maria-lane, E.C.

viduality as a factor in power; its tendency to vigour, and, therefore, to duration of life. We have seen that modern science has given us endless proofs of the truth that man, to the most solemn end, is born to fight for his life. In this struggle we have seen that the result is decided by the ratio of the individual to the odds: the ratio being likely to be indefinitely increased by advancing civilisation. We have seen that the love of life is one of the elements of life, and that death sets in with the passion, real or apparent, for death. We have remembered the universality of the desire for eternal life; and we have noted the contributions of Christian philosophy toward the lore of eternal life, especially as framed in the theory of conditional immortality. What remains? This, that strength of individuality is probably proportional to the strife for eternal existence. "Suppose that the struggle for existence which begins with the Protozoa, or the Promammalia, and advances to Aristotle or Darwin, has become nothing more than a struggle for immortality"—the survival of the fittest. Live or die! It is your own affair. Of what stuff are you made? Nothing shall interfere with the sacred rights of your own individuality. Your development is subject to law, and it depends on your own energising what the end shall be. This, obviously, is a most potent appeal to man's instincts, and to certain types especially who seem to be left out in the usual religious appeals. To touch even the intellect, the good sense, the pluck of a man is something gained.

Now this higher evolution is but an advanced form of the lower. "We are spirits," said Franklin. "That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God." "I should never," says Elizabeth Peabody, "teach a child, *you have a soul, but you have a body.*" We are spirits subject to a law of spiritual selection, bound to fight out the battle of our survival with all the parts of our complex natures. Sheer intellect has no greater chance at everlasting life than sheer muscle. Man's mind holds no passport to eternity. "Goethe, for being Goethe, is none the more likely to last for ever." The law of spiritual selection is at once severe and delicate. "The obscurest mother, transmitting a pure heart to her boys, never having heard of protoplasm, and knowing no philosophy beyond her prayers, may enter into this higher contention with an equipment that the discoverer of the missing link might envy." The tests of the world fail here: and causes and sequences that we cannot see, laws whose operation we cannot trace, affect us. "Suppose this view to be true: that he who wishes to live indefinitely is the subject of such law. Suppose that the complete and complex nature—physical, mental, moral, spiritual—becomes, by an ascending scale of strain, the soldier in such strife. Suppose that the ultimate atom of the permanent individual prove to be the vigour or the honour of his conscience. Suppose that from this, as from the cell of the embryo, the life of what we call a soul evolves: that this spiritual development is under the control of the human will, governed by a just or ever a generous relativity to the environment which spiritual science is not yet advanced enough to formulate. Suppose that the grandest work performed by the physical science of our times should prove to be its contribution to such a spiritual science, and that such a spiritual science is yet to become a matter of more orderly, more manly, and more nearly universal acceptance than any form of religious belief detached from natural research is now likely to command. . . . If these things be so, the mind is dazzled by the vision of those future types of which both faith and science promise us so much. To what refinement and enforcement the high organisation of this present life may rise, he only can intelli-

gently imagine who has the student's lense and the believer's eye. What man may be a century or two hence, what the average of nature with which he must contend, what the ordeal by which he shall achieve superiority, what, in short, the intensification of the entire form of strife with his conditions, it is only possible for us to guess by some conception of the fact of spiritual nature, and the nature of a science based upon that fact. What the select man, survivor of this or the future environment, may become in the life beyond, to what unimagined evolution he may be liable, through what supreme equilibration of power, incapable of dissolution, the rhythm of spiritual motion shall sweep him, who can say?"

I do not pursue these high speculations, nor do I pause to inquire how far they consort with what we have held *de fide*, or have learned in our investigations. They are, at least, an interesting and able attempt to carry out that which human science approves as true, into another sphere, and to a higher degree of symmetry and perfection. If I were to discuss them in relation to that which I myself have been taught I should trench on the domain of Theology, and deal with matters not suitable for discussion here.

"M.A. (OXON.)"

THE EVOLUTION OF SPIRIT FORMS.

The following marvellous story has been received from a clergyman, who vouches for its authenticity. The phenomenon described in the narrative—the gradual growth of a ghost from a small shapeless cloud-like mass—should, it seems to me, possess a special interest for the readers of your paper. There can be little doubt, if the story is true, that we have here an instance of the spontaneous occurrence of a phenomenon with which we Spiritualists are familiar at physical séance. Most of us, I suppose, have seen "Pocha" or some other sprite develop out of what seemed a shapeless heap of white mist, and disintegrate into such a heap again before finally vanishing. But while the artificial conditions of the spirit-circle seem to favour such a mode of evolution from the spirit power, it is extremely rare, if not altogether unprecedented, for what we may call the "wild" ghosts to make their exits and their entrances in this amorphous and somewhat slovenly fashion.

Perhaps some of your readers whose experience is wider than my own can throw further light upon the matter; or can refer to parallel cases.—NEMO.

September 2nd, 1873.

I have the following statement from my servant, Caroline A., now seventeen years of age (the younger sister of the deceased), who vouches for its accuracy.

Some years ago (probably nine or ten) when the A. family were living at O., Caroline tells me that her sister, Mary Ann, had been with a companion picking blackberries up Cumnor Hill, one Saturday afternoon. When there, they had heard something about a man drowning himself a few days before, but they took little notice of what was said. When they were some way down the hill on their return, as it was growing dusk, they both saw something dark, about the size of a frog, moving before them in the road. They could not well distinguish its shape, but Mary Ann at first tried to whip it away with her pocket-handkerchief. However, it kept going on before them, and to their astonishment it gradually became bigger and bigger until, when they were close by Binsey-lane, it turned into a man—a stout man—dressed in black. He turned round and passed them, going back along the road by which they had come. This spot is at least a mile-and-a-half from the place where it had appeared. Mary Ann was extremely terrified, and bit the middle finger which she had in her mouth so hard that she bore the scar of her teeth till her death. She was ill for three days afterwards. Caroline, who was then quite a little child, distinctly remembers her sister coming home with her hand all over blood. After the man had passed them the two girls ran as fast as they could towards home, but when they looked round, after going a few steps, they could see no one. Caroline is not able to give any further description of the man, nor is she able to remember who her sister's companion was. She is a good, honest, and really religious girl, quite incapable of any invention herself, and she says that her sister was truthful, and the scar on her finger convinced them that she had not invented the tale, nor was she accustomed to hear or tell such stories.

The magnetic or mesmeric condition is a certain condition of the nervous system presenting itself spontaneously; but it is a condition which we have learned can be induced in some more readily than in others. In this condition the nervous system is exceptionally sensitive, or the very opposite. In what are called "nervous subjects" the condition is remarkably prominent, but it really belongs naturally to us all in infinitely varying degrees.—Dr. Ashburner.

SPIRITUALISM IN VACATION.

Since I published my little book, "Spiritualism at Home," which I regard but as a first instalment to prepare the public for higher manifestations, I have received many letters containing inquiries respecting the phenomena, shewing in most cases ignorance of conditions, or a superficial reading of the few facts I have recorded, which shews me that these phenomena are so strange and foreign to ordinary experiences that it behoves all who would enlighten the public to write very plainly and reiterate the surrounding accompaniments, which to Spiritualists have become so matter-of-fact as to make them forget they belong to a *terra incognita* to most.

Explanations of how the thing can be done, and how I ought to test this, that, and the other phenomenon, come months after I have absolutely disproved the one and exhausted the other. Once for all, let me say I never give to the public facts until they have been exhaustively tested, nor names until their personality has been absolutely established by not one but many examinations, and by more than one phase of mediumship. Still I will, in the record I am about to give, indicate proofs of the phenomena which only the wilfully or ignorantly blind will fail to discover.

I have headed this paper "Spiritualism in Vacation" to indicate I am not "at home," although in another sense I am at home, for I am at my own cottage in Haslemere, and a link of *rapport* is now established between my two houses; but the separation from the groove of ordinary London life has led to some interesting results. I will begin at the beginning—our last family séance at Blackheath, on Sunday evening, July 13th.

