

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

PAPERS OF THE LATE MRS. HOWITT WATTS.

[Among the papers of the late Mrs. Howitt Watts was a little MS. volume, which she used to call "The Brown Manuscript." This she believed to have belonged to the late Robert Chambers. It contains stories of somnambulism, second-sight, clairvoyance, trance, vision, and ghostly visitation. They were probably collected by Mr. Robert Chambers, and, on Mrs. Watts' lamented departure, I received them for publication in "LIGHT." This was her intention had she been able to carry out her desires.—"M.A. (Oxon.)"]

I.

THE GHOST OF A MURDERED MAN APPEARS ON SHIP-BOARD. CAPTAIN BREWSTER'S STORY.

On my passage from the Matura River, on the coast of the Carribean Sea, to San Juan de Nicaragua, in the year 1841, Captain Brewster told me the following story:—

I had, said the captain, command of a ship named the Hercules, of 800 tons, and was on my way from Manilla to Boston. We were becalmed. I had several passengers, and a mixed crew. The calm had continued several days, and the weather being oppressively hot every one was listless. The circle in the cabin, to pass the time, began telling histories about their friends and relations, and thus we amused ourselves.

One night after a gorgeous but ominous-looking sunset, the stillness of the night was disturbed by occasional rolls of distant thunder. Everyone retired earlier that night than usual, leaving the two mates and myself alone at supper, after which we had our grog and fell asleep on our stools.

I woke suddenly, and looking up towards the cabin-door I distinctly saw the figure of a strange man come in, and sit down at the end of the table. Not having seen such a person on board, I was startled. I felt a strange fear. I awoke both the mates, who were fast asleep on their stools beside me with their heads on the table.

The chief mate turned, and, looking at the figure, exclaimed "Good God! my uncle!" He trembled all over, and fell back in a swoon. I immediately rose to lift him up from the floor. Looking up to call the steward, I no longer saw the figure at the foot of the table.

As soon as it was possible, I went on deck to inquire of the third mate, who had the watch, if he had seen any man of that description go down into the cabin. He said, "No." Neither had any of the hands seen such a man.

The chief mate continued unwell. The weather being moderate, I desired that he should not, that night, be called for the watch.

The next morning I desired the third mate to get all the hands and passengers on deck. I went to the chief mate and told him what I was going to do, as I wished to satisfy myself regarding the man whom he had seen. With a heavy sigh he told me that that was useless. I requested an explanation from him; but getting none the matter dropped.

After some days a wind sprang up, and we fell in with a large Portuguese ship bound for the East. I sent a boat to the ship to exchange reckonings, news, and provisions. On the boat's return I observed that she was come back without her officer—the chief mate. I found that he had sent word that he did not wish to return to the ship.

Immediately I went on board myself to make him return to his duty. I found him obstinate. From high words I was obliged to proceed to force, and thus carried him back. He remained in his cabin for a day or two, refusing to do his duty. On the third night after his return to the ship he was, by the watch on deck, prevented from throwing himself overboard. I ordered, after this, that he should be narrowly watched until we arrived at Boston.

When the ship had reached her moorings two sheriff's officers came on board and arrested the chief mate on a charge of murder. He was accordingly taken away. When the trial came on, it appeared that before he had berthed himself as my mate he had agreed with his wife to follow out a system of poisoning his uncle by degrees. He was heir to the property of this uncle. The wife had been arrested previously to our arrival, and had confessed the whole plan. The body had been exhumed for a *post-mortem* examination. The second mate and I went down to see it. We both were there at once, and were equally surprised at beholding the figure of the identical man who had entered the cabin on our homeward voyage and sat down at the end of the table.

I asked Captain Brewster whether he had compared the date of the apparition with the date of the murdered man's death. He said that he had not done so. Nevertheless, in conversing with him on the subject, I found that the impression on his mind was that the poisoning must have been completed by the wife about the time that the appearance was seen on board the ship, then many thousand miles from Boston.

II.

THE SPECTRE AT SEA.

Mr. W. D. Carlyle, of New York, a gentleman of great respectability, and on whose word I could place the greatest reliance, stated to me that, whilst he was on a voyage from Boston to Valparaiso, in a large ship, about 600 tons, he came on deck one night, about two days' sail from Rio Janeiro, being restless and wakeful in his berth. He walked up and down the quarter-deck and observed no one there except the man at the wheel, who was drowsy at his post, the ship being becalmed. The night was dark, and only illuminated by the stars of the Southern hemisphere. He was leaning over the rails and observing the phosphoric appearance of the sea, when he felt someone place his hand on his shoulder. He turned slowly round, supposing it to

be the officer of the watch, but to his surprise he saw no one on the deck but the sleepy helmsman at the wheel. He felt strangely, as from the largeness of the deck it was impossible anyone could escape unseen after touching him. He, however, walked up to the helmsman; whom he addressed, asking if the officer of the watch had been on the deck, to which he received a short, low reply, "No, sir."

He then walked forward, and as he approached the mizen-rigging he observed a figure which made him start, as he recognised the brother of his wife, believed to be then at Valparaiso. He felt he could not approach the spectre, nor could he get his voice to speak. After he had contemplated it for a minute or so, the officer of the watch came on deck, when the phantom died away from his eyes. He mentioned the circumstance to the mate, who laughed at the story and said it was fancy. He then descended to his berth, but feeling again an inexpressible desire to go on deck, he did so, when, on issuing from the companion-door, he observed the figure at the same place, *bleeding profusely from the left breast*. He uttered a groan on beholding this sight, and swooned. Having been carried by the chief mate and one of the crew into the steward's cabin, restoratives were administered to him. He did not feel able to return to his bed that night.

On the morrow, Mr. Carlyle recounted the whole affair to a fellow-passenger, a partner in the house of Brownell, Stegman, and Co. After this, when his nerves had got more settled, he mentioned it to his wife—not mentioning the wound which he had seen in the spectre, since he feared to agitate her. She only remarked, "We shall be wrecked and never see our friends again." His wife being in delicate health dwelt more on this affair than he would have wished.

Before reaching their destined port, they fell in with a vessel homeward-bound *from Valparaiso*, and from a passenger on board that vessel—a friend of his—he learned that *his wife's brother had been stabbed in the street, and after lingering for some hours had died*. He could not break the bad news to his wife, but on their arrival she felt such surprise at not seeing her brother when she entered his house, that she swooned whilst in the act of asking for him; from which swoon she never recovered.

Upon making inquiry, Mr. Carlyle and the mate of the vessel found that this *gentleman had been assassinated on the very night his spectre had appeared, and about two hours before the vision was seen by Mr. Carlyle*.

At the time I heard this, Mr. Carlyle was married to a second wife.

Mr. Carlyle shewed me the memorandum he had made at the time, and to the best of my recollection it was signed by Nye, now captain of one of the American steamers. Stephens, the traveller, and Fenimore Cooper, the American novelist, were both present.

(To be continued.)

THE *Spiritualistische Blätter* of Leipzig has transferred to its columns the record of remarkable manifestations, by Florence Marryat, first published in this journal.

M. GODIN, one of the Spiritual Society of Paris, is a manufacturer, on the largest scale, of metal utensils, &c., at Guise. Contiguous to his works he has constructed a vast mansion for the residence of his workpeople and their families. He and his own family live under the same roof. A striking feature of the establishment is the educational. In September the annual school festival was held. At this all the children, 500, from two to fourteen years of age, were present. Then followed a concert and ball in one of the spacious halls. The concert was sustained by the musical society of the *Familistère*. It was attended, not only by the residents, but by most of the officers and men of a military detachment *en route* from the grand manoeuvres, taking a passing rest in the vicinity, and who signified their sense, on resuming their march next day, of the contrast between the disciplined productive labour and life of this *Familistère* and their own labour disciplined for destruction, and life in barracks.—*Revue Spirite*.

SPIRIT-WRITING IN A LOCKED BOX.

The *Religio-Philosophical Journal* contains, in its issue of October 11th, a communication concerning the mediumship of Mr. J. D. Haganan, whose personal character had been highly spoken of by Dr. Beals, the respected president at Lake Pleasant.

The first manifestation through Mr. Haganan, witnessed by the writer, Mr. Bailey, of Brooklyn, was that of reading writing on papers, folded close and small, and called "pellets." Mr. Bailey wrote questions, away from the medium, addressed to deceased friends, and folded them into such "pellets." The medium, taking one of these in his hand, gave correctly the name so written and the other contents of the "pellet." To dispose of the supposition that by some occult method he had opened the "pellet," Mr. Bailey stitched the others through with thread. The control said, through the medium: "As you want a conclusive test, we will permit you to keep them in your hands." Mr. Bailey did so, but the contents of the next were reported through the medium with the same correctness.

