

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 200.—VOL. IV.

SATURDAY, NOVEMBER 1, 1884.

PRICE TWOPENCE.

CONTENTS.

Notes by the Way. By "M.A. (Oxon.)"	451	The Spread of Spiritualism	455
Spiritualism at Home	452	Miss Corner's Missionary Efforts ..	455
The American Spiritualist Association	453	"LIGHT" Sustentation Fund	456
The Lines on which "LIGHT" is Conducted	454	Special Illustrated Number of "LIGHT"	456
Major-General Drayson's Address ..	454	The Spiritual Outlook. IV.	457
Theosophy & Materialised Psychic Forms	454	The London Spiritualist Alliance ..	458
		Phases of Materialization	459
		Spiritualism in London and the Provinces	460

[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 conversazione of the London Spiritualist Alliance last week was an entire success. The large room was crowded, and some, I fear, could not obtain entrance, while many were compelled to stand throughout the addresses. It is abundant proof of the interest taken in Spiritualism of the old type that so large a number of cultured persons of social position and intellectual power should have met together. A glance round the room shewed that Spiritualists have no reason to think that the type of head which the artist of the illustrated papers considers appropriate is anything more than a figment of his imagination. At the time of the Slade trial he drew what he called "an old Spiritualist," who might as fitly have been called "an old lunatic"—and no doubt the terms would be synonymous in the mind of the artist—whom he depicted with erect hair, sloping forehead, goggle eyes, and fatuous mouth. He would not have seen any person of that type at St. James's Hall the other evening, though he might have found some heads which would have served him as models of intellectual power. If he had inquired further he would have found that their owners had established for themselves a name in the world of intellect and culture, and were listened to with acceptance and respect by all students of their special subjects. What is desired now is that these very popular gatherings should be maintained, and that those who so evidently appreciate them should enable the Alliance to do so by adding their names to its list of members, and so furnishing the required funds.

Any of my readers who feel interest in my Notes on the subject of spiritual phenomena observed at the time of death, such as sweet odours, music, and the like, will find an interesting communication on the subject in "Human Nature," Vol. IV., p. 181. From it I extract a case of music heard before death. The narrator is Mr. Glendinning, and he dates from Port Glasgow, on March 11th, 1870:—

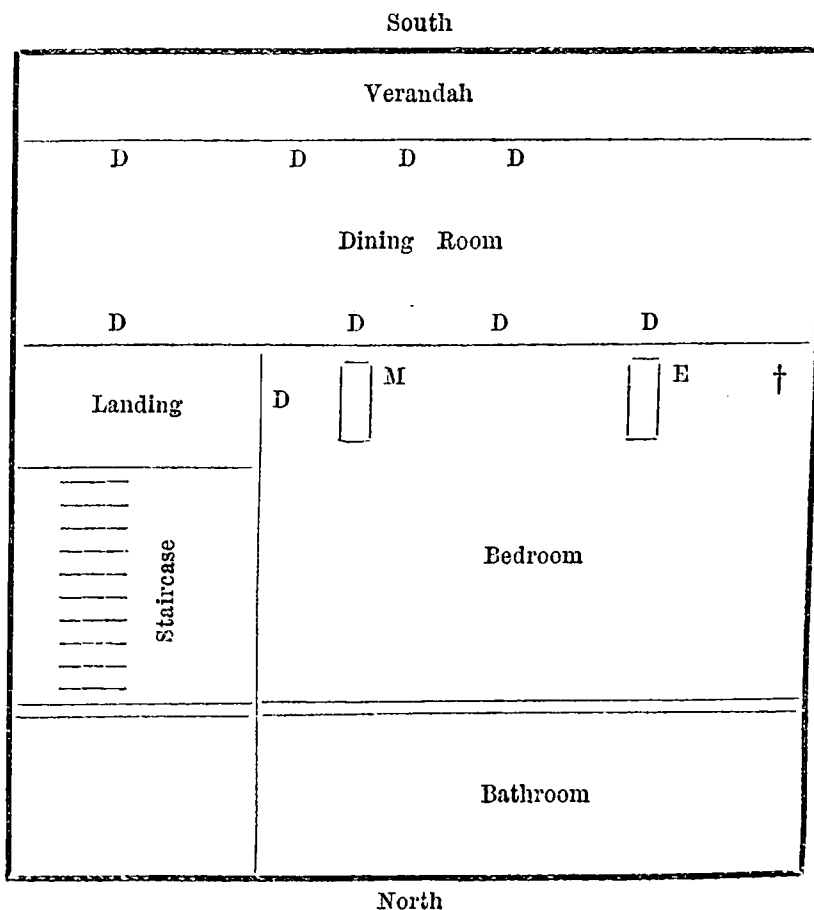
"A good woman, whom adversity had made homeless, called for assistance at the house of a friend in Greenock. Food and shelter were both given. She became unwell, and in a few days after, music was heard in the humble apartment where she lay. The melodious sounds—such as might be produced by several instruments—were wafted across the kitchen in front of the bed. The poor woman remarked, 'You will not be troubled with me any longer; they have come for me,' and so she passed away."

The cases of sweet sounds heard at the bedside of the dying

are very numerous, and by no means confined to such sounds as would be clairaudiently perceived.

Mr. Meugens, who dates from Mangoe-lane, Calcutta, kindly sends me a detailed account of some experiences of the mediumship of Mr. Eglinton, for which my thanks are due. The circumstances under which the phenomena were observed render the testimony of especial value. Mr. Meugens is an experienced observer, and his narrative may be accepted, I need not say to those who know him, as accurate and uncoloured. I shall be indebted to Mr. Meugens for any facts he may do me the favour to furnish me with.

DEAR SIR,—Seeing by last copy of "LIGHT" that you invite particulars as to the appearance of materialised spirits, I think perhaps the following may interest you. As you no doubt know, Mr. Eglinton visited Calcutta in the cold weather of 1881, and during his stay here lived with me as my guest. He arrived in India in November, 1881, and stopped with me until I left for England early in February, 1882. I had taken the top floor of a house for the season, into which I had put my own furniture, and as the rest of the house was entirely let out in offices, there was no one residing there except ourselves. I append a sketch shewing the situation of the rooms, from which you will see that when our doors were locked it was quite impossible for any one to get into our rooms. As is usual in India the rooms were very large, roomy and lofty, and what is not so usual, the floors were laid in Portland cement, so there could be no possibility of any communication through the floors.



The verandah faced south, looking into the road. D is the doorways from which you will see that one door led into the dining-room from the landing, and another into the bedroom. Both these doors were always barred before we retired to bed. The signs M and E represent the relative positions of our respective beds, M being mine, E Eglinton's, and they were a good many feet apart. You will notice that each bed is near one of the doorways looking into the dining-room, and I would add that the head of each bed was towards the north. I had not known anything whatever of Mr. Eglinton prior to his arrival in India, but we speedily became great friends, and I had many wonderful manifestations with him in private. His little Indian control "Daisy" used often to pop in, in the most unexpected manner, and I had many long chats with her. One night we had gone to bed (I would add that each bed was furnished

with a mosquito curtain which tucked in under the mattress, so that one had to disturb it if one wanted to get out of bed). We always kept a light in the room, a small hanging kerosene lamp, which was turned down, but gave sufficient light to enable me to see anything in the room. As it was rather warm we were both lying in our sleeping suits on the beds (I mean outside the bed clothes), and although the light was dim, and the mosquito curtains made things hazy, we could either of us see distinctly any movement made by the other. We had bid each other good night when Daisy suddenly controlled Eglinton, and said "Mr. Meugens, don't go to sleep yet; watch." Accordingly I kept my eyes open, watching Eglinton's bed. After watching for some time I fancied I saw something in the corner marked †, and I sat up in bed to have a better look. I saw what appeared to be a small cloud of something like muslin. This gradually developed until I could make out what appeared to be a human form draped in white. A little after, this form began to move, and then glided through the doorway at the foot of mine, and then seemed to lack strength, for it glided back to the original corner. After a few seconds of interval, the form passed through the doorway again as before, and this time came right up to my bed, and seemed to be gazing at me through the mosquito curtains. I could see that it was the figure of a woman, tall and graceful, but although I tried hard I could not distinguish the features. The feet were bare, and so were the hands and arms beyond the elbows, but there was a veil or what appeared to be such over the figure's face, and, moreover, the mosquito curtains added to the difficulty of my seeing distinctly. The figure rested her hand on the tester of the bed, and when I asked if she knew me, she rapped three times with her hand. I then asked if it was my mother, and again three raps. The figure then seemed to try to come closer, and as though she wished to be able to touch me through the curtains; this, however, she did not manage, but she bent her head still lower, and I heard distinctly the whisper, "God bless you." She then glided back to the corner she had started from and gradually dissolved or faded out of view. All this time Eglinton lay perfectly still on the bed, and so far as I could see, for I kept on glancing towards him, remained exactly as I have described when Daisy first controlled him. As soon as the form had quite faded away Daisy called out, "Well, Mr. Meugens, what do you think of that for a real old-fashioned ghost?" "Who was it, Daisy?" I asked. "Your mother, of course," she answered, "who else could it be?" I may add that my mother died when I was a child, of five or six, and having no likeness of her beyond a photograph taken from an old oil painting belonging to my father, it would be no easy matter for me to identify her, even had I succeeded in seeing her features as distinctly as I could have wished. As bearing on this manifestation, I may remark that when I was at Lake Pleasant, in 1882, my mother gave me messages through several mediums there who were strangers to me, to the effect that she had shewn herself to me in Calcutta, and would yet find opportunity of doing so again, still more successfully. If she does succeed, and you care to hear of it, I shall be most happy to let you know it. I have many other strange manifestations through Mr. Eglinton, but I fancy they will not interest you so much as this particular case of materialisation.—Yours sincerely,

23rd September, 1884.

