

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

The Rev. J. G. Wood, in a very charming little book "Petland Revisited," full of the most sympathetic notice of pets, speaks of the odour diffused by the musk beetle. He kept one for some time, and was anxious to ascertain whether it had any command over the powerful odour which exudes from it. He came at last to the conclusion that while the beetle is in good health it is able to retain or emit the odour at pleasure; but that when weak, or after its death it has no power of retention. And then he records a case in which sweet odours are diffused from a personal friend of his own in weakness or fatigue. He says:—

"I know a case among my personal friends where a similar phenomenon takes place, and weakness or fatigue produces an overpowering scent of roses, which issues mostly from the hair, and the upper part of each shoulder, and is sometimes painfully oppressive. It will in a moment fill the house with its perfume, and clings so pertinaciously to any substance, that a handkerchief, which had been barely touched, retained the scent long after it had been washed. It is not nearly so annoying to the bystanders as to the patient, who finds that everything eaten or drunk tastes of this rosy odour. Even a bystander feels the influence pass deeply into the lungs, and cannot get the taste from the palate for some hours. I have had it cling to my own palate and nostrils for more than twenty-four hours."

The beetle appears to have been very chary of the perfume when in health; but when manifestly dying, the odour was continuous and exceedingly powerful. Even after death the odour was unpleasantly potent, and the glass vessel in which it lived retained the scent for several weeks.

I have the advantage of knowing Mr. Wood's friend, and can bear my own testimony to what he describes. I had also, as I have before recorded, the same experience myself. For some years, at a period now distant, I experienced this all-pervading odour, which seemed to be a part of myself, though its external effects were limited to a small patch on the crown of the head from which moisture exuded. The odour, however, seemed to saturate my system, and was at times very offensive in taste. But in my case it was entirely remedial; and distressing headaches, to which I was then subject, were frequently relieved by an outburst of this strange odour. It was by no means confined to the rose-scent, as seems to have been the case with Mr. Wood's friend, but with me varied, always, however, with remedial results. It was so pronounced as to draw

the attention of any person in the room, or even in the open air; and many friends were familiar with the singular phenomenon during the years that it frequently occurred. In its repeated presentation there was no room for regarding it as subjective. A handkerchief touched with the exuded fluid retained a strong scent, compared with which ordinary perfume was weak.

This, I believe, is not an unknown phenomenon in connection with some death-beds. The presence of sweet odours, and of musical sounds, both vocal and instrumental, has been more than once recorded. This was markedly the case with St. Elizabeth, of Hungary. Montalembert in his "Histoire de Sainte Elisabeth de Hongrie," published in 1872 at Paris, gives some very interesting facts.

"The fourth day after this conversation, she experienced the first attack of that illness which was to put a term to the long death of her terrestrial life, and to conduct her to the true and eternal life. She was forced to take to her bed, where, during ten or fifteen days, she languished a prey to violent fever, but ever joyous and occupied in prayer. At the end of this time, one day when she lay with her face turned to the wall of her chamber, and she appeared to sleep, one of her women, who was seated beside the bed, heard a most sweet and exquisite melody which seemed to proceed from the throat of the invalid. A moment after this the Duchess changed her position, and turning towards her companion, she said, 'Where art thou, my dear?' 'I am here,' replied the servant, adding, 'Oh, madam, you have been singing deliciously.*' 'What, hast thou heard something?' said Elizabeth; and upon receiving an affirmative answer, the sick lady added: 'I will tell thee; that delightful little bird came and placed itself between me and the wall, and sang to me in the sweetest manner for some time, and so rejoiced my heart and soul that I was forced to sing with it also. Without doubt,' added an ancient narrator, "her guardian angel, who came under the form of a little bird to announce to her eternal joy."

Again we read of heavenly singing, when this great Saint was at the point of death.

"Still, after a certain time, without her lips being seen to part, an exquisitely soft, and sweetly veiled harmony was again heard to proceed from her throat. When questioned with regard to it, she replied, 'Have you not heard those who were singing with me? I have sung with them as well as I was able.'"

"No faithful soul can doubt," adds her biographer, "that already her sweet voice mingled with the triumphant chants and delightful music of the celestial hosts awaiting the moment when she should enter into their ranks; already she sang of the glory of the Saviour with His angels."

Again, at the moment when her last sigh had been gently drawn in a deep sleep, we read:—

"A delicious perfume spread itself through the humble cabin, which now alone contained her mortal remains, and there was heard in the air a choir of celestial voices, which chanted with ineffable harmony the sublime liturgy of the Church, which was the résumé of her whole life. *Regnum mundi contempsisti propter amorem Domini mei Jesu Christi, quem vidi, quem amari, in quem credidi, quem dilexi.*"

This was in the night of the 19th November, 1231; the Saint had scarcely accomplished her twenty-fourth year.

Furthermore, the narrative proceeds to give facts as to the exhaling of sweet odours from the lifeless body.

"Not alone was the sight rejoiced by the beauty of the corpse of the young Saint, but there exhaled from the body the

* Montalembert's "Histoire de Sainte Elisabeth de Hongrie," Vol. II. pp 185, 191, 194.

most delightful and soft perfume, like a sweet symbol of the grace and of the divine virtues of which it had been the cas- ket." "This marvellous, sweet odour," says the writer already quoted, "did much to console the poor for the loss which they had just sustained. The celestial perfume did much to stop their tears and their regrets by the assurance that it gave that the Saint, although dead, was even still more than whilst upon earth, the charitable mother of the poor, and the assured refuge of the afflicted, and that the sacred perfume of her prayers ceaselessly mounting up to the throne of Divine Majesty, would shed over those who invoked her in their needs, her strength and her virtues. . . . The night before the obsequies of the Saint, whilst the vigils for the dead were being chanted, the Abbess of Wechere (Wetter), who had come to take part in the funeral ceremonies, heard exquisite harmony which greatly surprised her. She went forth accompanied by various persons to discover from whence came this melody, and saw upon the roof of the church, although it was in winter, an immense con- course of birds of an unknown kind, which sang with such soft modulations, and so varied as to fill with admiration all who heard them. They appeared to be celebrating according to their fashion the obsequies of the holy lady. It was said by some that these were angels sent by God to receive the soul of Elizabeth, who now had returned to do honour to her corpse by their chants of celestial joy."

Hudson Tuttle, who has always something good to say, has been admonishing Spiritualists respecting the "Golden Rule of Spiritualism." His paper, which appears in the August *Harbinger of Light*, sets forth some truths very necessary to be remembered and acted on by us as Spiritualists. The Golden Rule of Christ, "All things whatsoever ye would men should do to you, do ye even so to them," has been proclaimed by many a teacher before and since. Six hundred years before, Thales had said "Avoid doing what you would blame others for doing." Five centuries before, Confucius taught his disciples "Do to another what ye would he should do unto you." Christ carried the principle far beyond this in His own life. The key-note of it was self-sacrifice, as it has been of all earth's saviours, those great souls of love who have dedicated themselves to the advancement of the common good of the great brotherhood of humanity. If one test alone might be applied to determine whether a given life and teaching were fine gold or base metal, this should be the all-sufficient assay, Was the life instinct with selfishness, or was it animated by self-sacrifice? Selfish isolation, or self-devotion for the good of mankind: which was the note of the man's life, the end of his labours? In the present age, which is eminently an age of a luxurious selfishness that only too easily degenerates into a refined or even a gross sensuality, or a not less selfish intellectual culture, it is well to be reminded that man cannot neglect the affections and the imagination that are in him, without becoming dwarfed; and that he cannot isolate himself in selfish seclusion with- out abandoning duties that he owes to his fellows.

This has been a central doctrine with all true religious teachers. Lutz, in China, six or seven hundred years before Christ, taught his disciples, "The sage does not lay up treasures. The more he does for others, the more he has of his own. The more he gives to others, the more he is increased." Buddha taught his people, "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me: the fragrance of these actions always redounding to me: the harm of the slanderer's words returning to him." But in none did self-sacrifice reach the sublime height of the pattern-life of the Christ. "The teachings of His life," says Mr. Tuttle, "exemplify a nobler and a higher motive [than His followers have been content with]. It is because of this grander life that He has become the ideal of the hopes and aspirations of a great civilisation. . . . The secret of His power lies in the depths of His love: 'Father, forgive

them: they know not what they do.' Not in the grandeur of His moral precepts; not the profundity of His intellect; not in the brilliance of His eloquence; but in His self-absorption, in the love He bore to others, lay the talisman of His power. . . . He is the Ideal of all men, what they ought to become, and what they are capable of becoming. In an age of iron, when the law said, 'An eye for an eye a tooth for a tooth, blood for blood,' He said, 'Love your enemies, bless them that curse you, and pray for them that despitefully use you.' Hudson Tuttle does not generally pose as a defender of orthodox Christianity. He has said many hard things—and not without justification—of it, and he writes as one to whom freedom of thought even in things most sacred is a cherished possession. But here his insight forces him to recognise in the Christ the highest Ideal man has yet set before him; and in the life of self-sacrificing love the nearest approach to that ideal that man can make. "In the world, but not of the world," labouring for the good of man, and through that for self-culture and development. This should come home to us as Spiritualists more than it does. It is the Western rather than the Eastern ideal, perhaps: but it is emphatically Spirit-teaching.

"M.A. (Oxon.)"

SPIRITUALISM IN SAXONY.

Spiritualism is extending in Saxony. Leipzig and Zwickau are centres from which it is spreading into sur- rounding districts. The Canton of Braunau has almost entirely accepted it. A schoolmaster, in his enthusiasm, has got into some trouble with his superiors for introducing the subject to the attention of the scholars.

The Protestant Consistory endeavours to suppress the movement by exhortations, general and individual. A strong Protestant journal says: "If exhortatory methods should be ineffectual, the pastor must appeal to superior authority, who should exclude confirmed offenders from the Holy Supper, and even, in case of need, deprive them of the rights of electors!" (!)

The Spiritualists are not inactive. The Society of The Harmonial Philosophy of Leipzig convoked a general meeting of the Spiritualists of Saxony. The heads of circles met last month, to the number of 712, for the pur- pose of establishing a National Spiritualist League for the dissemination of the Spiritual Philosophy, and for the defence of its adherents.—*Le Spiritisme*.

LONDON SPIRITUALIST ALLIANCE.—Mr. Theobald has tickets of London Spiritualist Alliance to send to two members whose addresses he has never had, named Pole and Parton. Will they kindly send their addresses to him at 62, Granville- park, Lewisham, S.E.