"As I made," says Mr. Bailey, "my notes of the proceedings I was stopped by an intimation, through the medium, that the controls had prepared a fresh phase of manifestation through him. I here relate the first demonstration of it. I was invited to place in an empty box, paper and pencil, with a written question. I wrote a question and addressed it to a deceased old friend S. S. Jones, of Lake Huron, laid it in the box, and upon it a blank sheet with a few pieces of pencil. I locked the box and put the key in my pocket; then I tied the locked box with string and sealed it. I placed it on the table before the medium, who laid his hand upon it, and I then enveloped his hand and the box in a dark cloth, in order to perfectly exclude the light. We then heard sounds as of writing, the pencil now and then tapping against the box-lid. On the sounds ceasing I untied and unlocked the box. At the back of the paper in which I had written my question, 'Is it possible that my friend, S. S. Jones, can communicate through this means?' was this answer: 'Yes. This is a test for you and the world.—Your friend, S. S. Jones,' in my old friend's own handwriting, and with his proper signature. The sheet which I had put in blank was now written on all over on both sides, in different handwritings; one was an effusion from the medium's controls, and signed 'United Band.'

"But stranger than all, under the two sheets which I had placed in the empty box, another had been mysteriously introduced, on which was written a message from one of the friends, E. B. Clarke, of Port Huron, whom I had addressed on one of my unused and sewed 'pellets,' the signature of S. S. Jones again appearing as if to counter-sign it."

The writer concludes: "If such facts do not demonstrate the presence and power of the so-called dead to interchange thought with us, what do they demonstrate? Let those who think they can give some other rational solution do so; until they do, let them cease 'clubbing' Spiritualism."—J. K. BAILEY, Brooklyn.

MR. D. D. HOME has left Russia, and is residing with his family in Paris.

MR. A. R. WALLACE'S "Defence of Modern Spiritualism" has been translated into the Hungarian language.

THE *Banner of Light* tells us that the wife of Mr. Coleman, the manager of the Atlanta cotton manufactory, has become a medium for physical manifestations like Miss Lulu Hurst.

Le Spiritisme (Paris) invites Spiritists to send in their names, professions, and addresses to its office, for insertion in a directory (half-a-franc) now in preparation, for circulation among Continental Spiritists and Spiritualists.

Le Messager (Liège) quoting the motto, "Unity in essentials; liberty in non-essentials; charity in all," gives, with entire acquiescence, a translation of the address of the President of the London Spiritualist Alliance.

CAMILLE FLAMMARION ON WRITING-MEDIUMSHIP.

(FROM *La Revue Spirite*, OCTOBER 1ST.)

In his new edition of "Terres et Ciel," M. Flammarion, the astronomer, has a note on writing-mediumship. In it he refers to certain writers who have treated of different planets. Among them is Allan Kardec, author of "Le Livre des Esprits," and Victorien Sardou, who contributed the paper "On the Inhabitants of the Planet Jupiter," in the *Revue Spirite* of 1856. On this, M. Flammarion makes the following observations:—

"M. Victorien Sardou, the distinguished writer of so many theatrical works, tells us that he wrote this paper in a peculiar state, and he signed it as a 'Medium.' Now, in this state of mediumship the writer is neither asleep, nor magnetised, nor hypnotised; his brain acts then, through the nervous system, somewhat differently from the ordinary and normal. But the difference is not so great as has been supposed. In the ordinary normal state the subject thinks of what he is going to write, he constructs his phrases before clothing them in language, then he puts hand and pen to paper and writes. But in the other condition he does not think before he writes, nor does he directly set his hand to work; he merely lays it passively upon the paper. If he then thinks of a word or a figure, his hand works of itself; nevertheless he must think continuously, but not in anticipation, of what his hand does, or it will stop. For example, hold your pen or pencil passively over paper, and think of a word, say 'ocean;' watch your hand, and presently you will see it write 'o,' then 'c,' and so on. Such was my own experience a quarter of a century ago, when—thinking there were still things to be learned; that the circle of science was not yet closed—I studied, along with my friend Victorien Sardou, the then novel problems of Spiritualism.

"In such experiences one may easily deceive oneself and think that his hand has been under the control of a spirit other than his own. For my part, I came to the conclusion that it was not necessary to introduce spirits in explanation of writing-mediumship.

"In astronomy, writing-mediumship has taught us absolutely nothing. None of the conjectures written by mediums have been confirmed by recent discoveries. Jupiter certainly cannot be in the habitable condition described by them."

M. Flammarion's hypothesis is, at first sight, reasonable, and is no doubt applicable to many writings by mediums; but it is quite inapplicable to the communication in question, by M. Sardou. Certain persons in certain states of the nervous system may, without doubt, write their own thoughts, and regard them as those of a spirit outside of themselves; but a totally different case presents itself when, unconsciously and involuntarily, thoughts are expressed of matters which are outside of the writer's knowledge.

An integral part of M. Sardou's communication about the planet Jupiter was an illustrative *aqua-fortis* etching. Now, admitting the possibility of a design taking origin in an excited brain and nervous system, yet that this particular design should originate in the brain of one ignorant, as M. Sardou is known to be, of the art of design, and etched by one ignorant of the art and practice of etching, is beyond probability: an etching of finished delicacy, executed in nine hours!

We all know how possible it is for thinkers to imagine things outside of the sphere of their own knowledge; but for them to picture such imaginings by technical methods of which they know nothing, is impossible.

The only rational conclusion to come to, it seems to me, is that, in the case of M. Sardou, an intelligence foreign to his own was in operation through him as a medium. The value of the resulting operation should form quite another topic for inquiry.

E. LESBROS.

MR. GLADSTONE ON SPIRITUALISM.

The *Spiritualist* of May 4th, 1877, said:—"The May numbers of a journal called *The Liverpool* (30, Moorfields, Liverpool), contains the following letter to the editor from the Right Hon. W. E. Gladstone, M.P.

"Holmbury, Dorking, April 8th, 1877.

"SIR,—I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its own way so great.

"I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty—

"1. To refrain from 'dabbling' in a question of this kind, that is to say, making a shallow and insufficient examination of it.

"2. To beware of the rash assumption, that, if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality.

"3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility.

"4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view a useful object.

"Universal knowledge, however, is not possible, and we are bound to choose the best and healthiest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed.

"If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?

"I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of His garden. With all good wishes, I remain, Sir, your faithful servant,

"W. E. GLADSTONE."

The *Daily Telegraph*, October 19th, 1878, gave the following:—

"MR. GLADSTONE ON SPIRITUALISM.—A Brighton gentleman, who wrote recently to Mr. Gladstone on the subject of Spiritualism, has received the following reply:—

"London, October 10th.—I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention, and I remain in what may be called contented reserve, without any fears that imposture will rule, or that truth can be mischievous.—Yours faithfully, W. E. GLADSTONE.—Mr. J. T. Markley, Horsham, Sussex."

With regard to Mr. Gladstone's remark to Mr. Eglinton that "Scientific men run too much in a groove," &c., allow me to give an anecdote, that can be relied on, lately told by Lord Tennyson, and which is in corroboration of the above sentiment:—

"I was sitting," said Lord Tennyson, "at Mr. Gladstone's, on one side of the table, and Mr. Tyndall was at the other; Mr. Tyndall had been talking of 'God, as a notion invented by poets and philosophers.' 'Then leave it, Mr. Tyndall,' said Mr. Gladstone, sternly, from the other side of the table, 'to the poets and philosophers, and stick to your science.'"

W. R. T.

A LETTER from Major-General Drayson, in reply to Mr. St. George Stock's second question, is held over till next week.

WE are rejoiced to hear that Mr. S. C. Hall, who has been seriously ill, is now much better. He writes:—"I have been (to borrow some words of my friend, Tom Hood) so near Death's door that I have heard the creaking of the hinges, and I yearn to be away, believing my earth-work to be done."

WE are asked to insert the following notice:—"A lady (Spiritualist and medium) cordially invites earnest inquirers and Spiritualists to attend séances at her residence, 10, Cleveland-terrace-gardens, Stratford-road, Kensington, at Eight o'clock on Tuesday evenings, by written appointment. No charge."

