

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

The London Spiritualist Alliance will hold two evening meetings before Christmas, at the Banqueting Hall, St. James's Hall, Regent-street. The dates fixed are October 23rd and December 11th. At the October meeting an address will be delivered by a member of the Council, Major-General Drayson. At the December meeting Mr. A. A. Watts has kindly consented to occupy the platform. Both these gentlemen have been students of the phenomena and philosophy of Spiritualism ever since the earliest days, when it attracted the attention of a few whose eyes were wider open than those of their neighbours. General Drayson, as a man of science as well as an old Spiritualist, speaks with authority on the subject which he has selected:—"Science, and the Phenomena termed Spiritual." His long acquaintance with the methods of exact Science, and his intimate knowledge of the facts with which he will deal, give him an almost unique right to be heard. I am asked to make it known that the Alliance will be happy to welcome Spiritualists who are not members, and who may desire to be present. An advertisement will indicate the means of obtaining an invitation. I may also express for myself a hope that the work which the Alliance is doing may be so sustained by increased membership as to enable the Council to extend operations, and get into permanent premises by the beginning of the new year.

The following letter speaks for itself:—

SIR,—As you request evidence regarding any sésances that may lead you to the *modus operandi* of the materialisation of spirit forms, if you will accept the signature of "Lily" I can give you a curious experience that occurred to me when sitting, one evening, with the private lady friend with whom alone I always sit, with very rare exceptions; and which took place in her own drawing-room.

At that time I was having with my friend, in her own house, a series of strictly private sésances with Mr. Haxby for a special purpose; for which purpose, he had, by spirit direction, specially to prepare himself for each sitting.

On one of these evenings we were sitting at the table with the medium, when he became entranced, and we were told to put out the gas, then to put out the fire.

The latter not being so easy of accomplishment, we raked out all we could, but still leaving a few hot embers. This would not do, however, and we were told, "entirely to extinguish it," which at last we did, when the room was instantly lit by a luminous golden atmosphere, such as we had neither of us before witnessed, and very beautiful.

We resumed our seats—I sitting between my friend and the medium; she holding my hand, and I that of the medium, still entranced.

By the aid of this golden light we then saw emanating from the right side of the medium, a white vapour, which hovered over the table close in front of us, and which gradually assumed the form of a spirit we both knew well.

It then gradually dissolved and returned into the medium's

side in the form of the same white vapour we had seen emanating from him.

It was so singular, watching this white vapour absolutely issuing from and returning into the medium; and I could not help thinking of the deep sleep that we are told fell upon Adam—the complete "Man," male and female—and of the then emanation of the female part of him from his side, specially materialised to share with him in an independent form the experiences of the earth-life; that thus each half-soul might attain that development necessary to itself and to its full fruition when reconciled to the other half, as the perfected "Man," the completed sphere or "Angel" of "The Better Land."

In fact, to simplify my thoughts, the extraordinary manifestation I that evening witnessed seemed to me a possible explanation of the Old Testament account of the creation (or issuing forth) of Eve, the only difference being that in her case the materialisation was, necessarily, full and permanent, whereas with us it was shadowy and transitory, but, nevertheless, all-sufficient as the lesson I have always thought it might be intended to convey.

Should you deem this communication in any way useful to you, I beg you will make any use of it you may think proper, and believe me, sir, faithfully yours,

"LILY."

This luminous vapour, to which I have so often to refer, is doubtless the material of which the transient forms are made. I recorded some years ago a case of materialisation similar to that which "Lily" describes. From the side of the medium issued a white vapour, which, whirling ceaselessly round and round, gradually assumed the form of a tall man, organised apparently in all ways as men are, clothed and decked with ornaments of metal: a creation before our eyes. In due time it faded as it came, and was again absorbed into the side of the medium.

The medium in whose presence this astounding phenomenon occurred before my eyes, with full means of exact information, was F. W. Monck. I recorded the facts at the time, and no subsequent discredit that may have attached itself to the name of the medium can alter what then occurred. Judge Dailey, of Brooklyn, U.S.A., bears similar testimony, which I may add conveniently here. Writing from 16, Court-street, Brooklyn, on December 15th, 1881, to the *Two Worlds*, he thus testifies:—

Several weeks since, Dr. Monck dined at my house, and at my request called upon some friends of mine in my company that evening. The call was quite unexpected to Dr. Monck, as it was also to the friends we visited. In the course of the evening we seated ourselves at a common round extension-table for such spiritual manifestation as we might be favoured with. Five was the entire number of persons present. There was no very marked demonstration for quite a while, with the exception of some vigorous raps from "Samuel," the Doctor's control, and humorous jokes in which "Samuel" delights to indulge. "Samuel" was solicited to materialise a hand in the centre of the table, but he responded by a decided "No." He was asked if he would not do something for us, and replied, "Wait." And wait we did. Suddenly two of the persons sitting exclaimed that they saw something flit around the room, and come between Dr. Monck and a gentleman sitting at his left. Immediately Monck started as if he had received a shock, and exclaimed, "Oh, see!" Glancing at Dr. Monck's side we observed what looked like an opalescent mass of compact steam emerging from just below his heart. It at once increased in volume, rising up and extending downward, the upper portions taking the form of a child's head, the face being distinguished as that of a little child I had lost by death some twenty years previously. It remained in this form only for a moment, and then suddenly disappeared, seeming to be instantly absorbed into the Doctor's side. This remarkable phenomenon was repeated four or five times, in each instance

the materialisation being more distinct and perfect than the preceding. This was witnessed by all in the room, with gas burning sufficiently bright for every object in the room to be plainly visible.

Now that the subject of Psychography is attracting so much attention through the success of Mr. Eglinton's experiments, I may invite the careful study of a phase of it which (so far as I know) has not been repeated of late. In the year 1879, my late friend Epes Sargent drew my attention to the mediumship of Mr. W. H. Powell. He was a psychographic medium, but his method of obtaining the writing differs widely from that employed by Slade, Eglinton, and other well-known mediums. Mr. Sargent sent me an account, contributed by him to the *Banner of Light*, of a séance in his own house. As the facts are curious, and probably unknown to many of my readers, I reproduce the most important of them. The party of six, including Mr. and Mrs. Powell, sat in Mr. Sargent's library. The conditions and results are thus described in Mr. Sargent's own words:—

I sat at one end of a large sofa, occupied only by myself; the four slates, brought by the medium, were placed near me on the sofa on my right. In a chair at my left sat Mr. Powell, and in another chair, about two feet from him, on his left, was his wife, who by her whole manner, intelligent and sincere, made a most favourable impression on all present.

Before us was a large library table which we moved back a little from the centre of the room, leaving the chandelier with its three burners in full blast a little in front of the table. The rest of the party sat at a distance from us of from five to six feet. The coat-sleeves of the medium were tied with twine to remove suspicion of his using anything there concealed. He then allowed the whole company to examine the fingers of his right hand. We were free to wipe, rub with pumice-stone, or wash with chemicals, his index finger, the one to be used. As the sequel was to shew that this was unnecessary, we simply satisfied ourselves that the finger was all right, and that the soap-stone theory did not apply here. Allowing me to hold one end of a large slate, while he held the other, the medium then waved his forefinger up and down four or five times, and using the inside tip of it as a pencil, immediately covered both sides of the slate with writing as if from a slate-pencil.

He then allowed one of the ladies of the family to tie her handkerchief over his forefinger, and writing was still produced through the linen in the same way. Then taking my own forefinger in his hand, without even touching the tip, but guiding it with his own hand, he made it produce writing on both sides of the slate. The writing was bold, distinct and legible.

Having a small slate of my own near at hand, I proposed that he should cause me to write on that. To this he readily acceded, and the words "Amelia is here" were written, the reference being to my father's sister of that name, of whom I hardly think the medium could have heard. The forefingers of two ladies of the family were then used to produce the writing, and they were fully satisfied that no deception could have been practised. We each felt a slight protuberance, as if from a blister on the ball of the finger, as we began to write.

This protuberance with which the writing was apparently done was chemically analysed in Philadelphia by a number of scientific men, only one of whom was a Spiritualist. This is the substance of their report:—

The microscopic appearance was that of albuminous cells filled with a pigment. There were also fragments of cuticle and epiphytal structures. The chemical analysis shewed the substances were composed of albumen, starch, phosphate of lime and phosphate of ammonia, with an amorphous pigment matter without any traces of lead, slate, or other substances ordinarily used for writing on slates. During the experiments the hands were covered with towels, handkerchiefs, &c., and yet the substance would appear through them.

The committee have also resorted to all other accessible means to account for this phenomenon, on other principles than those claimed by Mr. Powell, and their efforts have been entirely unsuccessful, so that they are perfectly satisfied that there is no deception or fraud, and that Mr. Powell is not conscious of the production and nature of the phenomenon.

We therefore submit that it is one of those peculiar psychological manifestations that we cannot account for, and as such respectfully present it.—Wm. Paine, M.D., B. F. Dubois, Jno. P. Hayes, Alfred Lawrence, Reuben Garter, M.D., Francis J. Keffer.