The day began (as usual now for many months) by the gas stove being lighted by our dear spirit helpers, on which two kettles were found boiling, having been previously filled by our ministering spirits. In addition to this ordinary occurrence, tea had been put into a small teapot and made, the cloth for breakfast had been laid, and the breakfast things put on the table. On returning from church the front door was opened for my wife and myself as we were walking up the steps; quite unnecessary, as I carry a latch-key—only little Emily (our spirit child of thirteen) likes to do it! In the afternoon, when the proper persons to attend to the tea-making were napping, the gas stove was again lit and the kettle filled and found ready at the proper time. After partaking of the cup "*which cheers but not inebriates*," we sat down, six in number only, for our last séance at home, probably, for three months. Mary, on being entranced, is usually, and was on this occasion, first controlled by our little Emily, a funny little chatterbox, who fidgets about with her fingers (Mary's being hers for the nonce) and tells us what is going on. She said, "All the *big boys* are coming to-night."

Who the *big boys* are may astonish my friends could I name them, but they are the higher spirits who only come for special work which they are doing among us; and Emily, in spite of remonstrance on my part, insists on calling them *big boys*, adding, "Louisa is *almost* a *big boy*: she is *like one*"; that is, her spiritual aura is very bright and pure, and in her work she is associated with them. I have noticed these higher spirits invariably come to develop the gift of healing, and to convey a message of unusual import; they came to-night for that purpose, and I will let Emily introduce them in her own way.

"*Oh, here they come*," and she looked and followed their coming from the door to the dark cabinet, which was empty. Talking to them playfully, as a child would, she said, "*You can't all get in there. Oh, I'm sure you can't. One, two, three, four, five, six, seven.*"

I asked Emily to tell me who they were.

"*There's Jules Theobald—the funny man, P—— I——,*

and a new big boy." Turning to him (invisible to us), she said: "*What's your name?*"

We heard no reply, but she did, and said:—

"*He says P——. Do you know P——, papa?*"

"Yes," I said; "who else?" and she enumerated them, and then, in a bustling, little curious way, added:—

"*I must go and see what they are all doing, and let Louisa come.*"

Louisa's utterly different manner soon told us that she was now the controller. She said they wanted special power to-night so as to construct a chain of communication between this house and our Haslemere home, where we were to sit when convenient, at the same time at each house. After some family chat and directions she took Mary, still entranced, into the cabinet, and told us to sing.

We had no sooner finished a few verses than five direct spirit writings were put out of the cabinet by spirit power—one long one on healing from the higher spirits, one from Saadi, our Persian friend, in his curious Persian style of writing, two from relatives, and one curious bit of psychography, which I will transcribe. We were told it is a copy of a version of the Lord's Prayer in the twelfth century. Can any of your readers confirm this? The writing is very antique, though usually distinct.

Ure Fadyr in heaven wick
Thy name be halyed ever lich
Thou bring us thy michell bliede*
Als bit in heveny* doe
Evear in yearth been it alsoe
that holy breade that lasteth ay
Thou send us this ilke day
Forgive us all that we have don
As we forgive uch* other on
Ne let ous fall into no Founding
Ne sheld ous Fro* the Foule thing

Amen

JULES THEOBALD.

One of the higher spirits then spoke in direct voice (*i.e.*, the medium was entirely passive and the voice came from the cabinet). From this we received many directions as to utilising the power, and the sacrifices we must make for it. Among them we were taught, as before, never to give up plain, ordinary duties connected with home life, and, on pressing for an answer as to sacrifices to be made, the spirit replied, referring to some recent ridicule we have had to bear and the attacks of sensitive friends:—

"*Give up thinking about outsiders; never mind what they say about you; sacrifice all feelings for the good of the cause and the great Master, for it is worthy of it. We are coming to do a great work, and a very great work; we want helpers, and you have, among others, been chosen.*"

"Oh," I said, "if I know myself, I can do that without sacrifice, for I never cared a straw for ridicule or opposition since I have stood so firmly upon facts."

"*Precisely so—that's why you are chosen.*"

The voice was clear and one we all felt to *love*; and after a few more directions, the pencil was heard writing on the wood-work of the cabinet, which we subsequently found to be as follows:—

"God so loved the world that he died for all.

"The Lord is a great God and greatly to be feared. All ye children praise the Lord.

"Go for your holidays in peace and gladness of mind, and God be with you.

"(Signed)

"R. THEOBALD,

"J. W. E.,

"T. T. L.,

"EDWARD M——,

"LOUISA and HARRY,

"POMPON (a pet name),

"JULES THEOBALD,

"DEWDROP,

"PERCY and HORACE,

"And a host of us."

These names are all distinctly written in various styles of writing, many of them exactly resembling their writing in earth-life. We took it as a kind, glad greeting, and came down to Haslemere (my wife and I first, alone) in peace.

* These words are not quite distinct and may vary from my spelling in a letter or so.

In my note-book I had asked the spirits to tell me what were the languages which had appeared in some recent direct writing, for I could not decipher them. Their first appearance at Haslemere was to clear up this mystery.

On coming down to breakfast a bundle of letters were on the table, and on the top of all, one of my own envelopes bearing the Lewisham post-mark and the Haslemere, so that no one can dispute its having come through the post. The direction was done by a well-known spirit hand, who, *inside* the letter, writes:—

"Dear friends,—I am the postman for this.—J. W. Evans." And on writing home this is confirmed, for no one there knew of the letter having been sent, although *before they received* my letter of inquiry my daughter had been told by one of them that "Papa had received a letter from them, and they would hear of it soon."

The letter itself proves its origin without this testimony. It is in very minute writing—such as few, if any, of us could copy—while the languages at the head are known to *none*. The following is an exact copy.

1st. "Hindu. Sat gurn dikhlai." (To shew you the true teacher.)

"Brittany. Bennoz doui d'och." (The grace of God is yours.)

"Karatongan. E enua te po. Etakarorong te ao." (Our true home is spirit land. This world is but the briefest resting place.)

"Lord's Prayer, Twelfth Century. Ure Fadyr in heaven wih."

"Let us walk with watchful eyes."

"Dearest papa and mama,—I have tried to write this in your book, but have not succeeded, so write it at home with Mary in the house and Nellie. While I am doing it lots of them are in the bath-room (half past ten on Thursday morning). Ask them what they were doing at that time. Grandpa and all send love to you both.—Your loving spirit child, LOUISA."

Then follows a long letter from one of our younger spirit children, written just as an ordinary child would write, ending "dood bye, I am Pompon."

The above letter, then, was written in my study at home on my own paper, and, with a special ink pencil, directed, sealed up by the adhesive envelope, stamped, and posted, without mortal intervention. I may add this is *not* the first letter we have had so sent, both equally well-attested. The three languages quoted are from *direct* messages we had received, and in which the words quoted (and now translated) occur. The messages containing the foreign languages were with me at Haslemere, and there was no copy at Blackheath. Each one originally had been written by a different spirit, who signed his name, and the translations given above have all been verified except the Hindu, for which I still wait. The reception of these languages in our home upsets the theory which has been advanced that one of the sitters present must have some acquaintance with the language used, and is proof to my mind of a spirit intelligence *apart* from our own. By *other* phases and facts connected with the phenomena now occurring, I am able positively to identify the spirit claiming to communicate—but to place this clearly before your readers would require a much longer letter than I now propose to give you.

We asked what was occurring in the bath-room at 10.30, and found confirmation of the letter by the reply; it was unusual!

Other phenomena will probably occur during our vacation, which, with your permission, I will send you.—Yours truly,

Haslemere.

MORELL THEOBALD.

CORRESPONDENCE.

Mr. Eglinton's Mediumship.

To the Editor of "LIGHT."

SIR,—There has been such ample testimony published in "LIGHT" to the truth of direct spirit writing, through the mediumship of Mr. Eglinton, that although I could add greatly to it, it is unnecessary to do so.

But there is another phase of his marvellous mediumship that I propose, with your permission, to draw attention to, as I believe it to be almost unique.

I refer to the full form materialisations that take place *in the light* in his presence, when he is not only in the same room with the sitters, but *close to them—absolutely one with them*.