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 Accident to "M. A. (Oxon.)" and Astrology.

To the Editor of "LIGHT."

SIR,—I should like to call attention to the striking astrological indications of the recent severe accident which has befallen your accomplished contributor, and my valued friend, "M. A. (Oxon.)"—

The accident—a fall resulting in very severe injuries—was on the 7th inst., two days after his birthday. By secondary direction (upon which some astrologers have placed more reliance than on primary ones), the moon had arrived at the exact opposition of Mars at birth. By transit on the day of accident, Mars was exactly on the place of Saturn at birth, the latter planet in the horoscope being square to Uranus, the great denoter of sudden events of evil character. This position of Uranus would impart his own character to the evil Saturn, and "excitement" of the latter by transit of such a planet as Mars at the very time of the secondary direction would give just such an occurrence as that which we are all deploring. Add that at this time Saturn is transiting the opposition to Mars at birth, the moon by direction being thus in conjunction with the former, and an astrologer could not imagine positions more appropriate to the occurrence, or from which he would more certainly have augured something of the sort, if his attention had been called to them beforehand.

C. C. M.

The Theosophical Society and the "Christian World."

To the Editor of "LIGHT."

SIR,—I shall be much obliged if you will publish the enclosed letter—only some extracts from it having been printed by the paper to which it was addressed—in *extenso* in your columns. I must observe, however, that since it was written I have seen the October number of the *Christian College Magazine* (in whose September number the alleged letters of Madame Blavatsky first appeared), which certainly makes out a good case for its assumption that the letters were genuine. On the other hand, an impartial perusal of these articles, and of the letters published in them, suggests the fallacy of any completely one-sided or unqualified judgment. But I forbear further comment at present on this particular matter, which has not been prominently before your readers.

C. C. MASSEY.

THE THEOSOPHICAL SOCIETY.

To the Editor of the "Christian World."

SIR,—On my return to London yesterday, after a seven weeks absence, I found a copy of the *Christian World*, of 16th October, with marks in it, calling attention to an article headed as above. As I am named in it, in a statement that is not quite accurate, perhaps you will allow me to correct the latter and to add a few remarks upon the general purport of the article in question.

Referring to the "Adepts," or "Mahatmas," of whom so much has been heard in connection with the Theosophical Society, the writer says:—"We heard, not long since, that one of these aerial messages, said to have come from Koot Hoomi—the Thibetan mystic name for the most famous of these Mahatmas—turned out to be a mutilated edition of a speech that had been delivered a year before by a Professor Kiddle, of America, and that, in consequence, Mr. C. C. Massey, a London Theosophist, had indignantly left the Society." Now I did not leave the Society on account of the coincidence between Mr. Kiddle's lecture and the letter (to Mr. A. P. Sinnett) alleged to be from Koot Hoomi, but because an explanation of this coincidence afterwards put forward in the name of Koot Hoomi was, as I considered, manifestly and demonstrably false. That, of course, to my mind, threw suspicion on the authorship of the whole series of letters purporting to be addressed by Koot Hoomi to Mr. Sinnett, on which the latter's well-known book, "Esoteric Buddhism," was founded; and I hoped that the resignation of a Vice-President and original member of the parent Society might contribute with other pressure to force upon the council a thorough investigation of circumstances to the gravity of which they seemed insensible. But strange as it may appear, I nevertheless retained, and still retain, belief in the existence of the "Adepts," that belief resting upon an amount and quality of evidence of which the general public has little conception. I had long suspected—and even more than suspected—an admixture of deception and delusion; but the whole question is far more difficult and complicated than those who welcome "complete exposures" can at all understand. And the disposition which welcomes them is surely not a very judicial one. In the article now referred to, for instance, I find not the hint of a perception in the writer's mind that an *ex parte* statement is not conclusive of the question raised by the letters put forward by Madame Coulomb—an expelled member if not a discharged servant—as those of Madame Blavatsky. There is

no suggestion of waiting for the latter's reply, or for proof that the letters are genuine, before pronouncing judgment. The responsibility, on the part of your paper, for this attitude is only secondary, for the article is expressed to be "from a correspondent in India." But this qualification does not apply to the *Christian College Magazine* nor to such papers as the *Times of India*, and I believe many in England, which have one and all assumed that to make a charge is to prove it. Would any subject, except one as to which there was already such an adverse prepossession in the public mind, have been treated with such utter contempt for elementary principles of justice? What impartial person, with a thorough knowledge of Madame Blavatsky's handwriting and style, has inspected these letters? It is now known that she denies them, or all that is incriminatory in them. Madame Coulomb, it is said, had long been privately her enemy, having been checked by her in an attempt at pecuniary extortion.

I do not endorse these statements, or even offer an opinion upon them. Nor do I say that in my belief Madame Blavatsky is worthy of unreserved confidence. Very few people know how much and how little can be safely said on this subject, and editors of Indian and English newspapers are not among them. But I do say that these Coulomb allegations will not cover half the facts that remain to be explained if the existence of persons of extraordinary psychical powers be not admitted. And we have the testimony of at least one well-known Englishman—Mr. St. George Lane-Fox—who personally examined Madame Blavatsky's rooms at Madras when the Coulombs were turned out of possession, that the alleged surreptitious communication with the celebrated "shrine"—in which so many marvels had already long been witnessed—was not then completed, though M. Coulomb was, by his own admission, busy on the work. I must not go into the whole question here, or ask for more of your space, but I hope to have said enough to shew that precipitate judgment may be as unjust in this case as it often proves to be in others. I will conclude by saying that in the 18th chapter of the late Mr. Charles Dickens' "Great Expectations" may be read a scene which illustrates the moral of this letter. Certainly our enlightened Press is on some occasions extremely like Mr. Wopsle.—Your obedient servant,

C. C. MASSEY.

1, Albert Mansions, Victoria-street, S.W.,
November 6th.

A Seance with Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—Your readers are aware that Mr. W. Eglinton, in order to continue his important work of psychography without suffering from undue exhaustion, has found it necessary to decline many requests for sances for materialisation. It was under pressure of friendship that he kindly consented to favour me with a seance for Tuesday, October 28th, 1884, and as some of the manifestations were remarkable and unusual, your readers may be interested in a brief relation of the leading phenomena. The circle was a large one, comprising eleven persons—four ladies and seven gentlemen. It was very harmonious, and the physical and meteorological conditions were all that could be desired. Chairs were arranged in the usual semi-circle, and one gas burner was kept alight during the continuance of the seance. I occupied a chair at one extremity of the circle, and within three feet of the curtain. During the evening we were favoured with seven materialisations. Most of them, if not all, were of the third or highest order; which, considering the number of sitters, was certainly remarkable. In my experience, the forms appearing either at a large or at an undeveloped and promiscuous circle, may, with very rare exceptions, be classed under either the first or second order; that is, either "transfigurations" or "animation of the model." The whole of the forms this evening were, in my opinion, true materialisations. Two of the figures made great efforts to obtain recognition, but neither of the sitters, to whom the materialised spirits pointedly addressed themselves, were able to recognise them with absolute certainty.

The following singular phenomenon then occurred. An object, dark as pitch, and resembling a black cloud more than anything else, came from under the curtain and remained in front of where I was sitting. It was not more than eighteen inches from the ground, and swayed backwards and forwards. In process of time it assumed a rotary motion, and two patches of white vapour became visible. As the process continued, I could dimly trace the outline of a form, apparently sitting on the ground at my feet, with its arms moving continuously backwards and forwards with a circular motion. At this stage, the arms only of the figure were clearly developed. Gradually the white material increased, and a face and bust arose, the arms still keeping up the same motion as if weaving. By degrees, and rapidly at the close, a tall male figure, dressed in the usual beautiful white material, was perfectly evolved, the darkness in which it had first emerged having disappeared as if absorbed, or dispersed like mist before the sun. Thus eleven persons had an opportunity of witnessing, in front of the curtain and within the circle, the whole process of materialising a form.

As a matter of evidence, it is worth noting, too, that during

the séance, at the time that one of the appearances was in the circle, the medium in the dark room was taken with a fit of coughing, which was heard by all and commented upon.

