

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

## PAPERS OF THE LATE MRS. HOWITT WATTS.

(Continued from p. 486.)

[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.)"]

### III.

#### CONSCIOUS-TRANCE WITH SECOND-SIGHT ON BOARD THE CHARYBDIS.

In 1841, H.B.M. brig, the Charybdis, Lieutenant (now Captain) McDonald, was ordered from Carthage to San Juan de Nicaragua, to demand from the Government of that State certain claims due to British subjects, and to blockade the port in the event of refusal.

My eldest son and I joined her off Boco del Toro. We had a long and squally passage, having run up to the Island of St. Andrew's. As the men stood in want of fresh vegetables, the sailing master was directed to run in shore, and keep as near the coast as possible to observe where any of the Indian settlements were, in order to buy bananas, yams, and plantains.

One evening the captain thought he saw smoke rising from the forest, and gave the order for the boat to be got ready; six hands and a coxswain manned her. McDonald asked me and my son to go with him. Accordingly we got our rifles ready, and off we set. As we neared the beach, in about three fathoms of water, he observed it was shallowing fast. The foaming white breakers, romping in wild and graceful confusion, shewed that it would be necessary for the men to drag her in.

Whilst talking this over, I saw rise up suddenly on the starboard bow, the dorsal fin of a shark; but before any one else observed it, down it went. We had not pulled many yards before one of the hands pointed out the fin once more appearing. On this coast sharks are of great size and frequently very mischievous. I thought that there would be danger in the men leaving the boat before we got into shallow water, especially as in that coast are many holes or deep places, with channels between the banks into which the large fish resort for food.

In a few minutes another fin of an enormous size appeared, and in a second or two both fish were close alongside. The men struck at the sharks with their oars; but the bow-oarsman seized the boat-hook and made a lunge at the one nearest to him, giving a loud cry, and his countenance expressive of the extreme of hatred and fear. The monster had turned, and with his jaws seized and broke the staff of the boat-hook, nearly dragging the man into the sea, at the same time giving the boat such a lash with his tail as made her tremble from stem to stern.

The captain ordered the men to back water and return to the ship, which we did, the two sharks following close in our wake.

When we got on board, McDonald told us that the young fellow, who had been nearly dragged out of the boat, was well connected and well educated; that he had two years previously joined the navy as a mariner; that he had, however, through good conduct, got promotion, and was a favourite with the captain. McDonald sent for him and inquired what was the reason that he had thus shrieked at the sight of the shark and shown such evident alarm. "Sir," he replied, "these fish will have me yet. I dreamed of them some nights ago, and when I saw them in the water I could not help feeling terror;" adding, "if I died in the service I should not care, but I can't say I should like to be eaten up."

The first Lieutenant Quinlan, and Mr. Hogg, the purser, dined with us. After dinner we spoke of the sharks and the terror of the man's face.

The purser then told us that this young man had, a few days previously, spoken to him about his wages, saying that if anything happened to him he wished them paid to a certain person—whom he named—at Plymouth. The purser asked him if anything ailed him, that he then thought about dying. He replied, "You gave me your pistols to clean, and after I had made the barrels very bright I hung them at the foot of my berth. When I came off watch, I turned in to sleep, and lay some time looking at their brightness, as the ship's light shone on them, till I grew quite queer. I was not asleep, and still I was not awake; but I saw myself in the water and two sharks had my body. This roused me. But I know it is all true, and they will have me yet."

This story excited the curiosity of every one. Quinlan jumped on deck to see where the man was. He returned shortly, saying that he had found him in the main chains looking aft in the water. When the lieutenant looked over the taffarel-rail, there he saw a pilot-fish close to the whirl of water at the stern-post, and a minute afterwards the two monsters of the deep rose near the surface; so it was at them that the man was looking.

Next day we got abreast of the mouth of the Lagoon of San Juan de Nicaragua, and fired a gun, and sent a boat ashore to reconnoitre. On her return we entered the port, and the captain and I went on shore and proceeded to the Governor's, to make our demands on the Government, which negotiation lasted for two days.