J. G. MEUGENS.

During the vacation, when absent from London, I missed the account of the annual meeting of the American Spiritualist Association, held at Lake Pleasant Camp in the month of August last. Of this association, Hon. J. G. Jackson is president. The proceedings were hearty, and, among other speakers, the editor of the *Journal* offered some thoughtful suggestions on organisation and the way to build effectively. Mr. Hudson Tuttle said that "he had felt the need of organisation during the many years he had been in the Spiritualist ranks." Judge Dailey, Mrs. Hardinge Britten, Mrs. Maud Lord, Mrs. Lita B. Sayles, Mr. Charles Dawbarn, and other well-known names appear among the speakers for the three days during which the convention lasted. The president has since issued an address in which he takes ground very similar to that occupied by the London Spiritualist Alliance. He refers with satisfaction to the "representative minds" that are joining the association. "The need of organisation," he avers, "is a foregone conclusion. All but weaklings, and those who have sinister or unworthy motives, perceive and own the urgent necessity for co-operative effort." "Organisation is being attempted on every hand," and important results must follow. He appeals for money to carry out a large work. What has the American Spiritualist Association to say to the proposals of the London Spiritualist Alliance? Their respective platforms seem pretty nearly identical, and a union between American societies and English would give importance and power to both.

"M.A. (OXON.)."

SPIRITUALISM AT HOME.

The phenomena which are of daily occurrence now in our home life thicken: they assume frequently great beauty and are fraught with lessons which scientists will find it hard to learn. Those which are most beautiful are the most private, being direct writings on matters going on, and relating also to the healing gift for which, as yet, I am not prepared to fully vouch; but those occurring daily of a domestic character have recently disclosed so much physical power, and such utter disregard of "known laws," that I think they will be interesting to Spiritualists. Those I propose now to relate do not enter necessarily into the question of identity, although we perfectly well know who are the actors literally "behind the scenes." They may be regarded by some simply as inexplicable physical facts which wait a solution, or may be dismissed by many as incredible; certain it is that until the psychical becomes more "at home" in our midst such facts can never be proved to the satisfaction of men of science; but they will be substantiated to them when they accept, as they must do shortly, the testimony of credible eye-witnesses in sufficient number. It is simply to encourage others of like experience to ourselves to come forward with *their* testimony that I have for so long ventured to record these startling phenomena, and to regard them, although in private life, as partly public property.

Let us commence our record among the breakfast things! and confine ourselves to *one week's* transactions in the form of a diary:—

Monday, October 20th.—M. and N. came down within ten minutes of one another, between six and seven, and found the gas stove alight in the pantry, with two kettles, which had been left empty overnight, *filled* and well nigh boiling. The kitchen fire, which had been laid ready for lighting overnight, was fully alight. Upon the kitchen table was a small tray ready, with two cups and saucers upon it, to take up an early cup of tea to myself and wife, a luxury the spirits commenced some months ago when we were out of health, and have continued ever since, as we have made no objection! On the table, which I saw clear of everything overnight, were biscuits, sugar, and milk, and a fresh sardine box *ready opened* for breakfast; no means by which it had been opened by our invisible friends could be found, such as knife or chisel. The two kettles filled had been taken through a closed and locked door, the said pantry door being invariably locked and examined by myself every night. In this apartment a dog sleeps, but is never disturbed by what goes on.

Tuesday.—On coming down, the gas stove was found alight, with two kettles (filled) boiling. The kitchen fire was alight, and upon the kitchen table exactly the same preparation for an early cup of tea as yesterday. This being washing day, the copper fire was also alight, and the copper filled with water. The teapot was found on the mat outside the pantry door (*minus the lid*), and not filled, as it often is, and probably would have been, but for the reason that *there was no tea* in the caddy! The teapot on the mat was a hint of what they *would* have done.

Wednesday.—In addition to the gas stove and fire being alight this morning, the tea *was made* in the teapot, and we had a cup of tea within a few minutes of hearing M. go down stairs, every thing being found ready to hand.

Thursday.—This morning on going down the gas stove was, as usual, alight, with two kettles on, boiling. The kitchen fire was also alight, as was also that in the dining-room. Two small trays were put out with two cups and saucers on each. Milk and sugar on the table, and two biscuits only had been put out, upon which M. remarked to N., "Then I suppose your papa and mamma are to go without?" to which our little spirit daughter replied in a voice audible to M., who saw her laughing, "*They have got*

some!" This was quite true; for the last two mornings we had not eaten them, and I had remarked on going to bed, playfully, "Emily need not put out any biscuits for us in the morning," which clearly she had heard. Such casual remarks are constantly being attended to. After breakfast, while M. was in another room, she heard the knife machine going in the kitchen, where no one was, for the boy who cleans the knives was out, and on N. (my daughter) going in, she found all the knives which we had used for breakfast *cleaned* and put on the table. In the afternoon the kettle was again filled by our little invisible friends and put on to boil, and *while* both were *sitting in the room* the teapot was half filled with boiling water and the tea made.

We went to the conversazione of the London Spiritualist Alliance in the evening, telling the family not to sit up for us, and they went to bed at ten, leaving the dining-room fire *out*. They had tried during the evening to keep it in, but as they did not succeed and the room was warm, they had so left it. On our reaching home at eleven we found a large fire just made up, with the poker placed against the front to draw it up. Thoughtful little creatures, the night had turned damp and the fire was very acceptable!

Friday.—The same preparations for breakfast, and the *tea made*. When my daughter went into the dining-room she saw the things taken out of the sideboard cupboard *before her eyes*, and placed on the table; but as the sugar basin was empty, she took it herself downstairs to fill, and having done so put it upon the kitchen table; *before her eyes* it was taken away, and found upstairs on the breakfast table. Soon afterwards, as M. and N. were sitting at table, N. saw the little brass kettle which was on the table move deliberately to the edge, when she seized it, and playfully exclaimed: "No, you shan't have that!" although no doubt, it was on its way upstairs; it was moving *away* from them towards the door.

Saturday.—The above interesting phenomena were to be capped on Saturday (the day I am writing) with something more remarkable. On coming down, all the things recorded, as done for early breakfast on other days had been done, and M. and N. were sitting at table over their early cup of tea, which had been made for them by our spirit friends. The brass kettle was standing *empty* on the table, just put there by my daughter, and while both were looking at it, it was then and there *filled with boiling water* from the larger kettle standing boiling on the kitchener. I say filled from *that*, because on looking afterwards into it, it was found to be half empty. But the details of this phenomenon are exceedingly interesting. My daughter saw nothing but the brass kettle standing before her *with the lid on*. M. saw two spirits standing by, and the kettle suddenly enveloped in steam which went into, and as it seemed, *through* it. As soon as the steam had vanished M. said to N., "I believe that kettle is full." "Nonsense," said N., "I have just put it there empty," but on looking, full it was of boiling water. The two spectators are entirely and implicitly to be trusted: how was it done? In the afternoon our *bath-room* fire was lit when no one was near.

The Sunday evening previously we had received by direct spirit writing a long message in which these words occur:—The message I may add, was one of five, all written within a few minutes in inimitable writing, one being from a spirit who had never before written, whose coming was for an especial purpose, and has changed entirely the outlook of *one* life.

"Be of good courage . . . the work and the cause is spreading rapidly, and soon you shall all see how much is really done. You have felt the power, and it is daily increasing. You pray to the Father of us all for more faith—keep on doing so, for you will need it. Watch, wait, and see, and you will get and have more than you ever have had. We never promise until we know we can do what we say, but now we say unto you all, *prepare for a change and take care of our medium*. Whatever comes take it

coolly and calmly, and thank God, the great Spirit of all, for what comes. You have waited long, but your waiting time is nearly over, and you will look into the great beyond not as through a glass darkly, but as clear as noonday. . . .

"Signed JULES THEOBALD.

"by J. W. EVANS."

The record I have now given of one week's phenomena (or rather a portion of them, for other phenomena and much writing also occurred) is only a sample of what has been going on for a whole year in our house, and I have reason to believe that similar phenomena are to be found transpiring in other private families. When a multitude have been recorded it will be time to ask how soon human testimony is to be accepted, for such things cannot be tested by scientific research, nor, I fancy, ever will be; possibly, however, so much *may* so be tested as to lead to the inference that we who *know* of these things are testifying truly. But we can afford to wait.

MORELL THEOBALD.

P.S.—*Monday.*—The same phenomenon as recorded on Saturday was this morning repeated, with additional clairvoyant sight, viz., that between the two kettles M. saw a stream of steam-like consistency, which was carried *round* the back of N., she being in a direct line between the two kettles.