I have lately been twice witness to this extraordinary display of spirit power, each time in the presence of only one other person, a private lady friend of my own.

On the first occasion, Mr. Eglinton had to leave the room to

search for some small article he had mislaid, and which we also searched diligently for, in his absence, in both rooms. After the séance, we felt sure we had been made to do so, in view of what followed.

I may add, that the curtains that formed, when drawn, the only division between the rooms, were undrawn, and remained so after Mr. Eglinton's return into the front room (the door of the back room or cabinet being locked inside) until he passed, while talking to us, into a trance state, when he went to the curtains, and drew them automatically; then made passes over us, then over himself, and finally over the curtains; then knelt by my side, uttering a beautiful prayer, which he had not concluded when a grand male form, fully and perfectly materialised from head to foot, threw back the curtains, and came forward slowly and majestically, remaining with us some minutes, and finally retired.

In the second sitting, about a week later, the materialisation of the same beautiful spirit was equally perfect, Mr. Eglinton on this occasion kneeling in front of us instead of side by side, when the spirit came forth and placed his hand in blessing on Mr. Eglinton's head, and on retiring, Mr. Eglinton followed him into the cabinet.

In an instant the spirit again came forth, leading by the hand a beautiful female spirit, as fully and perfectly materialised as himself.

It is not my purpose to enter more fully into these solemn séances, the object of this letter being to bring into notice a phase of Mr. Eglinton's mediumship that I think has not hitherto appeared in the columns of "LIGHT."

Trusting, therefore, you may be able to spare room for this short account in your valuable journal,—I beg to remain, sir, faithfully yours,

"LILY."

August 9th, 1884.

Our Critics.

To the Editor of "LIGHT."

SIR,—My letter in your issue of July 12th, narrating the phenomena of a silver match-box, taken from my hands in Lamb's Conduit-street, and conveyed without the intervention of human agency to Hyde Park-corner, and returned to me there, has been reproduced, with comments, in the columns of more than one journal. I have, in consequence, been favoured with some correspondence.

The publication in an ordinary family newspaper of a letter written for initiates, to a technical journal, on an occult subject, places both writer and reader at a disadvantage. But whatever ambiguity may attach to my epistle, the language of my correspondents is unmistakably clear, and implies generally that all who accept Spiritualism must be, of necessity, either lunatics or fools.

If I refrain from explanation or reply, it is because, after investigation, the subject appears to me too subtle in its nature, and too important in its results, to be advantageously discussed in such columns. And, moreover, I greatly doubt if by hearing or reading alone, anyone will be convinced of the reality of phenomena so entirely foreign to the thought and education of the age, and in opposition to the materialistic teachings of science.

It is a question of the day if the dogmatism of science is not equally obtrusive, and quite as insufferable, as the dogmatism of theology. Goethe complained of it in his time. It has become more positive since. The scientific materialist, working with one eye closed, with forehead unabashed, discourses of "matter" and "spirit," of "protoplasm" and the physical basis of life, and the world, for the most part, accepts it unquestioned in the sacred name of science! But when the Theosophist or Spiritualist narrates, without exaggeration or addition, a simple account of matter transported by occult agency from one place to another, it is regarded as entirely beneath inquiry, a fit subject only for ridicule. It is considered natural and justifiable to call in question the capacity and integrity of the writer, to ignore his facts and deny his conclusions. "The facts are opposed to the laws of nature." Indeed! What do we *know* of the laws of nature?

The attitude of religious circles towards psychic study suggests that spiritual blindness is neither an obsolete disease, nor confined to those who neglect conventicles. Accepting a faith built up on the miraculous, they yet regard miracles as so completely of the past, that they reject as impossible, evidence of similar forces now manifested—forces which, although undoubtedly *natural*, yet inasmuch as they are not understood, are practically miraculous to us. The sacerdotalist ascribes the phenomena to the devil. The evangelical is for the most part too timid to investigate.

Their conceptions of a future life embody all that is solemn, serious, and grave. Cheerfulness, wit, and humour are qualities entirely eliminated; so with offended dignity the religious world rejects as degrading the phenomena narrated in my letter. Merriment and human nature may be associated in this sphere, but not in the next. Spiritual existence and geniality they regard as incongruous.

Sarcasm is a kind of literary dynamite that requires to be carefully handled and sparingly used. Otherwise the orthodox conception of Heaven offers a tempting opportunity for attack.

I leave destructive criticism to others who may have less compunction in wounding the feelings of those from whom they differ.

Spiritualism, if not a religion, must ultimately prove an important ally to religion. The belief in individual immortality has, with thousands, become rather a *solemn hope* than an *assured conviction*. With thousands more it is altogether denied. Dogma has broken down, and the religious instincts of mankind have not yet recovered the shock. Scepticism and indifference alike characterise the intellectual classes on the one side and the mechanic on the other. There are pulpits both in England and Germany proclaiming the doctrine of social reformation of society as the only "new heaven" and "new earth" for humanity, and the "posthumous activities" of those that come after us to be the only immortality in store for us. Nor is it difficult from the blank despair of the gospel of annihilation to trace, in the prevailing unrest of Europe, in the impatience with the evils and inequalities of society, the development of the Nihilist, the Anarchist, and dynamitard.

It is incumbent, therefore, on the thoughtful not to turn away nervously, or angrily, but to investigate faithfully and seriously, a revelation that claims to afford the only demonstrable proof of the continuity of human existence after the death of the body. A revelation whose higher teaching supplies the key to many of the sad problems of life, and largely unfolds the esoteric meaning underlying the cherished beliefs of the world. Scientific scorn and religious disdain are alike condemned by the maxim—"Prove all things."—Your obedient servant,

August 12th, 1884.

J. H. MITCHENER, F.R.A.S.

"Theosophy versus Spiritualism."

To the Editor of "LIGHT."

SIR,—I have read with pleasure in "LIGHT," for August 9th, your honest declaration of policy in reference to this vexed question; it is the only policy any impartial investigator would desire. I would, therefore, as one who desires nothing but the truth (be it for or against Spiritualism), ask you to allow space for the following statements, and the queries that arise in reference to them.

In the first place, however, to make myself better understood, I will put this case, as it stands, in my opinion, before your readers:—Firstly, neither the Mahatmas nor any of their instruments have produced anything that could not be done by a first-class highly developed physical medium; hence their assertions can only rank with assertions upon the same plane through other sources (mediums).

Secondly, careful investigators of Spiritualism often obtain what appears to be indisputable evidence of the loving guardianship of disembodied mortals, who often exhibit far more intelligence than either the medium, or the circle of sitters, and under circumstances that quite militate against the theory of non-intellectual shells, while the blameless truth-seeking lives of those who in many cases form the entire circle, create an effectual barrier against the powers of either elementals or elementaries, seeing that Theosophists and Spiritualists alike accept the Hermetic law "that like attracts unto itself that which is like."* This is the position of both sides in the eyes of an impartial observer; now for the dispute.

Theosophists step forward and say to Spiritualists: You are misled; it is *Maya* (or delusion), and nothing but the machinations of one of three deceitful powers: *elementals*, *elementaries*, or the *lifeless shells of disembodied human beings*. Upon what authority are these assertions made, that, if true, destroy the consoling teachings of Spiritualism which lead us to expect a life of eternal progression, a continuance of the sweet companionship of those we have loved upon this earth? Solely upon the authority of certain invisible Mahatmas or Adepts. We have never had any logical palpable proof offered to us, beyond the *supposed assertions* of these beings who, according to Madame Blavatsky in "Isis Unveiled," "have solved the absolute and are now resting from their grand labours"; and as these assertions and statements are of the utmost importance, I here reproduce some of them and also ask a few questions in reference to them. If these questions are answered in a satisfactory manner it will help to clear the dense fog that at present hangs over the heads of both Mahatmas and Theosophy. Spiritualists simply ask for a candid explanation and PROOF,—when this is given, if we cannot accept all that Theosophy teaches, we shall at least agree to differ and work in harmony with each other against the two common foes, Ignorance and Materialism. Now for the statements about the Mahatmas.