THE *New York Sun*, in a report of Miss Lulu Hurst's ex- hibition, says that several strong men were unable to take a staff out of her hands; and that a chair on which was a mass of iron weighing 500lb., rose from the floor on her merely placing her hands upon it.

MESMERIC SUBJECTS AND ART.—Persons of refined char- acter exhibit an exaltation of refinement when in the mesmeric sleep; when the cerebral organs of the sentiments are inten- tionally excited they exhibit a purity, beauty, and sublimity of gesture, attitude, and expression, transcending all existing executions of art. Did artists know what a fountain of inspiration there is in these mesmeric phenomena they would study them. The appearance of mesmerised subjects always calls to our mind what we have seen in the paint- ings of Raphael and some other great masters.—*Dr. Gregory*.

THE *Revue Spirite* announces the demise of Dr. Burq, near Paris, after a few days' illness. Dr. Burq was best known by his studies in the external application of metals in the treatment of diseases, notably cholera. It was only last year that he pub- lished his *Origines de la Métallothérapie*; a sub-title to which was "The Part in its Discovery due to Animal Magnetism." His study of the latter preceded those of the therapeutical action of metals; this commenced a quarter of a century ago, on witnessing the cure which a certain somnambulist sensitive took not to touch with his bare hands the metal handle of a door. His treatment recognised and proved the potency of the effluence of metals upon the human organism when rendered sensitive by disorder or disease.

THE SPIRITUAL BELIEF OF FREDERICK DENISON MAURICE.

In reading the life of Frederick Denison Maurice I have been much struck with the constantly recurring expression of an idea which seems to have been familiar to the mind of that estimable and most thoughtful man, and appears to me to amount to a belief in the presence of spiritual surroundings. I have made but a few quotations from his letters, which, more especially the later ones, abound with such as can scarcely fail to be of interest to Spiritualists.

The following is in conclusion to a letter replying to one in which a friend asks for Mr. Maurice's belief as to whether the departed have knowledge of those they leave upon earth. The whole letter is worth quoting, as bearing upon the matter of these columns, did space allow.

“It is truth and not fiction; the deliverance from dreams, not the indulgence of them, to hold fast the faith that the veil of flesh has been rent asunder, that for all and for each that invisible world has been opened, that we must have converse with it and its inhabitants, whether we desire the converse or shrink from it; that we shall accept the converse when we try to walk honestly as in the day, turning from no task, avoiding all shams and pretence; simply living as if we were in the presence of an innumerable company, and as if those who thought of us most and did us most good when we saw them, had not ceased to think of us because their thoughts have become freer and more loving, have not ceased to do us good since they have learned that the great blessing is to do good. If you suppose that they must care for other objects than those which God chose for them, I want to know why; if He indeed cares for those objects, if their desire is to do fully what they did imperfectly while they still wore their grave clothes, before He said, ‘Loose them and let them go.’”

Again, writing to a friend:—

“I cannot but think that the reformation in our day, which I expect is to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life, as that did upon the justification of the Son.”

Again:—

“This day, twenty years ago, my sister Emma died. I believe she has been with me often, and that we are really surrounded by all that we have lost. I do not think we bring them to us by our thoughts and recollections, but that they are present with us, and that we should believe it more if we believed that God was with us.”

Another passage:—

“But our friends are not really separated from us, either by seas or by what some call the dark river. The bond is closer and stronger which unites us than they have power to break. God give us more of this spirit of love that we may feel it and know it.”

Once more:—

“Whenever I am told of a spirit, evil or good, I at once assume that that is like me; can hold converse with me, can tempt me to wrong, can encourage me to right. The Holy Spirit is the inspirer, as I believe, of all the energies by which my personal life manifests itself. He gives me the sense that I am a person; how can He be impersonal? The evil spirit speaks to me as a person, tempts me to think that I am not a person, tries to reduce me to a thing. I never should dream of calling him a thing.”

It is noticeable that these expressions of the conviction of spiritual surroundings are found in the biography more especially after those who were dear to the writer had passed from this world to a higher state, whence, we may well believe, their presence was permitted to make itself felt to the loved one, thus privileged to receive the dawning of a light which was gradually to be perfected.

“FAIRLEIGH OWEN.”

A SPIRITUALIST at Weston-Super-Mare desires to meet with other Spiritualists in that town with a view to forming a circle. Apply to Editor of “LIGHT.”

COLONEL OLCOTT.—This gentleman left England on Wednesday last en route for India. He takes with him, we are sure, the good wishes of all with whom he has come in contact during his stay in this country. Madame Blavatsky does not return to Adyar at present.

ON PREMATURE INTERMENTS.

FROM *Le Messager* (LIEGE).

We extract the following from the *Reformador* of Rio Janeiro, the organ of the Spiritualist Society of Brazil:—

“At Petropolis, last April, the body of M. Diniz was about to be conveyed to the tomb when it exhibited signs of life; it is supposed that he had been in a cataleptic trance.

“Let us consider a little this peculiar state: it comes on spontaneously, in subjects of a certain constitution, from a deficiency or irregular distribution of the nerve-fluid; it differs from death only from the spirit not being entirely separated from the body.

“In this state the action of the heart and arteries is barely perceptible; if the quantity and distribution of the nerve-fluid is restored to the normal degree there is a return of the manifestations of life.

“The nerve-fluid of healthy human beings can be transmitted to others in whom it is deficient. Some years ago a lady of our acquaintance, while on a voyage to Europe, was seized with cataleptic trance. She described her experience thus: She perceived that those about her regarded her as dead, while her spirit took cognisance of every thing. She was agonised at finding herself unable to say that she was not separated from her body. There were physicians on board, who regarded it as a case of sudden death, all except one, an Italian, whose experience led him to advise that the consignment of the body to the deep should be delayed until signs of decomposition appeared. His advice prevailed. She was watched for six days, when there were signs of returning animation, and she recovered.

“Mothers, wives, daughters, when death appears to have suddenly invaded the household, if physicians decline to magnetise, do it yourselves; lift your soul to God; lay one hand upon the region of the heart and the other on the forehead of the patient, and with all your love pray that some of the vital fluid animating you may be imparted to the patient. Do this, and if the spirit is not quite departed you will obtain palpable proof of it. You will not be hurt by the loss of the vital fluid imparted by you; your organism will soon elaborate more by aid of elements which it will draw from air, water and aliment.”

The above, in the *Reformador*, is translated by our friend Dr. Wahn, who makes the following comments:—

“Sudden deaths are continually reported in the journals, mostly ending with the stereotyped phrase, ‘A physician was summoned in haste, who certified that death was caused by disease of the heart.’

“But are all such cases from disease of the heart? Are not some, like the above, stated in the *Reformador*,—cases in which the patient recovers, in common language, only when six feet under ground?

“Nervous shocks from various causes, incessantly operating in our present artificial state of society, have produced a tendency to disorders and diseases of the heart. There are patients really suffering from such who present recurring symptoms of these disorders; with these sudden death may be reasonably anticipated. But in cases of death without such previous recurring symptoms, there should be no prejudging of the cause.

“In cases of cataleptic trance the functions of the heart and lungs become so subdued as to be nearly or quite imperceptible; the skin gradually becomes cold, and the limbs rigid. When there is doubt, the shade of a doubt, we should act as though we had before us a case of this kind, and proceed at once to magnetise. For this, it is not necessary to be a professed magnetiser. Act as above recommended by the writer of the *Reformador*; and remember to keep the hands in the position indicated, firmly and constantly, without allowing your gaze and thought to wander for a moment from your patient. Let there be no rough handling, no rough practice of any kind whatever, which may kill, not help to restore. Keep at the magnetising.

“If people of sensitive, nervous constitution have been killed by the shock of fear, they can be thrown by it into cataleptic trance, which is incomplete death; such cases have occurred; and now that the fear of cholera prevails in many parts of Europe, they may occur again. It is beyond doubt that such cases have been confounded with deaths from ‘cholera poison.’ To be safe there should be no burial until after signs of physical decomposition are manifest—the only real signs of complete separation of the spirit from the body.”

BACK NUMBERS WANTED.—If any of our readers have spare copies of “LIGHT” for September 27th and October 11th, we shall feel extremely obliged if they will return them to us in order to supply those regular readers and subscribers who failed to obtain the issues in question.

MR. R. H. FRYAR, who is issuing a work called “Mental Magic,” desires us to state that the whole of the work will be in English, and not partly in French, as some subscribers have erroneously supposed. He also informs us that it will treat practically of mesmerism, clairvoyance, seership, healing, &c.

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 Theosophical Society.
To the Editor of "LIGHT."

SIR,—I think most readers of Colonel Olcott's letter in your paper of the 11th inst. must have felt sympathy and respect for the writer, on account of its dignity and sobriety of tone; while some will agree with me in appreciation of the excellent lucidity with which he briefly indicates the character and processes of occult memory. But all this must not blind us to defects in the argument, so far as the latter is concerned with an immediate issue, the importance of which Colonel Olcott seems to me too much disposed to slight.

And I must first take exception to his assumption that in this matter (the question arising out of Mr. Kiddle's discovery) "the one side argues from psychical, the other from physical data." Now, with submission, that is certainly not the case. The critics whom the Theosophical Society should be most concerned to answer expressly accepted the psychical data on which the explanation purporting to come from the Mahatma was founded, and examined its probability and consistency accordingly. At least I can answer for myself.

I have next to remark that it is quite conceivable to me, as to Colonel Olcott, "that all Mr. Kiddle's phrases could have been absorbed into the current of an Adept's thought, and transmitted telepathically, as alleged." It is (or was) also, as he says, "an entirely possible conjecture that after once calling forth from the Astral Light the whole of that gentleman's" (Mr. Kiddle's) "lecture, the Mahatma-man went on dictating, and using inadvertently here a sentence and there a word, or a whole paragraph, to express his thought. In such case the several facts would naturally be accreted into the argument intended, with connecting words and ideas emanating from his own mind," &c. That was exactly the suggestion I offered in your columns a year ago—though even then, for other reasons, I could not fully accept it. It was, in fact, the current hypothesis in the Theosophical Society at that time. But what I cannot understand is that Colonel Olcott should find it possible to put this hypothesis forward *now*, and even with the express proviso, that the conjecture is "entirely possible" "without questioning the correctness of his" (the Mahatma's) "explanation of the particular fragment to which his attention was called by Mr. Kiddle's remarks." That explanation has already been dealt with on its own merits, and the fact that no answer has been even attempted, either in "LIGHT" or in the *Theosophist*, to the criticisms it elicited, speaks for itself. But now, it seems, we are to revert to the old hypothesis for the purpose of explaining the *earlier* coincidences of the letter and the lecture, lately pointed out by Mr. Kiddle, and which are not covered by the Mahatma's "explanation." That is to say, we are to suppose that whereas the Mahatma-man knew perfectly well what he was about in the latter part of his letter, and was then dictating as a critic, and with clear discrimination between his own and Mr. Kiddle's words, he had immediately before been unconsciously adopting words and sentences from that same lecture, and making them, not the text, but the staple and substance of his own communication to Mr. Sinnett. When, for instance, just before he became the contemptuous critic and reformer of Mr. Kiddle's ideas, he dictated that very characteristic sentence, "The wisecrackers say the age of miracles is past; we say it never existed," he was unaware of its connection with the passages immediately following in Mr. Kiddle's lecture. He did not know that he had been spouting Kiddle immediately before he began to criticize Kiddle.