The most remarkable phenomena occurred at the close of the séance. A noise as if two persons were wrestling was heard in the cabinet. It increased, as if a struggle were taking place. At this juncture, and when we were wondering what it meant, the curtains were parted, and the medium was literally *thrown forward into the circle*. Behind him, and holding back both curtains with his outstretched arms, stood the materialised form of "Ernest." As the medium staggered backwards in a state of insensibility, he would have fallen to the ground had he not been caught in the arms of the materialised spirit. Momentary as it was, it sufficed for the whole of the eleven spectators to witness the presence of the *spirit and the medium in the circle at one and the same time*. Immediately the curtain closed on Eglinton, I was directed by "Joey" to enter the dark room and take the medium a glass of water. Having it ready at my side I lost not a moment in complying. Feeling my way to the sofa I found the medium reclining, and still in a state of trance. Raising his head I gave him the water, and while doing so, "Joey" spoke to me in a direct voice and requested me on returning to increase the light. The medium after the séance was painfully exhausted.

The material or clothing in which the spirits appeared was the same throughout, although variously arranged on the person. On a former occasion I had been allowed to handle and examine it in my hands for several minutes together. A few weeks since, a materialised spirit, standing by my side and plainly visible during the whole time, detached from his person a large portion of this lovely gauze, and put it over me, completely covering up my head and face. To the touch the material was firm and strong, as it resisted the lateral pressure of my thumbs. It was, however, as light in weight as a snowflake, and, as it swept the face, felt more like a cobweb than a substantial material.

J. H. M.

"Contradictions" in Spiritualism.

To the Editor of "LIGHT."

SIR,—I am one of that class of persons who, leaving an old path for a new one in search of truth, finds himself at a loss to know what is really true and what is supposition.

I find as much imagination in Spiritualism as in Orthodoxy; and there seems to be no more solid foundation among the spirits than among mortals.

I cannot tell what is due to *spirit*, and what to medium. And when there is no doubt about the source, it cannot be known whether the information is from a *shell* or an *Ego*. I place my reliance upon information derived through the table, and the result is a bitter family quarrel. At another time through the same source I receive a startling and true revelation. Again, I find the spirits cannot give any reliable information concerning their spiritual sphere, except in such words as is the common stock phrase of all Spiritualists in the flesh. And as you can get any creed (I believe) among spirits, as well as among men, there seems to be no reliable groundwork to rest upon—and in my opinion we know little more of *spirits* than any *anti-Spiritualist*. What we think we know we cannot rely upon; and we shall have to go to the spirit-world to know about it. This is very unsatisfactory and very annoying and humiliating to Spiritualists in contact with *beings who ought to know*. Then we come to mortals and we find *shells* and *Egos*; assertions and contradictions; Occultists and Spiritualists; again assertions and contradictions; Re-incarnationists and Annihilationists, and we arrive at the conclusion that man really knows little *in fact* about the matter. They who should know don't know, or rather they contradict each other.

"Who shall deliver us from these bonds?"

Granting that Occultism and its various powers are a fact, is it likely that any but an Occultist would know anything true about it? and is it probable that an Initiate would reveal anything about it? If the discipline is so severe, the regimen so exact, and the motive so unworthy, what TRUE Occultist would care to mention the subject to a man of the world?

If the society is a fact, then I imagine it can be said of it, as of another place, "All hope of return abandon, ye who enter here." In "LIGHT" "The survival of the fittest" has been advanced, or the extinction of all but *la crème de la crème*—"great souls." If this theory be true, no doubt the "discriminating power which assort the souls" will know which is the fittest. I, however, don't think that *great souls* or strong *mental beings* are the fittest.

Behold our great souls full of pettinesses. Live the inner life with our great souls and see what foibles, what selfishness, what spite, avarice, meanness, despotism, animality of feeling and sensuality can be discovered; and then say, "Are these the *great souls* which will survive?" Then look at the poor ignorant labourer, who, "not knowing B from a bull's foot," yet spends his whole soul in love of, and toiling for, his kith and kin and neighbour, and say, "Is he a *fittest*?" If to mentality must be attached morality, where is the *FITTEST*? And "Few there are that shall be saved."

The theory, "Survival of the fittest," is, in my opinion, no

more true in spiritual life than in natural life, and it certainly is only a theory in the latter. How often do we find the puny, rickety child survive the fine healthy youngster who is taken off by sickness in a moment; and if *physique* is any index to strength and fitness, the healthy youngster has it. Look at the diseased beings resisting death for years—and the fine robust young man stricken down with fever, &c., in a day. Where is the survival of the fittest there? unless the fittest means *that which lives longest*—diseased, mis-shapen, or otherwise.

On the questions of Re-incarnation and Annihilation, we are as much at the mercy of men's imagination as in other phases of Spiritualism; and all seems to be *theory*; and I fear we shall have to go to *that bourne* before we know for a fact. To an inquiring mind, Spiritualism is the most disquieting and unsatisfactory of all *isms*. You can't tell where you have it and when you have it; you don't know whence it came or whether to rely upon it, and yet I am certain it is a *Fact*.

Oh for a master-hand to reduce this chaos to form and beauty, and deliver us from this Egyptian darkness.

63, Manchester-road, Bradford,
September 7th, 1884.

EBOR.

[We had intended making this letter the subject of a short article, but the weeks slip by and no opportunity arrives for doing so. We therefore insert it without comment, in the hope that some of our correspondents will kindly help us in a time of extreme pressure of work, by an endeavour to remove some of "Ebor's" difficulties.—Ed. of "LIGHT."]

A Curious Argument Against Spiritualism.

To the Editor of "LIGHT."

SIR,—An objection has been advanced to me lately against "Spiritualism," by two separate people, which strikes me as so curious that I must make a note of it. It is simply this, that if the spirits of our departed friends *could* return to us from the other world these persons would be very sorry for it; or if they, in their turn, when they go to "*Heaven*" could revisit those they have left behind, they would not wish to do so! One of those who advanced this idea is a very good woman, with an inclination to believe in Spiritualism, which she does her best to check. And yet this lady is an affectionate wife and mother, and a really (as people go) unselfish person! I said to her, "Supposing your husband died, would it not be a great comfort to you to be able to know he was sometimes present with you? And if you died yourself, would you not wish to see how those you love and leave behind are getting on, and to try and comfort them for your loss in some way?" She could not see it, and said that when one went to Heaven, one should be *perfectly* happy, she supposed, and how could one be happy when witnessing the grief or trials of beloved ones? What an extraordinarily selfish view of "happiness" does this seem to me! We are told, "Now abideth faith, hope, charity," (and charity is usually explained to mean love, which is, I believe, the literal translation) "but the greatest of these is 'Love.'" Fancy great happiness on earth without *love* I cannot—but I *can* imagine the *greatest* happiness of disembodied spirits to consist, not in a state of selfish beatitude, but in returning to earth if they have the power and opportunity of doing so, to commune (as those I love do with me) by means of writing, or other manifestations, with those dear to them; to bind up their wounded hearts; to impart to them a knowledge of the blessed life which awaits them beyond the grave, and to cheer and encourage them in every way. And then when I said to her that once in trance-mediumship I was told that my only little girl, now grown up to be a most beautiful child in spirit-land, was standing close by my side, and spoke sweet comforting words to me, her hand pressed to my forehead, "Oh!" she said, "were you not dreadfully frightened?" forgetting that "perfect love casteth out fear." I really think *selfishness* and *cowardice* are two of the greatest obstacles to a belief in Spiritualism; for nearly all those whom I have attempted to convince take refuge in any, the most absurd, pretext from even entering upon the subject, and start as if the Evil One, "Old Bogey" himself, were close at hand when the unlucky word "Spiritualism" falls on their ears. Maskelyne and Cooke are their prophets. How often I have had their clever tricks thrown at my head I should be afraid to say, and every spiritual manifestation, I am told, can be done, even slate writing, by means of electricity! the medium having, I conclude, an electric battery concealed somewhere about his person. I have the greatest admiration for electricity, the more so, perhaps, as I never could understand it in that way, and doubt if I ever shall, but if I could acknowledge that it has the power to write messages and letters on closed slates or paper without apparent means; that it should be able to copy exactly the writing, mode of expression, thoughts, and allusions to very private matters of a departed friend of mine; that would seem to me much more miraculous and difficult to believe than that the spirit of my dear friend should take advantage of the rare psychic powers of the medium and other favourable "conditions," to write to me as he now so frequently does. All I can say is I am perfectly contented with my belief, or rather, knowledge, and would not change it for all the treasures or earthly happiness in the world.

M. B.

All communications to be addressed to:—

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

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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, NOVEMBER 22ND, 1884.