THE AMERICAN SPIRITUALIST ASSOCIATION.

(Extracted from the *Religio-Philosophical Journal* of September 27th and October 11th.)

Report of the Proceedings of the Annual Meeting holden on the Grounds of the New England Spiritualists' Camp Meeting Association at Lake Pleasant Camp, Montague, Mass., August 21st, 22nd, and 23rd, 1884.

Mr. J. G. Jackson, of Hockessin, Del., a gentleman who early came from the Quakers into the Spiritualist ranks, and has been a Spiritualist more than thirty years, was unanimously called to the chair.

After detailing the movement culminating in the formation of the Association, the President reminded the meeting that at the National Conference held at Sturgis last year, this Association was definitely formed, its declaration of principles, constitution, and bye-laws was adopted, and officers elected. These documents were then formally read.

Many spoke to the declaration, &c.; among them Mr. J. Clegg Wright, formerly of England. Judge Dailey then moved the following resolutions:—

"That we recommend to Spiritualists generally to organise local societies based upon the Declaration of Principles of this Association; suggesting, to avoid expense, that these meetings be held at different homes until some other means present themselves. That we recommend the establishment in all communities of social societies to promote pure social relations, humane and charitable work, and the dissemination of spiritual knowledge.

"That we encourage the education of children in spiritual truths, and in our theories of religion; and also that we recommend the formation of classes in Physiology, Hygiene, and the Natural Sciences.

"That the Association elect a committee whose duties shall be to avert, and change, obnoxious legislation and to further that which is essential."

These resolutions were warmly seconded by Mr. Hudson Tuttle, and other speakers well known in the Spiritualist ranks, and unanimously adopted.

A resolution was then moved and adopted:—

"That this Association will accept the services of lecturers who can, within their respective districts, enter the field to lecture for the good of the Association and of local societies."

To this, among others, Mrs. Emma Hardinge Britten (lately from England) spoke, expressing her strong interest in the work proposed by the Association, and hoped that

those present would manifest their interest in the work by "thought, hand and pocket." Mrs. Britten was pressed to speak at length, but begged to be excused, having only just arrived after a long journey.

The following officers were then unanimously elected:—President, J. G. Jackson, Hockessin, Del.; Vice-President, Dr. A. B. Spinney, Detroit, Mich.; Secretary, F. N. Pennock, Kennett-square, Penn.; Treasurer, John Winslow, Bristol, Conn.; Trustees, J. B. Young, Marion, Iowa; A. H. Dailey, Brooklyn; Newman Weeks, Rutland, Vt.; J. C. Bundy, Chicago; Mrs. Lita Barney Sayles, Killingly, Conn.

On motion the secretary was instructed to send to each member of the Association a list of the officers with their post-office addresses, that correspondence may be opened with each.

The Business Committee offered a list of names of persons to act as correspondents for the Association. After some discussion, and the addition of other names to the list offered, Mr. J. C. Bundy said that the selection of such names required consideration, as while every member would undoubtedly be willing to undertake the work, if business and time permitted, some persons could not give the requisite attention to the matter; he would suggest that members present who were able to undertake the work, should volunteer as correspondents; and he would recommend that every member of the Association consider him or herself a member of the Committee and write everything of importance, while it is fresh in their minds, to the Committee on Correspondence.

It was then moved that the Association resolve itself into a committee of the whole to correspond with the president on all matters of interest that may come within the experience of each member during the coming year.

The meeting then, after the usual thanks and acknowledgments, adjourned *sine die*.

The President of the Association subsequently addressed a letter to the Spiritualists of America, which appears in the *Religio-Philosophical Journal* of October 11th, and from which we take the following:—

"I desire to do my whole duty in the office I am appointed to fill, but I feel how little is possible for me without the earnest sympathy and support of the great body of Spiritualists in our country. Why should I not have it without stint? I will not underrate your intelligence by arguing the need of organisation. The experiences of our race, and every wise proverb into which those experiences have crystallised, teach us to save ourselves by our own efforts.

"But hints from the spirit-world have, through all the ages, formed the basis on which man built his faith and hope. Clouded and imperfect have they been, and almost always, too soon, covered with *débris* and befouled with corruption. So will it be again in this age unless the sincere and earnest join hands to prevent it. Never before in the world's history has there been such a basis of positive, scientific knowledge to guide us in the acceptance of spiritual truth. Will you not, one and all, put your hands to the work, and strengthen our Association in the infancy of its growth? You perceive by the proceedings somewhat of the work that is in prospect. The first need just now is the pecuniary means for issuing our publications and supporting our missionaries, many of whom should be chosen from amongst the mediums and trained public speakers.

"Publication and circulation of tracts just now come first of all. Let the limited in means send in their mite; they know not what fruit of blessing may descend from the expenditure of the price even of one tract. Let the favoured in this world's means hand out liberally of their stores, feeling assured that every dollar will be made to tell in efficient work produced. Remember that the President of the A.S.A. asks not of any what he does not himself perform according to his ability, both in means and labour. Nay! if all would do, in proportion to their pecuniary ability and mental strength, a small fraction of what he tries to do, a glorious success would be sure to come."

"JNO. G. JACKSON."

"Hockessin, Del."

A CLAIRVOYANT'S "SHELLS."—The clairvoyant E. has the faculty of seeing dead people; but she will not speak of them as dead, only *shelled*. In one experiment she was, while mentally on her way to visit a lady in a distant town, led to enter another house where she saw a lady who, it turned out, was *shelled*. She is never frightened at, but rather likes to see, those whom she speaks of as *shelled*; this is the case with most clairvoyants. They perceive a difference between those in and out of the *shell*, and will never use the word dead, employing the most ingenious circumlocutions to avoid it until they hit upon some peculiar term.—*Dr. Gregory.*

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 Lines on which "Light" is Conducted.

To the Editor of "LIGHT."

SIR,—I have to thank you for your explanation on the above subject. I had understood your objection to be to *all*, and not merely to *dogmatic*, impugment of the historical character of the Gospels. And I protested against such a position because one of the most vital of all religious questions is precisely the question whether the Gospels are historical or allegorical—whether, that is, they are intended as a relation of the physical history of some one actual but exceptional man, or as a dramatic presentation of the spiritual history of every man regenerate, the question whether the portraiture is wholly ideal, or drawn, more or less exactly, from some actual person or persons, being left open as comparatively unimportant. In relation to this subject I take this opportunity to remark that, while fully appreciating the zeal which has prompted the enterprise of your correspondent "Lily," I fail to see how the multiplication of such testimonies helps her cause, since everything turns on the questions (1) as to the sense in which they spoke of Jesus Christ, and (2) as to the correctness of the belief which regarded Him as a historical person rather than as a spiritual ideal. The controversy turns upon the method and intention of Scripture, and how far religion is addressed to the senses or to the soul. It requires, therefore, for its determination a combination of much learning with profound spiritual insight, and is not to be settled off-hand on the strength of any individual testimony, conviction, or preference, however strong.

E. M.

[Our correspondent will observe that the testimonies to which he refers appear in our advertisement, and not in our editorial columns, and we can enter into no discussion with reference to such matter.—ED. of "LIGHT."]

Major-General Drayson's Address.

To the Editor of "LIGHT."

SIR,—Having read Major-General Drayson's admirable address with the greatest pleasure, I crave leave to ask him two questions in connection with it:—

1. Can he produce an instance of "an instant solution" given by a spirit, or what professes to be such, "of some scientific problem, which has puzzled the learned men of Europe during a hundred years"?

2. How does he know "that a movement of the earth is occurring, which is the cause of those great climatic changes on earth which geology proves have occurred in the past"?

In this hemisphere, to judge from recent experience, the climate seems to be growing warmer; and in the other hemisphere, from which I have recently returned, people have assured me that their climate is perceptibly growing colder. In the Banda Oriental and in the Argentine Republic houses used regularly to be constructed without fire-places; now they are as regularly constructed with them.

Oxford, Sunday, October 26th.

ST. GEORGE STOCK.

Theosophy and Materialised Psychic Forms.

To the Editor of "LIGHT."

SIR,—Pardon me for so soon again encroaching on your space, but as the present aspect is "Theosophy *versus* Spiritualism," that *versus* having been caused by the action of the leaders (or some of them) in the Theosophical movement, it were well that the issue be fairly and clearly drawn. If I can help to do this, it is from no antagonistic feeling, but to prevent unnecessary friction, and the real issue being lost sight of in a cloud of words.

If I understand the matter correctly, Theosophists say to Spiritualists, you are quite mistaken in supposing that visitants to your séance rooms, in materialised form, or otherwise, afford proof that they are the "spirits" of dead people, for they are spooks and elementals. Further, I believe that Theosophists are being taught that it is impossible for the spiritual residue, after the decease of a person, to communicate with those now living on the earth.

Here we have, especially in the last sentence, the issue between Theosophy and Spiritualism fairly defined.

I opine no experienced Spiritualist, who is cognisant of the law which is operative in the production of materialised, or solidified, psychic forms, would affirm that these forms are the "spirits of dead people." Such would rather say that they are *representative* forms, animated, so to speak, for the time being, in order to present a likeness—as near as conditions will permit—of what the original was in earth-life. The problem is, who are the operators? I can scarcely admit, notwithstanding Theosophic assertions so vehemently put forth, that their derivative "spooks and elementals" are the operators. If these said "spooks" are not human, and are destitute of the human principle, how is it possible for them to construct an apparently

living human form? That some of these forms approach so nearly the perfection of the original as to *speak*, and evince the action of human qualities, I can testify, having had abundant evidence of the same.