The concluding phenomenon of this remarkable séance is one that I do not remember to have seen paralleled, though I may be mistaken in this belief. Mr. Sargent thus describes it, and testifies to the probity and straightforwardness of Mr. Powell.

The slates had been carefully washed by a lady of the family, as fast as they had been written on. The medium at last passed

out of his state of trance, and we thought the performances were over. Suddenly a new control seemed to take possession of him, and he called for a big slate. The slates had never been for a moment out of my keeping. I handed him one that had been thoroughly cleaned, under my inspection, on both surfaces. We stood up, the medium and I, close under the blaze of the chandelier. I held one end of the slate and he the other. Without touching the surface of the slate he made motions over it with his forefinger in the air, as if making a drawing, and then writing something. I reversed the slate, and there on the under surface was a neat drawing of a flower, and under it, in clear, bold letters, the word *Wyonie*.

We understand that this phenomenon, so near to the incredible, comes only with a particular control, who cannot be summoned at will by the medium. Perhaps it is not twenty times out of a hundred that he can get the manifestation. Witnessed as it was on the occasion referred to, the conditions were all such as to place the phenomenon beyond a doubt.

The impression made on all of us by Mr. Powell's manifestations was that he is a genuine medium for a great phenomenon, not to be explained by any material laws known to our present science. In the last and crowning marvel—the production of drawing and writing on the under surface of a clean slate by making motions in the air with his forefinger over the upper surface—he amply proved the transcendent character of his mediumship. I sincerely hope that scientific investigators will take the trouble to test the phenomena in his presence. They are not to be answered by a smile of incredulity or a mere conjecture of fraud.

The *Harbinger of Light* completes with its August issue, just received, its fourteenth year of publication. I regret to find, from an editorial statement, that the circulation, though extending over a wide area, is not remunerative. It is not a creditable thing that this should be so; but I see no alternative so long as Spiritualists do not recognise the obligation of supporting with adequate funds the journals and organisations which are devoted to the cause which all profess to have at heart. There must be newspapers, and these ought to be sustained as a duty. There ought to be organisations for the support, defence, and dissemination of knowledge respecting the facts and philosophy of Spiritualism. These ought to be regarded as having a paramount claim on all Spiritualists, not as a favour to be begged for, but as a duty to be punctually discharged. It is so with the smallest religious sects. It will be a continual blot on Spiritualism, till we rise and wipe it out, that, among us alone, faith bears no fruit, and association with what Mr. Alfred R. Wallace well and fitly calls "a cause which I consider the most important in the century" leads most of its votaries to fold their hands in selfish isolation. This must surely be remedied when men realise aright what is the responsibility entailed on them by their knowledge. "None of us liveth to himself," or if he does he sins against himself as well as against the brotherhood of which he is an unfruitful member.

"Protestants of England, read *The Rock*," stared one in the face from every blank wall some years ago. This same journal is now trying to get up a scare about Spiritualism among the Protestants of England. One, S. G. Potter, D.D., writes to urge "all friends of Christianity to form a society pledged to personally investigate the so-called phenomena, one of which I would gladly be." This learned Doctor, who aspires apparently to be a phenomenon, goes on to describe how he knew a "very distinguished man who acted with great success all over Europe." This eminent person, among other of his "actings," is stated by Dr. Potter to have "himself hung from a ceiling to which he had attached himself cross-legged, head downwards, and let the lights be then turned on, and his head be felt." He adds gravely, "the mode was never found out." There was, I believe, once upon a time, a man in a travelling circus, who called himself the Human Fly. He attached leathern suckers to his feet, and so laboriously crawled head downwards over a suspended board. But he did not allow his head to be felt. Nor did he go so far as to attach himself cross-legged to the ceiling. So in this he must yield to the "very distinguished man" whose "mode was never found out." This is the sort of tenth-rate twaddle, incoherent, illiterate, ungrammatical, and grossly absurd, that a man who calls himself a Doctor of Divinity (of what university I wonder much!) thinks good enough for *The Rock*. Well, the editor knows his readers, I suppose, and as he prints the Doctor's letter, he must regard it as acceptable matter. What a glimpse we get from it of combined ignorance, bigotry, and credulity!

"M.A. (Oxon.)"

EXOTERIC BUDDHISM; OR, BUDDHISM  
AT HOME.

BY WILLIAM OXLEY.

I propose to lay before the readers of "LIGHT" certain facts as given by a modern witness in reference to the votaries of this system as it is in Mongolia—one of the homes and chief seats of Buddhism—which has a more than passing interest to Theosophists, inasmuch as the Buddhistic system of thought and religion is put forward for acceptance as the conservator and custodian of the true Wisdom religion. Unless the testimony now produced can be negatived and proved to be worthless, then I maintain it behoves us to examine with all candour the "claims" made on behalf of the superiority of this not very ancient system. If the effects of that religion—professed by (it is said), nearly a third of the human race—be judged by the mode of life, as manifested by its present adherents, and if it is not of the exalted character that accords with the "claims," we may well pause and ask, What advantage can accrue to Western civilisation by reverting to a system that has so signally failed to produce a higher, purer, and better form of life than Christendom already possesses? Why should it be expected that preference should be given to a system of religion which, allowing that it once possessed an elevating power, now holds its recipients in such gross ignorance and dense darkness and superstition?

The work from which I give extracts is entitled "Among the Mongols," by the Rev. James Gilmour, M.A., London Mission, Peking.

It is a sort of journal recording incidents and observations by Mr. Gilmour, who made a tour extending over a few years from 1870, in North East Mongolia, better known as Chinese Tartary; a district lying between the North of China and Russian Siberia. Tibet, the central home of Buddhism, that *terra incognita*, lies to the West of China and North of India; and perhaps I am within the truth in saying that over the whole of that vast expanse of country in Central Asia, the natives are Buddhists and nothing else. This geographical notice is sufficient for my purpose in hand.

The redeeming feature of the Mongolians is their genuine hospitality to stranger and friend alike, and there does not appear to exist any of the exclusive policy towards foreigners which characterises Tibet, or at least as averred in reference to its Government officials. Owing, perhaps, to climatic conditions, and to their little intercourse with Westerns, they are, for the most part, wretchedly poor, and subject to diseases caused from want of proper food and clothing, as well as from insufficient shelter from the intense cold which prevails in winter. Enterprise, in commercial and industrial pursuits, they are destitute of, as the duties required by the observance of their religious rites and ceremonies have their first and chief care and attention, and in this sense they are most exemplary and religious. It is to this latter cause, more than anything else, that the present decadence of the once powerful Mongol race is due, as will be seen by what follows; and it is the outworking of the religious element that I am at present concerned with. Contrasted with the later development of its rival system, Christianity, the picture of Buddhistic life at home certainly does not shew to advantage. But I will let the author speak for himself. Speaking of Urga, situated 600 miles north of the Chinese frontier, he says:—

"It is the great religious centre of North Mongolia. The most conspicuous objects in the Mongol towns are the temples, in which, as well as at many street corners and busy places, are erected numerous praying wheels, the idea being that any devout believer who turns the wheel, by so doing acquires as much merit as if he or she had repeated all the prayers contained in the wheels thus set in motion. In

front of temples, men and women are busy making rapid prostrations towards these holy places; and all about the stony environs of the town may be seen devotees painfully and slowly travelling round great circuits, measuring their way by falling worship, *i.e.*, lying down flat on their faces and marking the place of their next prostration by their forehead. This practice is an expiation for the 'sins of the body.'

"Urga swarms with beggars, many of whom, when too far gone and too helpless to beg more, take up their abode in the market place, exposed to the bleak cold winds, and die; being regarded with, seemingly, the most perfect indifference. After death, they are carried away, outside the town, and left for a prey to the wild animals, that soon make short work of the bodies."

The author's visit to Urga was shortly "after the death of the Supreme Lama; who had not yet been recovered in his transmigrated form." But Urga is not the most holy place. What Jerusalem is to Jews, and Mecca to Mahomedans, so is a city called Wu Tui Shan to the Mongolian Buddhists. It is in China, about eleven days' journey from Peking, to which place, in all seasons of the year, crowds of pilgrims resort, as "the most sacred spot on earth, one of the blessed places, holy, purified, everlasting, indestructible, and destined to survive the otherwise universal ruin that is to ensue at the close of the present stage of the world's existence."

"From the hill-top we counted about thirty temples. One of the first was over the gate of the town. In the shrine, among other images, was one which the priests said possessed wonderful virtues. From a little mark on its brow could be drawn out a hair 1,000 miles long, and from the body of the image a blaze of light shone out regularly three nights every month. Another temple was situate on a mound, at the base of which were mounted more than 300 praying wheels. Inside another temple was a praying wheel, about sixty feet diameter, containing images, books, and prayers; the idea being that whoever turned the wheel gains as much merit as if all the books and prayers inside the wheel had been read and repeated."