"M.A. (OXON.'S)" ILLNESS. †

We regret to say that since our last issue matters have not progressed so favourably as could have been wished. The wound, which had been doing well, suppurated, and caused much pain and considerable feverish disturbance. The general shock to the whole system, in which the brain has shared, has been very severe; and it is impossible to tell at present to what extent the brain is involved. Perfect rest and quiet are essential. It is needless to say that the numerous letters of sympathy and inquiry must remain unanswered for the present, though we are desired to tender to the writers the grateful thanks of the recipient.

The latest account, as we go to press, is generally favourable. The many correspondents who have written, tendering through us their expressions of sympathy and good wishes, will, we are sure, join us in the hope that the improvement may be steadily maintained, and that our esteemed friend may be soon restored to perfect health.

REVIEW.*

"NATURAL LAW IN THE SPIRITUAL WORLD." By Henry Drummond, F.R.S.E., F.G.S. Seventh edition. (London: Hodder and Stoughton, 1884; 7s. 6d.; and may be obtained of the Psychological Press, 4, Ave Maria-lane, E.C.)

It may be doubted whether any volume has issued from the Press for many years which contains more suggestive material for original thought in new directions than the work before us. If we can induce some who have not done so to read it, and others who have read it once to study its pages and meditate on its lines of thought and argument, we feel sure that they will find light breaking in here and there on problems, the solution of which seems sometimes hopeless.

The work is one which addresses itself, and appeals to, all classes of mind. The orthodox religionist, though he may not agree with, will find nothing to wound his feelings of reverence for old and cherished beliefs. The man of science, who prides himself on his Agnosticism, or perhaps goes even further in dogmatic negation, though he will meet with still more to disagree with, can hardly fail to be struck with the calm philosophic spirit which animates the writer, and with the force of many of the analogies drawn from the domain of external nature.

The author starts from the doctrine of "Biogenesis," or "Life only from life," which he agrees with Huxley in stating to be "victorious along the whole line at the present day." This law he carries on from the natural to the spiritual world. In a passage full of eloquence, a graphic picture is drawn of the two great kingdoms of nature, the

inorganic and the organic, under the sway of the Law of Biogenesis.

"What essentially is involved in saying that there is no 'Spontaneous Generation' of Life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the mineral world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endow any single atom of the mineral world with the attribute of Life. Only by the bending down into this dead world of some living form, can these dead atoms be gifted with the properties of vitality; without this preliminary contact with Life they remain fixed in the inorganic sphere for ever. It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in Nature more worth pondering for its strangeness, it is the spectacle of this vast, helpless world of the dead cut off from the living by the Law of Biogenesis, and denied for ever the possibility of resurrection within itself." (P. 68.)

Analogically—the writer asks—

"Where now in the spiritual spheres shall we meet with a companion phenomenon like to this? What in the Unseen shall be likened to this deep dividing-line, or where in human experience is another barrier which never can be crossed? There is such a barrier. . . . The passage from the Natural World to the Spiritual World is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the Natural to the Spiritual is shut, and no man can open it. . . . The Spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—*except a man be born again . . . except a man be born of water and of the Spirit, he cannot enter the Kingdom of God.*" (P. 71.)

The beauty of the book culminates in the chapter on "Growth." "Consider—the lilies of the field how they grow," is taken as a text to show that spiritual growth is not attained by conscious striving and agonising of soul. The lily "simply stands still with its leaves spread out in unconscious prayer." So man lives, moves, and has his being in the conditions of spiritual growth if he will but open his soul to receive their influence and let them act upon him. This does not mean idleness, far from it. It only means that work is worse than useless which aims at adding one cubit to our spiritual stature. "All the work of the world is merely a taking advantage of energies already there. God gives the wind, and the water and the heat; man but puts himself in the way of the wind, fixes his water-wheel in the way of the river; and so holding himself in position before God's Spirit, all the energies of Omnipotence course through his soul." The chapter is a new sermon on the old text, "By grace are ye saved through faith."

We have no space for even the briefest allusion to other arguments and illustrations with which the author justifies his analogies, or to refer to other laws which he treats of as operative both in the Natural and the Spiritual world.

Having said this, and again commending the book to thoughtful study, we must confess to closing it with a feeling of disappointment. Looking around on the human race as it is, the conclusion seems inevitable, on the premisses of the writer, that the vast majority of mankind, past, present, and for generations to come, have been and are doomed to spiritual death and extinction. We refuse to accept such a hopeless solution of the riddle of existence. Again, the birth of the Divine Life in the soul, in the mystical sense, seems to us to be in far closer analogy to a belief in a Law which includes "Spontaneous Generation," than in harmony with an immutable Law of Biogenesis. But the word "spontaneous," if understood as necessarily excluding all extraneous impulse or power, would be a misleading one.

Space, however, does not allow us to pursue these thoughts further, which in no way contravene the grand idea of the writer, of the continuity of Law in the Natural and Spiritual worlds, but only affect the interpretation and application of particular laws. Add to the arguments of this book a belief in the fact of intelligent communications from a land beyond the grave, and an appreciation of the high teachings which some of these communications convey, and we believe a book might be written carrying on the subject as much beyond the point where our author has left it, as he has distanced others in the same direction.

* This and other books have been standing over for some time, owing to the great pressure on our space. We hope now to be able to clear off arrears. Next week we shall notice Mr. Oxley's "Egypt."

"LIGHT" SUSTENTATION FUND.

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We have had very few contributions during the past week ; but amongst them have been two instances of generosity which we commend to our readers for imitation. Mr. Hensleigh Wedgwood has increased his subscription to the Sustentation Fund from £5 to £10, and the Hon. Percy Wyndham, M. P., who had given a promise for £5, has now very kindly signified his intention to make it £20. This is, in itself, a very handsome donation, but Mr. Wyndham has done more. He has sent us a cheque for £50 as a contribution towards the expenses of the present year, the last Sustentation Fund having been inadequate. If some other friends would follow his example our labours would be greatly lightened ; we should do our work more cheerfully ; and "LIGHT" might be conducted with increased efficiency. We have an extreme dislike to make any allusion whatever to the immense amount of time and energy gratuitously devoted to the discharge of the duties incident to the conduct of this journal, or to the large mass of necessary daily correspondence consequent upon appeals for counsel

and information. But if our friends realized even so much as half the truth, we cannot conceive that they would allow our burdens to be increased by anxieties as to "ways and means," or leave us to the humiliation which comes of the necessity of making such pressing applications for assistance. The Sustentation Fund for the coming year is yet nearly £100 short of the sum required. The amount ought to be raised in a week !

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

THE SPIRITUAL OUTLOOK.

VI.

How Mr. Gladstone will feel when he gets time to read what the religious papers say about him will be matter of curiosity to statesmen who have open minds and are willing to "prove all things and hold fast to that which is good." The *Christian Commonwealth*, for example, accuses him of countenancing sorcery, which is forbidden in the Bible.

* * *

CONSIDER now the folly of this *Commonwealth*. Most people in our day do not believe in sorcery, and, therefore, so far, do not believe in the Bible. All who do believe in it ought to be obliged to Mr. Gladstone for taking the trouble to be convinced that what they call sorcery is a fact, and thus confirming the story of the Witch of Endor.

* * *

THE *Christian Commonwealth* does not take this natural and sensible view of the case, and thinks it "a pity that so great a man should even appear to countenance the Spiritualistic imposture." But if an imposture, how could the "great man" fail to detect and expose it? And if sorcery, how can it be imposture? "The slate trick was successfully worked," it says, and Mr. Gladstone, much impressed by it, talked about "the existence of forces of which we know little or nothing."

* * *

OF course, Mr. Gladstone has been deluged with letters of inquiry. The *Daily News* of November 6th, contains the following answer, probably lithographed on a post-card :—

"10, Downing-street, Whitehall, November 4th, 1881. Sir,—I am directed by Mr. Gladstone to acknowledge the receipt of your letter of yesterday, and to say that while he cannot undertake to enter into details, he has expressed no conclusion upon the subject to which you refer.—I am, sir, your obedient servant, HORACE SEYMOUR."

This "soft answer," it may be hoped, will "turn away wrath," now raging against the open-minded statesman, who has, according to some of our pious friends, engaged in sorcery, and, according to others, become the victim of imposture or delusion.