As water cannot rise higher than its source, so neither can any form of life produce a form higher in appearance and quality than itself. It is therefore clear that if "spooks," &c., are the operators, they must be human; and if human then they possess the human principle and quality.

Coming down to the more phenomenal plane, the manifestations of the Spiritualists and Occultists are so nearly allied that it were hard indeed to define the difference; as what is produced by the one is paralleled by the other. I know that I should be met here by the assertion that Occultists, *i.e.*, Adepts, can produce their manifestations at will; meaning thereby that certain persons, *by their own inherent power*, unaided by the higher, but by the assistance of the lower powers, can command the forces of nature, whatever these terms may mean; and thus produce all the variations of phenomena, from an astral, or psychic form, downward. This, for the present, must remain an open question; but that it is questionable, and more than questionable, I have but little doubt. To state the grounds on which I base this assertion would occupy more time and space than you would be disposed to allow in the present instance.

All this is a prelude to what follows, which has relation to this subject, and which is found in a recent issue (see "LIGHT," October 11th, p. 418), and which arose from Mr. A. Lillie's strictures upon Madame Blavatsky. With that I am not at present concerned; but what is to the point of my subject is the paragraph in that lady's reply relating to her own position—not as a Spiritualist, but as an Occultist. In language most emphatic she denies being a medium, and ignores mediumship altogether, and deals but scant courtesy to those who are unfortunate enough to be blessed, or cursed in her eyes, with these qualifications.

From Madame Blavatsky's own statement, it appears (see the letter referred to) that she did attend séances at the Eddys' in America, doing the very thing against which Spiritualists are warned; and that, unknown to Colonel Olcott, she was experimenting, &c. In the course of these experiments she had thought of and *wanted* to see the form of her uncle, which she did see, but does not say whether said uncle was dead or alive. She writes: "So well did some of them succeed, that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year alive and well, *viz.*, 'Michalko,' my Georgian servant! . . . So much for spirit identification." By the way, Madame tells us she *evoked* the form, under the then belief that "Michalko" was dead. Does not this imply some magical or theurgical process? In all my experiences in so-called séance rooms (and it appears there is an *occult* room at headquarters in Madras), I *never* witnessed any magical processes, and never "evoked," nor yet came across any Spiritualist that "evoked," the form of any dead person. I can vouch that all the Spiritualists I have sat with are very innocent of either "evoking" or using any magical arts, ceremonies, or rites. I have heard of such in reference to Occultism, but with Spiritualism, never! and I hope Spiritualism will be kept clear of these debasing and soul-degrading practices.

Returning to my subject, Madame Blavatsky admits that the *astral form* (what Spiritualists term a solidified psychic form) did appear in answer to her evokement. Now the most important question to psychic students concerns "Michalko" himself. As he was a living, and not, as Madame Blavatsky thought, a *dead*, man, was *he* conscious of either "projecting his astral form," or of having it withdrawn from him? If this can be satisfactorily explained by Madame Blavatsky, it will be an acquisition to our knowledge in the psychic domain, and may throw light upon the "spook and elemental" theory. If "Michalko" was *unconscious* at the time, and supposing he should have happened to be "otherwise engaged," was the manifestation a spookish fraud perpetrated upon Madame Blavatsky, or does it mean the astounding claim of the possession of power to "evoke" the astral form of any living or dead person whomsoever may be desired? If so, then Occultism, with such powers, even in the hands of Adepts, Mahatmas, or any others, may be a very fascinating object of attainment, but, to my view, were such possible, the risk is too great, and ought not to be entrusted to any mortal human being. As human nature now is, even the warning of Adepts—who claim to possess such powers—will be powerless to prevent aspirations and efforts being made for the possession of such a coveted prize, provided it can be proved that these powers are possible of attainment. That magical arts, both black and white, are attainable within certain limits, is undeniable, and it is hard to define those limits with certitude; but whether the powers of the alleged Mahatmas, the Himalayan Recluses, if such there be, have not been greatly exaggerated, in order to sustain the Mahatmal Theosophy and its teachings, is a question that will press on thoughtful minds, and here I leave it for the present.

WILLIAM OXLEY.

Higher Broughton, Manchester,
October 13th, 1884.

[This correspondence must now close for the present.—Ed. of "LIGHT."]

The Spread of Spiritualism.

To the Editor of "LIGHT."

SIR,—Of all periodicals the last I should have expected to have treated Spiritualism rationally, so far, is the one entitled *Rare Bits*, but happening to see posted up in big type "Painting the Portrait of a Ghost," I found under the suggestive heading, "Glimpses of the Supernatural," the veracious and twice published story of Mr. Charles Dickens and Mr. Hephy, the painter, in two numbers.

I regret being so poor in hard times as to be unable to do anything for "LIGHT," which to me is very substantial spiritual nourishment, indeed; and always comes round fresh and wholesome. Two letters of mine to the *Rock* not having been inserted, I have sent copies of them to the Rev. H. Skewes, of Holy Trinity, Liverpool, one being a rejoinder to his somewhat intelligent and fair letter, and recommending "LIGHT" and other works. Your worthy endeavours in spreading the truth, are, I know, being slightly seconded by other poor men who have brains and no money. What, however, shall we think of the apathy of those on whom light has dawned, and who, having brains and money, keep the blessed rays of an eternal and sure knowledge from cheering the lives of their fellows, and who waste their means rather on superfluities and selfish luxuries?—Faithfully yours,

CHARLES DELOLME.

48, Rathbone-place, Oxford-street, W.C.,
October 26th, 1884.

Miss Corner's Missionary Efforts.

To the Editor of "LIGHT."

SIR,—My charitable endeavours of last winter having proved so successful, I purpose giving a large number of poor *old* people a Christmas dinner, followed by "A Tour through Rhineland" (by magic lantern, varied with songs, recitations, and the zither), and some little comforts in the way of warm clothing, tea, snuff, and tobacco, to take away with them. I have no book to offer this time, nor proceeds, as yet, from the last to do another good work. Nevertheless, I trust my friends will help me, however triflingly. The good old Earl of Shaftesbury again heartily approves of my plan, and is "only too happy" to become my patron and first supporter.

Anyone wishing to assist will please write to me.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, E.

WE have to thank those friends who kindly returned to us their duplicate copies of "LIGHT" for the special dates named. Their courtesy has been a great service to us. We still require a few more copies of No. 197 for October 11th.

A DREAM.—When Captain Smith built the bridge near Scranton, Penn., one of the labourers was killed. Some days after, another of the labourers dreamed that he saw the deceased, who gave his name as John Henesey and his address in Cleveland, Ohio. The man was so strongly impressed that he wrote to the address. He received an answer from the wife, who had been expecting a letter from her husband.—*Dream Investigator*.

"ANIMAL MAGNETISM."—This attempt to issue a standard work in serial form has not been a success. The publishers have therefore decided to complete the work at once, and abandon the further development of their plan. Parts IV., V., and VI., completing "Animal Magnetism," will be issued in one number in the course of next week. The bound volume may be had at the same time. (See advt.)

AN illustrated edition of Mr. Arnold's celebrated work, "The Light of Asia," has just been issued by Messrs. Trübner. The illustrations are taken, for the most part, from photographs of Buddhist sculpture found in ancient ruins in India. The chief aim has been to enter into the spirit of this beautiful poem, which tells of one whom myriads of our Eastern brethren revere and worship as a great teacher of the all-embracing law of love. The key of the teaching of the Buddha, as of the Christ, is the renunciation of self, and Mr. Arnold has skilfully and pathetically woven this idea into almost every line of his work.

THE Winter Number of *Society*, which will be issued the first week in November, promises to be about the best sixpenny-worth ever yet known. Besides a cartoon by Phil May, entitled the "Seven Ages of Society," and containing about 200 portraits of celebrities in all sections of life—dramatic, scientific, artistic, musical, literary, clerical, political, &c., the Winter Number will contain "Julian Vanneck," an original story, specially written for *Society*, by Hugh Conway, author of "Called Back;" "How Will It Be," a poem by Clement Scott; "A Marriage in Heaven," by Henry Herman, joint author of the "Silver King," "Claudian," &c.; "The Ghost's Love," an original story by George Manville Fenn; "The Seven Ages of Society," a poem by Horace Lennard; "The Heiress," a story by W. Outram Tristram, author of "Julian Trevor;" "Hands All Round," a Christmas story by C. Haddon Chambers; "How I Found Her," a poem by T. McDonald Rendle; "Should Ladies Dine in Public?" by Howard Paul, &c.

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.

ADVERTISEMENT CHARGES.

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

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

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

NOTICE TO THE PUBLIC.

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

Light :

SATURDAY, NOVEMBER 1st, 1884.

"LIGHT" SUSTENTATION FUND.

Special attention is earnestly invited to the following extracts from a letter by Mr. Stainton Moses, which appeared in the issue of "LIGHT" for the 18th October last:—

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 everything 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.

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.