Now when in the West a man gets so "mixed" as all that (if one ever does or could), there is another physical condition than that of exhaustion which naturally suggests itself as the likeliest explanation. But seriously, it really won't do. We must have something better. Colonel Olcott's explanation would do excellently without Koot Hoomi's—at least, as a conceivable and intelligible account, without regard to other special circumstances in the case—but the two won't run together.

Nobody who knows Colonel Olcott can doubt that he would set his face against deception of every kind—if only he could recognise its existence. But, avowedly, his disposition is to ignore or dismiss the question altogether, whereas I submit that, like other disagreeable things, it has got to be faced. Regarded purely as a psychological question, it must concern us all to know whether the cunning and untruthful fifth-principle consciousness, to which we owe the "explanation" in the Appendix to "The Occult World," can co-exist with that higher interior development verbally and traditionally imported by the term "Mahatma." If not, there are two alternatives. Either we had better cease talking about "Mahatmas," while admitting the existence of "Adepts" in occult science, without any other special claim on our reverence, or Mr. Sinnett must look elsewhere for the personality of his correspondent.

C. C. M.

The Dissemination of Spiritual Literature.

To the Editor of "LIGHT."

SIR,—I have read with deep interest the letter signed "A Barrister" in "LIGHT" for October 4th, giving an outline of the writer's plan for the wider dissemination of Spiritual literature, by renting a shop for its sale in one of the main thoroughfares of London; and the scheme seems to me so admirable an one that I gladly confirm my offer to become one of the twenty-five subscribers to the amount of £10, to secure the expenses of the first year, in the event of the profits being insufficient to cover the same.

I have also every confidence that my fellow Spiritualists will see the vast importance of this move for making others partakers of the infinite blessing that has been vouchsafed to ourselves in the knowledge of Spiritualism, the advent of which I look upon as the fulfilment of our Lord's prophecy. (John xvi. 12, 13.): "I have many things to say unto you, but ye cannot hear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth."

Surely the time is now come for these "many things to be said unto us" by the Spirit of Truth, and most earnestly and affectionately, therefore, do I entreat all my fellow-workers in the Father's vineyard, to help to give our brothers and sisters the opportunity now offered them of these "many things being said unto them," and thus aid our blessed "Master" to place the top stone on that beautiful temple of Christianity that He spelt His glorious life in building when on earth, nearly 2,000 years ago.

"A long pull, a strong pull, and a pull altogether," and all obstacles will be overcome.—Your earnest fellow-worker,

October 9th, 1884.

"LILY."

To the Editor of "LIGHT."

The Countess of Caithness and Duchesse de Pomar, presents her compliments to the Editor of "LIGHT," and begs he will do her the favour to announce that she will gladly contribute the sum of £10 annually to the plan outlined by "A Barrister" in his letter in "LIGHT" of October 4th, proposing to establish a double-fronted shop in one of the conspicuous thoroughfares of the Metropolis, for the sale of the journals and literature of Spiritualism and Theosophy.

51, Rue de l'Université, Paris,

October 13th, 1884.

[The list now stands as follows:—"A Barrister," "A Soldier," "Lily,"* and the Countess of Caithness. Twenty contributors of £10 each are required to start the plan. We are at liberty to communicate the real names of all these friends, except that marked *, to intending contributors. When the list is complete, a meeting will be called of those whose names are sent in, and practical measures taken to carry into effect the proposed scheme.—ED. "LIGHT."]

Materialisation.

To the Editor of "LIGHT."

SIR,—I was at one time an observer of the materialisation of a spirit-form in a fair light, when the medium (Mr. Eglinton) was in full view, standing in the middle of a circle of twelve people. I cannot, however, see how what I then observed in any way helps me to discover the *modus operandi* of materialisation.

It seems evident to me that if we are to make any progress in the elucidation of what is called materialisation, we must learn: 1st. To arrive at a clearer idea of the nature of perception by the senses. 2nd. To perceive the reasonableness of what spirits testify regarding the conditions of what we call the spiritual world.

Materialisation is the addition to the spiritual body of some quality that renders it visible and tangible. The body is there, before it is materialised, but it lacks some quality that is required before it can be seen or felt. This quality is, in my opinion, earth magnetisation. If this is true, it follows that if this quality is abstracted from any visible and tangible object, it ceases to be perceived by our senses, and when again added to it, it becomes visible and tangible.

Spiritualism, so far as it affects physical conditions, would not puzzle us so much as it does if we could only perceive that there may be (so far as we know) hundreds of different conditions of the senses; and that objects which are perceived by those who are in one condition, may be quite imperceptible to those who are in another, until the change of magnetic condition is affected that brings them within the range of the action of their senses. This accounts for the fact so often observed at séances that all spirits do not see one another; and indeed it is the key to many, if not all, of the mysteries of Spiritualism.

Science regards our present senses as being in a condition to discern all material objects; whereas they are simply rudimentary faculties, in process of development, like everything else in man; and in the higher condition of the spirit world he perceives that what was to him, when here, solid matter, was not so universally, but only appeared so to his less developed perceptions. Joey (one of Mr. Eglinton's controls) told us one night at my house, that he had never seen our material bodies till he was materialised; and I have heard the same remark made by other spirits. Of course, I am well aware that many

undveloped spirits think they see the material body, when they only see the spiritual one. This is apparent from the fact that they do not perceive any difference between themselves and the sitters at a seance.

Many scientific men believe that there is a vibratory motion in matter which renders it perceptible. Without saying that this is proved, we may say that it is a very reasonable hypothesis. It is in entire agreement with the view I have stated. My conclusion, therefore, is that a certain form of magnetisation is derived from the medium and circle to produce materialisation, and that no other action takes place or is necessary.—I am, yours faithfully,
R. DONALDSON.
Ingleuok, Gladstone-road, Croydon, Oct. 4, 1884.

The Masters—Christian and Theosophist.

To the Editor of "LIGHT."

SIR,—May I beg you to allow me to contribute a few thoughts on the subject treated in the letters of Mrs. Brewerton and Mr. H. T. Humphreys? Let me say, first of all, that no words can too strongly commend the liberality and perfect charity of Mrs. Brewerton's letter: if the time ever comes—and come it will, some day—when all discussions are carried on in such a spirit of courtesy as hers, it will matter but little which side gains the advantage in argument, since both disputants will be "not far from the Kingdom of God." I hope Mrs. Brewerton will believe that I am writing in the same spirit as she has done, and with the sole aim of arriving at the truth, though in one or two points I cannot quite agree with her.

First, it seems to me (if I may say so without offence) that she somewhat clouds the point at issue by introducing the influence of sentiment into what should be a mere question of fact. What I, as an earnest seeker after truth, want to know about these two systems is, not which is the pleasanter or easier, but which is the TRUE one. A man who is strolling for mere pleasure can afford to take the most inviting path when he comes to the cross roads: not so the man who has an object in view—he must take that which leads most directly to his destination, whether it be rough or smooth. Is Mrs. Brewerton giving due weight to the following undoubted facts:—That the very existence of Christ is a disputed point among students of history; that even granting His existence, the time and place of His birth are absolutely uncertain, and that the majority of the stories—beautiful though they are—which are told of Him in the Gospels are known to be copied from legends many centuries older? Surely when one sees "the mystery and darkness of Theosophy," contrasted with "the pathway of Christianity, clear and bright as the noonday sun," it is well to think carefully of these things. On the other hand, *anyone* who chooses to live the necessary life can soon obtain personal evidence of the existence and power of the Himalayan Mahatmas, and can, under their direction, be put into the way to attain for himself the knowledge of the hereafter. The Heaven of Christianity may be more attractive to some minds than the Devachanic state (followed by re-incarnation, and leading ultimately to Nirvana) of Theosophy; but again comes the great question, "Is it true? does it really exist?" Let us make sure of this before spending our lives in striving to attain it.

Secondly, is not Mrs. Brewerton, in asking us to give preference to Christianity, unconsciously leaving in the background those parts of its system which have less attraction for high, clear-seeing souls such as hers? As it is commonly presented to us, its leading doctrine seems to be the vicarious suffering and atonement of Christ for the sins of others—a dogma which scarcely commends itself to either the philosopher or the lover of justice.

Thirdly, and principally: though I have endeavoured, so far, to meet and answer Mrs. Brewerton and Mr. Humphreys on their own ground, it seems to me that that ground itself is a mistaken one. Why must there be any opposition between Christianity and Theosophy? The latter has been described by newspapers as "the new religion," a very wrong and misleading phrase, for as its President-Founder has said, "It has no creed to offer for the world's acceptance. It recognises the great philosophical principle, that while there is but one Absolute Truth, the differences among men only mark their respective apprehensions of that Truth." It does not harmonise with the popular exoteric Christianity, any more than it does with popular esoteric Brahminism or Buddhism, but that it is one with the real, esoteric meaning of Christianity, Dr. Kingsford has shewn in her book, "The Perfect Way," and in her lectures since published in "LIGHT." Men of all shades of belief have joined the Theosophical Society, and they have not been asked to give up their old faiths, but they have found, one and all, a fuller depth of meaning in them, have learnt to understand much in them that before seemed useless or obscure. Above all, they have learnt to wait, learnt to feel the calm certainty that all is well; that

"Lower than hell,
Higher than Heaven, outside the utmost stars,
Further than Brahmin doth dwell,
Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power Divine, which moves to good:
Only its laws endure."

Though I may differ from him as to the method of "creation" or evolution, I cordially agree with Mr. Humphreys

when he says that that power "has created no spirit that will not eventually be brought by Him to see that His will is best." In the sentence following that, however, he seems to be under the influence of the old and often refuted mistake that Nirvana means annihilation. Let me refer him to "Esoteric Buddhism," p. 163:—"Does the last penalty of the law mean the highest honour of the peerage?" "Is a wooden spoon the emblem of the most illustrious pre-eminence in learning?" Such questions but faintly symbolise the extravagance of the question whether Nirvana is equivalent to annihilation.