Upon our return, two boats, with officers and men armed, were sent up the River Colorado, to shoot two of the wild cattle for ship's use. Towards evening they returned, the one boat full of men and towing the other, which, by our glass, we perceived was covered over with a boat-sail.

Only the purser and three men were in her. When they came alongside, the officer in command came aft, and reported one man shot by his own gun, the trigger having caught in some underwood, as he dragged his musket after him. The poor fellow's head was blown to atoms. The ball had passed on and wounded a man in the abdomen. *This last man was the one who had feared the sharks.*

Next morning the captain and all hands went ashore to bury the dead man.

The answer from the Government arrived in two days. The blockade was declared and formed by a lieutenant and twelve armed men, with a gunboat, being left in charge of the port.

The brig got under weigh again to report progress to the admiral.

As I remained on shore to conduct the negotiation with the Nicaraguan Government I was not present as personal witness of the remainder of this history. On return of the brig to port I asked the captain about the man who had received the wound. He said that the sharks kept following the vessel for two days. Upon the third day the man died, the wound having mortified.

That night the ship's crew was summoned on deck; the funeral service was read, and the young man's body, with two shots tied to the feet, was launched, tied up in his hammock, into the sea.

The sharks were not to be seen after this. They had got their prey. Thus was the poor fellow's vision fulfilled. It formed the subject of many a midnight's talk on board the old Charybdis on her homeward voyage to England, to be broken up.

(To be continued.)

## REVIEWS.

1. Roman Philosophique. Paris: Librairie des Sciences Psychologiques.

A well-told simple story in which the Spiritist philosophy inculcated by a young wife brings light into the mind of her husband, who, professing to be quite satisfied with his passing life, is indifferent to an after existence. The story is said to be communicated by a spirit through "M. E. D.," a private medium.

2. La Ohute Originelle, selon le Spiritisme; Synthèse Spiritualiste. Par. J. E. Guillet. Paris: Librairie des Sciences Psychologiques.

The author of this volume summarises the prominent religious and philosophical problems of the present time, and solves them, as he argues they can only be solved, by Spiritism. By its light, according to him, ancient myths and parables relating to the earthly existence of humanity, and the consequences flowing from it, are intelligible.

*Le Messenger* quotes from the *Banner of Light*:—Mr. J. D. Hull, of Boston, reports some instances of direct writing; one is: "Through the mediumship of Mr. A. H. Phillips, in full light, on the inner side of one of two slates, which I had cleaned and tied together, and rested upon my arm, I received the following message: 'This writing proves a force exercised by an intelligence independently of the medium; you cannot explain it by any other theory than that which is advanced by Spiritualists.' —EPES SARGENT."

THE phenomena of Vital Magnetism are viewed differently by two different schools of magnetists. One school maintains, with Mesmer, the transmission of a force from an active to a less active individual, inducing modifications in the latter's vital force; they call this force variously magnetic, mesmeric, neuric, or zoömagnetic. The other school attributes the phenomena to the conjoint result of a concentration of attention, which induces a peculiar condition of the brain of the passive object, in which suggestions from an active operator lead to various organic modifications. This method was introduced by Dr. Braid. In his process of making the subject gaze squintingly at a small object above his eyes there seems to be an inversion of the subjects of cerebral and neuric forces. The latter school is called the Auto-magnetist or Braidist. —*Journal du Magnétisme.*