* * *

NATURALLY the comments of the Conservative Press on the fact that Mr. Gladstone watched some experiments in psychography, which have been examined, tested, and accepted by some of the most scientific men in Europe, are a little more virulent than those of the Liberal organs. The *Manchester Courier*, for example, says that :—

"Despite his large experience in jugglery, and his unapproachable facility of explaining anything and everything—almost—he has, if we must accept this narration, been gulled to almost as great an extent as he has gulled the British public, and, we might say, the world. . . . It is not likely, however, that the country will long tolerate the interference in its affairs of an aged gentleman who can be deluded by the barefaced trick which Dr. Ray Lankester exploded years ago, and which has since been a part of the usual programme of those who professionally 'expose' such frauds, . . . but we will remind him that there is another power of which he apparently 'knows little or nothing,' and that is the strong common-sense of the people of this country, who will not long tolerate a Minister who, from whithersoever his inspiration may usually be derived, mistakes a juggling trick for a message from the tombs, or Hades, or the Chiltern Hundreds, or whatever may be his ideal abode of the Immaterial."

* * *

AND all this because a man attends to what is brought to his notice, and says there is something he cannot account for, which he thinks scientific men might well investigate—as several have—with great care. Really, to denounce Mr. Gladstone for simply

looking at what was brought to his notice, seems to me as idiotic as it is malicious.

* * *

THE *Evening Standard* says:—

“Some remarkable phenomena are said to have resulted. They usually do. Of course, it would be improper to say that because the great majority of media are tricksters, the minority are so. There may be men who can call spirits from the vasty deep, and produce mahatmas—manifested ghosts—which are not carefully constructed of bladders and muslins. Mr. Gladstone’s medium may be a very honest man.”

* * *

THIS talk about “the great majority of media” being “tricksters” is too silly. I might possibly find ten professional mediums in London, and as many more in the rest of the United Kingdom. I have not the least reason to suspect the honesty of the four or five of this number whom I have had the opportunity of testing. I know as positively as a man can know anything in this world that the manifestations given in the presence of Mr. William Eglinton are genuine. Why, then, should not Mr. Gladstone see them? And why not give his opinion respecting them if he choose to do so? Must the Prime Minister of England put his head in a bag? or shut his eyes? or put a gag upon his mouth? Must he, of all men, be deprived of free-thought and the free expression of his opinions? If the Prime Minister is to be ridiculed or censured for attending a séance, why not abuse or ridicule him for going to church or chapel?

* * *

SURELY the time must come when any man occupying any position may fully examine any fact or opinion, without incurring reproach or ridicule—when intellectual and religious liberty will be a universal birthright. What we all need, and what we all should most desire, is to know the truth—and how are we to know it unless we “prove all things” that we may “hold fast to that which is good”?

* * *

“WHEN people dabble with what they are pleased to call Spiritualistic phenomena, their intellectual faculties, and sometimes their moral, too, undergo a rapid process of deterioration,” says the *Inquirer*, in a notice of the *Nineteenth Century*, while it is thankful to see “that the *Contemporary Review* never meddles with Spiritualism.” It would be curious to know the emotions with which this critic reads, if he ever does so, the numerous and striking spiritual manifestations recorded in the Acts of the Apostles. Did Moses lose his wits? Did the “dabblers” in Old or New Testament manifestations become mentally and, in some cases morally, deteriorated? If not, why not?

* * *

AND this is the deliberately expressed opinion of a professedly religious newspaper—as if there were any religion in the world which is not professedly based on the so-called supernatural. The Book which is the basis of faith in all enlightened nations is, from beginning to end, a record of spiritual manifestations, in which prophets and apostles alike “dabbled.” Take Spiritualism from the Bible, and what remains? Take all ideas of Spiritualism from mankind, and there would be a very sensible deterioration. Would any one, for example, care to cut the Spiritualistic elements from the works of Shakespeare and Milton? Would the world be more intellectual or moral if “Macbeth,” “Hamlet,” and “Paradise Lost” had not been written?

* * *

BUT the real question, after all, is simply one of fact. Have these manifestations ever occurred—and do they still occur as simple, actual facts, susceptible of proof, and open to scientific investigation? A single fact so established carries the whole case. If any super or preter-natural manifestation has ever occurred, anywhere, at any time, then such facts may be expected to occur at other times and in other places. If there are no such things, and never have been, what is the Bible but a collection of falsehoods in which it must be intellectually and morally deteriorating to “dabble”?

* * *

OPEN your neglected Bibles and read Exodus and the Acts of the Apostles. When you have done so there is only a choice of one of two things to do: you must either believe these books to be a relation of things which never happened or could have happened, or you must admit the possibility and probability of the truth of Spiritualism.

* * *

I CAN understand “Iconoclast” or “Saladin” writing

such things in the *National Reformer* or the *Secular Review*, but a religious paper denouncing Spiritualism is what people call an anomaly.

* * *

AFTER all, Spiritualism in our own day is simply a question of fact—a branch of science, quite open to investigation. Every clear-minded man or woman can be satisfied, as millions have been, by personal investigation. To see the moons of Jupiter or the rings of Saturn you must have certain conditions—darkness, a clear sky, and a telescope. To examine the phenomena of Spiritualism you require to be, or to have, a medium, and in some cases darkness may be as necessary as in chemistry or astronomy.

* * *

AND here is a little fact for the confident scribe of the *Inquirer*, who never inquires in this matter, but only slanders. It is that no case is known in America or Europe in which any man of science has made a serious investigation of Spiritualism without becoming convinced of the reality of its manifestations.

* * *

No—we who are Spiritualists as the result of our investigations during ten, twenty, in some cases thirty years, have but three words to say in the matter to all persons capable of forming an opinion—examine, investigate, judge. We who have examined—we who have taken the trouble to personally investigate and experiment—we know what the facts really are, though we may be as ignorant as we are in all the departments of natural science as to the mode in which they are produced.

* * *

BUT why should a miracle of to-day injure my intellect or morals any more than the relation of one said to have occurred 2,000 years ago—accounts of which are read in all our churches, and sown broadcast over the world by missionaries and Bible societies? I pause for a reply—quite sure that none will come to me.

* * *

THE *Literary World* has more than a column headed, “Another Blow at the Theosophists.” This does not concern me so much as the fact that a journal having so large a circulation in the religious world should give so much space to questions of more or less spiritualistic interest. It notices also an article in the *Scottish Review* on “Mystic Novels,” which are censured as playing into the hands of mediæval ritualism, which it speaks of as a luxury for which people are willing to pay “a tolerably heavy price.” The *Literary World*, and the more important *Christian World*, it must be said, however, have been uncommonly fair to Spiritualism, and the latter published some years ago accounts of some very striking manifestations.

* * *

THE *Literary World* also gives a very favourable review of a religio-spiritualistic book on “The Consolations of Science,” by Jacob Straub, M.A., of Chicago, who “predicts a near time when the fact of a continued life beyond death shall be so realised that all shall walk in the light and ecstasy of an assured immortality, and of personal identity, and the sweet companionship of dear ones for ever,” which is, of course, the happy condition of every Spiritualist, and one to which the facts of spirit intercourse must bring all who will take the trouble to simply know what they are.

* * *

EVERY Spiritualist has a faith based upon knowledge—or he has the knowledge which replaces and transcends all faith, which removes the dread of death and gives assurance of immortality. The grandest, most important, question of this life is satisfactorily and happily answered. He has no fear for himself, nor for those he loves. It is well with him and well for them. Bearing the trials of this present stage of being, he knows there is a good time coming further on. There are many indications that the faith of all religions will soon be merged into the science of Spiritualism, and that all men will soon know what now many hope or believe. So the fires of hell will go out for want of fuel. The knell of Calvinism was rung long ago.

THE *Religio-Philosophical Journal* calls the attention of Spiritualists to the exemplary action of the Secularists of England. A call was made upon them for a fund of 25,000dol., required by the editors and managers, for the extension of the business of the “Free-thought Publishing Company” and the *National Reformer*. The response was so prompt and free that the amount was paid in within a week.

PSYCHOGRAPHIC EXPERIMENTS WITH MR. EGLINTON.

BY H. A. KERSEY.

On Friday, September 26th, three lady friends and I attended a séance by appointment at 2.30 p.m. with Mr. W. Eglinton, at his residence, 12, Old Quebec-street, Hyde Park. We were shewn into a front drawing-room on the first floor, where we met Mr. Eglinton for the first time, all being strangers to him. The séance was held in a small room at the back, communicating with the front room by folding doors. The apartment was furnished in the usual manner. We all seated ourselves round a table (technically known as a "Pembroke") in the centre of the room, Mr. Eglinton sitting with his back to the window. He asked for the greatest sceptic to sit near him on his right hand, and Mrs. X. was placed there; opposite to her and on Mr. Eglinton's left hand, sat Mrs. Z., while myself and sister occupied the remaining side of the table, and consequently sat opposite the medium. There was full daylight, the window not being darkened, but simply draped with a pair of thin muslin curtains.