W. STAINTON MOSES, M.A.

As indicated in the above letter, it is imperatively necessary to provide a substantial Sustentation Fund *at once* to secure the continued publication of "LIGHT" after the close of the present year. It is at the same time gratifying to be able to state that the position of the journal is though slowly, yet steadily, improving, both the trade and private sales being larger than they have ever been before, and a wider interest being every day manifested in the subjects to which the paper is devoted. In short, a steady perseverance in our efforts, and an enlarged liberality on the part of our friends, would enable us to make "LIGHT" self-supporting. Till that time arrives the Editorial, Book-keeping, and Secretarial duties will continue to be discharged gratuitously; but it is strongly felt that those who thus give their time and energies ungrudgingly to the work should, at least, be saved the very disagreeable necessity of

appealing for pecuniary help—a necessity from which they might be relieved once for all if the more wealthy friends of the movement adequately realised their duties and responsibilities.

We beg that an immediate and liberal response to this appeal may be made by those who have the success of "LIGHT" at heart and would regret that circumstances should compel its suspension. Remittances, or promises, may be sent, and cheques be made payable, to either of the undersigned, by whom they will be acknowledged in the pages of "LIGHT."

E. DAWSON ROGERS,
Rose Villa, Church End, Finchley, N.

MORELL THEOBALD,
62, Granville Park, Lewisham, S.E.

P.S.—An audited balance-sheet for the year 1883 may be seen on application, and a balance-sheet for 1884 will be prepared and be open for inspection as soon as possible after the close of the year.

November, 1884.

A few contributions and promises have reached us, which will be acknowledged in "LIGHT" next week. At present the prospects are not encouraging, and—disagreeable as it is—we are compelled to urge upon our friends the necessity of being as liberal as they can afford to be.

SPECIAL ILLUSTRATED NUMBER OF "LIGHT."

In order to make the specially illustrated number of "LIGHT," announced last week, as complete as possible, we have decided to defer its publication till November 8th. We are sure that when our friends receive it they will not feel aggrieved at the delay. Besides the engravings illustrating the article already announced on "Conditions Observed at Spiritual Séances," we shall also, through the generosity of Mr. W. P. Adshead, of Belper, give another full page fac-simile of spirit-writing, obtained under the most unequivocal conditions. A lecture by Mr. T. P. Barkas, to be delivered to-day, entitled, "Psychography the Despair of Orthodox Science," will also be reported in the same number; together with a letter from a prominent Congregational minister, who has recently investigated Spiritualism; and last, but by no means least, a descriptive narrative of an "Investigator's Experiences in Spiritualism," will complete the list of special articles. This last named is one of the best testimonies to the value of Spiritualism in its bearing and influence on daily life and thought that we have read for some time, and depicts, in a graphic manner, the many difficulties that beset an inquirer, and the means by which M. B., the writer, was brought into a full knowledge of the truth of Spiritualism.

This special number of "LIGHT" will be produced at the cost of much time and labour to ourselves, and money to those kind friends who are providing the illustrations. It will at once be seen how effective a missionary number it will be. We therefore ask all our readers to shew us for once what they can do when they choose to exert themselves, which is—pardon us for saying so, but it is the truth—not often. The next number of "LIGHT" should be distributed broadcast. It will be full of facts, will contain nothing of a controversial nature, and we hope it will be scattered by thousands. We shall be glad, for once, to see all our readers turn missionaries, and strive, as far as they are able, to make known to others what has been so great a blessing to themselves. It will cost a little self-sacrifice, but that is a lesson that must be learnt some time or other, and it would be a little diversion to make a commencement now. There is no need to indicate channels for the circulation of this special number: many are obvious. Those who have no friends to send them to, should try the effect of leaving them everywhere they go—in cabs, omnibuses, waiting-rooms, &c.; or they might be placed at the disposal of the Council of the London Spiritualist Alliance, who could, no doubt, find good use for them. Were every reader of next week's "LIGHT" to distribute fifty or a hundred in this manner it would, we believe, create a spirit of inquiry the like of which would make every one who had taken part in the work desirous of repeating the experiment. Let our friends take our word for it and try it; we have done so.

For purposes of distribution we will supply 100 copies for 10s., or *pro rata* down to 25 copies at 2s. 6d. Orders must reach us not later than Wednesday next.

THE RIGHT HON. W. E. GLADSTONE AND SPIRITUALISM.

We have stopped the printing of this issue in order to make an announcement that next week's "LIGHT" will contain, in addition to the special features enumerated on page 456, a descriptive account of a séance with the Prime Minister. The narrative will deal, not only with the phenomena that occurred in his presence, but also will contain a statement of the views held by the right hon. gentleman with reference to the attitude of some scientific men and the general public in regard to spiritual phenomena.

We feel assured our friends will regard this as increasing, beyond comparison, the value of the projected special number of this journal for the purpose of making known our facts, and the unimpeachable bases upon which they rest; and that, moreover, they will not lose so golden an opportunity, or fail to comply with our desire to circulate our next number as widely as possible.

THE SPIRITUAL OUTLOOK.

IV.

I WONDER if I may venture upon one or two observations on last week's brilliantly successful conversazione. The audience, the opening address of Rev. W. Stainton Moses (President of the Alliance), and the music left nothing to be desired but larger space and more chairs. The address of Major-General Drayson, rich in facts and logic, has been heard or read, or both, by all of us. As to the audience it had but one fault. There were too many for the space, or the space was too small for the numbers who wished to hear "M. A. (Oxon.)" and Major-General Drayson. It filled the Banqueting Hall, and overflowed into the refreshment rooms. It occupied all the seats, while a goodly company was still left standing. If this sort of thing goes on, we must have the great hall, the Albert Hall, and, a little later, Hyde Park for our meetings.

* * *

BECAUSE the Spiritual Alliance means to quadruple itself. And why not? It may centripete itself for that matter. Like causes: like effects. The phenomena that have made a thousand Spiritualists have only to be seen, heard, and felt to make a hundred thousand. It is not a matter of mystical theorising—but simply the observation and recognition of solid facts—and the logic is as simple as $2 \times 2 = 4$. Given the facts, either by personal observation or competent testimony, and it is simply impossible for any person of common sense not to be a Spiritualist.

* * *

TAKE the most lucid and practical discourse of Major-General Drayson—with as solidly scientific, mathematical, and logical a mind as one could meet in a day's journey; take the facts to which he gives personal testimony, and there is no getting away from the conclusion that they were produced by that union of intelligence, force, and volition which constitutes a spiritual being. The effects admit no other cause. The Spiritual hypothesis explains every fact, and no other will bear the least examination.

* * *

So I congratulate the Alliance, and fully expect to see it double its numbers during the coming winter. The interest was never so great as now. Spiritualism is in books and periodicals, and enters into the general conversation of society more than ever before. Even the violence of some scientists, who have unscientifically committed themselves against Spiritualism because they are not philosophers—because they decide without the facts—bears testimony to the progress of knowledge.

* * *

EVEN the Nicodemus Club has its uses. A decent self-respect after a time gives a man the courage of his opinions. Why should I shrink from the confession of what I know to be true? Why fear the ridicule of people who will soon learn what I am fortunate enough to know already? It is simply a question of ignorance against knowledge. The strength of Spiritualism is in the knowledge of facts of which the present majority are ignorant.

* * *

THE difficulty in the progress of Spiritualism is that of the African potentate, who could not believe in water becoming ice.

He could not accept the testimony of men who declared that they had walked upon the surface of a river without wetting their feet. It was contrary to all his experience. Nothing but a freezing machine or a block of ice from Wenham Lake would convince him. So Mr. Justice Hawkins, at the trial of a medium, shut out all testimony as to the facts of Spiritualism, saying that the oaths of a thousand witnesses would not in the slightest degree affect his opinion.

* * *

WHICH reminds me that "Twelve Months in an English Prison" is advertised in "LIGHT," and that the Rev. John Page Hopps, in the *Truth Seeker* (and *Finder*), declares it to be one of the most interesting volumes he ever read. So have said many American secular journals, in columns of reviews, with liberal extracts. Whatever the opinion of the writers may be, they all agree that the book is charmingly written, and well worth reading.

* * *

PERSONAL prejudice most certainly should never stand in the way of knowledge. A man or woman possessing the peculiar constitution which makes the medium, may be short or tall, dark or light, wise or foolish, good or bad. I cannot see that manners or morals have more relation to it, than they have to the special gifts or talents which make the actor, singer, artist, or scientist. Columbus was a good man—but Pizzaro might have discovered America. It is certainly desirable that mediums, as well as inventors of sewing machines, should have good morals—but the machines work very well, in spite of disreputable inventors.

* * *

LAWYERS, physicians, statesmen of the highest position, poets, painters, &c., even clergymen, it is to be feared, have not, in all cases, been immaculate. The gods and the men we read about had their little failings. Abraham and Jacob, David and Solomon, Greek Sages and Roman Emperors, like some of our Tudors, Stuarts and Guelphs, have fallen short of our high standards of moral excellence in our well-ordered lives. Is it reasonable to expect perfection in spirit mediums?