## "PSYCHISCHE STUDIEN."

The November number contains a full translation from "LIGHT" (10th April) of the report of Mr. Eglinton's psychographic séance with the Hon. Roden Noel and Mr. C. C. Massey. The editorial secretary (Herr Gr. C. Wittig) adds six pages of comment, in which he accepts the phenomena as genuine, but contests the spiritualistic explanation of them. He had himself witnessed satisfactory proofs of Mr. Eglinton's mediumship at the house of Baron von Hoffman, at Leipzig. "While recognising the complete correctness of this report," he observes, "I must again guard myself from letting it be supposed that with the introduction of these facts I would open the door to the simple belief in spirits. Not everything inexplicable is on that account to be attributed to a specific spirit action, even when the communication, as here, originating in the firmly rooted idea of the medium, announces itself as such. The true spirit belief is self-supporting, independent of all rare phenomena of the soul life, rooted in the sources of our feeling and thinking, and stands in no need of sensible evidences, but is prior to them, resting in the consciousness of our existence, that *because we are we necessarily were and shall be*. This thought of the self-consciousness involuntarily allies itself with the subsequent phenomena so intimately, that for an ordinary observer it is scarcely possible to distinguish between inductive and deductive inferences. Therefore it is, that nearly all the Spiritists and Spiritualists of our day confound cause and effect, and hold that to be first proved by phenomena, which was already firmly established *before* all phenomena, being born in us as instinctive truth and sole possibility of thought. The spirit belief—the belief in our pre- and post-existence—is thus a necessary pre-supposition of thought, and no result of our sense observation. We have to keep the two things apart, and as distinct as they actually are. From sensible, and therefore from mediumistic phenomena, we shall only demonstrate that which lies nearest to us, the actuality of our *psychical* life and perception in solidarity with other beings of this world of sense; but upon the platform of sense consciousness we can scarcely represent even partially in their true and essential reality spiritual stages of life far exceeding our sentience. What we represent will always be merely the reflection of our own conceptions or ideals concerning such supersensuous things. In these reflections, however, we can best study our expansive and evolutionary self, and by comparison with earlier studies of our thinking, feeling, and willing, assign the momentary frontier—but only this—between the here and the beyond of our existence. This is the teaching of Kant's theory of cognition, and of all deep thinking philosophers."\*

Herr Wittig proceeds to criticise the message in detail, with the view of shewing its probable origin in the sub-conscious mentality of the medium; and after some further suggestions in reference to this séance, he concludes: "There remain only two hypotheses, that either a spirit with invisible spirit hands accomplished this writing, or an invisible nerve force emanated from the medium with the like result. The first, the spiritistic hypothesis *par excellence*, is evidently the easiest to think, because the simplest; the latter, the psychical theory, is the more difficult to think, because more elaborate, and requiring a thorough knowledge of all physiological and psychical powers of man. It is, therefore, the *scientific* theory, proceeding with circumspection from the known to the unknown, whereas the spiritistic theory starts from an unknown spirit being with merely pre-supposed powers, which yet can only be manifested in and through a so-called medium. Therefore our safer course is first to study more closely the psyche of the medium." Herr Wittig promises further elucidations of his psychical theory "without spirits."

[The translator (for whose views the editor of "LIGHT" is not responsible) takes this occasion to remark that he has always preferred the psychological to the spiritistic explanation of these phenomena, and is convinced that it will come more into favour in proportion as the great field of sub-conscious activity is better understood. Spiritualism already supposes the medium to contribute the physical conditions of the objective processes; it is only necessary to recognise further that con-

\* Herr Wittig must be aware, however, that the existence of a spiritual subject of consciousness is not a postulate or datum of modern philosophy, and is not found in the analysis of consciousness. With Kant, it stood for the synthetic unity which is prior to all analysis. The consciousness of our individual mode gives us no instinctive assurance of its "pre- and post-existence," and it is the latter which a really satisfactory phenomenon *might* for the first time demonstrate. Sense phenomena can indeed give us no evidence of another degree of spiritual consciousness; but the (mis-named) Spiritualist asks for evidence of the survival of our present degree, or stage. The question is, does he get it?—NOTE BY THE TRANSLATOR.

sciousness on this outer plane is not co-extensive with psychical functions, to see that these phenomena offer, not the solution, but rather the empirical data for a solution of the great problem. For a wider and deeper comprehension of this position much may be hoped from the recently published "*Philosophie der Mystik*," of Dr. Carl du Prel,\* of which a translation is in course of preparation.]

The same learned and acute writer, Herr Wittig, contributes a continuation of his translation from the English of Mr. Crookes' controversy with Dr. Carpenter.

"What can be learned in India: A Visit to the Headquarters of the Theosophists in the Adyar," by Dr. F. H., is the second and concluding instalment of perhaps the best abbreviated account of the Theosophical Society's views which has yet appeared. The writer will be recognised as the "American Buddhist," Dr. Hartmann. The earlier portion was subjected to a rather severe editorial criticism in the October number of *Psychische Studien*.