The Buddhist sacerdotal system, like others of kindred nature, requires priests, and of these there are sadly too many; our author puts down their number as no less than 60 per cent. of the population; and as these priests, or Lamas, live chiefly upon the gifts of the people, we may cease to wonder at the poverty of the Mongolians. Concerning the Lamas, he writes: "Knowing the intense worldliness, the unblushing wickedness, the thievish dishonesty, and the envy and strife that characterise, with but few exceptions, almost the whole tribe of Lamas, one cannot but pity decent, quiet old men, who, for the peace of their souls, retire to such dens of iniquity (the temple precincts). But they do it "with their eyes open, after life-long experience of Lamas and temples, with all their faults and wickedness, and, to tell the truth, the abominations do not seem to disturb them. Incredible as it may appear, it seems possible for men and women living among, and partaking in, scenes of unblushing evil, to be at the same time experiencing in their souls the effectual consolations of their religion." "The greatest sinners in Mongolia are the Lamas, and the greatest centres of wickedness are the temples." As in this country, so in Mongolia, the priestly office is considered superior to lay employments, and this is why so many boys, mere children, are installed, without any regard to, or knowledge of, their future moral fitness; and consequently in the vast majority of cases, nature asserts her supremacy over grace, and they indulge in all manner of licentiousness. History proves that in all countries the impoverishment is in exact ratio to the number of its priests, and thoughtful minds "in our own highly favoured country" view with apprehension for its future welfare the steady increase of churches and chapels, which require so many more clericals



and ministers to be drafted from the industrial and working ranks.

The vice of intemperance is very prevalent. The native spirit is made from mare's milk, but the use of this engenders a taste for still stronger drink, which is imported by Chinese. "From their youth up the Mongols are familiar with the taste of the native spirit." Drunkenness does not appear to be regarded as a great sin, for "Mongols laugh and say, 'We all drink; a good man, when drunk, goes off to sleep; a bad man makes a disturbance.'"

A too literal attention to keeping the law, "Thou shalt not kill," is another cause of much inconvenience, uncleanness and disease; as life is considered so sacred, in any form, that even vermin are allowed on the person, and wild animals, which play havoc with their flocks, are not attempted to be destroyed. And yet, strange to say, the Mongols are meat eaters, and although a pretence is made that they are not the "killers," yet they are only too ready to partake of the meat when it is killed; in fact, "they ask no questions for conscience sake."

One more reference and I have done. It is to what our author calls the "Living Buddhas," but which Theosophical literature describes as re-incarnations of the Mahatmas and Supreme Lamas; and it is well to know how this doctrine is carried out in the land of its birth, where it is believed to be supported by actual proof. Our author says: "The living Buddhas are the pillars of the present Mongol religious system—a system that owes its support to deliberate fraud and falsehood, and that on the part of its highest Lamas. The current belief is, that these men when they die take another birth, remember their former state, and prove their identity by using phrases characteristic of the former Buddha, selecting things that belonged to him from among a heap of things that were not his, describing the temples, Lamas, &c. Great parade is made of this testing of the child: but the truth of the matter is that the head Lamas arrange everything and 'coach' up the child; but the common people, and perhaps the majority of the Lamas, believe the hoax most implicitly. A Doctor of Divinity, of my own acquaintance, on one occasion deliberately and pre-determinedly lied, that he might retain possession of a few inches of wood which he knew belonged to a Chinaman close by; and the fact may not be generally known that the disciples of one of our Peking living Buddhas have quite a widespread reputation for being notorious thieves. It is unnecessary to multiply examples. One of the living Buddhas, of high repute, and much sought after on account of his supposed power to confer blessings, has the reputation of drinking several catties of Chinese whisky daily, and is followed by a crowd of attendant Lamas, who pass their lives drinking and quarrelling over the rich offerings brought by the devout to their whisky-loving master."

Making allowance for the standpoint of the author as a Protestant missionary, who may be supposed to know nothing of the esoteric side of Buddhism, but whose work appears to be a candid testimony to Mongolian life as he found it, the facts which he gives—and I have only selected a very few to bring out in stronger light the system as it is at home—are sufficient to arouse thoughtful consideration; for "a tree is known by its fruits," and if such is the outcome, under the immediate sway of the Grand Lama of Tibet, what guarantee have we that the change from Christianity to Buddhism, or Mahatmaism, would be for the better?

(To be continued.)

**DIRECT WRITING.**—The medium, C. E. Watkins, being at the Lookout Mountain Camp Meeting, it was arranged to obtain, if possible, a manifestation before the public of the phenomenon of direct-writing. A committee of investigators was formed July 20th, and with the medium occupied the public platform. *Light for Thinkers* says that the committee consisted of well-known citizens of Chattanooga, and whatever was their scepticism it had to yield to a demonstrative proof of the reality of the phenomenon.—*Le Messenger*.

## PUBLIC EXPERIMENTS IN PSYCHOGRAPHY.

The *Harbinger of Light* (Melbourne), for August, presents to its readers an abstract of the public demonstration of the fact of Psychography by Mr. W. Eglinton, at St. James's Hall, on the evening of May 27th last, a full report of which we gave in these columns. In the course of some remarks, commenting upon the difficulties attending such experiments, it says: "Marvellous are the tests he (Mr. Eglinton) has given in private séances, but these are outweighed in importance by his more recent public ones, where, before an assemblage of 400 persons, he has demonstrated the fact of Psychography." The details of the experiment are then narrated and the article winds up as follows:—

Nothing could be more conclusive than this test; some intelligence, no matter whether it was a disembodied spirit, the mind of the medium, or any other mind, operated outside of known law, and without any physical means produced a permanent sensuous proof of its action. This one experiment ought to be sufficient to establish the fact, but public prejudice will demand its repetition; indeed, some are so blinded by prejudice against anything demonstrating man's spiritual nature that no amount of evidence will convince them; but two or three such experiments, before 400 witnesses, should establish the fact past gainsaying to any person having the slightest claim to philosophic reasoning. Mr. Eglinton is doing an important work in London. Such mediums as he are wanted here, and we hope the time will come when circumstances will enable him to pay us a visit.

## CORRESPONDENCE.

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

### The Dissemination of Spiritual Literature.

To the Editor of "LIGHT."

SIR,—While the mass of Spiritualistic literature is daily increasing, it is a matter of regret that there should be so few public means of bringing it to the notice of the general public. It is, I believe, a fact that in not one of the leading thoroughfares of this City is there a bookseller's or news vendor's shop where Spiritualistic journals and literature are displayed for sale, and this at a time when the Secularist party have two large shops in Fleet-street for the sale of Free-thought works. Messrs. Smith prohibit the sale of "LIGHT" at the bookstalls, and while we are thus thrown upon our own resources, nothing but a desultory and ineffective system of free distribution is adopted. What is wanted is this: a large (and preferably a double-fronted) shop should be rented in some main thoroughfare, say Fleet-street, the Strand, Oxford-street, or High Holborn; here, the journals and the many valuable works on Spiritualism and kindred subjects could be displayed in the windows, doorways, and bookshelves, to the view of the thousands thronging by. The uninterested would pass on, but many persons would, I am sure, be attracted and become purchasers. If this project were started on a business footing, and an energetic manager appointed, it would become, I am persuaded, not only a powerful means of disseminating spiritual truths, but in less than a year a self-supporting, and even profitable undertaking.

To bring this to a practical issue, I propose that, say twenty-five persons should each guarantee the sum of £10 to secure the expenses of the first year in the event of the profits being insufficient to cover the same, and I undertake if you receive the names of twenty-five guarantors within the period of three months from the publication of this letter, to pay forthwith the sum of £25 towards the expenses of starting this undertaking.

It should be remembered that we are endeavouring to establish a new form of faith, and to disseminate truths which as yet are "caviare to the general," and that while never before was the public mind so receptive of new ideas and modes of thought as at present, yet we, on our side, need a little more missionary zeal and unselfish effort to enable others to share in that knowledge of a future life which we ourselves so highly value. I enclose my card.—I am, sir, yours truly,

The Temple, E.C.  
26th September, 1884.

A BARRISTER.

[This letter opens up a very important question, and one upon which we can throw a little light. We fully believe the plan outlined by our correspondent would be a potent means for the dissemination of spiritual truth. Under the style of the Psychological Press a single individual has established the nucleus of a business which could easily be utilised for the project.

It has already added to the literature of Spiritualism such works as "A New Basis of Belief in Immortality," "Psychography," "Spirit Teachings," "Pioneers of the Spiritual Reformation," and has now in prospect "Present Day Problems," by the editor of this journal; "Researches in Spiritualism," by "M. A. (Oxon.)," companion volumes to "Spirit Teaching," &c. It has also issued large popular editions of two of the above-named works, besides numerous smaller books at prices which will bear comparison with any at which the general literature of the day is issued; and it is now engaged in re-issuing, at a price and in a form that will bring it within the reach of all, Professor Gregory's standard work on Mesmerism. All this has been accomplished, not as a matter of commercial speculation, but more as a kind of necessary missionary work; and time, labour, and means have been freely given to carry it out. Enough has been accomplished to shew that "A Barrister's" idea is not chimerical. The great drawback has been want of publicity. It is not, we believe, pretended that the arrangements of the Psychological Press have been perfect; the difficulties have been too great and many for one individual to overcome them single-handed—especially when the whole of the work has been done in what would otherwise have been his leisure time. But there is the material upon which to work, and we agree with our correspondent in thinking that such an undertaking would at no distant time be a financial success. As regards ourselves, we should welcome such a means of advertising "LIGHT" as about the best aid that could be given us. We sorely need such publicity, and often regretfully remember that were a tithe of the wealthy men in our ranks to give of their means as liberally as we and others devote time and labour, "LIGHT" would be the best known newspaper in the kingdom. What that would mean we need not particularise; it is obvious. "Lily" desires us to announce that she will support this plan, and become a donor of £10 annually towards it.—ED. OF "LIGHT."]