Mr. Eglinton took some slates from a pile close by; and let me say here that they all bore the most palpable signs of newness. I also produced a slate which I had purchased about half an hour previously at a shop in the Strand. Mr. Eglinton with a wet sponge proceeded to clean the slates on both sides, whilst I took a dry sponge and rubbed the slates, taking special care to press heavily so that if any marks had been previously made upon the slates they should no longer remain there. These slates were left on the table before us and never passed out of our sight previous to the experiments taking place. Mr. Eglinton next produced some small pieces of slate pencil and various coloured French chalks, and taking the slate which I had brought with me asked us to select a piece of pencil or chalk and put it on the slate. We selected slate pencil; it is an advantage to hear the writing, that not being possible with the softer chalk. We then joined hands all round the table, the psychic's left hand being held by one of us. He then placed the slate close under the top of the table near to the corner on his right, the slate being kept in position by grasping it and the top of the table firmly together with his right hand; thus the thumb of that hand was always visible, and I, who sat farthest from him, could always see not only the thumb but also part of his wrist. Very shortly, in not more than half a minute, we heard a sound as of writing on the slate, the dotting of "i's" and crossing of "t's" being very marked; on the cessation of the writing three little raps were heard on the slate, and the psychic then drew it from the table and handed it to me. On the upper surface and at the farthest end of it from the psychic's hand, I found written as follows:—

"Truth is indestructible as is our power; we are glad to meet you all."

I will call this Experiment A, and can only add that under the conditions described, it was, in my judgment, simply impossible for Mr. Eglinton to do it. The writing was upside down in relation to Mr. Eglinton's hand; there was no other person present, and four pair of eyes watched him closely.

For the sake of brevity it must be distinctly understood that the same conditions as the foregoing existed in all the following experiments, variations or special features being alone noticed.

Experiment B.—Mr. Eglinton took the same slate, and reversing it held it as before under the table. We again heard the sound of writing, and on examination we found written in a different "hand" as follows:—

"DEAR SIR,—We are glad to meet you as being the champion of a great cause,—JOEY."

Experiment C.—Mr. Eglinton remarked that portions of the surface of the slate on two sides were left blank, and asked for them to be filled up. When the slate was again held under the table we once more heard writing, and afterwards found the following:—

"We shall hope to bring our to Newcastle some day."

Mr. Eglinton suggested that some word or words had been omitted, and requested the omission to be supplied, also that in one word, of which we were uncertain, if there was a "t" in it to cross the "t." The word "medium" was then inserted after the word "our," and the "t" properly crossed.

Experiment D.—Mr. Eglinton produced a handsome double or book slate, mounted in polished oak, bound with brass at the

corners, and fitted with a patent Bramah lock. This slate having been cleaned, he asked Mrs. X. to write a request to some friend of hers, and in such a position that he could not see it; she did so, and then closed the slate and locked it, withdrawing the key and retaining possession of it. Mrs. X. and Mr. Eglinton then placed their hands on the top of the slate as it lay on the table before us all, and shortly we distinctly heard writing being produced inside the locked slate. When Mrs. X. unlocked the slate she found the following reply to her request:—

"Your Aunt Emma will communicate later on."

Experiment E.—Mr. Eglinton asked Mrs. Z. to write a request on a slate and not let him see it. She wrote, "Is Alfred, my son, here, and will he please write me a message to take home with me?" The slate was turned over so as to keep the message from Mr. Eglinton's sight. He took the slate in his left hand, and held it under the corner of the table on his left, Mrs. Z. also grasping the slate all the time and helping him to hold it, Mrs. X. at the same time holding his right hand; we all heard the writing, and Mrs. Z. solemnly declares that she also felt the vibrations in the slate produced by the writing; the reply found on the slate was:—

"MY DEAR MOTHER,—Thank God I am able to come to you. Give my love to all at home, and with plenty for yourself, I am your loving son, ALFRED."

Experiment F.—Mr. Eglinton took two slates, and placed one on the top of the other after putting a piece of pencil between, and keeping them on the table in full view of us all he placed his hands on them, Mrs. X. doing the same; presently we heard much writing going on on the slates, and on removing the top one the following message was found:—

"DEAR NIECE,—I rejoice so much in being able to manifest myself to you in this decisive manner. It must comfort you to know that I am ever near you, and endeavour to convey the sense of my presence to you. How truly comforted and grateful should those be who have a knowledge of this great truth, and of the happiness this communion brings us and them. There is much I would like to say had I the power, but I must content myself with having been allowed to come. Keep on in the good cause, and you will be rewarded. Good-bye. God bless you. Love to John.—Your loving aunt, EMMA."

Experiment G.—Mr. Eglinton expressed a wish to obtain a message for my sister, and placed two slates together on the table, as in the previous experiment, but all that could be got was a brief statement that the power was exhausted and they must bid us good-bye. Mr. Eglinton not being contented with this brought the two slates round to my sister, and resting them on the top of her head he held them there, but no writing came; he then placed one end of the slates on her shoulder, holding the other end himself. In this position a brief message was written, reiterating that the power was exhausted, and bidding "adieu." Thus ended an excellent séance, and under such satisfactory conditions that we all were convinced of Mr. Eglinton's power, and felt much indebted to him. In the experiments E and F, the replies received are characteristic of the deceased persons from whom they purport to emanate, but the handwriting does not resemble theirs. The style varies considerably in the different messages, but what is most noticeable is the speed with which the communications are written, and also that whilst the writing is taking place the psychic labours in his breathing as if suffering. This ceases with the writing. In conversation afterwards, Mr. Eglinton admitted to me that these séances were exhausting, and he therefore guarded himself by limiting their number per week.

THE LONDON SPIRITUALIST ALLIANCE.—The *Revue Spirite* reverts to the principles of this Society and its efforts to reduce them to practice, as explained in the President's opening address, passages of which it again quotes. The notice concludes:—"We express our sincere wishes for the success of the Alliance, which has our fullest sympathy."

WE congratulate "LIGHT" on its steady improvement. It is crowded with most interesting matter; and the general make-up of the paper shews careful editing. We should like, however, to see less space given to discussing the Blavatsky business, as in the number, October 11th, before us; for that seems to us a dreary, weary, unprofitable mess at the best. We presume that this is realised at the "LIGHT" office; but it is often easier to think how a paper should be filled than to do it.—*Religio-Philosophical Journal*.

THE *Revue Spirite* announces that M. Charles-Etienne Lambert, deceased last February at Cannes, has bequeathed to the Institute of France, 20,000fr., the interest of which is to found a prize for essays upon "*L'avenir du Spiritualisme*,"—the "Future of Spiritualism."

DR. SLADE AND HIS MEDIUMSHIP.

The *Religio-Philosophical Journal*, October 11th, has a letter from Mrs. Martin, of Cairo, Illinois, reporting that Dr. Slade had been on a visit to the family for needed rest and recuperation. As health returned he resumed the exercise of his gift of mediumship for the slate-writing. Most of the investigators, while Dr. Slade was at Mr. Martin's, brought their own slates, and the sittings were always in full light. Among them was the respected editor of the *Daily Bulletin*, who published the result in his paper, leaving readers to draw their own conclusions. Mrs. Martin relates some of the explanations confidently made by many who, not questioning the testimony given, withhold from investigating themselves. These "explanations" have been made so often that they need not be reiterated here; but in them the words "chemical," "mind-reading," "electricity," and "magnetism," are used in a rather "mixed" manner, none of them touching the facts that the point of the pencil which executes the writing is worn, that what is written must come from an intelligent agent, and that it often refers to circumstances unknown either to investigator or medium, and which circumstances have been, on inquiry, fully verified. Dr. Slade has now fully resumed his work.

SPIRITUALISM IN LONDON & THE PROVINCES

GOSWELL HALL.—A most successful concert and dance were held at this hall on Thursday evening, 13th inst., when upwards of 250 persons assembled. The vocal portion of the entertainment reflected great credit upon all the artistes who so kindly gave their services, the singing of Mr. Howell and Mdle. d'Alleyne contributing in no small measure to the enjoyment of the evening. Dancing was kept up with spirit until past one o'clock, and many wishes were expressed that these social evenings should be more frequent. Perhaps the successful promoters may see their way to a similar undertaking at an early date at a hall a little more centrally situated.