* * *

STILL, looking back over the number I have known in thirty odd years, I have not seen evidences of dishonesty nor signs of fraud, but only some of the too common infirmities of specially gifted and sympathetic natures. The exhaustion of too frequent séances has induced some to resort to stimulants; and some, so constituted as to be controlled by spirits out of the body, have fallen under the influence of spirits still in the body—a condition not peculiar to mediums. I cannot remember one case in which mediumship has not seemed to me to be an intellectual and moral benefit. With many it has been a liberal education, and a "means of grace."

* * *

I HAVE read the "Letters from Hell," and cannot look upon them as authentic. The writer has not been there, but has read Swedenborg, though without fully accepting his doctrines. Swedenborg, who believed that he had been to hell and explored its various localities, says the wicked would go to them and stay in them from attraction and choice, finding what they want, and the life most agreeable to their tastes and desires. The hell of these "letters" is a cold, weird, uncomfortable place, but I did not find the romances, of which it is in part the scene very interesting, nor even very awful or horrible. A London slum in a wintry fog seems much more disagreeable and dreadful.

* * *

A LADY from Birmingham, whom I had the pleasure of escorting from Euston Station to the Health Exhibition, gives me a good account of her neighbour, Mrs. Groom, a trance-medium, whom I have seen, and who by steadily holding to one form of mediumship, appears to have developed very satisfactory manifestations. One related to me was the personation of a deceased Scottish lady to her relatives, perfect strangers, with such truth of manner and circumstances as to carry instant conviction. Among other things, she repeated a favourite poem of the lady, in her own manner, with the broadest Scottish dialect—of which she knows nothing in her normal condition.

* * *

A GOOD manifestation—but Spiritualism has a wonderful variety of such. Miss Laura Edmunds, her father, the late Judge Edmunds, declared, had written messages in seven languages, of which she had no natural knowledge. When he was absent for months in Mexico, she wrote from day to day where he was and what he was doing, a record which completely corresponded with his own journals. Call this clairvoyance, if you please—it still demonstrates a phase of spirit-power. If a spirit in the body can do such things, why not more wonderful things when out of it?

THE LONDON SPIRITUALIST ALLIANCE.

The opening meeting of the Winter Session of the London Spiritualist Alliance was held on Thursday evening last, October 23rd, in the Banqueting Room, St. James's Hall, when upwards of 400 members and their friends assembled to hear Major-General Drayson's address.

Amongst those present we noticed the following:—

Mr. W. P. Adshead, Mr. G. P. Allen, Mr. and Mrs. T. Amos, Mr. Chas. Blackburn, Mrs. Barrett, Mr. F. Berkeley, Mr. A. Butcher, Dr. and Mrs. Boulland, Mr. and Mrs. Butterworth, Mr. H. G. Blackmore, Mr. and Mrs. Blyton, the Misses Corner, Mr. and Mrs. J. F. Collingwood, Mr. J. Collingwood, Miss Curry, Miss Cottell, Professor and Mrs. Cassal, Mrs. and the Misses Cook, Mr. Newton Crosland, Miss A. Collingwood, Mrs. Craigie, General Craigie, Mr. G. A. Cross, the Misses Dixon, Mrs. Duncan, Dr. W. Davies, Mr. James Dean, Mr. and Mrs. Darby, Mrs. Dixon, Mr. and Mrs. Fabyan Dawe, Mr. and Mrs. Donaldson, Major-General Drayson, Mr. and Mrs. T. and Miss Everitt, Mr. F. Everitt, Mr. De Lacy Evans, Col. Evans, Mr. and Mrs. T. H. Edmands, Mr. W. Eglinton, The Hon. Mrs. Forbes, Mrs. C. FitzGerald, Mr. Desmond FitzGerald, Mr. F. O. Feetham, Mr. and Mrs. Field, Mr. A. and Misses Glendinning, Mrs. Makdougall Gregory, Mr. W. Gow, Mrs. Heckford, Mr. H. Hopton, Mrs. Honywood, Mr. T. and Miss Hedges, Mr. F. S. Hughes, Capt. F. O. Inglefield, Capt. N. B. Inglefield, Miss Johnson, Mrs. James, Mr. A. Jackson, Mrs. Kate Fox-Jencken, Mr. J. S. Keel, Mr. and Mrs. Kröger, Major King, Mr. St. Geo. Lane-Fox, Col. Lean, Sir Baldwyn Leighton, Bart., M.P., Mrs. Mitchell, Mrs. de Morgan, Mrs. Malcolm, Mrs. Maud, Mrs. Maltby, Rev. F. Mann, Mr., Mrs., and Miss Mitchener, Mr. W. Stainton Moses, Mr. W. P. Morgan, Major-General McLean, Mr. R. March, Mrs. and the Misses Manning, Dr. T. L. Nichols, Lady Helena Newenham, Miss Otley, Mr. and the Misses Pepper, Miss Peppercorn, Miss Paice, Mr. W. Paice, Mrs. Proctor, Miss Poyntz, Mrs. Parsons, Mr. C. Pearson, Mr. and Mrs. Cholmondeley Pennell, Mr. F. Podmore, Mr., Mrs., and the Misses Dawson Rogers, Mr. and Mrs. Rowe, Signor Rondi, Mr. and Mrs. R. Pearce, Major-General and Mrs. Paine, Mr. J. Swann, Mr. and Mrs. and Miss Linwood Strong, Mr. and Mrs. J. H. Stack, Mr. and Mrs. Schiff, Mrs. Saunders, Miss Spencer, Mr. and Mrs. R. W. Stuart, Mr. R. W. Sprague, Dr. and Mrs. Speer, Mr. and Mrs. Sevier, Mr. E. A. Tietkens, Mr. and Mrs. Tebb, Major Tebb, Mr. and Mrs. W. Theobald, Miss F. Theobald, Major Taylor, Mr. R. Thompson, Mr. and Mrs. Morell Theobald, Mr. Frank Theobald, Mr. F. M. Taylor, Mr. and Mrs. A. F. Tyndal, Colonel and Mrs. Wynch, Mr. H. and the Misses Withall, Mr. and Mrs. J. C. Ward, Mr. Hensleigh Wedgwood, Dr. G. Wyld, Mrs. Western, Mrs. Wiseman, &c., &c.

After the usual interval the President, Mr. Stainton Moses, opened the formal proceedings of the evening. He said:—

The generations of Spiritualists, to borrow a Homeric simile, are like the succession of leaves upon a tree; or, to use a comparison more natural in my mouth, like the generations of students that pass through the hands of an instructor. The curiosity that has attracted some is as easily satisfied as it was lightly excited. The "phenomena" are true, and the phenomonalist is content with his acquired knowledge. He relapses into seclusion without inquiring for a philosophy, or seeking to give a reason for the faith that is in him. Or, the inquirer whose heart has been wrung by separation from some tenderly loved friend or companion finds his solace in what he—the best, the only judge—feels to be renewed communion with the lost one, and is content. His proofs are too sacred for the world to share; his heart is too tender, his wound too sore, to stand the critical probe. He retires into a solitude which is only redeemed from the charge of selfishness by the sacredness of his lonely grief. Illustrations might easily be multiplied, all tending to shew that the body of Spiritualists found taking an active interest in the public work of Spiritualism is but small compared with that far larger body that at one time or other has passed through its ranks.

Hence, a society such as this will be always small in proportion to the great mass of Spiritualists who shrink from publicity for various reasons, and whose ranks are always being recruited by some freshly-recurrent exposure which acts upon them like an early frost upon the autumn leaves, and sends them quick to earth. Now it is one, now another. Just at this juncture the Theosophists are very properly having their turn, and the *Saturday Review*, which is the self-elected psychical detective, whose business is to expose and poke its nose into our occult messes, is merry over poor Madame Blavatsky.

I am expected, no doubt, to say something of the state of our Society. Well, there used to be a hymn favourably received at

camp meetings of the faithful, which began "We, the elect, are very few," and if I may drop the "very," I can apply that sentiment to the L.S.A. We fulfil, no doubt, one of the duties which we undertook at our foundation. We provide a rallying centre for Spiritualists. We are in evidence as a body of Spiritualists, ready to expound and defend and advance our faith. But our usefulness is bounded by our means. Our means depend mainly upon the subscriptions of our members—though I have to thank a few generous donors—and therefore the fund we can command is small. Now, I do not even profess to be content with the existing state of things. I seldom am. I will make to you a confession. I do not expect to live long enough in the world to find a person, an institution, or a thing that cannot be improved. I say I am not content with this state of things. I want the number of our members doubled; and when it is doubled, I shall want it quadrupled; and when it is quadrupled, I shall want it quadrupled again. I give fair warning that I am insatiable. I want plenty of money for the council to administer. I want a large roll of hearty and generous Spiritualists bent with one accord on doing what I earnestly believe to be their duty, part of the responsibility laid on them by their knowledge. I want all this and more, and I hope I shall get it. Meantime, our usefulness, it is needless to deny, is crippled by want of means. We can do but a small part of that great work that waits the doing, and to which a long life might be dedicated by many workers with profit to mankind if not to themselves. I ask Spiritualists to see to it, that we shall not remain in this state.