Apologising for taking up so much of your valuable space, and hoping that my remarks will be taken in the friendly spirit in which I have made them,—I remain, very sincerely yours,
Petersfield, Oct. 4th, 1884.

CHARLES WEBSTER.

P.S.—May I venture to recommend Mrs. Brewerton to read a thoughtful and reverent book called "Jesus of Nazareth," by Mr. Edward Clodd—a perfectly impartial writer?

[We insert this letter because we think its courteous tone warrants it, notwithstanding the fact that the assertions, with regard to the Christian narrative, are thoroughly opposed to the lines on which "LIGHT" is conducted. Ed. of "LIGHT."]

The Resurrection of Christ.

To the Editor of "LIGHT."

SIR,—In "LIGHT," 27th September, Mr. Haughton has a letter on the "Resurrection of Christ," in which, in opposition to the views of the Bishop of Carlisle, and in opposition to the views of almost all Christians, he propounds the doctrine that the body which Christ occupied after His resurrection was not the same body He possessed before His crucifixion, but a new spiritual body.

Now, if reliance is to be placed on the historic narrative, there can be no question on this matter.

1. Jesus Himself said, "Destroy this temple" (signifying His body) [of flesh and blood], "and in three days I will raise it up."

2. The dead body of Jesus was deposited in a sepulchre.

3. This body was found absent from the sepulchre on the morning of the third day.

4. Jesus Himself declared, after His resurrection, that His body was a body of "flesh and bones."

5. In corroboration of this, He directs doubting Thomas to put his hands into the wounds caused by His crucifixion.

6. Jesus is described, after His resurrection, as, on various occasions, partaking of food, and His disciples, both before and after His ascension, seem always to have regarded His body as a human body.

That this solid body of flesh and bones should have repeatedly passed through solid walls and entered closed chambers, and ultimately ascended from the earth and dissolved out of sight, presents no difficulties to those who are acquainted with the spiritualistic phenomena of levitation, as occurring with the saints and others, and with the astounding phenomena of the passage of matter through matter.

Especially does the difficulty disappear when we reason on the philosophic theory of matter, as being only a condition under the control of the force of cohesion, and which force itself is known to be under the control of the rational will of the spiritual man.

That the two disciples, while they conversed with Jesus on the way to Emmaus, failed to recognise Him, may indicate either that Jesus willed they should not recognise Him, or that His resurrected body was to a certain degree transfigured.

There is a remarkable passage in the account of the risen Christ which I have not seen specially noticed.

I allude to the words He spake to Mary Magdalene when she met Him in the garden, immediately after His resurrection. He said, "Touch Me not, for I have not yet ascended unto the Father." I would suggest that these words signified that He had not at that moment entered into the compacted union of body, soul and spirit, and therefore it was inexpedient that He should be touched, as it is in certain phases of the entranced human being. Later in the day, when He had attained this unity, the other women were permitted to hold Him by the feet.

Objections have been taken to the reliability of the historic narrative, inasmuch as it is contradictory in some of its details. For instance, as to the presence of angelic beings in the tomb. But this difficulty disappears when we note that the descriptions vary according to the time they refer to: the one observation being made by Mary Magdalene, "early in the morning while it was yet dark"; the other observation being made by the other women who came to the sepulchre "after the sun had risen."

But although it seems to me an indubitable fact that the body Jesus occupied after His resurrection was the same body He occupied before His crucifixion, this in no way indicates that the bodies of human beings which have rotted in the grave and passed into mould and vegetable matter, and, by a secondary process, into the bodies of animals and men, are the identical bodies which we shall ultimately occupy in the spiritual world. To say nothing of the absurdity of such an idea, it is sufficient to remark that, while Jesus was on this earth, it was consistent with His humanity that He should occupy an earthly body; but we, when in the spirit world, shall not do so, for "flesh and blood cannot inherit the Kingdom of Heaven."

GEORGE WYLD, M.D.

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 sances.

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.

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NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, OCTOBER 18TH, 1884.

SUSTENTATION OF "LIGHT."

To the Editor of "LIGHT."

SIR,—As the time draws near when it will be necessary to invite Spiritualists to contribute according to their ability to the Sustentation Fund of "LIGHT," I am anxious to appeal to the members of the London Spiritualist Alliance first of all, and next to the readers of this journal, to make a serious point of placing "LIGHT" in a position of complete financial independence during the coming year. Its usefulness is crippled, its space is cramped, and its circulation is impeded by the necessity for paying constant attention to rigid economy. If its space were enlarged, or even if the whole of its columns were available for fresh matter every week, its usefulness would be greatly increased. If it could be advertised sufficiently, its circulation would grow. If proper remuneration were given to the responsible Editor for his work, it would be only a tardy act of justice. At present every thing done for the journal is done gratuitously.

But you, Sir, will, I know, feel that the first considerations are the efficiency of the paper, and the increase of its circulation. A very simple plan would be for existing subscribers to double their subscriptions: a guinea a year instead of half a guinea is not a serious sacrifice to make, and the difficulty would be at once solved.

Then there are among us some who can afford to give a substantial donation to such a work. They may enable the Alliance to do what its funds do not now permit in aiding "LIGHT," or, if they prefer, they may subscribe direct to the Sustentation Fund.

What I deem of the first importance is that an adequate sum be raised. What is an adequate sum, you, Sir, are more able to say than anyone else. Last year it was fixed at an amount by no means adequate, and I hope that that mistake will not be repeated. It has been a necessity to subsidise all Spiritualistic journals in this country ever since the first of them was printed, and the necessity exists still.—I am, sir, faithfully yours,

W. STAINTON MOSES, M.A.

[The amount required for carrying on "LIGHT" satisfactorily during the coming year will, we estimate, be £250. This does not include any payment for the services of either the Editor or the Secretary, who will cheerfully continue to give their time and labour until "LIGHT" has reached the point at which it will be self-supporting. We shall be glad to receive contributions from our friends, and to acknowledge their donations in these columns. All contributors to the fund will receive, as soon as ready, a copy of the auditor's balance-sheet for the current year. Remittances, or promises, should be addressed, "Eclectic Publishing Company, 4, Ave Maria-lane, E.C.," and cheques should be made payable either to Mr. E. Dawson Rogers or Mr. M. Theobald.—ED. "LIGHT."]

THE LONDON SPIRITUALIST ALLIANCE.

The opening Conversazione of the winter session, to be held on Thursday, October 23rd, at St. James's Hall (see advertisement), will probably be one of the largest gatherings of Spiritualists ever held in the Metropolis. The applications for invitations by members for their friends have been numerous; to result, we trust, in a largely increased membership for the coming year. We hope, at least, that every member will make a point of being present to hear General Drayson, and that a lively discussion will follow the delivery of his address.

LAST WEEK'S "LIGHT."

Numerous complaints have reached us from regular readers of "LIGHT," stating that they were not able to obtain copies of last week's issue. We exceedingly regret that this should have been the case. We foresaw the probability of an increased demand, and requested our friends to notify us of the extra number of copies they intended to take. A few did so, and we printed additional copies to the extent ordered, but it now appears that many failed to warn us, with the inevitable result of depriving some of the chance of obtaining the paper at all. We cannot afford to speculate and largely over-print, and Mr. Allen, our trade-agent, is unable to draw distinctions between regular and casual trade collectors, it being necessarily a case of "first come, first served." If those friends who did not get last week's issue will communicate with us we will do all in our power to supply the omission. In the meanwhile, we trust those subscribers who, through their negligence, brought about such an undesirable state of affairs, will in future remember that we shall take it as a favour if they will comply with our request to notify us when they intend to apply for additional quantities of any number. To meet the wishes of friends as far as possible, we have reprinted in our advertisement pages the article in last week's "LIGHT" which formed the special attraction.

A NEW THOUGHT-READER. ¶

Some time ago we recorded the fact of the Rev. P. G. McNally, a curate of the Church of England, having made his appearance as an amateur thought-reader at a public entertainment at Ulverston. But now another exponent of this wonderful psychological power has arisen in that town, whose gifts are so remarkable as to promise extraordinary performances for the future. His name is Mr. Alexander Scott, and he is a newspaper reporter. His age is only nineteen, and he is the son of the sub-editor of the *Liverpool Daily Post*. He has given several public and private expositions of his capacity in thought-reading, and has created no small sensation. The *Ulverston Mirror*—not the paper on which he is reporter—speaks most eulogistically of him, and expresses the opinion that "if he came out as a regular professional thought-reader he would surpass both 'Stuart Cumberland' and Irving Bishop." He performs their exploits of finding a pin, and of discovering a number thought of, but does so with considerably less hesitation and difficulty than they manifest. His mode of procedure is as follows:—Supposing a pin is about to be hidden, he retires, with his eyes bandaged, outside the door or into an adjoining room, and the door is closed. On his coming in, after the pin is hidden, the person who has hid it takes hold of him by the wrists; upon which, he brings the back of his subject's hand up to his (the thought-reader's) forehead, and he then, being blindfolded all the time, immediately drags the hider to the place where the pin is, and the instant after discovers it. Or, if he does not discover it so promptly, this is usually because the pin has been first hidden or proposed to be hidden in some other place, in which case he invariably goes instantly to that place first, this fact being apparently at variance with the supposition that the phenomenon is due to muscle-reading.

THEOSOPHY AND SPIRITUALISM.

A SUGGESTION.

The almost unqualified endorsement of the Theosophical Society which Mr. St. George Lane Fox gives in his recent letter to the *Times*, is significant. He says:—

"The Theosophical movement is now well launched, and must go ahead in spite of obstacles. Already hundreds, if not thousands, have been led through it to perceive that, for scientific and not merely sentimental reasons, purity of life is advisable, and that honesty of purpose and unselfish activity are necessary for true human progress and the attainment of real happiness."

It is true this does not touch the points at issue between Spiritualists and Theosophists. The former have also contended for "purity of life," "honesty of purpose," and "unselfish activity," so there is therefore no divergence here. With the objects of the Society as expounded by its President-Founder, Colonel Olcott, Spiritualists cannot fail to have a large amount of sympathy, and after perusing his letter in last week's "LIGHT," we are inclined to the belief that his silence hitherto with regard to disputed questions, and the consequent apparent endorsement of the strange spirit of hero-worship and intolerance of legitimate criticism lately so apparent in the Theosophical Society, have tended rather to misconception, and to the bringing into prominence the views of what, after all, may be a very small section of the Theosophical Society. For our own part we should be glad to learn Colonel Olcott's own views with regard to what he considers the points of similarity and difference between Theosophy and Spiritualism. We should then have solid ground upon which to stand for discussion; at present both parties seem in many cases to be "fighting the air." Till then, we think the discussion which has raged so long in our columns may profitably cease; at any rate, until something definite occurs to invite attention. There are indications that Theosophy will now take a new departure on lines differing somewhat from those which have until recently been in force.