Firstly. In "Isis Unveiled" we read, Vol. I., p. 17, that these Adepts are to be met with in various places, *even in fashionable salons, &c.* Further on, in Vol. II., p. 403, we find that they were in Paris previous to the Revolution.

Secondly. A certain Mahatma visits Colonel Olcott in America and leaves his turban behind him as a memento of his presence.

Thirdly. Koot Hoomi visits W. Eglinton on board the s.s. Vega.

* "Hermes Trismegistus."

Fourthly. Still later, a Mahatma rides *on horseback* into an Indian city to see Colonel Olcott on some important business, signals for Madame Blavatsky (who was in another room); in answer to this signal, Madame appears upon the scene, falls on her knees and makes her obeisance.

Fifthly. Koot Hoomi rides *on horseback* for forty or fifty hours in succession, and in consequence was "tired and half asleep." Here we have the first statement which shews that these Mahatmas possess physical weakness, but here at any rate we find old Adam asserting himself, because it was in consequence of this sleepy condition, *be it noted*, that the awkward Kiddle mistake was made.

And lastly. We find a most remarkable statement in the *Theosophist* for July, on page 246, where a correspondent asks, "Is it possible for a Mahatma to transport his physical body to any place at his option?" and this is the editor's reply: "He" (the Mahatma) "can travel to any place he pleases if he is advanced enough to have a thorough control over Akasa." The italics are mine. Note the *if*. This, of course, gives any amount of latitude for saying, "The adept is not sufficiently advanced." These are the chief statements we possess as to the personal existence of Mahatmas; but how do these statements agree with certain facts? Why cannot Mr. Sinnett obtain a glimpse of Koot Hoomi? It is no use saying his low magnetism or surroundings prevent this. Adepts who can ride on horseback for forty hours a stretch, and board steamships at sea, should be proof against the magnetism of Mr. Sinnett.

If Adepts can be found in *fashionable salons*, visit Colonel Olcott in America, &c., they can make themselves personally known to such men as "M.A. (Oxon.)," C. C. Massey, Dr. Wyld, and others. I say—Spiritualists as a body say—that if these statements are true, it appears to be the bounden duty of these Mahatmas to give clear and indisputable evidence of their physical existence, and now that they have launched their doctrines upon the world (which doctrines they expect to be received without reserve, as though they were the mandates of an infallible being) it is the only honest course open to them. In conclusion, I would ask to also be enlightened upon the following:—If adepts can transport their *physical bodies* to any place, why did Koot Hoomi ride on horseback for so long and tire himself? What kind of foresight do these Adepts possess when they can make such mistakes as the Kiddle affair, and then make confusion worse confounded in their explanation? The only explanation I can see at present is this: only three Europeans (I exclude Brahmins and exalted Buddhists because they are almost as invisible or inaccessible as the Mahatmas), so far as I can learn, have seen these Adepts—Colonel Olcott, W. Eglinton, and Madame Blavatsky. Now, a spirit sent by Madame Blavatsky could have visited the s.s. Vega, and have done all Koot Hoomi is supposed to have done, seeing that W. Eglinton is also a medium, whilst Colonel Olcott, being so constantly in Madame Blavatsky's company, could (*magnetically*) be made to see and believe anything. A spirit could have done just as the Mahatma did in America, even to leaving his turban behind. From this, the explanation seems to be that Mr. Sinnett cannot be so influenced by magnetic power, and, of course, he cannot, in consequence, ever get sight of an Adept; in short, *I see nothing as yet but what could be done by a highly developed physical medium with a strong will and great magnetic power.*—Yours faithfully,

H. MILLAR.

P.S.—I have just read Madame Blavatsky's reply to Mr. A. Lillie. Without wishing to say anything for or against this gentleman, who is well able to defend himself, I would ask your permission to draw the attention of your readers to some of the statements, bearing as they do upon certain points in my letter. In reference to Colonel Olcott, Madame Blavatsky says: "I had a determined object in view," and also that "It was not until after the formation of the Theosophical Society in 1875 that he learned the *whole truth*,"—the italics are Madame Blavatsky's. Further on she says: "I had told Colonel Olcott and many others that the form of a man, &c., &c., that some of them had seen about the house and my rooms, *was that of John King*," &c., and it appears she also told him (if we accept Colonel Olcott's version of the affair) that *it was the spirit of a sea rover who had been dead over 200 years, yet all the while she knew the statement was false*. She declares that, "I laughed heartily at the easy way the astral body of a living man could be mistaken for and accepted as a spirit." In such a way were truth-seeking people heartlessly deceived; she was surprised, and no doubt at this time made the discovery that these semi-materialised spooks could be made to play the Adept, for surely no truth-loving, highly-developed Occultist (for such I believe true Adepts to be) would lend himself either in the body or out of it to such proceedings. How do we know that Colonel Olcott knows the *whole truth* or any more truth now than ever he did? If this is a sample of what we may anticipate from the invisible Brothers in Thibet, then all I can say is that these Mahatmas are either without morals or conscience, or else they are spooks who well sustain a character for cunning and unprincipled duplicity.

H. MILLAR.

All communications to be addressed to:—

THE EDITOR OF "LIGHT,"
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Light:

SATURDAY, AUGUST 23RD, 1884.

"LIGHT" VERSUS "KNOWLEDGE."

This journal contains a standing paragraph, headed thus:—"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."

In *Knowledge* (July 4th ult.) the following words occur among "Answers to Correspondents." "A. P. Sinnett. . . . Your cutting from "LIGHT" is not worth the paper it is printed on, inasmuch as the citation of many of the names it contains as those of Spiritualists is *dishonest*."

This comment can only refer to the standing paragraph reprinted above.

In a recent issue (July 19th ult.) we drew attention to this careless and slovenly reading of a paragraph very carefully worded for the express purpose of *not* applying the term "Spiritualist" to men to whom it is certainly not applicable. Mr. Proctor's ignorance of Spiritualism and all that concerns it is so palpable that he may, indeed, have been unaware of the distinction so scrupulously observed in our paragraph; but unless he intended to deny the fact, as accurately stated by us, his imputation can only refer to a statement which we have never made, and which he falsely attributed to us. We pointed out to Mr. Proctor that he had been guilty, either of "reprehensible carelessness, or deliberate misrepresentation," and we called upon him to "purge himself of his offence forthwith by an apology." Mr. Proctor received two copies of "LIGHT," containing our remarks, both under a registered cover. We have waited a month for his reply; but Mr. Proctor has elected to make none. He allows judgment to go by default. When the facts are brought before him he has nothing to say as to whether a "reprehensible carelessness" led him into error, or whether he has by "deliberate misrepresentation" charged us with an odious fault that we assuredly have not committed.

Now, however, that his attention has been forced to what he has done, and he still maintains silence, he will find it difficult to shelter himself under the plea of mere carelessness. He must endure to be told that he has grossly misrepresented what we have said; and that his heated prejudice against Spiritualism,* as displayed in

* Lest we should seem to speak too strongly of Mr. Proctor's prejudice, we here adduce some elegant specimens of the language he uses respecting Spiritualism.

"What possible value can I attach to anything that Mr. Crookes may certify or say on the subject of Spiritualism?" (*Knowledge*, July 4th.)

"I refuse to suffer the precious space in these columns to be wasted in connection with an imposture which can only be legitimately met by proceeding against media under 5 Geo. IV., c. 83, sec. 4, and by placing their dupes in safe confinement." (*Ib.*)

"The whole race of mediums, save a very small percentage indeed, who are insane, are (*sic*) arrant knaves." (August 8th.)

"I declare that I have sat in a sort of dumb wonder at the fabulous and idiotic manner in which believers have gone two-thirds of the way to meet the imposture of the medium." (*Ib.*)

"The vile cheat who trades on the holiest feelings of our nature," *i.e.*, the medium. (*Ib.*)

"An imposture which is simply a disgrace to the boasted intellectual advancement of the nineteenth century," *i.e.*, Spiritualism. (*Ib.*)

"Mr. Clissold regards Swedenborg as inspired. I am absolutely certain he was insane." (August 15th.)