#### The "Masters"—Christian and Theosophist.

To the Editor of "LIGHT."

SIR,—Will you allow me to congratulate Mrs. Brewerton on her deliverance from "Theosophy," so-called, and to thank her for her excellent letter, which sets forth, with so much clearness, certain distinctions between the teachings of the Mahatmas and the Christian principles set forth by Christ? The sinless man, who, I do not hesitate to say, was in fact, God in the earthly body, came to call sinners, and to teach them that the only efficient aid to the Spirit comes direct from its Maker. He directed all to seek for the help of the Spirit of God, and this is one of the grand cardinal distinctions between His teaching and that of the Mahatmas. These, no doubt true to their own lights, endeavour of themselves to strengthen and elevate their spirits by such means as they find practicable. These means are not new, and the practices of the Eastern Yoghis are not unlike those attributed to the Rosicrucians and other Adepts of Occultism, but they are on all hands admitted to require an amount of abstraction and concentration which at once places the training beyond the reach of men who have to attend to the business which is necessary for material wants of the body. Hence the followers of the Mahatmas, if in any considerable numbers, have to take on trust from their teachers the doctrines taught them, for their avocations prohibit them becoming themselves enlightened. Not so with the Christian. Even in the Old Testament we are told to "Cease from man whose breath is in his nostrils," and Christ taught His disciples that the Comforter, the Holy Ghost, would come to them. Under the Christian scheme One is our Master, even Christ, the only intermediary between us and the Creator, the Word Who ever liveth to make intercession for us. All can be Adepts, even while following their Master in mixing with men and doing good to them; as Paul, who, while building up the Church at Corinth, supported himself as a tent maker for two years, realising throughout that his body was a temple of the Holy Ghost, for Christ dwelt in it.

The Christian plan makes Christians, while yet in the body, one with Christ, and gives them that assurance which never faileth, while they keep near Him, though in the world. "I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil." This training is consistent, for it is making the true use of the body and of our position in the material world, by making them minister to spiritual progress. Thus is gained a true victory over the body, not by asceticism, which engenders a spiritual pride, while it tramples on the material creation, instead of using it, and aiding in the true general progress of humanity. The plan of the Mahatmas is the strengthening of their own spirits apart from God, and doubtless, we all have power to do this, but only to a limited extent, and having risen in this way to a certain elevation, aided doubtless by spirits like ourselves, the result is unrest and unsettlement; "There is no rest, saith my God, for the wicked." "Nor man, nor nature satisfy, whom only God created."

The only true rest is in continued advancement toward the infinite perfection of God, and this can only be attained by His own help, and by working with Him. This is "The

eternal newness of eternal joy," taught 2,000 years ago in England as the ultimate destiny of man, by the Druid bards, and expounded by the Son of God when walking in Galilee, and in the Temple of Jerusalem, when He said that rivers of living waters should flow from those who believe on Him.

The grand feature of Christianity is not that it worships a Creator merely. The admission of a Creator is little better than the admission of a principle, but our Creator is no God "careless of mankind." He is the sustainer, the guide, and the governor of His children, one Who hears their prayers, provides for their wants, and is a rich rewarder of those who diligently seek Him. Millions of people now living can testify to this truth.

I would also, as connected with this subject, say a few words on the Rev. G. D. Haughton's letter on the "Survival of the Fittest Hereafter." This survival is explained in the Book of Revelations, where we are told that "the seventh angel poured forth his bowl into the air." This, though the last of the twenty-one visitations, is the only one upon the air, and typifies its incidence on daimons, or spirits, who are spoken of as "the powers of the air, the spiritual hosts of wickedness in the upper heavens," &c. The following chapters give an account of the coincident work on the earth, and then we are told that the dragon which deceived the nations is shut up in the abyss for a thousand years. With him are the daimons who have aided him, none being allowed henceforth to approach the earth save those who are purified—the fittest who survive—these live and reign with Christ for this thousand years. The rest of the dead live not till after this period, when again the undeveloped spirits come to earth, and the final great conflict is decided, and then, and not till then, are the powers and the spirits typified as Satan, the beast and the false prophet, cast into the fire which torments them for ages of ages, but is really purifying them also for a final entrance into the City into which nothing impure can enter.

I can accept and admire the beautiful Scriptural comparison of the Creator to a potter, but at the same time His work is never in vain, and He has created no spirit that will not eventually be brought by Him to see that His will is best. He willeth not the death of any, but that all shall return, repent and live, and His Word shall never return to Him void.

It is easy to say as is said by the "Theosophists," that if we are to have an existence of 75,000,000 years it is absurd to ask as to any further future, but even this period will terminate, and if there be then final extinction the previous long time of existence can in no way destroy or weaken the effect of this extinction. We may, however, at the present time take some comfort in knowing that even the Mahatmas, who condescend to no argument, and offer no proof, do not themselves assume to have absolute knowledge as to this point, and we shall have to wait for some millions of years to ascertain whether they are right or wrong.

Congratulating you on the present evidences that the controversy carried on in "LIGHT" regarding Theosophy and Esoteric Buddhism has borne some good fruit—I remain very sincerely yours,

H. T. HUMPHREYS.

Kennington, September 9th, 1884.

MR. SINNETT.—It is fair to say, in reference to Mr. Ridley's letter (p. 386), in which he made an inquiry of Mr. Sinnett, that that gentleman is not, as he supposed, in London, but is now on the Continent, and is expected to be absent from home for some time.

A CORRESPONDENT residing near Leeds, in sending for a few copies of "LIGHT," says, "I am but a Spiritualist of three years' standing, yet have found in its teachings many a rich blessing to my heart and great consolation in time of need." That is also the testimony of thousands.

MISS LULU HURST has been giving séances at several theatres in New York. Her programme has been in three parts; in each strong men from the audience are chosen to test her strength. At the close of what are called the experiments, Lulu seems as fresh as at the beginning, while the strength of the experimenters is evidently used up. One experiment was this: on her placing the palm of her hand upon the back of a chair, at her will it rises in opposition to the counter-efforts of the experimenters; five of these tried to force it down to the floor in vain. Similar phenomena have been witnessed with various mediums for what are called "physical manifestations." Materialists must find them perplexing—*United States Democrat*.

A DREAM.—The *Religio-Philosophical Journal* quotes the following from a Kentucky paper:—Some weeks ago J. W. Harper dreamt that he saw the result of the Senatorial election at Frankfort between Blackburn and Williams: sixty-four standing against the former and fifty-seven against the latter. Remembering, he says, that during thirty years he has had six dreams which have been realised, he went to Frankfort next day, and, in the presence of several gentlemen, wrote down the numbers and names as he had seen them. When the election came off the result was given in accordance with the dream, but there was a difference of one in the official return, in consequence of Representative Harris being just in time to record an additional vote in favour of Blackburn.

All communications to be addressed to:—

THE EDITOR OF "LIGHT,"  
4, AVE MARIA LANE,  
LONDON, E.C.

#### TO CONTRIBUTORS.

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

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

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

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

#### NOTICE TO THE PUBLIC.

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

*[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.]*

## Light:

SATURDAY, OCTOBER 4TH, 1884.

### CONGRESS JOTTINGS.

By JOHN S. FARMER.

Writing as I do so early in the week, any news with reference to the effort being made to bring the subject of Spiritualism before the Church Congress, meeting at Carlisle this year, must, necessarily, be brief and fragmentary. There are, however, a few items of interest, and I give them in a few notes which I have, in the midst of exciting work, been able to jot down, reserving a detailed account for another occasion.

\* \* \*

On Monday forenoon, Mr. W. Eglinton and I proceeded to Carlisle, the former with a view of giving practical demonstration of the fact of Psychography if opportunity offered, while I was personally engaged in superintending the carrying out of the work of distributing copies of the "New Basis" and "LIGHT" to the members of Congress. Letters of introduction were presented to the Lord Bishop of Carlisle, Lord Muncaster, R. S. Ferguson, Esq., M.P., and the Editor of the *Carlisle Patriot*.

\* \* \*

On arrival at Carlisle, Spiritualism was found to be very much *en évidence*. Large posters on the walls, handbills in course of being distributed broadcast, "LIGHT," and a few suitable books on the subject, on sale at one of the principal booksellers' in the city, as well as at the railway bookstall (NOT Smith and Son, please note) and specially improvised street stalls—all these indications of Carlisle being for the nonce a "centre of spiritual activity" in more senses than one, met the eye. One's first thought was, "Would that it were always the case."