THE SPIRITUAL OUTLOOK.

II.

The direct effect of efforts to bring the facts of Spiritualism to the knowledge of the clergy is not likely to be very evident. Not one in a hundred, for example, will mention them in the pulpit. Not many will talk about them even to their intimate friends. We do not expect it—human nature, motives, and conditions being what they are. For all that, it is not for us as Spiritualists to put our candle under a bushel. We know the value of palpable evidences of immortality, and to keep that knowledge from those whom it may benefit would be—not prudent—but criminal.

It is surely the *right* of everyone to know his destiny so far as it can be known. A man who *knows* that he will live for ever must be governed by different motives from those which control the man who believes that his existence may terminate at any moment—by touching with both hands, for example, one of the electric generators at the Health Exhibition. But it is not only conceivable, but certain, that a large number of "clergymen of all denominations" will think twice before they decide to give recent and absolute proofs of the continued existence of the human soul to their congregations.

This reticence, it must, however, be noted, is recent. It belongs to this century, and especially to Protestantism. A hundred years ago the Methodists and Quakers had plenty of the supernatural in their preaching and literature. Read the journals of George Fox and John Wesley. The physical manifestations in the presence of the latter at Newcastle-on-Tyne, for example, can scarcely be matched in what we call modern Spiritualism.

We all know—those of us who know anything about it—that the Roman Catholic Church has never shrunk from the avowal of its belief in continuous and present miracles. The hundreds

of volumes of the Lives of the Saints are full of them; which is another pressing reason why such facts should be denied by Protestants. It was a necessity of the position taken by the Reformers. They were obliged either to deny the alleged facts of Catholic miracles or to attribute them to Satan. Some took one course and some the other. Finally Protestant Christendom settled down to the belief that all supernatural manifestations, except the phenomena of revivalism, went out with the Apostles, since which time we have been left to an orderly ecclesiasticism, modified by Moody and Sankey and the Salvation Army.

But if our religious newspapers are to be believed, miracles of healing crop up in the midst of the most ultra Protestantism. The Peculiar People hold to the prayer of faith and the prescribed anointings. There is, or was, a Bothshan, with its faith cures, in the North of London. But the record of these things, though they might have found a place in the Acts of the Apostles, cannot be expected to make any part of the acts of a Church Congress.

When Moses led the Salvation Army in Egypt, he found his Maskelyne and Cook, and other "exposers," as do the mediums of to-day. The magicians matched his miracles with their enchantments. Nine of the ten successive plagues they imitated so successfully that Pharaoh and the Egyptians were quite satisfied that Moses was a fraud. They failed on the tenth, and the tyrant relented; but only for the moment. He went to see his Maskelyne and Cook again, and but for the overwhelming waters of the Red Sea, might have brought back the Israelites. On the whole, we may venture to remind the Church Congress that it is sometimes safest to believe, and not safe to trust entirely to the magicians.

The farther one gets from the conventionalities of London society the more one finds of intellectual and moral freedom and spontaneity. The most formal Englishman relaxes in crossing the Channel, and when half-way to Paris becomes social and conversable. In South Africa an archdeacon can preach Spiritualism; in Australia spiritual manifestations are published like other interesting news in the morning papers; and in the *New Zealand Times* we find a most interesting account of "Spiritualism in the Wairarapa." The writer, after an interesting account of his own observations and experiences of the phenomena, says:—"I travelled through Carterton, Masterton, and went as far north as Palmerston, and I found Spiritualism spreading in each township. I have returned to Wellington with different opinions to what I had when I started on my country journey, and I am convinced from what I have seen that the movement will in time carry all before it."

Political progress in England has been, to a large extent, the result of the freer development of colonial life, first in what we call America, and later in Canada—latest perhaps in Australia and New Zealand, a happy clime which may be destined to finish for Spiritualism what America began.

As like causes produce like effects, all seeds of truth must increase and multiply. Opinions may die out, but no one can kill a fact. The really important facts of Spiritualism no skill can produce and no fraud can imitate. The psychographic wonders daily performed in the presence of Mr. Eglinton, for example, cannot fail to carry conviction to every mind that is not darkened by invincible prejudice, or in a state of what Catholics call "invincible ignorance."

Here is a case in point. A gentleman of education, position, and clear intelligence, bought a book-slate at a stationer's, examined and cleaned it, placed a bit of pencil between the hinged slates, enveloped and sealed it, and took it to Mr. Eglinton. Sitting with his hand upon the packet, he heard the process of writing. Taking it away, he opened it, and found a message in a handwriting he perfectly recognised as that of a friend no longer living in this world. Armed with this stupendous manifestation, he went to an eminent scientist, related the circumstances, and shewed the writing. The result? Well, just what he ought to have expected. The eminent scientist had written two thick octavos to prove that all such facts are impossible, and his only answer was—"If my own father had told me this story I would not believe him!"

The obvious answer was, "Then go yourself to Mr. Eglinton, and repeat my experiment;" and the reply to that

invitation was, "I know it is impossible, and I have no time to waste on such follies."

* * *

And it does not matter very much what such men accept or deny. No truth is any the less true because they will not see it. They cannot upset the multiplication table. Two and two will still go on making four, and those we call dead will still come and give us assurance that they still live and love.

* * *

Those who have the triumphant certitude of absolute knowledge as to the reality of spirit-life, will not be deterred from giving it to others—to as many as are willing to receive it. The literature of Spiritualism is evidence of that; and also the moral and social martyrdoms of Spiritualists, who, in thousands of cases, are subjected to bitter and relentless persecution for believing upon evidence what their friends believe without!

* * *

The conversion of Mr. George Chainey, one of the most eloquent of the American advocates of Secularism, to Spiritualism, is a striking fact in the spiritual outlook. There could not be a more utter unbeliever—but he had two admirable qualities. He was willing to examine a fact, and then—a greater difficulty to many who are committed to some form of belief or unbelief—he had the courage of his convictions. The moment he became satisfied of the reality of spiritual manifestations he as frankly testified to the facts as he had previously, upon hypothetical grounds, denied them.

* * *

"Saladin," the elegant and poetical editor of the *Secular Review*, attributes this sudden and complete conversion of a materialist to Spiritualism to his emotional nature. As if the recognition of the hard facts of spirit manifestation had anything to do with the emotions! The honest, generous avowal of his conversion was emotional, if you like—the emotion of honesty and duty. We have few more emotional writers than "Saladin," whether in prose or verse—an honest Atheist, or Hylo-Idealist, who will not probably seek for phenomena which he might attribute to his own organism, if he admits the objective reality of that; but there is no doubt that he would boldly avow his convictions should they ever come to him.

* * *

Emotion has nothing to do with the recognition of the physical facts which demonstrate the reality of spirit life and power. No trumpets bray—no banners wave—there are no processions of Hallelujah Lassos—no appeals to sensational heavens or hells. All is plain, simple, prosaic. You sit at a common table in a common room, in the full light of day. Two perfectly clean slates are bound together with a bit of pencil between them. You hear the sound of writing—not made by either of you two. You cut the slates apart, and read a clear distinct message of twenty lines in the well-known handwriting of a friend whom you helped to lay in his grave some months before. Such an experience may produce emotion; but assuredly the written words remaining on the slate were not the product of emotion. You may multiply such facts, but one of them, observed in a scientific spirit, is as good as a million.

* * *

The opposition of the lower grades of religious journalism to Spiritualism is quite natural, and they take the only possible ground. To deny physical facts, seen, heard, or felt, and evident to the senses of many thousands of intelligent witnesses, is absurd. To attribute them to the agency of demons is easy, and such a theory is not illogical from their standpoint. They are Spiritualists who believe in Satan and his power to transform himself into an Angel of Light. Denial of well ascertained facts, observed by men of sense and science, is absurd; but those who believe in bad spirits can attribute whatever they dislike to them.

* * *

Only, from the point of view of those who attribute spiritual manifestations—in our day—exclusively to Satanic agency, how do they account for Satan's taking the trouble to convert thousands of materialists to a belief in Spiritualism? What possible interest has Satan in demonstrating the fact even of his own existence? The interest of a certain grade of so-called religious papers in denouncing Spiritualism as diabolic is clear enough. Spiritualists are not likely to read much in the *Rock* or listen often to the Rev. Dr. Potter.

THE progress of Spiritualism in Belgium is so marked that, according to the *Messenger*, in the discussion in the Senate on the Education Law, September 5th, there was an angry demonstration against it; it was not made by the more intelligent party, but by ultra-clericals, whose denunciations were characterised by antique bigotry and strange modern ignorance.

Le Phare (Liège), appearing monthly, reports the proceedings of the third Congrès Spirite Belge (1884). The report gives 732 as the present number of associated members. The existing laws in Belgium being against mediums and magnetic healers, and considering the probability of the dominant clerical party bringing these laws to bear against them, it was agreed, but informally, that mediumship and magnetic healing should be without remuneration. The paper of the editor of *La Lumière* in favour of such remuneration, not being approved by the committee, was not submitted to the Congress.

OUTLINE OF REICHENBACH'S EXPERIMENTS.

IV.

Reichenbach borrowed his term "sensitive," for magneto-physiological reaction, from vegetable physiology, in which plants of definite irritability, such as the sensitive plant, are so called in distinction from "sensible," a term belonging to theories of animal life.

The hand of a "sensitive" in a cataleptic state adheres like a piece of iron to the magnet. On this his annotator, Ashburner, remarks that he has had two instances of sensitives, in the ordinary waking state, being attracted by the poles of a strong horseshoe magnet at a distance of two yards; and many thus drawn when in the sleep-waking condition. "With one of these," he says, "while sitting before him, a boy of fourteen, on my removing the armature, would fall asleep as his hand was drawn to it, and so long as it adhered to the magnet he would remain unconscious. This falling asleep proved the existence of an induced tonic state of nerves."

Water, Reichenbach observes, through which a magnet has been several times drawn, can be distinguished by sensitives from ordinary water. With one, a tumbler containing water so treated attracted her hand.

But naturally formed things, generally, after being rubbed with a magnet or crystal, induced a similar reaction, some more strongly than others, each exhibiting a special modification of the force.

His experiments with crystalline, as against amorphous bodies, led him to the conclusion that their odic activity was due to their crystalline form.