See also Mr. Proctor's notice of "Bringing it to Book," quoted already in "LIGHT," as a choice specimen of scientific accuracy, impartiality, and dignity.

various remarks in his journal, has so distorted his mind as to make his judgment worthless, and to hold him back from the plain moral duty of acknowledging and atoning for a grievous fault, so far as that is in his power, when the facts are brought home to him.

Our readers will judge to whom the term "dishonest" used by Mr. Proctor is most suitably applied. We are content with leaving Mr. Proctor with his own phrase pinned upon the back which he has thought it best to turn on the inconvenient facts pointed out to him.

MR. EGLINTON.—The friends of this gentleman will be pleased to hear that he returns to town and resumes giving séances on the 26th or 27th inst. We trust that the change and entire rest which he has been enjoying will have thoroughly restored him to his usual good health, and that the result will be seen in the very important work he is doing.

THE *Pall Mall Gazette* recently printed, on the authority of the London correspondent of the *Manchester Guardian*, some club gossip about the London lodge of the Theosophical Society and its troubles. It would not have been in any way worth while to pay any heed to a paragraph that was obviously ill-informed, were it not that it was there stated that Mr. F. W. H. Myers was preparing a life of Madame Blavatsky. As this is without any foundation in fact, it may be desirable to contradict it. Mr. Myers is doing nothing of the kind, but we believe that Madame Blavatsky is preparing an autobiography, which should be a curious record of a very remarkable life.

MRS. HOLLIS-BILLING'S TEAPOT.—Mr. Reimers, in a letter to the *Harbinger of Light*, recurs to the above. He says that in the absence of a *rationale* intelligible to him, he feels driven to hypothesis. He premises that in the spheres of mediums are certain operating spirits. This being granted, he then supposes that Mrs. H.-B. and Madame Blavatsky meeting in friendly converse, their several spirits do the same; then, that Mrs. H.-B. says to Madame B. that they are sympathising with their medium as to her loss of a small choice object; that they know where it is; that it is not in their line to convey it. He then supposes them to say, "Now do you kindly suggest to your medium the idea of giving ours a specimen of her will-power, and we will suggest to ours her lost object. Do this, and let us be happy all round; we, at pleasing our mediums, our medium in getting back a choice little china teapot, and yours, at making a happy exhibit of will-power—hers the will, yours the power." Here our ingenious friend, Reimers, as we understand him, supposes that Mr. C. C. M.'s spirit friends present might have put in a word for the recovery of his lost pocket-book; that this being agreed to, the manifestation followed which has been recorded.

MR. JOHN DELAWARE LEWIS, who, under the initials "M.P.," wrote "Hints for the Evidences of Spiritualism,"* died on July 31st, at Westbury House, near Petersfield. From the *Athenæum* we glean the following particulars: He was born in 1828, and after passing some time at Eton graduated at Trinity College, Cambridge, in 1850. From 1868 to 1874 he represented the borough of Devonport, but his efforts to secure his election for that constituency in 1874 and 1880 were not successful. His contest for the city of Oxford also ended in disappointment; and although, at the time of his death, he was a Liberal candidate for a division of Hampshire, his candidature was not regarded by his opponents as formidable. When only twenty-one he published, under the pseudonym of "John Smith, of Smith Hall, Gent.," a volume of "Sketches of Cantabs," describing the reading man, the sporting, the fast, the married, and many other specimens of university life. His subsequent volume (1857) in the same field, "College Leaves from an Undergraduate's Scribbling Book," also contained no trace of its authorship. "Hints for the Evidences of Spiritualism" first appeared under the letters of "M.P." in 1872, and a later issue in 1875 was anonymous. It was understood by the friends of Mr. Lewis that in after-life the author of this volume regarded his production with less favour than it deserved. He was a good classical scholar. His literal prose translation of Juvenal appeared in 1873, and was republished with the date of 1882. A similar version of the letters of the younger Pliny was issued in 1879, and at the time of his death he was engaged on a translation of the works of Seneca. Mr. Lewis was well versed in the French language and French literature. His French villa was placed among the pines of Arcachon, and he spent many happy days across the Channel. A lecture which he delivered at the Athenæum, Plymouth, in 1870, on "The French Revolution," was printed in that town; the matter which it contained was worthy of a wider circulation. Another lecture, given at the Mechanics' Institute, Devonport, in December, 1869, and entitled "First Impressions of the House of Commons," was printed at Devonport.

* May be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C. 2s. 6d.

WHAT SOME CRITICS SAY OF SPIRITUALISM.

By S. J. D.

How truly amusing and characteristic of the prejudice against Modern Spiritualism was the little criticism in *Knowledge* anent the newly published pamphlet entitled, "Bringing it to Book!"

To judge from the style in which the critic penned his few comments, it makes one think that the inquisition is by no means stamped out yet, for it looks as if we are to be persecuted for the truth as much as Galileo. We can scarcely doubt after reading the remarks in *Knowledge* that if Mr. Eglinton and all those who support him were under the sway of the critic before mentioned, a repetition of the trials and imprisonment of Galileo would be merciful and tender compared with what they would have to undergo.

But fortunately Spiritualists can enjoy a hearty laugh at the ignorance and egotism displayed by their enemies, and can reflect that time will shew the truth to the world in spite of every opposition.

Exactly in the same way as some professors of old turned away from the light, so do several of our so-called scientific men turn away. The following was written by Galileo to his friend Kepler, and as in good old times truths were denounced without investigation, it shews they were not different in this respect to the present century.

"Oh, my dear Kepler, how I wish we could have one hearty laugh together!"

"Here at Padua is the principal professor of philosophy whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do.

"Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the professor at Pisa labouring before the Grand Duke with logical arguments, as if with magical incantations to chain the new planets out of the sky!"

The extraordinary ideas entertained by persons we come in contact with in every-day life regarding Spiritualism, are truly astounding. It may be said the avowed believer has to go through about half-a-dozen phases of argument before he can convince a sceptic as to the reality of a most every-day phenomenon. First of all, he is told Spiritualism is all jugglery; when he has proved it is not so, the plea of unconscious muscular action is set up; then, when that is demolished, the idea of "imagination" is brought forward, only to be, however, immediately withdrawn; then, when the Spiritualist has proved some three or four more equally absurd notions to be wrong, he is somewhat astonished to hear the sceptic say: "Well, then, it must be all the work of the devil, and I won't have anything to do with it." Then the apostle of truth goes his way and reflects how liberal and gracious are the thoughts of the *Genus Homo*.

Anyone who takes the trouble to study the matter in a proper manner, in the course of a very short time, finds how utterly false the sceptic's arguments are, as regards the true phenomena of Spiritualism, for most unbelievers never for an instant look into the subject, yet talk and write glibly for the hour together as if they "knew all about it."

Perhaps the most laughable of anything that has yet been published against the cause was a sermon by Dr. Talmage some few weeks back in a paper known as the *Christian Herald*. To attempt to portray the ideas of this preacher as to Modern Spiritualism, otherwise than in his own words, would spoil the ludicrousness of the tirade. Yet in spite of the laughter it creates here and there, we cannot but be pained by the loose and flippant way he talks of the Almighty, and this jars inharmoniously with our old-fashioned notions of reverence.

I had the pleasure of hearing a novel argument the other day. It came from a gentleman who, on all other

matters holds logical and consistent opinions; however, we fail to see the logic in the following:—"You see, my friends, Spiritualism must be unorthodox and wrong, because all the mediums are men possessed of very highly strung nerves, and consequently they are different from what men should be, being too sensitive, and, therefore, unnatural."

Verily, opinions differ! Why, the above recalls to my mind a true anecdote of a gentleman famed for his robust and manly appearance, who called on a friend; after a long and wearisome drive outside a stage coach, he naturally did justice to the provisions set before him, and was somewhat taken aback when a lady present, with a highly religious turn of mind, during the meal arose from her seat and remarked, "Sir, you are far too healthy to be a Christian."

Well, after all, the above is only the reproduction of the old fable, "It is impossible to please everybody in these little matters."

HEALING MEDIUMS AND MEDICAL CLAIRVOYANTS IN AMERICA.