I commenced my remarks this evening with an allusion to those birds of passage who find in Spiritualism only a temporary rest for the sole of their foot. It is not so with all. I am proud to stand this evening on the same platform with a conspicuous exception to that rule. Major-General Drayson is in many ways a distinguished man, distinguished in his profession, distinguished as a student and exponent of exact science; but by nothing, in my humble opinion, is he more distinguished than by this, that he, with a name and a position to lose, in days when to avow oneself a Spiritualist was to invite social obloquy, ridicule, and even ruin, was neither ashamed nor afraid to look into the phenomena called Spiritual, and has never since those earliest days of Spiritualism been ashamed or afraid to avow and defend his faith.

I have stood too long between you and the paper you have gathered to hear, and I will now call on the speaker of the evening to address you.

Major General Drayson then delivered his address on "Science and the Phenomena Termed Spiritual," a verbatim report of which appeared in our last issue.

During the evening a selection of music was kindly contributed by Miss Dixon, the Misses Withall, Mr. E. A. Tietkens, and Mr. Keel. The acknowledgments of the Committee are also again due to Messrs. Brinsmead and Sons, who, as on former occasions, very kindly lent one of their grand pianofortes for the evening.

The proceedings terminated with the usual vote of thanks, and the company separated at eleven o'clock. The next meeting of the Alliance will be held on Thursday, December 18th. Friends should be careful to observe that the time of meeting is 7 p.m.

CHURCH CONGRESS DISTRIBUTION FUND.—Mr. R. Donaldson's subscription to this Fund entered last week as 10s. should have been £1. This makes the total £85 13s. 6d. instead of £85 3s. 6d.

"THE THEOSOPHIST."—Complete sets of Vols. II., III., IV., and V. may be obtained from the office of "LIGHT." The current numbers of Vol. VI. (No. 1 just to hand) may also be had as issued. Also "Observations on the Coulomb Letters," by Dr. F. Hartmann.

TRANSITION OF MR. JOHN FOWLER.—At the moment of going to press, we hear that Mr. John Fowler, of Sefton Park, Liverpool, has passed away. For many years this gentleman has taken an active share and interest in the Spiritual movement in Liverpool. We hope to give an extended notice in the next issue of "LIGHT."

RECORDS OF PHENOMENA.—We hope our readers will bear in mind our desire to receive records of psychic phenomena of all descriptions. Many contributors who used to send occasional statements of facts have not done so recently, but we feel sure they need only be reminded of the claims of "LIGHT" to renew their acceptable offices. Spiritualists, at any rate, should consider it a duty to offer their experiences for the benefit of the readers of this journal before sending them elsewhere,

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M.A. (OXON.)"

(Continued from page 444.)

3.—Dematerialization in Presence of the Observers.

I have already said that nothing is easier than to impose in insufficient light upon a credulous person, by imitating the disappearance of the materialized form. Given the dim uncertain light which too often obtains at séances for form-manifestation, a convenient pair of curtains behind which the supposed form may gradually retire, and the trick is easy enough, and not by any means palpable when skilfully performed. I need not say that the cases I am about to adduce cannot be explained away by any device of this description.

Mr. Tapp* records an interesting case, which occurred in the course of one of the many séances which he attended, and where he had exceptional opportunities of observing the mediumship of Miss Florence Cook. After describing points of difference between the appearance of the medium and form, he adds:—

"One evening I made some jesting remarks to Katie, who stood near me, when she suddenly struck me heavily on the chest with her clenched fist. I was startled, and indeed hurt by the unexpected blow: so much so that I inadvertently caught hold of her right arm by the wrist. *Her wrist crumpled in the grasp like a piece of paper or thin cardboard, my fingers meeting together through it.*" [1874.]

The deficiency was afterwards made good, I believe; and this is by no means a solitary instance of materialization, originally defective, or become so by the attempt to maintain it too long at a distance from the medium, replaced, or made complete, after the defect had been noticed. I have myself seen forms, which were insufficiently materialized on a first appearance, presented again and again until they were completely framed, and fully organised. I have seen such forms, when at a distance from the medium, lose strength, so to speak, and totter, and seem on the verge of being dissipated by failure of the magnetic force that holds together the material atoms with which they are temporarily clothed. Colonel Olcott,† in the volume to which I have so often referred, records more than I have myself seen. Honto, one of the Eddy familiars, he saw one evening, "losing her power, sink, as it were, into the floor up to her waist, the upper portion of her body retaining its full solidity." Other observers narrate the same experience with other mediums. Colonel Olcott, on another occasion, saw this same Honto fail just as she was about to return to the cabinet in order to get the magnetic power refreshed. She seemed to melt away as before up to the waist, the upper part of her body remaining solid, perhaps because it was more fully organised: possibly because the magnetic centre was contained in it, and the dematerialization would commence at the most distant point. This, however, is certainly not the case always, for we have good evidence of instances of momentary disappearance, where no gradual melting away was observable, but only instantaneous withdrawal from sight of the solid form. In a similar manner we have instantaneous materialization. Colonel Olcott records‡ how he saw "a long lance with a tapering steel head, and a tuft of drooping ostrich plumes below it" suddenly appear in the hand of a stalwart male figure. He tells of Honto materializing shawls before his eyes, when under close observation: a feat in the performance of which she has now many rivals. And, more remarkable still, he declares that "once a little animal, like a squirrel or large rat, suddenly appeared, walked about, and disappeared on the platform."

* *Spiritualist*, February 6th, 1874.† Olcott, *People from the other World*, pp. 149, 245, 283.‡ *Ibid*, p. 215.

One more case of this instantaneous disappearance the same writer gives.* He has been describing the instantaneous formation of Honto's shawls, and the appearance and disappearance of a baby. When the accounts were in process of publication, much ingenuity was displayed by writers of little faith in accounting for the marvels of the Eddy mediums on hypotheses of trickery. It was alleged that William Eddy personated the scores of "people from the other world" who streamed from the little cabinet in which he was seated. When this was seen to be too absurd for belief, the theory of accomplices was started, and soon exploded. Then it came to pass that a baby appeared, and the astute critics suggested to Colonel Olcott that it was a pillow, or (for nothing seemed too monstrous to be swallowed by this credulity of incredulity) that the effect was obtained by the medium encasing his legs in newspapers or white rags! The case which I am about to quote was observed with the full benefit of this illuminative suggestion. "There could," says Colonel Olcott, "be no mistake about the child; no question of rag-wrapped legs or fondled pillows. The figure stood near me, and in too good a light to admit of such deceptions being practised. It was a living, moving child which, with its right thumb in its mouth, nestled its little head on the neck of its bearer, and passed its chubby left arm about her neck. . . . It was resolved into nothing in an instant of time, leaving no trace of its evanescent existence." †

I take this opportunity of placing on record particulars of the conditions under which Colonel Olcott's séances were held.

First he gives a full description and illustration of the séance room and cabinet. A complete examination of the building of floors and walls, &c., was made, and the cabinet was each day tested. Certificates of experts as to the impossibility of confederacy are then given. The conclusion that no person assists at the manifestations is absolute. Colonel Olcott says: "Not only can nobody get to the medium after he goes into the cabinet, by entering the door of the circle-room without detection, but no one can leave the circle to assist. . . . The battle must be fought out at that cabinet door. I realised this the first day I came; I realise it tenfold now. The weeks I spent there were weeks of as hard mental labour as I ever gave to any subject in my life. I passed through every degree of incredulity and distrust. I was ever on the watch lest I might miss some new circumstance calculated to overturn my formed opinion, and ever ready to confess myself a dupe of impostors if the fact could be demonstrated to me." (p. 119.)

From another accurate observer, whose opportunities were very exceptional, I record a parallel case. The medium was Mrs. Hollis (subsequently known as Mrs. Hollis-Billing), and the recorder is Dr. Wolfe.‡ The séance was held on May 27th, 1872, at his own house, in a room, and with a cabinet specially prepared by himself, every possibility of error carefully eliminated.

After many faces and hands had been shewn at the aperture, "the door of the cabinet was suddenly pushed open, when, to my utter amazement, I saw as plainly as could be, for an instant, the form of a man standing beside Mrs. Hollis. His head was uncovered, . . . large, round full face. He wore a military uniform, with medallion decorations upon the breast of his coat. . . . When the light fell upon him he melted into air." [1872.]

So with Mr. Williams§ many cases are recorded, such as this testified to by Mr. Slater. . . . "John King (at a private séance in Mr. Slater's house) was seen kneeling, while he lifted the curtain which formed the front of the cabinet. The spirit-form was seen to dissolve away before the eyes of the spectators, after having been touched repeatedly to make certain of its solidity."

The following record of occurrences at a séance held at Newcastle, W. Petty being the medium, is given|| by Mr. D. Richmond. Eleven observers were present. The variation

* Olcott, *People from the Other World*, p. 283.† *Ibid*, p. 288.‡ Wolfe, *Startling Facts*, p. 315.§ *Medium*, April 4th, 1873, p. 163.|| *Medium*, August 18th, 1876, p. 515.

in size of the spirit-form is an interesting point, as is the dissipation of the form while the medium was in full view.