On this, Dr. Ashburner in a note (Reichenbach, p. 55), states results of experiments upon sensitives with water charged with the electric force from a Smee's battery. The current induced a polar arrangement of the molecules of the water, by which its latent od force became active; the electrified water was discriminated by sensitives from common water just as they discriminated mesmerised water. Corresponding results were obtained by him from atmospheric air, electrified in the same manner. He found that air blown from his lungs through a tube acquired odic polarity, as demonstrated by its mesmeric effects.

Reichenbach found that the odic effect from a magnetic needle, six inches long, one-eighth of an inch broad, and one twenty-fifth thick, was the same as that from a rock crystal, eight inches long and two inches thick. Sensitives felt alike from needle or crystal a cool reaction from the downward pass and a warm one from the upward pass, with the northward pole, and the reverse with the southward pole.

He found sensitiveness to this odic action existed in some healthy subjects as well as in "sick sensitives," in whom, he observes, it presented itself in different degrees at different times; as a rule, he found those most approaching to health were the least "sensitive" to odic action. He found "odic perception" rendered more active by practice.

Although the behaviour of crystals and magnets is the same in respect of animal nerves, the odic force stands in no relation of *direction* to terrestrial magnetism. In experimenting upon the diversity between od and magnetism proper, he found that the point of a large crystal could not by being rubbed upon a needle charge it with a force capable of action upon iron. Therefore, he reiterates, the polar force residing in crystals is not the same as the magnetic force; and the magnetic force is not single in its nature, but co-exists with that which resides in crystals.

The odic force is communicable, for when a glass of water, leather gloves, a piece of wood, a paper, or metal was rubbed with the point of a crystal, the sensitive could detect it when placed in her hand. An extra charge of od force communicated to steel is not permanent as the magnetic force is.

Dr. Ashburner, in one of his valuable notes, says that he repeated all these experiments upon his mesmeric sensitives, and all with marked success, demonstrating the oneness of the mesmeric force with the odic.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M.A. (OXON.)"

(Continued from page 413.)

2.—Unlikeness to the Medium in Stature, Bulk, Sex, and General Appearance.

- (a) [1872] Mary Andrews (Crowell, *Primitive Christianity and Modern Spiritualism*, Vol. I., p. 446).
 (b) [1872] Mrs. Hollis (Wolfe, *Startling Facts*, p. 454).
 (c) [1872] Herne and Williams (*Medium*, August 9, 1872).
 (d) [1872] Do. (Do., August 30, 1872).
 (e) [1874] Miss Showers (*Spiritualist*, April 3, 1874).
 (f) [1874] Do. (*Medium*, March 5, 1875).
 (g) [1874] Florence Cook (Crookes, *Researches*, pp. 105, 110).
 (h) [1875] Do. (*Spiritualist*, May 15, 1874).
 (i) [1874] Williams (*Spiritualist*, June 8, 1877).
 (j) [1874] W. Eddy (Olcott, *People from the Other World*, p. 201).
 (k) [1874] Do. (Do., pp. 132, 142, 144, 147).
 (l) [1875] Mrs. Compton (*Medium*, July 30, 1875).
 (m) [1876] W. Eglinton (*Medium*, September 29, 1876).
 (n) [1876] Mrs. Petty (*Spiritualist*, August 25, 1876).
 (o) [1877] Miss Wood (*Medium*, March 4, 1877).
 (p) [1879] Miss Wood (*Medium*, February 28, 1879).

The next group of cases is concerned with the unlikeness of the form to the medium. Assuming that all suspicion of confederacy is excluded, this group offers, it seems to me, a very satisfactory body of evidence. I shall cite cases where the difference in size, figure, stature, and even sex between the medium, and various forms that issue from the cabinet in which he is secluded, is such as absolutely to preclude any idea of personation or transformation. Whatever these various forms may be, at least they are distinct from the medium. The evidence under this head is copious. In the presence of all mediums materialized forms have been observed which are obviously distinct from the medium.

Dr. Crowell,* for instance, records a dark séance held at the rooms of Mary Andrews, of Moravia, in which first of all the beautiful form of Katie Brinck, Mrs. Andrews' familiar spirit, appeared at the aperture, and then "a moment after she held out a diminutive infant form clothed in white, the whole form not more than a foot in length." Dr. Crowell states repeatedly that he records only what he observed carefully. This infant, I presume, therefore, he assured himself was not a mere rag-doll. But this is not by any means a singular case. Dr. Wolfe, who had such prolonged facilities of investigation with Mrs. Hollis (now Mrs. Billing) records a case† that occurred in his own house. He had set apart a special room, and had built a special cabinet into it, and there the vast majority of his recorded cases were observed by him under unexceptionable conditions.

"A clear magnetic light almost illuminated the inside of the cabinet, when a nude baby was fully presented in the panel opening. It was then covered with a gauze-like veil; and again, nude, lying on a downy pillow. . . . After several manifestations the baby was again brought to the front, supported in the arms of a nurse. . . . The whole scene was so life like that I could hardly think of it as a spirit manifestation." [1872.]

In the presence of Mr. Eglinton, Mr. P. T. Lemaire, of Torquay, records‡ the appearance of a child not more than half the height of the medium.

"The cabinet was a corner of the room curtained off. After 'Ernest,' who floated round the ceiling, and Abdullah had come with their lamps, in splendid drapery, 'Daisy' materialized, and a most graceful appearance she had. The form was perfect—that of a little girl about ten or twelve years of age. . . . The form was so perfectly clear from the improvised cabinet that we could see all round her, and that her height was not to appearance more than half the height of the medium." [1876.]

The little child who is materialised in Miss Wood's presence is well-known. Respecting the point on which I am now writing, I may here§ quote the evidence of Mr. T. P. Barkas, a highly-esteemed gentleman of position

in Newcastle, a careful observer, and an unimpeachable witness.

Mr. Barkas says:—"I have seen through the mediumship of Miss Wood, in a private séance, living forms walk from the curtained recess which it was utterly impossible for her to simulate. I have seen children, women, and men of various ages walk forth. I have seen a materialized form and the medium at the same time. I have had, through her mediumship, a child-like form standing beside me for about half-an-hour together; the child has placed its arms round my neck and permitted me at the same time to place my arms round her neck. . . . This was in light, and in the presence of several persons of public position. I have under these conditions, and after handling the psychic form, seen it gradually vanish or dematerialize, and become invisible in the middle of the room." [1877.]

The same gentleman testifies* to witnessing a case of form-manifestation, where the mediums could not possibly have personated the form, which I may cite here. Mrs. Petty is a local medium, and Mr. Barkas describes with minute precision the elaborate care taken to secure absolute certainty that there could be no collusion or trick. The medium lay on a couch behind a curtain. She was a large, heavy woman of about forty, "stout and matronly."

The form that came into the room remained a long while, and touched most of the sitters and allowed her pulse to be felt. . . . The form was tall; her bust was small and slightly developed, her arms were slender. "She was, as I have said, slender, elegant and sylph-like, and the medium, who visibly lay on the sofa, is a stout and very fully-developed matron. The figure was that of a lovely girl in the first blush of womanhood; she moved about the room freely, gracefully, modestly. . . . I observed several times that when the form remained visible in our presence for about five minutes, her garments became less white and substantial, that her power of motion appeared to decrease; but that, after entering the recess, on returning her dress was brilliantly white and her action free and firm. She appeared to lose power and solidity in the open room. She entered the recess and re-appeared in the midst of the sitters, at least twenty times, during the evening, and always with the same result. . . . She was about three and a-half inches taller than the medium, who lay visible on the sofa." When the medium began to move the form approached and "bent over her, and embraced and kissed her." . . . "On one occasion she stood between me and the light, and I saw her face and profile with great distinctness. . . . The features were clean cut, but small and remarkably well formed and refined." [1876.]

But no case of entire dissimilarity between medium and form can be more strikingly complete than that of Katie King the elder, and her mediums, Herne and Williams. The records of Spiritualism about the years 1871 to 1873 are full of this exquisitely beautiful creature and her doings. Her delicate features of rather Oriental type, her graceful form and snowy drapery, combined with the fact that she frequently presented herself while the mediums formed part of the circle, as well as when they were secluded, mark her case as one of the best. For there was no variation perceptible to my most careful scrutiny between the face that formed over the table before me, and flitted about with ceaseless whispered comments, unattached to any materialized body, and the same face as it, appeared when the fully materialized "Katie" stepped out of the cabinet, clothed from head to foot in purest white, and walked about the apartment. They were the same face; the voice was the same voice; and the individuality was maintained throughout. In the one case only the head was materialized so as to be visible to me; in the other the whole bodily frame had been so treated; that was all. And she was by no means chary of giving opportunities for careful inspection. Mr. Desmond FitzGerald tells how at a public séance (at which Dr. Dixon and Mr. Shorter were present among others) "Katie" rose to her full height on the table round which the circle sat, and passing her hands upwards from her feet shewed the whole of her figure draped

* "Primitive Christianity," Vol. I., p. 446.

† Wolfe's "Startling Facts in Modern Spiritualism," p. 454.

‡ *Medium*, September 20th, 1876, p. 612.§ *Medium*, March 4th, 1877, p. 274.* *Spiritualist*, August 25th, 1876, p. 42.† *Medium*, August 30th, 1872, p. 318.

in purest white, then passed them from her head over her face slowly to her feet again, so that all might see that she was fully materialized. Another account* tells how "she continued to talk whilst she walked visibly and audibly on the table, shewing hands and raiment to the sitters. She then knelt down that we might the more readily view her features, which presented a delicate and rather Oriental type of countenance, beautifully clear." And this manifestation, be it remembered, was no isolated appeal to our faculty of wonder, no *tour de force* intended to astonish on some special occasion; but a regular and systematic appearance night after night; and not to some favoured individual whose faith might be relied on to serve instead of observation, but to competent persons who were not at all likely to be deceived—to all who chose to be present at these public circles, duly advertised, and regularly held. Nor, though my experience has been great, do I remember to have had reasonable conditions of investigation more cheerfully and thoroughly conceded than in this case of which I write; in few, indeed, is an observer permitted facilities in any degree comparable to those conceded to me by Katie and John King twelve years ago.