CARDIFF.—I have much pleasure in stating that the Spiritualists of Cardiff have organised themselves into a body, under the title of "The Cardiff Spiritualist Society." We have made a good start with over forty members. Mrs. Cooper has kindly placed at our disposal a room for meetings. We have had the good fortune to secure Mr. Rees Lewis as our president. A better man we could not possibly get. His heart is in the work, and his long experience is most valuable to us as a Spiritualistic body. We also have some very promising mediums. We had an excellent address from Mr. Wright, one of our young mediums, on Sunday last. We shall be very happy to welcome any strangers or friends amongst us. As soon as practicable we propose to invite the leading mediums and speakers of the movement amongst us. We are forming a library for the members and outside friends, and shall gratefully acknowledge any gift of books suitable for the purpose.—R. BROOKS, Secretary, 3, Angel-street, Cardiff.

GLASGOW.—On Sunday, 15th inst., a business meeting of the Glasgow Association of Spiritualists was held immediately after the forenoon séance and service, when the treasurer's report disclosed a very satisfactory state of the finances. A wiser move was never made by the association than that of securing the permanent assistance and co-operation of Mr. and Mrs. Wallis. Since its formation several years ago the Glasgow Association has never seen such prosperous days or enjoyed such a hopeful and pleasing prospect of future growth and strength as at the present time. Schemes for the extension of the Society's usefulness, proposals with regard to a new and larger meeting-place, &c., were amongst the various items of business discussed at the said meeting. In the evening the controls of Mr. Wallis discoursed before a crowded audience on "Spiritualism and the Bible," the deliverance being characterised by dignity, toleration, and liberality, and quite equal to the best efforts of the controls. It may be safely said that the mediumship of Mr. E. W. Wallis has at no time been richer than it now is; and it is earnestly hoped that those elements so vitally requisite to the successful maintenance and development of all mediumship, viz., sympathy, appreciation, and support, may be abundantly enjoyed by the Wallises as long as they sojourn and labour in Glasgow. On Sunday next (22nd), Mrs. Wallis will occupy the platform, her subject being "Shall we know each other there?" Mr. Wallis will, on that occasion, be in Newcastle.—ST. MUNGO.

PLYMOUTH FREE SPIRITUAL SOCIETY.—Mr. R. S. Clarke, the lecturer of this Society, who for some weeks past has taken no part in the meetings in consequence of ill-health, resumed his ministrations on Sunday evening, November 9th, at the Richmond Hall, which was filled. The regular service of the body is of the ordinary Nonconformist type, differing only in the substitution of an appropriate poem or prose composition for the second lesson, the first, as usual, being taken from the Bible. On the present occasion, Longfellow's beautiful poem "Resignation" was read. In the course of his address, which was on "Death

Conquered," Mr. Clarke claimed that the view of death held by himself and co-religionists was far superior to that preached from the majority of orthodox pulpits; for, instead of looking upon it as a grim spectre to be shunned, as the "fell destroyer" of all that was beautiful and worth loving, they regarded it as a change or transition, and a necessary act in the great drama of human experience. For them it had no terrors, as they did not believe in annihilation on the one hand or in an irrational heaven and undeserved hell on the other. They held that man was a spiritual being embodied in physical form, vacated at death, which, so far from being a cessation of life, was simply "the entrance to a world elysian," where the almost infinite possibilities of the soul were unfolded and new fields of activity opened up. The question was often asked "Is recognition beyond the grave possible?" In their minds there was no doubt whatever on the matter. Death was not a change of individuality, but of state, and could not destroy the love that made life on earth happy. In the life beyond, therefore, the great affection would transcend that which here obtained, and consequently their reply would be a positive "yes." The service closed with a hymn and the Benediction.

STONEHOUSE.—A report of last Sunday's proceedings in this town duly reached us, but our friends must bear with us in our being obliged to exclude it. We find it impossible to insert all the news sent to us for that purpose, and until measures are taken for the enlargement of "LIGHT" we must give each correspondent a turn in rotation.

BIRMINGHAM.—Miss Rosamond Dale Owen occupied the platform at Oozells-street, on Sunday, November 9th. Her subject in the morning was, "The Physical and Spiritual Means by which Intemperance may be overcome," and in the evening, "Our Spiritual Possibilities." The attendance was fairly good in the evening, but very small in the morning. Both addresses would have been well attended but for the carelessness of the *employés* of *The Mail* newspaper, who had put the advertisement of the services among the trade notices instead of on the page devoted to the announcement of Sunday services. It was grievous that this should have occurred, for the addresses given were full of the high teaching essential to the well-being of humanity, but which so few have the knowledge or courage to supply. Mr. Walker, a professional singer from London, most kindly gave gratuitous aid, and sang sacred songs at both services. Miss Owen also told some of her wonderful Spiritual experiences most charmingly at a drawing-room meeting held at Edgbaston (one of the suburbs of Birmingham), the previous Friday afternoon. It would be well to have more of such gatherings throughout the country, as it is most difficult otherwise to reach the well-to-do classes; they will not attend the ordinary services, and yet they need Spiritual help as much as the poor.

SAMUEL RABBETH.

"Greater love hath no man than this."

[The story of the self-sacrifice referred to in the following lines will be within the memory of all our readers. It is indeed so well-known that we need not reiterate it.—Ed. of "LIGHT."]

It was an offering rare that thou did'st yield
To this poor world, and Him who died for thee;
Few nobler deeds of service have been wrought,
Since the great sacrifice upon the tree.

No cry of battles rousing thy young blood,
Urged thee to valorous deeds, and hope of fame;
Lowly to abjectness thy loving task,
Humble thy path, unknown till now thy name.

Had the child lived, for whom thy life was spent,
We think we had not grudged the bitter cost;
But both have died: and some will say, in vain
Thy calm heroic spirit has been lost.

* * * * *

And yet perchance, beyond the veil of sense,
At our poor folly angels may have smiled,
Seeing a young man enter perfect life,
And in his arms a little living child. C. C. L.

"REPORT OF OBSERVATIONS Made During a Nine Months' Stay at the Headquarters of the Theosophical Society." By F. Hartmann, M.D.—The author of this pamphlet, who describes himself as "An American Buddhist," writes in defence of Madame Blavatsky in the matter of the Coulomb letters. Into that question we do not intend to enter, but we regret the flippant and sneering manner in which Dr. Hartmann speaks of Christianity and Spiritualism. We cannot believe such a tone and temper is countenanced by Colonel Olcott, for whom we have a great respect. If it is not, then the sooner he "puts his foot down" upon such tirades as are given vent to by some ill-advised Theosophists, the better. The supplement to the *Theosophist*, too, is this month replete with vulgar and acrimonious attacks on Christianity. It is true they are reprints, but that only makes their appearance in the *Theosophist* all the more regrettable.

[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.]

XLV.—ARNOBIUS.

"Arnobius," says St. Jerome, "taught rhetoric with the greatest success at Sicca in Africa, in the reign of Diocletian, (A.D. 284-305), and wrote against the heathen." (*Ill. Men.* 77.).

In this work, "Against the Gentiles," (book i. 53), after challenging by name the most famous pagan impostors to work the miracles that Christ worked, in healing the blind, deaf, and dumb, and in raising the dead, he continues :

"Cease then ye ignorant men from converting such great works into curses, which will not injure him who performed them, but will bring danger unto you—dan-

ger, I say, not small, nor vesting in small matters, but in those of greatest moment, since assuredly the soul is a precious possession, nor can anything be found dearer to man than himself to himself. Nothing as you think of magic, nothing juggling or tricky as of man, nothing of fraud lurked in Christ. You may deride according to your custom, and burst forth into the wantonness of immoderate laughter,—He was God on high, God from the very deepest root, God from unknown realms, and by the Prince of all has been sent God the Saviour, whom neither the sun, nor any stars, nor the rulers and princes of the world, nor finally the great gods, or those who feigning themselves gods terrify the whole race of mortals, could either know or suspect who or whence He was. And when freed from that body which He bore about as a very minute part of His possession; after He had allowed Himself to be seen, and let it be known whose body it was, and what His greatness, the universal elements of the world, terrified by the strangeness of the circumstance, were disturbed; the earth, shaken, trembled all over; the sea was poured back from the deep; the globe of air was involved in darkness; and the fiery orb of the sun having its glow cooled, became rigid. For what else remained to be done, when He was recognised as God who up to that was deemed one of us?"

(To be continued.)

Miscellaneous.

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