From the "*Religio-Philosophical Journal*," July 19th.

A. J. Davis has delivered an address to the United States Medical College. Some years ago, he tells us, the "Medical Society of New York" obtained the passing of a law by which healing mediums, clairvoyant physicians and magnetisers became subject to fine and imprisonment. A. J. D. then preached the establishment of a professor's chair of Psychological Science and Magnetic Therapeutics in some liberal medical college, and moved the committee of the Harmonial Association to communicate with the United States Medical College, which consented, on the condition of the association guaranteeing the professor's salary.

This being done, A. J. D. induced mediums and clairvoyants to avail themselves of the College's practical instructions in anatomy, physiology, &c., and in the therapeutical application of magnetism, the course of study, if successful, being crowned with a diploma. Many came forward and matriculated as students, A. J. D., himself, heading them, and in due course 112 graduated.

The Allopathic Medical New York Society assailed the new graduates' legal position on technical grounds, and succeeded in obtaining a decision against it; on appeal this adverse decision was sustained. Then, under clairvoyant intimations, which he describes and which are very interesting, A. J. D. took the field and lectured the people, and with such effect that, on the 23rd of last May, "the people of the "Empire" state in Legislature assembled, declared, and the Governor approved, that all degrees and diplomas granted by the United States Medical College prior to this year are equal and of legal value to the diplomas conferred by any constituted college of this state. This act of the Legislature received the Governor's signature and became law."

"My experience in this matter" concludes A. J. D. "will make me a more efficient worker.

"The Harmonial Association has kept the stipulated professor's salary paid, has invested, besides, 1,000dol. in college stock, and subscribed 12,000dol. towards the Endowment Fund, of which it has paid in 8,000dol.

"My standing as a college student was fair enough to justify the faculty in conferring upon me the two degrees of Doctor of Medicine and Doctor of Anthropology. Authorised by these documents, I sign my name, for the first time, with the letters for these collegiate degrees.

"ANDREW JACKSON DAVIS, M.D., A.D.,
"New York City, Box 126, Station A."

A DREAM.—Cicero Dixon, son of one of the prison officers, fell into Arkansas river, below Grand Canon, a week ago, and was drowned. Last night Jose Sancho, a Mexican workman, dreamed that the body was at a certain spot in the river. This morning he resolved to make search. The body was found in accordance with his dream.—*Denver Tribune*.

PHYSICAL MANIFESTATIONS.

(From a "Report to the General Meeting of the Fédération Spirite Belge," *Le Messager*, July 15th.)

A Belgian Spiritualist, M. Van de Kerkhove, being recently in this country, was invited to witness certain manifestations at Middlesborough, Yorkshire. Such being uncommon in Belgium, he wrote an account of them and addressed it to the last "General Meeting of the Spiritists Society," to which he belongs.

He describes the medium as E. Bovine, twenty-seven years of age, of scanty education, dull and lymphatic. The séances, twelve in number, were held in two private houses, neither of them the residence of the medium, under such conditions, minutely detailed, as precluded confederacy or deception. One or two sceptics were present at every séance. The medium was always found in deep trance at the close of every séance.

A pair of dark curtains were suspended in an angle of the room, behind which the medium took his seat in an arm-chair. The spirits, communicating alphabetically, directed the order of the sitters, and regulated the degree of light from a shaded lamp. The circle, medium included, always sat with hands interlinked.

"At the first séance," says M. Van de K., "hands were shewn above, between, and at the sides of the curtains, mature hands and youthful hands; they touched the heads, faces, and shoulders of those within reach; one seemed to stretch to twice the ordinary length, as if to enable it to touch the third sitter from the curtain; some hands made graceful motions of salutation. At one séance a bare foot was pushed between the curtains.

"The spirits would direct the light to be lowered to enable us to see their lights, sometimes five or six at once; they ascended or descended spirally, then shot off and settled for a while upon the heads of sitters. One that came upon me was said to illumine my face.

"The facts of movement of objects were numerous: those struck me most which exhibited intelligence. For instance, one of the sitters wore glasses; these were taken from him and fixed before the eyes of a sceptic. I fancied there was irony in this; once the silk cord, getting entangled with the wearer's ear, was jerked and hurt him; as if in apology, it was immediately replaced with gentleness. A ring was slipped off the finger of one on to that of another. Two handbells, one weighing a pound, were on the chimney-piece; they were used by the spirits in accompanying the singing, and for ringing instead of rapping, 'Yes' and 'No.' Once after thus sounding overhead, the large one came down suddenly upon my chest, but with no heavier impact than if it had been of paper; so with the small one, which fell with equal suddenness on to the guitar which was being played on my knees, by another spirit, to our singing. The editor of a local paper, one of the circle, asked for something to be brought to him, and a thin book from the table behind was instantaneously slipped between his teeth. Another incident of intelligence:—A hand had rather roughly pulled my hair, which I wear long, and drawn it over my eyes. I was annoyed, but in a moment I felt two other hands, small—which I had felt about me several times before—pat my face, and then readjust my hair, lock by lock, finishing by playfully tapping on my head. A slate, which I had brought and placed on the mantelpiece, was laid upon the guitar, which, as frequently happened, had been placed on my knees; from the guitar it slipped on to the floor. I asked for it to be replaced, and it was done in a twinkling.

"This guitar, at every séance, circulated while playing over our heads, and was then generally placed upon the knees of one or other of the sitters. Sometimes it was handled but indifferently, but capitally at others. At one séance the declining fire in the

grate threw out a little flame, which enabled me to see the hands playing the instrument as it lay on my knees; they were of delicate form, and played to perfection.

"I hope this report will be acceptable for the instruction it conveys.

"J. VAN DE KERKHOVE."

"THE PHILOSOPHER'S ATOM."

When ask we, "What is it? and whence did it come?"

No answer is given; our science is dumb.

Yet, bold in their dogma, nor bolder than blind,

Some crown it creator of matter and mind.

These sages assure us the Atom's the cause

And ruler supreme of all natural laws.

The thinker may think that he thinks, but it's plain

'Tis merely the Atom exciting his brain,

Transmitting ideas through tissue and nerve,

As if it were working some purpose to serve.

Yet, facing us always, this marvel we've got:—

The *Thinker* is conscious, the *Atom* is not.

The puppet examines itself and admires;

The wire-puller knows not the trick of the wires.

This paradox funny unquestioned must go;

For science asserts it, and "science *must* know."

And therefore forsake we the Ruler whose eye

The secretest action or purpose can spy,

And worship the Atom, who cares not a jot

What virtues we practise or wickedness plot.

We may trample the decalogue under our heel,

We may murder, or libel, or covet, or steal,

Yet sleep with a conscience as calm and composed

As though the most virtuous work we had closed.

'Twould be folly to feel any sorrow or shame,

Since our dear little Atom bears ever the blame.

'Tis the *Atom* that steals; 'tis the *Atom* that slays;

'Tis the *Atom* that slanders, and dupes, and betrays;

'Tis the *Atom*, in short, that must answer for all,

While we, driven helpless, do nothing at all.

Oh, wonderful doctrine! How soothing and sweet

To the would-be assassin, seducer, or cheat,

Who conscience and scruples far flinging away,

Determines the Atom alone to obey.

But what about him who, though poor and distressed,

'Mid troubles and trials is striving his best,

In steadfast reliance on aid from above,

Himself to forget and his neighbour to love?

To *him* our philosophers surely might leave

The one single comfort he here can receive:

Through his darkness and gloom pierces one sunny ray:

Is it human, the heart that would take this away?

Spectator, August 16th.

HUGH MACCOLL.

THE testimony as to the reality of spirit-manifestations is so complete that their denial proves ignorance of the same kind as that which would deny the facts of astronomy. The man who says that the spirits of the departed do not come to us and give proofs of their continued existence, might as well declare that the sun goes whirling every twenty-four hours. An ignorant man may, however, learn; but there are others who refuse to examine testimony as they do facts, who have made up their minds, which are so many bundles of prejudices which they will not endure to be disturbed.—*Dr. Nicholls*.