\* \* \*

A very encouraging feature is the evident interest with which Mr. Moss, of Messrs. A. B. Moss and Co. (the firm who undertook the agency for spiritual literature in Carlisle during the Congress week), has, of his own accord, entered into the matter. When I arrived I found he had, where he saw an improvement was possible, very kindly altered my preliminary arrangements, resulting in the subject of Spiritualism being more prominently placed before the public.

\* \* \*

One circumstance connected with the choice of this firm as agents for carrying out my special work at Carlisle, is worthy of note. Having no personal acquaintance with this city, I naturally selected the apparently best name in the County Directory, and in doing so unconsciously chose that of a firm who I now find have long supplied our literature to residents. Some will only see a coincidence here, but I (and many will, I know, share my view) prefer to attribute it to the wise guidance of the invisible directors of this great spiritual outpouring of the age.

It was a new experience to me to see Spiritualism so much to the front. I hope and believe that careful and judicious efforts in the manner adopted in this case cannot but bear abundant fruit and result in lasting good to the movement. It cannot fail to induce thought, and that is what we desire as Spiritualists to see on the part of those to whom this subject is at present either an unknown realm of study, or who take their views from the catchpenny misrepresentation of now, let us hope, bygone days. Given free and reverent inquiry, and there is no fear that Spiritualism will not meet a pressing need of the age.

\* \* \*

Several of those who have warmly supported the present effort are intimately connected with Carlisle, and even with the Congress itself. Amongst these may be mentioned the Hon. Percy Wyndham, one of the Vice-Presidents. This gentleman, my readers will remember, is also the member of Parliament for West Cumberland, and he has for many years been a steady and consistent supporter of Spiritualism, and has contributed largely at all times when any plan has been proposed to extend its influence.

\* \* \*

Canon Basil Wilberforce has not been present at any of the meetings. I understand the state of his health and the necessity for complete rest are the causes of his absence in Germany. It will be within the recollection of many readers that the Rev. Canon, in conjunction with the Rev. Dr. Thornton, was one of the speakers on Spiritualism at the Congress of 1881.

\* \* \*

Two hundred and fifty copies of the "New Basis" were sent to the offices of the Congress the day before the commencement of the meetings. Copies of "LIGHT" and the "New Basis" have also been placed in the coffee-rooms of all the hotels and also in the Congress reception-rooms. This, followed as it was by the simultaneous placarding of Carlisle with the contents bill of the last number of this journal, and the distribution of a large number of handbills giving useful information on the subject, cannot fail to have produced some effect. That this is actually the case I think may be assumed from the fact that my agent, when I called on him on Tuesday morning, reported that even thus early he had had numerous inquiries for "LIGHT," &c.

\* \* \*

The bulk of the presentations of the "New Basis" will be sent out in the course of to-day and to-morrow, where possible to the local addresses of the clergy attending the Congress, and in cases where this is not given in the list of visitors, to their permanent address as given in the Clergy List.

Carlisle, September 30th.

### SPECIAL NOTICE WITH REFERENCE TO NEXT WEEK'S "LIGHT."

#### IMPORTANT RECORDS OF SPIRITUAL PHENOMENA.

The special number of "LIGHT" issued last week was exhausted early on Friday last. No special orders for extra copies having reached us by the appointed time we did not print a larger edition for general use, and as a consequence those who desired after publication to avail themselves of our special offer were unable to do so, and, although we had a large quantity for use in Carlisle, we did not feel justified in entrenching upon that stock. We regret that our friends should have been disappointed, but we cannot blame ourselves, as we distinctly stated that all orders for the special number must reach us by a certain date.

The special attraction of the number seems to have been the illustrated report of the psychographic sésances with Mr. W. Eglinton, and to meet the wishes of friends as far as lies in our power, we purpose to reprint this report and the diagrams and fac-simile in our next issue. It will also contain an equally marvellous and convincing narrative of the phenomena of form-manifestation from the pen of Mrs. Lean (Florence Marryat), together with, we hope, the added testimony of other unimpeachable witnesses. In order to shew the important character of the proof of "Materialisation" which Mrs. Lean will then present to our readers, we may mention that at one of the sésances two forms and the medium were seen in the light by ten persons at the same time, and that these forms actually walked amongst and talked with the company assembled.

We shall therefore again issue a special number of "LIGHT" next week, and copies for free distribution may be obtained, if ordered before Wednesday evening, October 8th, at the rate of 2s. 6d. for each 25 copies. We trust our friends will not again allow the opportunity to slip by, but unless ordered by the time indicated we shall not print an extra quantity.

COLONEL OLCOTT AND MADAME BLAVATSKY. Important letters have reached our office from Colonel Olcott and Madame Blavatsky, but, as the editor is out of town and he has not yet had an opportunity of seeing them, their insertion is necessarily deferred. They will probably appear next week.



## IS SPIRITUALISM CREDIBLE? \*

By H. J. BROWNE.

"The world hath felt a quick'ning breath  
From Heaven's eternal shore,  
And souls triumphant over death  
Return to earth once more."

To the question, "Is Spiritualism credible?" I reply emphatically, "It is"; and how those who believe in ancient spiritual manifestations can, with any pretence to consistency, deny their occurrence now, is to me a perfect anomaly. More especially so when we have the authority in favour thereof of those upon whom believers in ancient spiritual phenomena place implicit trust. Is it not written: "Now, concerning spiritual gifts, brethren, I would not have you ignorant. . . . The manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gifts of healing; . . . to another, prophecy; to another, the interpretation of tongues," &c. Are we not also told to "try the spirits," to "believe not every spirit," and to beware of deceiving spirits? also that "hereafter ye shall see Heaven open, and the angels of God ascending and descending." "And it shall come to pass in the last days, saith God, I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My hand-maidens I will pour out, in those days, of My spirit; and they shall prophesy; and I will shew wonders in heaven above, and signs in the earth beneath," &c.

Unless it can be demonstrated that the laws of nature, which are the laws of God, are changeable, or that formerly man possessed a faculty which nature has since withdrawn, if it is true that a spirit removed the chains from Peter's limbs and unlocked the prison doors, and if another spirit or angel rolled away a stone from the grave of the crucified Jesus, why, let me ask, should not spirits in our day be able to do equally wonderful acts? Again, if a spirit could shew himself to John on the Island of Patmos, and talk to him, why should it be impossible for spirits to do likewise in our day to those who, in accordance with the Scriptures, have cultivated their spiritual gifts, consequently can discern spirits, &c.?

## The Ever-Operative Guardianship of Ministering Spirits.

The objection to the reception of this modern revelation of the truth arises, in a great measure, from the utter repudiation on the part of many, of the present active, living principle of God's ever operative guidance through the guardian angelship of His ministering spirits. The same objection has, however, been exhibited in all ages of the world upon the revelation of any new truth in science, philosophy, or religion. This antagonism to anything not in accord with popular opinion, has always been characteristic of the living age, and was exhibited in the time of the Great Teacher when the unbelieving Pharisees exclaimed, "We know that God spake unto Moses; as for this fellow, we know not from whence He is!" And they who to-day ridicule the manifestations and reject the teachings of modern Spiritualism, would, 1,800 years ago, have stoned the Apostles.

\* \* \* \* \*

There is, I maintain, no logical standpoint between Spiritualism and Materialism; all between these rests on mere assertion and credulity. If there is another world, as Spiritualism demonstrates there is, surely nothing is more natural than that there should be the means of communication between the two worlds, and nothing more unreasonable than that people should refuse to avail themselves of this grand avenue of knowledge. Those who have not investigated Spiritualism know little of the joy and pleasure which, owing to their false prejudice, they debar themselves from. And who, let me ask, are the people who denounce Spiritualism, but those who know little or nothing about it, owing to their never having examined it carefully, as they ought to do before passing an opinion upon it? For, as Solomon remarks, "He that answereth a matter before he heareth it, it is folly and shame unto him." Surely those who have for many years carefully and prayerfully investigated the subject are more competent to form a correct opinion regarding it than are those who, without examination, deny the occurrence of modern spiritual manifestations, while they, at the same time, inconsistently believe in their occurrence in former

time, merely on the testimony of others, without even a particle of demonstration as to their truth!

## What the World Needs.

In this sceptical age, what does the world require to convince mankind that a future life rests not on mere speculation, as materialists assert? Is it not evidence of the fact of man's continued existence beyond the portals of the tomb; proof palpable of a life to come? Where can an answer to this be obtained, but through communion with those who, having passed through the change called death, can speak from actual, personal experience?

To object to modern Spiritualism on the ground that we have no need of evidence of a life to come, is to insult reason, to mock the deepest yearnings of human nature, and to ignore the entire religious history of the world. And further, it is only a rational faith, supported by actual knowledge such as Spiritualism supplies, that can restore a vitalising religion in the minds of men. As has been truly remarked, "Knowledge supports when faith fails"; therefore I advise the thoughtful to investigate Spiritualism and put themselves in communication with those who can really inform them of the best way to prepare for the great change which must sooner or later come upon us all.

But some may ask, "Can this really be done?" Yes, it not only can, but is being done in every civilised quarter of the globe through those who have cultivated their spiritual gifts. "Is it possible that we can hear from our dear departed ones?" asks another. Yes, I again answer, when the necessary conditions are complied with. "What are these conditions?" may probably be asked. To which I reply, they are very simple, but it may take some time before satisfactory results are obtained; this, however, is not always the case.