I have dwelt on this case of extreme dissimilarity between the mediums—Herne, a stout-built and rather fleshy young man; Williams, more wiry and sinewy—and the materialised form of this beautiful woman, because I carefully observed the case myself, and also because it is one of the best I know of in the striking character of the contrast presented. But what, in another way, can be more remarkable than the contrast between Mrs. Compton, of Havana, a coarse, hard-featured, hard-handed domestic drudge, and the radiant beauty of the psychic form that appeared when she entered the cabinet? The case is not precisely analogous to others that I am noticing, for it would seem that this form was, in some utterly unintelligible way, made up out of the actual physical body of the medium, and even of her clothes. Colonel Olcott relates very clearly how he secured the medium to her chair by threads passed through the orifices in the ears, from which he removed her earrings. He absolutely accounted for her, and made it impossible that she should move from her chair. Yet the form appeared, clothed in white, and of extreme beauty. The medium had gone into the cabinet in an old dress of black merino; Katie Brinck appeared in faultless white drapery, which had manifestly not been folded, as it must have been if one can suppose (what is excluded absolutely by the conditions under which she appeared) fraud on the part of the medium. Yet more, what was done to this "shining raiment" was done also to the medium's old black merino dress. A piece cut from the one made a corresponding hole in the other: as though the material substance had been transformed.

I append a careful record† published by Colonel R. E. Cross, of Montreal, Canada, which entirely corroborates Colonel Olcott's experiment above referred to. Colonel Cross served with distinction in the army of the Union during the war.

"There were seven of us at this circle. We had the usual developments and manifestations in the first half-hour's dark circle, but during that *I took occasion to ask permission of the managing spirits to go into the cabinet, and see what I might or could see during the time that 'Katie' was out and manifesting in the presence of the circle, which would be held in the light.* This was granted me, provided I did not move the chair in the cabinet from its place. I also asked the spirit if 'Katie' could not, with a pair of scissors which I had provided, cut out a piece of her dress for me. I was told that she could do so, but if 'Katie' cut the dress she wore as a spirit, the dress of Mrs. Compton would be cut in the same way and place, and would so appear. . . . The light being turned on, Mrs. Compton, in her black dress as before, was led into the cabinet and seated in the chair and secured with paper bracelets and sealing-wax, stamped so as to render it impossible for her to move without being detected. We then took our places in the circle. . . . We had not been long waiting before the latch went up and the cabinet door opened, and beautiful 'Katie' appeared before us adorned in white and blue, as usual.

She advanced towards me, and, waving her hand, she indicated to me to enter the cabinet-door while she was out. I arose from my seat, passed her, and went into the open cabinet-door. I looked all round in the cabinet; I felt all around; the atmosphere seemed heavy—very heavy; indeed it seemed to me, so thick was it, that I was feeling with my hands moving through flour or very thick atmosphere. I came to the cane-seat chair. I felt of it. . . . I placed my hand on and over the seat and back, and there was nothing, nothing! . . . Confused and confounded, I came out of the cabinet, found 'Katie' just at the door, and passing so near as to brush her I went to my seat. . . . 'Katie' disappeared in the cabinet and closed the door after her. But she soon opened the door and came out again, and, approaching me, pointed to my side pocket. I thought of the bouquet of flowers which I had brought for 'Katie,' and removing the paper I placed the blossoms in her hand. Holding the bouquet out in her hand, so that we all could see it, she gradually receded some steps, when absolutely the flowers vanished from our sight—were dematerialized in her hands. . . . Again, 'Katie' entered the cabinet, and again appeared. . . . She materialized a brilliant white handkerchief, apparently from my knee. . . . Lifting up the side of her skirt, she deliberately cut out a piece about the shape of, but larger than, a good-sized lemon." . . . Colonel Cross's brother, who had been slain in battle at Gettysburg, appeared in full military uniform; also his own child, a little girl, and several other friends. "After the close of the séance, I went into the cabinet to see the medium; and there she was, in a deep trance, sitting in the chair sealed and stamped as I had left her; but I looked at her black alpaca dress to the left side below the waist, and sure enough there was a hole in her dress about the size of the piece 'Katie' had cut out of her dress. . . . Around this hole I cut out a larger piece from Mrs. Compton's dress. . . . The piece of white gossamer which 'Katie' cut out of her dress exactly fitted in the hole in the piece of Mrs. Compton's black dress which I had cut out in the cabinet. . . . Not one of the frail fastenings had been disturbed or moved one jot or tittle from the chair." [1875.]

(To be continued.)

SPIRITUALISM IN LONDON & THE PROVINCES.

CAVENDISH ROOMS, 51, MORTIMER-STREET, REGENT-STREET, W.—We are pleased to call attention to the fact that Miss Dale Owen will officiate in the place of Mr. Morse at these rooms on Sunday next, delivering an address, entitled "How the Spirits have Helped Me." The meeting commences at seven p.m. For the sake of Mr. Morse, who is carrying on these services single-handed, as well as for the encouragement of the gifted lady who speaks there on this occasion, we hope our friends in or near London will make an effort to be present. These are the only Spiritualist Sunday services at present in the Metropolis, and Mr. Morse's spirited effort to keep them going deserves the full sympathy of all Spiritualists.

MARYLEBONE.—Mr. J. M. Dale and other old workers in his neighbourhood are indefatigable in their efforts to bring Spiritualism to the front in this populous district. The Providence Hall, Old Church-street, Paddington-green, has been rented again this season, and on Sunday last Mr. Iver Macdonnell spoke on "Faith Healing." Next Sunday an address will be given by Mr. J. Burns, editor of our contemporary, *The Medium and Daybreak*. We are also pleased to be able to give publicity to the announcement of a harvest thanksgiving to be held on Sunday, October 26th, at seven p.m., in the same hall. At 4.30 on the same day a number of aged poor men and women will be entertained at tea, after which, vocal and instrumental sacred music will be given, with a few addresses on "The Signs of the Times." Gifts of fruit, flowers, evergreens, and vegetables will be thankfully received on Friday afternoon and Saturday morning, October 24th and 25th, by the hon. secretary, at Providence Hall. The fruit and vegetables will be presented to the aged ones on Monday, October 27th, at Providence Hall, from 12 till two o'clock. The kind assistance of ladies who can aid in the distribution will be thankfully acknowledged by Mr. J. M. Dale, 50, Crawford-street, Bryanston-square, to whom all communications in connection with the above should be addressed. We bespeak the sympathetic assistance of any of our readers who can help Mr. Dale. A tea meeting for Spiritualists will also be held in the same place on Monday, October 27th, at five o'clock, for all who apply for tickets in advance.

PLYMOUTH.—At the close of the regular service at the Richmond Hall on Sunday evening last, the president (Mr. J. B. Sloman) announced that Mr. R. S. Clarke, the society's lecturer, had accepted a cordial invitation to become minister of the Unitarian Church (Christ Church), Duke-street, Devonport, and would enter on his duties in January next. Mr. Clarke has officiated on several occasions while the congregation has been without a pastor, and has made many friends. The news of his approaching separation from the Plymouth society has caused deep regret, although he has been warmly congratulated on his appointment. Mr. Clarke's views on Spiritualism are no secret to his new congregation. We sincerely wish him every success in his new sphere of labour.

* *Medium*, August 9th, 1872, p. 207. † *Medium*, July 30th, 1875, p. 483.

A RECORD OF REMARKABLE MATERIALISATION SEANCES.

By FLORENCE MARRYAT.

Reprinted by request from "LIGHT," October 11th, 1884.

I wish to call the attention of the readers of "LIGHT" to an account of two séances, at which I have had the pleasure of assisting lately, given under the mediumship of Mr. William Eglinton, at 12, Old Quebec-street, W. Mr. Eglinton is an intimate friend of mine, and during the course of a friendship of several years' standing, I have witnessed many wonderful manifestations of his extraordinary power; but nothing so marvellous as I have to relate to you now. The first séance took place on Friday evening, September 5th, on which occasion the circle consisted of Mr. and Mrs. Stuart, Colonel and Mrs. Wynch, Mr. and Mrs. R. H. Russell-Davies, Colonel and Mrs. Lean, Mr. C., and Mr. Morgan. We sat in the front drawing-room in a semi-circle, with one gas-burner alight; and the doors having been properly secured against any intrusion, Mr. Eglinton took up a position in the back drawing-room, which is divided by a pair of curtains from the front. He had not left us a couple of minutes before a man stepped out from the *portière* and walked into the midst of us. He was a large stout man, and very dark, and most of the sitters noticed that he had a very peculiar smell. No one recognised him, and after appearing two or three times he left, and was immediately succeeded by a woman, not unlike him in appearance, who was also unrecognised by any present. These two spirits, before retiring, came out *together*, and seemed to examine the circle curiously.

After a short interval, a much smaller and slighter man came forward, and darted in a peculiar slouching attitude round the circle. He had also a dark face, but with very refined and handsome features. Colonel Lean asked him to shake hands. He replied by seizing his hand, and nearly pulling him off his seat on to the floor. He then darted across the room, and gave a similar proof of his muscular power to Mrs. Stuart. But when I asked him to notice me, he took my hand and squeezed it firmly between both his own. Colonel Lean asked him if he could disappear through the floor. He responded by mounting through the ceiling. His figure elongated until the head reached the ceiling, at which time the drapery touched the floor, and then he ascended, little by little, till all that was left of him was a piece of drapery no larger than a pocket handkerchief, which he flapped for a minute or so before he drew it after him. He had scarcely disappeared before Abdulah, with his one arm and his six feet of height, stood before us, and salaamed all round. Then came my daughter Florence, a girl of nineteen years old, very slight and feminine in appearance. She advanced once or twice, near enough to touch me with her hand, but seemingly fearful to venture farther, retreated again. But the next moment she re-appeared, dragging Mr. Eglinton after her. He was in deep trance, breathing with difficulty, but Florence held him by the hand and brought him up to my side, when he detached my hands from those of the sitters either side of me, and making me stand up, took my daughter and placed her in my arms. As I stood enfolded in her embrace, she whispered a few words to me relative to a subject *known to no one but myself*, and she placed both my hands upon her heart and bosom that I might feel she was a living woman. Colonel Lean asked her to go to him. She tried and failed, but after having retired for a minute behind the curtain to gather strength, she appeared again *with Mr. Eglinton*, and, calling Colonel Lean to her, embraced him. This is one of the most perfect instances on record of a medium being distinctly seen by ten witnesses *with the spirit*, under gas. The next materialisation that appeared was for Mr. Stuart. This gentleman is newly arrived from Australia, and a stranger to Mr. Eglinton. As soon as he saw the lady who called him to the *portière* to speak to her, his exclamation of genuine surprise and conviction