THE *Banner of Light* informs us that other young persons are being found exhibiting similar powers to those of Lulu Hurst. At Louisville, Kentucky, Miss Mattie Paice, a Georgian girl like Lulu, has astounded, says the *Commercial* of that city, the savants and literati. Her subsequent exhibition at Cincinnati has led to the discovery of two little boys having similar powers. Orthodox scientists attribute the phenomena to some hitherto unrecognised force; they have next to discover that there is some hitherto unrecognised intelligence behind directing it.

MR. PROCTOR ON SPIRITUALISM.—*To the Editor of "LIGHT."* Sir,—In relation to the attitude assumed by Mr. Proctor in the matter of Spiritualism, allow me to say that I see nothing in it to cause surprise. By mere chance, I purchased the first number of *Knowledge* on the day after its publication, and from the thoroughly materialistic, not to say Atheistic character of its opening address, albeit carefully veiled (doubtless for fear of offending the probable readers and subscribers), I felt sure that if ever Spiritualism and kindred topics came under the notice of the editor it would meet with exactly the scurrilous, abusive, prejudiced and ignorant treatment which it would appear from the columns of "LIGHT" to have done at the hands of this "Scientist" (?)—Yours, &c., M. D., Edin. and New York.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 339.)

5. Forms that are dematerialised in view of the Observer.

What that process may be which resolves an apparently solid frame into nothingness under the very eye of the observer, I know as little as I know of the method by which it was built up. What becomes of the matter of which it was composed I am as little able to tell as I am to explain the method by which it was first collected. It remains that this special test is one of the best conceivable. We shall find its value in cabinet séances. But when Mr. Williams, for instance, is held on either side while he forms one of a circle, and when the well-known head and bust of "John King" floats over the table, goes, lamp in hand, round the circle, soars to the ceiling and strikes it with that solid, luminous cake by which he shews himself, and then, in a moment, vanishes and is gone, this seems to me to furnish a test in many ways good, but especially so in respect of the dematerialisation.

I have quite recently come upon another case which I have referred to in my notes in "LIGHT." (April 26th, 1884.) Though its bearing is not upon the class of séances now under notice, I may be permitted to use it here for the purpose of fixing attention on the value of this test. The recital is from a gentleman who had only recently set himself to the investigation. There was presented to him a tall, graceful figure, giving a well-known name, and an affectionate greeting. "The figure and general appearance were perfect: but the face did not resemble the one it claimed to be. I saw, or thought I saw, something of the medium in it, and yet it was not the figure of the medium by any means." The *face* pointed to the medium: the *figure* was far "taller and more robust." Here was a difficulty, not entirely solved by the fact that "this apparently living, breathing form before me, as I held both her hands, said things to me that no one in that room knew but myself." He would have gone away in perplexity, balancing probabilities, and deciding according to his mood, but never quite sure one way or the other, when all doubt was at once removed. "As I let go her hand, she dropped directly in front of me to the floor, disappearing, and leaving for a moment a faint glow upon the carpet." This startling phenomenon, so astounding that the writer says he would have refrained from publishing it, if he "had not seen it repeated many times since," effectually removed any lingering doubt.

I may give here a single specimen case. At a private séance held at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, Mr. Eglinton, the medium, was held on each side by two of the ten or twelve persons who formed the circle. There were no persons in the room except those seated at the table. A light from the expiring fire was sufficient to define the outlines of objects in the room. The medium sat with his back to the fire. The account proceeds:—

"A form, of the full proportions of a man, rose slowly from the floor to about the level of the edge of the table; it was about a foot behind the right elbow of the medium. The form was covered with white drapery, but no features were seen. . . . It was seen by four or five persons, and thus was not the result of subjective impression. After rising to the level of the edge of the table, it sank down and was seen no more." Among those present were Mrs. Wiseman, Dr. Wyld, and other well-known Spiritualists.—February, 1877.*

6. Forms verified by some Special Test.

I have already mentioned some special tests in alluding to the ordinary phenomena witnessed at the séances of Mr. Williams. The pages of the Spiritualist periodicals and journals are dotted over during the past fifteen years with accounts from many excellent observers of the appearance of spirit-forms when Mr. Williams' hands were securely held, and it was impossible for him to take any active part in what occurred. And this took place not on his own premises alone, where a suspicious mind might fancy the possibility of an accomplice, but in private houses, where the most ingenious fraud-hunter could not suspect complicity. There is no fact in the history of Spiritualism more abundantly and completely attested than the apparition of "John King" through the mediumship of Mr. Williams, the medium being held hand and foot. The fact, indeed, has been so familiar that it has lost its freshness, and, possibly, some of its significance. For, if this stood alone, instead of being but a case amongst a vast number, it would demonstrate materialisation to be a fact. For the medium is accounted for: he cannot act in any way: his heavy breathing proclaims his entranced state. He has no properties, no stage-appliances, no confederates. Yet over the table, in a room which, perhaps, he has never entered before, in a house not his own, there comes the form of "John King"; real to all appearance as any human form can be: with sparkling eyes, flexible features, and deep voice. The form moves, or rather floats, over the table in a way that no mortal could compass. It is instinct with life, talks, laughs, behaves itself as man would: yet while visible it is manifestly no ordinary mortal, and in a moment, when the "power" fails, it is gone. It was a moment since a solid, substantial fact: it has passed into nothingness now, and the matter that composed its frame has vanished into space. If that be not what I call an actual materialisation, then I pray to be informed what manner of phenomenon it may be.

The same or similar occurrences are witnessed through other mediums: but I have fixed attention on Mr. Williams' séances because they are most numerous and best known. "John King," however, is an ubiquitous spirit, and his mediums are many.

I may adduce one recent account of a séance with Mr. Husk, in which "John King" appears. The narrative is recorded with simplicity and apparent accuracy, and the sitting was held in a private circle.

"I wish to record a remarkable series of phenomena which took place under test conditions—*i.e.*, all hands, including those of the medium, being locked together during the phenomena, which occurred in the dark. The medium was Mr. Husk, who sat with the circle, and besides him there were ten present, including my wife and myself.

"Two minutes after the light was put out the fairy bells were touched by spirit-hands, places arranged by responses from them, and one of the company offered a short prayer. The fairy bells were then taken up and carried all over the room, playing most beautifully. On coming again upon the table in front of me, still playing, I was stroked by a small spirit-hand repeatedly. Then my coat-sleeve was pulled persistently, until I was impressed that I was to sing, which I did, the instrument accompanying me through a song perfectly. Another spirit then played on the piano, which had been left open outside the circle in one corner of the room, against which some of the chair-backs rested. The two instruments were played together, the piano by a master hand. We had a good deal of music between the two instruments—sometimes the fairy bells being placed on the top of the heads of various sitters whilst playing. It is impossible to describe the beauty of tone, soft and loud alternately, which the spirit flashed from the strings. Mr. Husk is himself a musical man, but both his hands were held all the time. Soon after there were five or six spirits in the room at one time—talking to various members of the circle. One mischievous little child-spirit came to me, took everything out of my side coat pocket, including spectacle-case, which I begged her not to break. Immediately she opened the case, and her little hands—warm and pleasant to the touch—put the

* *Spiritualist*, February 23rd, 1877, p. 96.

spectacles on my face : not enough, she took out my eye-glasses and fixed them on my nose in front of the spectacles ! At my request she took them off and placed the spectacles in my hand, which she then patted playfully. She next amused herself by bringing me various things—a brooch, a collaret, &c., from other sitters.