## The Soul's Questionings.

The following question may here suggest itself: "How is it that the demonstration of man's continued existence does not come to all without being sought for?" Because if it did so, without exertion, it would not be valued. It is the difficulty experienced in obtaining the precious metals and gems that causes them to be so prized, and it is the same with that most precious gem of all, the truth of immortality; the value of which can only be appreciated by those who, after years of earnest study and patient investigation, have attained unto a knowledge of it. To reject this priceless gem because of the mass of nonsense, falsehood, imposture, and fraud which have been mixed up with it, is as unreasonable as it would be to refuse to accept gold or diamonds on account of the mullock or wash-dirt out of which they have been extracted.

Another question frequently asked is: "If Spiritualism is true, how are not the discoveries of physical science anticipated by it?" Because if it did so it would rob man of one of the blessings of life, viz., the incentive to search after knowledge. The true province of Spiritualism is the education of man in things pertaining to spiritual life, and thereby to fit him to enter therein at the change called death.

## Spiritualism, is the Scientific Basis of Religion.

Spiritualism is the science of continuous life—a science of observation from which each investigator has to draw his own conclusions, in the same way as a student of one of the physical sciences draws his own deductions from facts presented to his senses. Spiritualism is, therefore, the scientific basis of true religion. Without it there is no rational evidence of a future life—all is mere conjecture—and it is alone through spiritual demonstration that the arguments of the materialist can be rationally met. By the rejection of the evidences of man's continued existence afforded through modern spiritual manifestations, Churchmen are playing into the hands of their opponents, the atheists and materialists, who accuse them of being superstitious for believing in another world without having had any valid evidence of its existence.

\* \* \* \* \*

## The Reliability of Mediums.

Is it objected that mediums are not all reliable; was it not the same in Scriptural times? Do we not read of false prophets as well as true prophets? and have we not the authority of the Bible for saying: "O fools and slow of heart," or dull of comprehension, "to believe all that the prophets have spoken"? "Why even of yourselves judge ye not what is right?" Is it reasonable, therefore, to reject either ancient or modern spiritual communications because some of them are found to be erroneous? If, on this account, we reject the one, to be consistent we should

also reject the other. Let us rather, as rational beings, accept the true and good in each, and reject the false and bad in both, proving all things, and holding fast to that which is good.

Some people foolishly object to Spiritualism because in God's impartiality, the road is open for both good and bad spirits to return; they might as reasonably object to all friendship because some, whom they once considered were friends, have turned out their bitterest enemies. Do they object to the sunlight because of the darkness of the night? or to the rose because it has thorns? Those whose aspirations are pure and good need, however, have no fear of being troubled by the presence of evil spirits, for their society has no attraction for them, like attracting like; and if it is wrong for men to hold communion with spirits now, it must have been equally wrong on the part of Abraham, Peter, Philip, John, &c., to have done so in Biblical times, for there were both good and bad spirits then as now. And further, how can we "try the spirits" if we do not communicate with them? A rational Spiritualist believes not every spirit out of the flesh any more than he does every spirit in the flesh; he values the statements of both on their merits. "By their fruits ye shall know them." Those who say Spiritualism is all the work of evil spirits resemble the Jews who declared that Jesus acted through the power of Beelzebub, the mythical chief of evil spirits. "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness."

Because we declare that

"Angels are but men in lighter vesture clad,"

As Socrates observed:—

"Wise men think us clever while fools think us mad."

#### Spiritualism Unsuitable to the Dishonest and Hypocritical.

Spiritualism, I may remark, is totally unsuitable for those who are untruthful, tricky, dishonest, or hypocritical. It is these classes of investigators that have so frequently brought disgrace on the movement. If, at a séance, the majority present belong to any of the above classes, the spirits attracted thereby frequently overcome the higher influences of those by whom the medium is usually controlled, and false communications or fraudulent manifestations are the inevitable result; hence the numerous exposures so frequently published in the papers, while the other side of the picture seldom, if ever, appears in the columns of the public Press.

All spiritual phenomena were looked upon in former times as supernatural or miraculous occurrences; they are and have always been the result of natural law; for every spiritual manifestation that has ever taken place has occurred in strict accordance with fixed and inexorable laws. These laws being beyond man's knowledge, the terms supernatural and miraculous have merely been employed to vindicate his ignorance thereof, just as a savage, seeing an aeronaut descend in a balloon from the sky, would probably declare it miraculous, whereas to those who understand it, there is nothing miraculous about the matter. "The wonders of one age become the common-place facts of the next."

"Spiritualism," I may add, endorses all that is true in science, philosophy, and religion; it recognises a continuous inspiration in man; it aims, through a reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relation of spirit to matter, and of man to God and the spiritual world. It is thus comprehensive and progressive, leading to true religion as at one with science and the highest philosophy.

\* \* \* \* \*

#### Cui Bono?—The Whole Conclusion.

To the question frequently asked: "What good has Spiritualism done?" I reply, it has been the means of proving to many, who formerly denied that there was a life to come, their error, by demonstrating that physical death does not end all as they had falsely assumed. Through the conclusive evidence that Spiritualism affords, some of the most obdurate materialists have been convinced of man's continued existence in another world. Spiritualism has brought the fact that there is a future life home to many who previously had doubts thereof, and has clearly demonstrated to them that what is termed death is a mere shedding of the outer husk, which is only necessary so long as man remains on the physical plane of life; for "the things that are seen are temporal, but the things that are unseen are eternal."

To those who once only hoped that there was another life, Spiritualism has given actual knowledge in place of mere belief. It has been the means of restoring peace of mind to many a

doubting one, and of changing the gloom of death into a confident awakening to a higher and better life. It has satisfied the doubts of thousands, if not millions, who could not be reached by the various forms of faith presented by the churches for their acceptance. It has incited many to good by its pointing out that there is no shirking the responsibility of our acts; that there is no royal road to happiness but by a well-spent life; and that our friends who have passed to the inner life still interest themselves in our well-being by aiding us in the weaknesses and difficulties of mundane existence. To the true Spiritualist it has substituted the love of God for the fear of God; it has likewise removed the fear of death and the dread of "the devil," and it has brought Heaven to earth by reuniting us, even when here, with the loved ones gone before. It makes men and women less discouraged at the many trials and disappointments experienced here, causing life and its passing ills to seem trivial compared to the boundless, glorious hereafter. It comforts, encourages, cheers, and soothes the mourner with a blessed knowledge that no theories or mere belief can possibly give. It transforms grim death into a beautiful angel of light, soothing all pain, remedying all wrongs, and opening wide the gateway that leads to the better and higher life. It reinvigorates every great and moral truth that has been revealed to mankind. It intensifies all the sublime thoughts and promptings that urge human natures on to a grand and glorious destiny. It disarms death of its terrors, and brings in reality a new heaven and a new earth to all who have realised its sublime truth. It unlocks the door of the sacred temple of inner realities. It demonstrates beyond doubt the boundless and impartial love of God, the merciful Spiritual Father of all, and it brings a comfort and consolation to the sorrowing and broken-hearted which nothing else can supply, for it proves that

"Mind sets not with the sun;  
Mind fades not with the day."

And now let me courteously inquire, "Have you, friends, investigated Spiritualism?" If your reply be in the negative, let me ask you to suspend your judgment until you have; for to express an opinion on a matter of which you know little or nothing, is to exhibit consummate assumption, which those who have a knowledge of these things can only regard with feelings of pity. Be slow to judge; be not hasty to condemn; be like the noble Bereans commended by Paul, who having heard him, searched if these things were so. Emulate their manly example with reference to this subject. I ask you to take nothing for granted, nothing upon credit; search all things: prove all things; try the spirits, and hold fast only to that which is good; treasure the golden grains of truth; utilise your reason; discard the chaff of error and falsehood, trample them under foot; and entering upon the investigation of that which a great cloud of witnesses can testify to be a glorious fact, in the spirit of sincere inquiry to know what is truth, your perseverance and efforts will, in due time, be amply rewarded and crowned with success.

UNITED STATES OF COLUMBIA.—Writing from Manizales, M. Simon Lopez informs the *Banner of Light* that Spiritualism is making progress in the United States of Columbia, in evidence of which he sends the two first numbers of *El Comos*, published at Bogota, the capital of the Union. It is edited by Gabriel Ponton, assisted by five members of the Ontological Society of Bogota, and agencies for its sale have been established in the chief towns of the Republic.

S. W. BALDWIN writes in the *Religio-Philosophical Journal*: "My brother's family was intimate with Mrs. Come at Richmond. She dreamt one Saturday night in April, 1870, that she saw my brother with others rising from earth to heaven. She was so vividly impressed that she would have gone over in the morning to the family and related her dream but was dissuaded by her husband, and she went on Monday. The family was made anxious by it, but the husband made light of it as only a dream. Two days after he went, with many others of the best of Virginia, to hear the decision of the Court of Appeals in a case arising out of the war. The court was held in the upper story of the State House; it was crowded; the flooring gave way, and many were killed and injured. My choice brother was brought home to die. The family could not be comforted, reflecting that, had the warning through the dream been heeded, not only his life might have been spared, but the disaster fatal to so many might have been averted, for it was remembered that Governor Wise, years before, had pronounced the building unsafe."