The cabinet was simply a corner of the room curtained off. "John King" appeared very strong and active for a long time in the room. Two other male and one female figures appeared, and at the close of this remarkable séance John King shewed himself with the medium. "They stood full half a minute, during which time I observed and particularly noted, that 'John' "was five inches less than the medium, whereas on his appearing whilst the medium was lying in the cabinet, he was five or six inches taller than the medium; thus the power required to raise and bring forth the medium seemed to reduce the size of the spirit. . . . They drew back into the cabinet, . . . re-appeared and stood in full view not more than three feet from me; and after a brief period the spirit began to get less, and on the attention of the company being called to this fact, the spirit rapidly grew still less until within about six inches of the floor, when the head seemed to be dissipated. . . . The appearance of the two and their perambulations from opening to opening of the curtain, would occupy fully ten minutes, and the dematerialization of the spirit about half a minute. The light was good, full." [1876.]

Not to multiply unnecessarily, I add one more case,* which carries us even further than those already quoted. The medium was Miss Wood, and the phenomena observed in the course of the séance include the creation and dissipation of a male form in the midst of the observers. The recorder is Mr. R. Linton, fifteen persons were present, and the medium was securely tied by a rope to her chair in the cabinet.

"On March 16th, in the presence of fifteen persons, near Chippington, Miss Wood was securely tied by a rope to a chair in the cabinet. 'While thus secured,' says Mr. Joseph Metcalfe, who narrates the circumstances, 'we all saw a female figure materializing, and make itself, as it were, before our very eyes. When formed, she walked round the circle and shook hands with the sitters. The hand was small and warm and natural, and the white robe that was allowed to be handled was a sort of white crape muslin. She remained five minutes, and gradually vanished like a passing cloud. The same process was gone through by another spirit, a male form who was made in our midst out of air. He shook hands, and it was observed that his hand was large, very much larger than the medium's. He also dematerialized before our eyes. An examination of the medium proved her tied as at first.'" [1876.]

(To be continued.)

SPIRITUALISM IN LONDON & THE PROVINCES.

CAVENDISH ROOMS, 51, Mortimer-street, W.—On Sunday evening last, the 26th ult., an attentive and interested audience assisted at the exercises at the above rooms. The proceedings were devoted to the answering of questions, the replies being given through Mr. J. J. Morse by the controls of that gentleman. The topics discussed embraced a wide variety, and the answers were evidently deemed, in the majority of cases, satisfactory and conclusive. Certainly they were clear and forcible, and in many cases eloquent in character. At the close of the meeting it was announced that Miss Rosamond Dale Owen would probably deliver another address in the rooms about the third Sunday in December. The first of the monthly "Socials" in connection with these Sunday services was held at Mr. J. J. Morse's residence, 201, Euston-road, on Monday, October 20th, the rooms being crowded with friends, who passed a pleasant evening, and looked forward to the next gathering, to be held during the present month. The lecture to be delivered through Mr. J. J. Morse at the Cavendish Rooms, on Sunday evening next, at seven o'clock, is on the subject of "A New Paradise." All seats free.

GLASGOW.—The Glasgow Association, after many years' struggling to keep the light of Spiritualism burning, felt themselves justified in asking Mr. and Mrs. Wallis, the well-known mediums and speakers, to take up the work as resident speakers and mediums for the Society. After six weeks' experience there is every reason to be satisfied with the venture. The audiences at the public meetings have greatly increased, taxing the capacity of the hall to the utmost, the lectures being of a high-class nature, eloquent, instructive, and forcible. Séances have been organised in connection with the Society, at which good results have been obtained in the form of clairvoyant descriptions of spirits (many of them recognised by unmistakable characteristics), and psychometric readings of character and advice on health and other personal affairs. Considerable interest is being aroused, inquirers are attending in good numbers, and new circles are likely to be formed very shortly. Upwards of eighty members are enrolled on the books of the Association, and the coming winter bids fair to be an active one in propagandist efforts.

* Medium, March 31st, 1876, p. 199.

"STRANDED!"

[The sailor boy, the subject of the following poem, dined with me the day before he joined his ship, which, was bound, I think, for some Indian Presidency. Though nearly fourteen years have passed away, the ship has never been heard of, and his friends and relatives can only conjecture his fate from his sister, who says she dreamt of seeing a black plank, with the word "Stranded" written on it in large white letters, about two months after his departure. I have heard her mention the dream more than once and, for my own part, firmly believe that he was drowned on that occasion.—F. S.]

The sun from Devon's crimson cliffs
Recedes in splendour slow,
But mount and hillside long reflect
His radiance, as they glow
Beneath the billowy clouds of light
That blush and pale and burn
O'er Teignmouth's flowery, foliaged vales,
And Dartmoor grey and stern.

Watching awhile the sails that gleam
Upon the echoing sea,
With souls uplifted by the scene,
They stand, those silent three—
A girl with dark, divining eyes;
Too deep for mirth or joy;
A matron fair, with pensive air,
And a bright sailor boy.

Caressingly, he longs to cheer
In this their parting hour,
By visions of a future fraught
With wealth, and fame, and power;
But lo! swift cleaving through the cliffs,
Its steam-engirdled course,
Piercing their gloomy, caverned depths
With hiss and murmur hoarse,
Emerging on the sunlit shore
To plunge in night again,
Mid whistle's shriek and engine's roar
Thunders the Plymouth train.

A stifled sob, a mute caress,
A farewell gaze of love,
A mother's hand is raised to bless,
Her pale lips faintly move.
When shall those tear-dimmed eyes again,
That vision fair enjoy,
And yon receding, echoing main,
Bear back that sailor boy!

With solemn speed the hours roll by,
While sunsets glow and pale,
O'er fairy bay and billowy sky,
And flower-emblazoned vale.
And eyes that drooped in parting's tears
Brighten in chastened joy,
When some swift speeding vessel bears
News of that sailor boy.

'Tis midnight. Over Devon's cliffs
Grand constellations shine,
And sweeping to a foamless sea
Hastens the murmuring Teign.
Beneath a mansion's verdant slopes
The gentle waters curl,
Where wrapped in peaceful slumber lies
A dreaming, dark-eyed girl.

She starts. It is not Devon's shore,
Or Teign's smooth stream she sees,
But rocks where waves are battling o'er
A ship on distant seas;
And as the seething waters to
Their yawning chasms stream,
A dusky plank upheaves to view
Where ghostly letters gleam
"STRANDED"! And was it shape of dream,

That morning shall destroy—
And was that wild, despairing scream
Wrung from that sailor boy?
She knows, though ne'er from leaping wave
Or spangled strand again,
Came record of the fated ship
That sought the southern main;
But that fond mother's yearning hope
Despair can ne'er destroy;
Some spot, she trusts, on earth's broad scope
Yet holds her sailor boy.

FREDERICA SHOWERS.

THE Hon. Roden Noel has a new volume of poetry almost ready for publication. The title will probably be "Songs of the Heights and Deep," for it deals chiefly with mountains and sea. There will also be included a poem of some length about London and the London poor, called "A Lay of Civilisation."

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS

TO THE

PERSONAL EXISTENCE OF JESUS AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

XLII.—ST. CYPRIAN.

Thaseuis Cecilius Cyprian was born about A.D. 200. He was converted to the faith A.D. 246, by the rhetorician Cecilius, whose name he adopted. Becoming Bishop of Carthage, and stoutly defending the faith, in numerous writings, he was crowned with martyrdom A.D. 258.

In his works he quotes largely from every chapter of the Four Gospels, and of the Acts of the Apostles, from thirteen epistles of Paul, from two of Peter, two of John, from James and Jude, and from almost every single chapter of Revelations.

To satisfy Quirinus, he composed two books of Testimonies against the Jews. These are digested into short chapters, each of which is headed by a proposition. This proposition is developed in the chapter, first in prophecy from the Old Testament, then in verification from the New. The headings of a few of the chapters of the second book follow:—

Chap. 1.—Christ is the First-born Wisdom of God, by whom all things are made.

Chap. 2.—That the Wisdom of God is Christ, and concerning the sacrament of His Incarnation, Passion,

chalice, altar, and the Apostles, who, having been sent, preached Him.

Chap. 3.—That Christ is also the Utterance of God.

Chap. 6.—That Christ is God.

Chap. 7.—That Christ was to come as the Illuminator and Saviour of the human race.

Chap. 8.—That although from the beginning He had been the Son of God, He would anew be generated according to the flesh.

Chap. 9.—That this was to be the sign of His Nativity; that He would be born of a virgin, Man and God—the Son of Man and of God.

Chap. 10.—That the Christ is Man and God, compounded of either nature; that He might be a mediator between us and the Father.

Chap. 11.—That He would be born of the seed of David, according to the flesh.

Chap. 12.—That He would be born in Bethlehem.

Chap. 20.—That the Jews would fasten Him to a cross.

Chap. 22.—That in the sign of the cross is salvation to all who will mark it on their foreheads.

Chap. 23.—That at His Passion there will be darkness at mid-day.

Chap. 25.—That He was to rise again the third day from the dead.

In one of his Epistles to Pope Cornelius (69 Oxford Ed., 65, Caillan Patres) he says:—

"It makes no difference who delivers us up or rages against us, since God permits those to be delivered up whom He appoints to be crowned. For it is no ignominy for us to suffer from the brethren what Christ has suffered; nor is it any glory to them to do what Judas has done."

In his Treatise on Works and Alms, he relates the raising of Tabitha to life by Peter (Acts ix. 39.)

(To be continued.)

Miscellaneous.

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