“Next the spirit of “John King” materialised, and shewed himself by means of the luminous slate. He took great pains to go to each one of the circle. On coming to me he said in his loud bass voice, ‘Can you see me?’ and adjusting the slate over his head, and under it, and sideways, I saw his features completely and distinctly. He then took my hand (linked as it was to the lady next me), and lifted it high up, saying ‘Rise,’ when he lifted me on tip-toe. This he did also to my wife ; but, in her case, taking her hand away from the next one, remarking, ‘He would keep the circle intact !’ He shook hands also with each in the circle. When he had taken great pains to shew himself to all, he said : ‘I am now going through the table ; watch me.’ Down went his form, which was materialised only to the bust, through the table, leaving the slate on the top whence he disappeared. He still remained for some time longer. Soon after the spirit called ‘Irresistible’ found a glass jug with water in it, and a tumbler on the mantel-piece, when he asked if anyone would like some water. My wife said she should, if only for the sake of taking it from him ; and the gentleman next to me said, ‘I should very much.’ The spirit brought the jug and tumbler in front of us, poured out a glassful of water, holding the jug and glass above the table, and gave it to the lips of each, one after another, and most drank thus. There was no hesitation even in the total darkness in coming direct to the mouth, and I felt his hand against my forehead as he lifted and emptied the glass completely.

“Soon we heard a fine bass voice, intoning in a foreign language, which was, it appeared, the spirit of a Greek priest, who often comes towards the end of a séance to close with a Greek prayer.

“Soon after the spirit of ‘Irresistible’ went to the piano, and, after playing the introduction to Calcott’s ‘Last Man,’ touched Mr. Husk on the head (so he said), when Mr. Husk sang the song in a fine bass voice—the voice being different from any which had been speaking, though not altogether unlike “John King’s.”

“During these two hours, then, we had had seven spirits speaking and materialising (for two or three I have not referred to) ; we had been fanned by the invisibles when the heat was oppressive, and scents had been put to our faces ; we had been swept by the drapery of “John King,” and seen and heard him distinctly for about an hour ; and during the whole time as we sat in the dark the condition of linking hands was *absolutely maintained*.

“The influence was genial and pleasant, and we seemed to be able to get whatever we asked for ; e.g., the luminous slate was on one occasion left under our eyes on the table, and as it was dazzling to the sight, we asked for it to be covered. Immediately ‘Irresistible’ said, ‘I’ll do that,’ and fetched from behind us several paper-covered French books, which he spread over the slate and thus obscured the light ; the water I have referred to and the music over our heads when asked for. Such phenomena, however, can only be obtained in a private harmonious circle, such as this was.”

Again, we have various cases in which medium and spirit-form are seen together. This is recorded* as having been witnessed by Mr. Joseph Freeman, of Brixton, in the presence of Mr. Haxby :—“Three distinct forms appeared, and spoke to us whilst the medium was firmly held by two of the sitters. There was sufficient light to see the medium as well as the form.”

Captain James, who has had a very large number of séances with Mr. Rita, records† one when the spirit-form and medium were distinctly seen together. On various occasions many friends of Captain James’s have seen these forms when the medium has been heard to speak, or cough, or give other proofs of his presence in his place at the table. The forms have passed round the circle, holding their spirit-lights, and, like “John King,” have risen and struck the ceiling. This, be it noted, in Captain James’s own room, and not on the premises of the medium.

One more case with another medium, Miss Wood.*

“Mr. Tyerman reports a séance at which were also present, Mr. Mould, Mr. Kersey, &c. The medium sat outside the cabinet. A form appeared several times, and once moved round the medium. I never saw the form and medium at the same time so distinctly, and while the form and medium were both visible outside the curtain, a bell was rung, a chair was moved, and other things were done inside the curtain.” [1879.]

Evidence of this kind might be greatly multiplied, did my space allow. But there is so much still waiting under my next head that I pass on.

(To be continued.)

MESMERISM has merited high honours. Under the philosophic guidance of Elliotson, it cured cancer, polypus, tumours, dropsies, malignant fevers, tubercles, abscesses, &c. To enumerate all the good it has done—in conjunction with human kindness, for the practice of mesmerism without that is useless—would fill many volumes. Its enemies have been the opponents of all progress and those who can receive no fact unacceptable to the idols set up in their minds.—*Dr. Ashburner*.

THE majority of us have been educated to bow to falsehood ; society expects us to fall in with hypocrisy ; whosoever does not has a black mark put against his name. Yet, interiorly, we have a love of truth, but none of us have attained the normal human organisation ; this will be developed concurrently with advancing and ripening knowledge. Then a more perfect form of society will be developed ; then truth will become paramount ; then the worship of idols will have ceased. The good time is approaching, slowly but surely. The rising generation will witness many reforms tending to expand mind and elevate morality, and have some foregleams of the realms of light into which their descendants will finally enter.—*Dr. Ashburner*, 1851.

MANY questions suggest themselves with respect to magnetic clairvoyance :—Why should it belong to certain nervous temperaments and not to others ? Why should the exercise of the faculty be easier in some than in others ? Why should it in some come on only after a long course of magnetic sleep, while in others at once merely from the presence of a particular individual, or of certain crystals, or a bottle of magnetised water ? Why cannot a given magnetiser produce clairvoyance, while another, in the same subject, can, even at the first séance ? Why under my influence only ordinary clairvoyance came on in certain subjects, while that which Major Buckley produced, in the same subjects, enabled them to read printed sentences enclosed in metal boxes ?—*Dr. Ashburner*.

PLYMOUTH.—Our Sunday morning meetings have, owing to the heat, been temporarily suspended, but all being well, they will be resumed in due course. The evening services, however, still go on, and the congregations have largely increased of late. The exercises on Sunday last were participated in by a numerous and intelligent company, who listened with deep interest to a powerful discourse, through Mr. Clarke, on “The Realities of the Future Life.” Next Sunday we are promised a discourse from Mr. Cartwright, of Peckham, and for the information of friends around, I may state that a tea and concert will be held on Wednesday, the 3rd proximo. It may not be out of place to remark that, as an example of the friendly feeling prevalent locally, our lecturer (Mr. R. S. Clarke) has for some time past (and still continues to officiate) at the Devonport Unitarian Church on Sunday mornings, the congregation being without a minister.—BETA.

DEVONPORT.—Last Sunday morning the controls of Mr. Carswell addressed a thin audience upon the “Millennium,” giving, doubtless, satisfaction to those in harmony with the teaching. In the afternoon the guides of the lady medium, Miss Bend, gave an inspirational discourse upon “The Mission of the Spirit World to Humanity.” From the report I have from Bro. Paynton, who presided, the address was greatly appreciated by an attentive and somewhat large assembly, every word being heard distinctly ; the voice of this medium being very clear and rich in tone, having much improved lately. In the evening, Bro. Burt, as usual, gave us a spiritual treat, through the instrumentality of the guides, the subject being, “An Hour with Moses.” The sacred truth came with much power, that “the law came by Moses, but grace and truth by Jesus Christ.” Great stress was laid upon the fact that the “Decalogue” was given to Moses, written upon by the finger of God on the tables of stone ; that the waters of the Red Sea divided and were set upon an heap, that the Israelites might escape the vengeance of Pharaoh ; that by the law of attraction and repulsion the rod of Moses became a serpent ; that materialisation of the spirit form is proved incontestably by the Transfiguration on the Mount. Allusion was made to the slate-writing of the present day in this nineteenth century, as being analogous to the writing on the wall at Belshazzar’s feast, &c. ; to the Ten Commandments, not obeyed by so-called Christian England, with a strong reproof dealt out to her for her treatment of the sister country, Ireland ; closing up with an energetic appeal against the absurdity of the doctrine of repentance at the eleventh hour.—PRESIDENT.

* *Medium*, August 13th, 1880, p. 59.

† *Spiritualist*, October 22nd, 1880, p. 200.

Medium, April 4th, 1879.

[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.]

HIPPOLYTUS.

He flourished in the beginning of the third century, and was the author of numerous works.

In his work on "Christ and Anti-Christ" (ch. iv.) he says:—"For since the Word of God, being without flesh, robed Himself in the holy flesh of the Holy Virgin, having as a bridegroom woven for Himself a garment in the passion of His Cross; so that having mingled our mortal body with His power, and having mixed the corruptible with the incorruptible, and the weak with the strong, He might save perishing man."

In ch. lxi. he says:—"But by the 'woman clothed with the sun,' He plainly manifested the Church clad with the Word of the Father as with a shining sun. And by the saying, too, 'Upon her head a crown of twelve stars,' He manifests the twelve Apostles upon whom the Church is founded."

(To be continued.)

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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 *mediumistic 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.