## PHASES OF MATERIALIZATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 392.)

I proceed to adduce evidence in cases of materialization where the medium is secluded from view. And the first test I select is

## 1.—Recognition.

(1) CASES OF (a) SIMPLE RECOGNITION UNACCOMPANIED BY ANY FURTHER EVIDENCE.

(a) [1872] Slade (Crowell, *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 438).

(b) [1874] W. Eddy (Olcott, *People from the Other World*, p. 249).

(c) [1874] Do. (Olcott, Do. Do. p. 298).

(d) [1874] Do. (Olcott, Do. Do. p. 326).

(e) [1874] Do. (Olcott, Do. Do. p. 355).

(f) [1879] W. Eglinton (*Medium*, January 3, 1879).

CASES OF (b) RECOGNITION ACCOMPANIED BY SOME SPECIAL TEST.

(a) [1874] W. Eddy (Olcott, *People from the Other World*, p. 320).

(b) [1881] Mrs. Cooper ("LIGHT," December 10, 1881).

Dr. Crowell relates in his book, to which I have so often had occasion to refer,\* a good case of the recognition by himself and his wife of the materialized form of their daughter. The séance was held under the same carefully-guarded conditions as those before described as adopted by Dr. Crowell. A curtain was hung across a corner of the room, and the result is thus described:—

"We saw the features, head, shoulders, and about half the figure, all that could be seen above the curtain, of a young female, covered with an almost transparent veil, raised at the top as if it were suspended from a point about six inches above the head. There was no colour in the complexion, it being like alabaster, but we had little difficulty in recognising the apparition as that of our daughter . . . The whole was semi-transparent, and of silvery whiteness, and forcibly reminded us of the stage-ghost. The top of the curtain was about five and a-half feet from the floor, so that there was room above it for a spirit to exhibit nearly its full form." [1872.]

The next group of cases is taken from the laborious investigation of the materialization phenomena which occurred so fruitfully in the presence of the Eddy Brothers in Vermont, U.S.A. Colonel Olcott, a journalist of experience, who was familiar with the usual phenomena of Spiritualism, and had observed them from the time when they first broke out in America, had been sent to report on their latest and most startling developments in the Eddy Brothers' farmstead. He has embodied the results of his prolonged and painstaking investigation in a book called appropriately, "People from the Other World." It was at the Eddy farm that Colonel Olcott first met Madame Blavatsky, the lady with whom he has since been associated in the Theosophical Society. Some of the evidence that I am about to quote is concerned with this lady. I use it, not because it differs in any particular way from much that occurred when she was not present, but because it is compact, definite, and relates to a well-known personage.

In the first case (p. 249) the strongly-marked form and features of old Mrs. Eddy were distinctly recognised by the neighbours, among whom she had lived, and from whose midst she had passed in death.

In the next case (p. 298) Madame Blavatsky recognised a Georgian who presented himself in national costume: one, by the way, not likely to be found among the "properties" in that far away Vermont farmhouse.

At the next séance (p. 326), held in the open air on a clear, cool night, a number of forms were recognised, and subsequently an African juggler of marked individuality.

In the fourth (pp. 355-360) Madame Blavatsky's uncle appeared suitably attired and decorated with the cross of the Order of St. Anne, and was recognised by his niece.

The following are abbreviated records of these facts:—

1. "Mrs. Eddy stepped forth, and stood silent and motionless,

looking at the artist and myself; she bowed and retired, but immediately returned, and addressed her discourse to us. . . . She was of a large frame, and had an ample figure. She wore a white waist and dark skirt. Her hair was in ringlets. . . . As the question of personal identity is one of paramount importance, at any rate in a case of this kind, let me remark that the figure was plainly that of a woman, to say nothing of the voice, which . . . was sharp, in a high key, the key of a female voice. Moreover, the lady was recognised by sundry of her former acquaintances in the room, who greeted her. . . . I have seen her several times, and heard her make several speeches." [1874.]

2. On the 14th October Madame Blavatsky arrived and attended a séance the same evening. After the appearance of three or four familiars, came "a person of middle height, well shaped, dressed in a Georgian jacket, with loose sleeves and long pointed over-sleeves, an outer coat, baggy trousers of yellow leather, and a white skull-cap or fez, with tassel." Madame Blavatsky "recognised him at once as Michalko Guegidze, late of Kütai, Georgia, a servant of Madame Witte, a relative, and who waited upon Madame B. in Kütai."

[Others, recognised, followed. Michalko G., in a dark circle held later, gave ample proofs of his identity.]

The next evening came two acquaintances of Madame B., one Hassan Agha, a wealthy merchant of Tiflis. "His dress was a long yellowish coat, Turkish trousers, a vest, and a black Astrachan cap covered with the national hood, with its long tasselled ends thrown over each shoulder." The other "was an old woman, dressed in the costume of a Russian peasant woman.

. . . She was an old nurse in the family, and took charge of Madame Blavatsky and her sister in early childhood. She advanced towards the lady, and, after making a respectful salutation, said something to her in her native tongue." [1874.]

3. "The moon shone brightly, and everything out of doors favoured a good circle. The air was clear and cool, every undulation of the mountain crests came out sharply against the sapphire sky in the glorious light; the little stream in the distance threaded the meadows like silver set in emeralds; and far up the valley a brilliant aurora borealis shot its trembling spears of ruddy gold to the zenith from behind the mountain barrier that shut in the horizon. . . . Ten spirits appeared to us, among them a lady who had only died the Friday previously. . . . Among the forms to appear was a man with a long black beard and dark complexion, wearing a turban. . . . This spirit (who reappeared at my mental request after he had retired) had hardly been gone an instant when there came a light-complexioned, white-bearded old man. He must have been waiting for his predecessor to retire, for he almost passed him at the door."

The next evening after Michalko had again come, and two or three more forms had shewn themselves, "I saw one of the most singular creatures that ever excited the wonder of a circle. He was a tall, spare negro, black as ink, and dressed in a curious costume, two features of which were very conspicuous. Upon his woolly head he had a coiffure that would make a sensation in Broadway. I could see an ornamented fillet, or band, and on the top of his head four horns with bent tips, something like those of the chamois, or some variety of the antelope, such as the oryx. The points of the two in front were turned backward, and those of the two in rear forward, while a brass or gilt ball hung suspended from each tip. Madame Blavatsky did not recognise him at first, but he stepped forward a pace or two, and she then saw before her the chief of a party of African jugglers whom she encountered once in Upper Egypt, at a celebration of the feast of 'The Ramazan.' The magical performances of his party on that occasion make one of the most incredible stories in the history of either magic or Spiritualism." [1874.]

4. On October 24th, after some wonderful tests given to Madame Blavatsky, such as a buckle from her father's grave, and forms had appeared, "The curtain was lifted, and out stepped a gentleman of so marked an appearance as to make it absurd to imagine that William Eddy could be attempting to personate a character in this instance. He was a portly personage, with an unmistakable air of high breeding, dressed in an evening suit of black cloth, with a frilled white shirt and frilled wristbands. About his neck he wore the Greek Cross of St. Anne, attached to its appropriate ribbon. At first, Madame Blavatsky thought that

\* "Primitive Christianity and Modern Spiritualism." 2 vols.

he was her father standing before her, but as the figure advanced another step or two towards her, thus bringing himself to within five or six feet of where she sat, the spirit greeted her in the Russian language, and said, 'Djadja' (uncle). She then recognised the familiar features of her father's brother, to whom he bore a very strong resemblance in life. This was M. Gustave H. Hahn, late President of the Criminal Court at Grodno, Russia, which dignified office he held for twelve years. This gentleman, who died in 1861, must not be confounded with his namesake and cousin, Count Gustave Hahn, the senator, who is now living at St. Petersburg. [1874].

One more case of recognition of a friend, this time through an English medium, may complete the evidence under this head. Mr. Berks Hutchinson, of Cape Town, who was then on a visit to London, held a séance with Mr. Eglinton at his own private residence. The medium was strictly searched, and the room was also carefully examined. Mr. Hutchinson records, in addition to the recognition, a better test, which I shall have occasion to deal with hereafter—the medium and form seen together.

Several forms materialized. "The guides of the medium brought him out from behind the curtains into the middle of the room, whilst a spirit remained at the entrance of the curtain, and took the medium back again, medium and spirit-form being seen at the same time." One of the forms was a little girl, about three feet high, *with a body in proportion*. Mr. Hutchinson took it to be that of his daughter "Lily," for she "had on previous occasions shewn her face within four inches of the gas-light, so that all saw her. . . . After that, came a form, having a garment somewhat like that worn by a minister, with a short-cut beard nearly covering his face. I recognised the spirit-form of my father, who had on previous occasions come out as plainly as in life." [1879.]

I may add here, that through this same medium Mrs. Makdougall Gregory believes that she has repeatedly seen the form of a dear and well-known friend, Lady G. Mrs. Gregory assures me that the form appeared in her own drawing-room, under conditions that were unimpeachable, and was unmistakably recognised by herself and other friends.