mingled with awe, was unmistakable. He said, "My God! Pauline." The spirit then whispered to him, and putting her arms round his neck, affectionately kissed him. He turned after a while and addressed his wife, telling her that the spirit bore the very features and expression of their niece, Pauline, whom they had lost the year before. Mrs. Stuart asked if she also might not advance, and look at the spirit, but it was intimated she must wait for the next time, as all the power had been exhausted in producing an exact materialisation, so perfectly recognisable on the first occasion of its return to earth. Mr. Stuart expressed himself as entirely satisfied of the identity of his niece, and said she looked just as she did before she was taken ill. I must not omit to say that the medium also appeared with this figure, making the third time of shewing himself in one evening with the spirit-form. The next appearance was of a little child, apparently about two years old, who supported itself in walking by clinging to a chair. The attention of the circle was diverted from this sight by seeing Abdulah, six feet high, dart from behind the curtains at the same moment, and stand with the child in our view, whilst Mr. Eglinton appeared between the two forms, making a "*tria juncta in uno*." Thus ended the first of the séances I wish to bring before your notice. The second took place on Saturday, September 27th, and under very similar circumstances. The circle this time consisted of Mrs. Wheeler, Mr. Woods, Miss S., Mrs. P., Mrs. Victor Stevens, Mr. Frank Marryat, Colonel and Mrs. Lean, Mr. Morgan, and the Hon. G. S., and we sat in the same order as before, and under the same conditions. Mr. Eglinton appeared on this evening to find some difficulty in passing under control, and he came out into the circle so many times to gather magnetism, that I guessed we were about to enjoy some unusually good manifestations. The voice of Joey, too, requested us, under *no circumstances whatever*, to loose hands, as they were going to try something very difficult, and we might defeat their efforts at the very moment of victory. When the medium was at last under control in the back drawing-room, a tall man with an uncovered head of dark hair, and a large beard, appeared and walked up to Mrs. P. She was very much affected by the recognition of the spirit, who was her brother. She called him by name, and kissed him, and informed us that his face was just as it had been in earth-life. Her emotion was so great, we were afraid she would faint, but after a while she became calm again. Then a lady came forward, the mother of Miss S., and gave her some advice relative to her private affairs. We next heard the notes of a clarionet. I was aware that Mr. Woods (also a stranger, until a few days since, to Mr. Eglinton) had lost a brother under peculiar circumstances (all of which had been detailed satisfactorily to him by slate-writing through Mr. Eglinton), and that he had been promised and expected to see his brother this evening. It was the first time, however, that I had ever seen Mr. Woods, and yet (so remarkable was the likeness between the brothers) that when a spirit now appeared with a clarionet in its hand, I could not help knowing at once who it was, and saying so to my next neighbour. The spirit advanced to Mr. Woods and grasped his hand. As they appeared thus, with their profiles turned to one another, they were *strikingly* similar in feature and expression. This spirit's head was also bare—an uncommon occurrence—and covered with thick hair. He appeared twice, and said distinctly, "God bless you," more than once. Mrs. Wheeler, who had only seen the spirit once in earth-life, was startled by the tone of the voice, which she recognised at once, and Mr. Morgan, who intimately knew the deceased gentleman in

Australia, confirmed the recognition by saying it was a perfect likeness of the spirit. My daughter, Florence, then came out, but only a little way, not far enough to reach us. I was disappointed at her want of boldness, which Joey explained by saying she was weak to-night as they wanted to reserve the strength for a manifestation by-and-bye. He then said, "Here comes a Masonic friend for Mr. S.," and a man wearing the Masonic badge and scarf appeared, and made the tour of the circle, giving the Masonic grip to the Freemasons present. He was a very good-looking young man, and said he had met some of those present in Australia, but no one seemed to recognise him. He was succeeded by the same male spirit who ascended through the ceiling on the 5th September. As he appeared through the curtains, a female form, bearing a very bright light, appeared with him as if to shew the way. She did not come beyond the *portière*, but everyone in the room saw her distinctly. On account of the dress and complexion of the male figure, we had wrongly called him "the Bedouin." Mr. Frank Marryat now discovered he was an East Indian by addressing him in Hindustani, to which he responded in a low voice. Someone asked him to take a seat amongst us, upon which he seized a heavy chair in one hand and flourished it above his head. He then squatted, native fashion, on the ground, and left us, as before, by ascending through the ceiling. Joey now announced that they were going to try the experiment of *showing us how the spirits were made from the medium*. This was the crowning triumph of the evening. Mr. Eglinton appeared in the very midst of us, in trance. He came into the room backwards, and as if fighting with the power, his eyes shut, and his breath drawn with labour. As he stood thus, holding a chair for support, a white, flimsy mass was seen on his hip, his legs became illuminated with lights travelling up and down them, and a white cloud settled about his head and shoulders.

The mass increased, and he breathed harder and harder, whilst invisible hands pulled the flimsy drapery out of his hip in long strips that amalgamated as soon as formed, and the cloud grew thicker. All at once, in a moment, as we eagerly watched the process, the spirit, full formed, stood beside him. No one saw it had been raised in the midst of us, but it was there. Mr. Eglinton then retired with his new-born spirit behind the *portière*, but in another moment he came, or he was thrown out, amongst us again, and fell upon the floor. The curtains opened, and the figure of Ernest appeared, and raised the medium by the hand. As he saw him, Mr. Eglinton fell on his knees, and Ernest drew him out of sight.

This ended what I am sure your readers will agree with me in calling a most marvellous séance.

I have written down the mere facts as they occurred, forbearing to comment on what has filled me (after fifteen years' active experience of Spiritualism in all its phases) with the supremest wonder. I cannot close this paper without adding my testimony to that of so many others, that William Eglinton is, without any exception, *the most wonderful medium of his time*, either for slate-writing or materialisation, and those who have not witnessed what takes place under his mediumship, have a great deal still to learn.

We, the undersigned, were present at one or both of the séances described, and we give our testimonies that the description of them is perfectly accurate, and that they were performed under test conditions, the doors being locked and the key in the possession of one of the company:—Francis Lean, Lieutenant-Colonel, 20, Regent's Park-terrace, N.W.; R. H. Russell Davies, 12, Westbourne Park-road, N.W.; R. Stuart, 24, Ebury-street, S.W.; Alexander Wynch, Lieutenant-Colonel United Service Club, Pall Mall, S.W.; Eva Florence Stevens, 20, Mimosa-street, Fulham, S.W.; Frank Marryat, 20, Regent's Park-terrace, N.W.; W. P. Morgan, 4, Salisbury-street, Strand.

[Where initials are given in the foregoing narrative, there exist family reasons for the names not appearing in full. We have, however, received their private testimony as to the correctness of the reports. Mrs. Wheeler and Mr. Woods are now absent from England, or their names would doubtless also have appeared in corroboration of this remarkable record.—ED. "LIGHT."]

We must again ask the indulgence of correspondents. We have found it absolutely impossible to answer in the usual way the large number of letters that reach us daily. Some that require a personal answer we must allow to stand over until we can find time to write; a few, however, will find answers to their inquiries in the present number, under the heading of "Answers to Correspondents."

MR. W. H. HARRISON AND "LIGHT."

We have received another letter from Mr. W. H. Harrison, couched, however, in such intemperate language that we must absolutely refuse to print it. We are threatened with all sorts of pains and penalties if we do not comply with the writer's demands. Under the circumstances we have no sort of intention of doing so, and Mr. Harrison is at full liberty, so far as we are concerned, to take what course he pleases, if he thinks it wise to pursue the question further. Had a different tone been adopted, these columns would have been as open to him as to anyone else who writes in a courteous manner.

SHEEPSCAR.

The Sheepscar (Leeds) Spiritual Society are circulating broadcast in their vicinity a four-paged leaflet, entitled, "The Royal Family and Spiritualism." The article from *Society* of August 23rd, to which we referred in these columns, is reprinted, together with a very judiciously worded plea for investigation. It points out that the conflict from which Spiritualism is only just emerging has been uncompromising, hostile, keen, and searching, and would certainly have extinguished it had it been destitute of inherent vitality. Rules for forming circles are given, four conditions having previously been insisted upon as to the kind of people invited to sit *en séance*. These are—

1st.—Those who have not prejudged the matter, and are prepared to forego preconceived ideas.

2nd.—Those who will enter upon the investigation in the modesty of a pupil commencing a study of which he is ignorant.

3rd.—Those who desire to be of service to their fellows, and have the courage to oppose falsity wherever found.

4th.—Those who will make the matter the subject of secret prayer to our Heavenly Father, the Source of all wisdom, for guidance to "prove the spirits" (St. John) and surely detect "seducing spirits" (Timothy).

The spirit of this is thoroughly commendable, and we trust other societies will follow so good an example.

ANSWERS TO CORRESPONDENTS.

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

M. B.—We hope to write you early next week.

T. G. IRWIN, A. LILLIE.—Received with thanks.

R. S. CLARKE.—Received. Our best wishes go with you to your new sphere of labour.

PETER LEE.—Your MSS. shall receive due attention. Will answer other question shortly.

H. J. MILNE.—You had better try Mr. D. Younger, 23, Ledbury-road, Bayswater, W.

E. J. B.—Thanks for cutting. The letters referred to, however, are undoubtedly forgeries.

E. ROND.—Will you kindly return the books? Another application has been made for them.

W. J. BIVEN.—Thanks for your offer. Will you kindly send the papers to our office?

C. J. ATKINSON.—The remarks under "Blackburn" apply to you also. We hope the meetings continue to be well attended.

SIR B. L.—Full particulars will be given next week. Forgive our apparent want of courtesy in allowing your letter to remain unanswered.

JOS. CLAYTON.—Your request came too late. If you apply earlier on any future occasion, we will gladly send you a parcel of literature for distribution.

CAROLINE CORNER.—We will "note" the matter shortly. The L.S.A. meet again next week, as you will see from the advertisement in this number of "LIGHT."

W. R. T.—We entirely fail to see the drift of your remarks. With regard to the gentlemen referred to, we think it would be a case of "To the pure," &c. You see we have penetrated your anonymity.

J. B. SLOMAN.—We regret that we were unable to execute your order. We, however, sent copies of the number for September 27th, hoping they will do as well. If not, you can give them away, and we will return the money paid.

J. FOWLER.—The parcel was sent last week as directed. It involves, however, our sending to St. Pancras, and for the small difference it is hardly worth the trouble. May we resume sending the papers by Parcels Post?

BLACKBURN.—Some correspondent in this town kindly sent us, a short time since, a notice of Mrs. Yarwood's visit. We regret that in consequence of our visit to Carlisle the matter got overlooked. News from this and other provincial towns is always acceptable, and shall have due attention.

J. G. SPEED.—The *Religio-Philosophical Journal* has been sent you week by week. We did not think you wanted a parcel of back numbers, and are not sure that is the case even now; so unless we hear to the contrary, they will be sent weekly as at present. Thanks for contribution. The pamphlet has not reached us yet.