Before passing to another description of evidence, I wish to adduce two cases of recognition, accompanied by some special test that adds value to the case.

The first is drawn from Colonel Olcott's book once more. The Khourdish warrior with his picturesque dress, and national gesture of salutation, and curious spear, furnishes an excellent piece of evidence.

"In 1851, Madame Blavatsky was passing the summer in the plain of Mount Ararat. Her husband being Vice-Governor of Erivan had a body guard of Khourdish warriors, one of whom was detailed as her personal escort. . . . *This man walked out of Eddy's cabinet* in the form of a materialized spirit, dressed to the minutest detail as when she last saw him in Asia. . . . There could be no mistaking her old Khourdish 'Nonker,' and her recognition of him was immediate. He came out empty-handed; but just as I thought he was about to retire, he bent forward as if picking a handful of mould from the ground, made a gesture of scattering it, and pressed his hand to his bosom, a gesture familiar only to the tribes of Kurdistan; then he suddenly held in his right hand the most curious looking weapon I ever saw. It was a spear with a staff that might have been a dozen feet in length, and a long steel head of peculiar shape, the base of which was surrounded with a ring of ostrich plumes. This weapon, Madame Blavatsky tells me, is always carried by the Khourdish horsemen. . . . One instant before, his hand was empty; the next, he grasps this spear with its glittering steel barb and its wavy plumes." [1874.]

And lastly, I cite a case which I referred to in "LIGHT" \* on the authority of Dr. Morrow, the medium being Mrs. Cooper. For full account of the séances, the salient points of which only I am able to quote here, I must refer to my "Notes," in "LIGHT." I may state that the cabinet was simply a curtain suspended across the corner of a room, and that suspicion of confederacy or fraud had been carefully excluded.

"A form floated to the opening . . . It bowed and beckoned me . . . As I stood I could nearly touch Mrs. Cooper. I held back the curtain and thrust my hand in . . . an indistinct white substance appeared, in size about three inches in diameter, and grew until a minute later, when at the side of the medium, floated a form. Her features were as clean-cut and tangible as the medium's: very pale but mobile, for she *smiled and bowed*."

At another séance, Dr. Morrow says:—"Then the dress vanished, leaving just the bust; then the bust diminished to a triangular point, about fifteen or eighteen inches in length; the head-dress disappeared, leaving just a band of hair around the face. The form then turned edgewise, to show me that it was not thicker than my hand, and then floated away and came again so near my face as almost to touch it. The face was life-like, and maintained its composure through all these imitations. It then vanished entirely, but soon materialized again, fully-robed. The form purported to be that of my sister, and was much like her. She showed herself in this way in answer to a mental wish that I might know from the various fragmentary forms and continual changes that it could not be any earthly human being." [1881.]

(To be continued.)

### A MODEL GHOST STORY.

A very singular story, which forms one of the sensational social topics of the day, is the best authenticated of the many stories of the supernatural that have been lately told. Only a short time ago a young and well-known artist, Mr. A., was invited to pay a visit to his distinguished friend, Mr. Izzard. The house was filled with guests, but a large and handsome room was placed at his disposal, apparently one of the best in the house. For three days he had a delightful visit, delightful in all particulars save one—he had each night a horrible dream. He dreamed—or was really—suddenly awakened by some person entering his room, and on looking around, saw the room brilliantly lighted, while at the window stood a lady, elegantly attired, in the act of throwing something out. This accomplished, she turned her face towards the only spectator, shewing a countenance so distorted by evil passions that he was thrilled with horror. Soon the light and the figure with the dreadful face disappeared, leaving the artist suffering from a frightful nightmare. On returning to his city home, he was so haunted by the dreadful countenance which had for three consecutive nights troubled him, that he made a sketch of it, and so real that the evil expression seemed to horrify everyone who saw it. Not a great while after, the artist went to make an evening visit to Mr. Izzard; that gentleman invited him to his picture-gallery, as he wished to shew him some remarkable old family portraits. What was Mr. A.'s surprise to recognise among them, in the likeness of a stately, well-dressed lady, the one who had so troubled his slumbers on his previous visit, lacking, however, the revolting, wicked expression. Soon as he saw it he involuntarily exclaimed, "Why, I have seen that lady." "Indeed," said Mr. I., smiling, "that is hardly possible, as she died more than 100 years ago. She was the second wife of my great-grandfather, and reflected anything but credit on the family. She was strongly suspected of having murdered her husband's son by a former marriage, in order to make her own child heir to the property. The unfortunate boy broke his neck in a fall from a window, and there is every reason to believe that he was precipitated from the window by his stepmother." The artist then told his host the circumstances of his thrice-repeated experience or dream, and sent for his sketch, which, so far as the features were concerned, was identical with the portrait in Mr. Izzard's gallery. The sketch has since been photographed, but, from its hideous expression, is far from pleasant to look upon.—*Boston Courier* (U.S.).

CAN animals be influenced by spirits? is the question put by H. Angie in the *Religio-Philosophical Journal*. "A respected neighbour" he says, "tells me that in the fall of 1878 he lent a cow to a friend some miles off. In the winter his friend informed him that the cow had strayed. In the spring, my neighbour was fetching home some of his cattle from a distance, and on his way stopped a night with Mr. Hibbs, a Spiritualist, whose conversation and experiences much impressed him. Next day, on his journey, when about ten miles from home, while pondering on the subject, he said, 'If spirits could bring my lost cow to such a corner, which I shall pass, I could not help believing.' When his herd reached that corner, his lost cow came forward, lowing to meet her old companions, and went home with them. My theory of this is that spirits knew where the animal was, and impressed her master to make his request and locate the spot for finding her. But, I should like to know others' opinions."

[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.]

XXXVI.—ACTS OF SS. PETER, ANDREW, PAUL,  
AND COMPANIONS.

These suffered at Lampsacus, under Decius, A.D. 250. From their Acts: "The Proconsul said, 'You have before your eyes the decrees of our invincible princes. Sacrifice, therefore, to the great goddess, Venus.' Peter answered, 'It behoves me rather to offer a sacrifice of prayer, petition, compunction, and praise to the living and true God, to Christ the King of Ages.'"—(Ruinart.)

Brought before Aquilo, Prefect of the East, in the persecution of Decius, A.D. 250, at Nice, they confessed

Christ several times. The following passage is from their Acts:—

"They added, 'You can look for nothing from us at first, you can find nothing from us at last, unless what you have heard from us at the very first, that no one can subvert our faith. For our Lord Jesus Christ has said: Whosoever will deny me before men, I will deny him before My Father.'"—(Ruinart.)

## XXXVII.—ACTS OF SS. LUCIAN AND MARCIAN.

These having found a Christian virgin proof against the power of the black art, burnt their magical books publicly in the middle of the city of Nicomedia, and embraced the Christian faith. They were so happy as to suffer for it in the persecution of Decius in A.D. 250, under Sabinus, Proconsul at Nicomedia, in Bithynia. Their Acts say:—

"The Proconsul, Sabinus, said to Marcian, 'Who has persuaded you that abandoning the worshipful and true gods from whom you have obtained so many favours and enjoy love among the people, you should transfer yourselves to a dead and crucified man who was not able to save himself?' Marcian answered, 'He has bestowed that favour who bestowed it also on St. Paul, who, though he had been a persecutor of the Church, became afterwards, by grace, its preacher.'"—(Ruinart.)

*To be continued.)*

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This Alliance has been formed for the purpose of uniting together professed Spiritualists who are not represented by any existing society: for providing them with opportunities of meeting together socially: and for offering them from time to time information respecting the facts and philosophy of Spiritualism by means of papers and discussions. It is also intended to circulate, or rather to aid in circulating, the literature of the subject, and especially the journal of the ALLIANCE—"Light"—in districts where such help is needed.

At present it is deemed wise to confine the efforts of the Society to social and discussion meetings. But it is contemplated to take rooms in a central position, and to provide a home for Spiritualists and their friends, where they can read the special journals and newspapers of the movement, and use the library of works on Psychical and Occult Science which, by the kindness of the late *Central Association of Spiritualists*, the ALLIANCE has acquired. This reading-room they hope to make a central meeting-place for Spiritualists visiting London, as well as a centre of work for the benefit of the cause.

The subscription of members is fixed at a uniform rate of one guinea per annum. No appeals for money will be made beyond this amount, but the Council will gladly take charge of and administer any donations entrusted to them for the purpose of aiding poor districts with grants of literature or copies of "Light." Indeed the usefulness of the ALLIANCE in this direction will largely depend on the amount of money, outside of that accruing from subscriptions, which may be placed in the hands of the Council.

Information will be gladly afforded by the President, W. Stanton Moses, M.A., 21, Birchington-road, N.W.; Morell Theobald, Hon. Sec., 62, Granville Park, Blackheath, S.E.; or any member of Council.

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## TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; \*Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Haro and Mapes, of U.S.A.; \*Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

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Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; \*Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers, and \*Lincoln, &c., &c.

## Is it Conjuring?

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

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

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

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash notion 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 experience 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.