Colonel Olcott's letter to the Spiritualist Alliance is also given in a translation.

Herr Christian Reimers concludes a dissertation on his earlier experiences of Spiritualism in England, and an editorial commentary, not yet concluded, is appended. There is much in the latter of special interest and importance with reference to the whole question of mediumistic impositions, real and supposed. In particular, too much stress can hardly be laid on the remark that many of the fiascos have been due to the indiscriminate belief in spirit agency. We may add that nearly all the "materialisation" exposures would have been spared, had the true character of what usually passes for this phenomenon been at all understood by Spiritualists themselves. The public knows no other issue than *spirits or fraud*, and on this alternative "mediums" have sustained violence which would have been seen to be wholly irrelevant and illogical if circles had not invited misunderstanding by their own want of discrimination.

Herr Reimers' articles contain much that would be read with interest by many who knew and esteemed him during his residence in this country. He is now in Australia, and has, we believe, done much to make Spiritualism better known there.

An editorial criticism on a somewhat petulant remark in "LIGHT" of August 30th, for which the present writer is responsible, calls for a short explanation. It was complained that an undue amount of space had been given in some numbers of *Psychische Studien* to the Bastian affair at Vienna, and the newspaper articles upon it. Herr Wittig asks: "Does not this censure look like a gentle hint that the facts of honourable opponents had better be ignored?" We assure him that we had no such meaning. The simple fact is that having missed for some months much of the highly interesting and instructive *original* matter usually filling the space of *Psychische Studien*,—and that in consequence of the lengthy newspaper articles copied into it upon this affair—our disappointment expressed itself in that impatient little sentence. At the same time, we must repeat that, until the newspapers representing the general public condescend to inform themselves more fairly from the experience of those who have specially investigated the subject, it does not seem expedient to bestow too much notice on criticisms which are as crude in substance as they are usually offensive in tone.

In the Catholic Apostolic Church, which acknowledges and exercises spiritual gifts, every member pays a certain portion of his income—it used to be one-tenth—rich and poor alike. The first expenses, on formation, were mainly provided by gifts from rich members like Mr. Drummond, the banker, and others; and all large expenses, such as for structures and publications, are still met by offerings from the richer members.

Mr. ALFRED CAPPER, at the Hôtel Continental, says the *Paris Figaro*, proposed to find, blindfold, some small object hidden outside of the hotel, if allowed to hold the hand, during his search, of the hider. A committee was appointed to conduct the experiment. The object selected was a scarf-pin. Mr. Capper, holding the hand of the person who hid it, started from the hotel in the direction of the Jardin des Tuileries, and stopped and found it before reaching there. On the committee were the Marquis de Fonteville, the Duc de Montmorency, and the Prince de Sagan, who reported the success of the experiment.

\* Leipzig, 1884.

## "TRUTH" AND SPIRITUALISM.

Mr. Labouchere, M.P., having *Truth* all to himself, is not so particular about his facts as he might be. He says:—

"Some years ago, one Slade appeared in this country, and made money by pretending to have a slate on which 'spirits' wrote. The man was exposed at a police-court, when Mr. Maskelyne explained how this very simple trick was performed. Now a Mr. Eglinton has turned up, and has the effrontery to endeavour to humbug people with the same trick. I read in a newspaper last week an account of his performance at the house of a distinguished lady, before Mr. Gladstone, Lady X., and the Marchioness of Y. Of course, writing was found on the slate. But will Mr. Eglinton perform the feat in the presence of a jury composed of Mr. Maskelyne and others, who are in a position either to declare that there was no conjuring, or, if there was, to shew how it was done?"

Mr. Eglinton *has* performed "the feat" in the presence of hundreds of juries, and men quite as able to judge of the matter as Mr. Maskelyne—in the presence, for example, of Professor Zöllner, of Leipzig, and his fellow professors. As to conjurers, one patronised by the Emperor of Germany has testified to the genuineness of the phenomena, and Mr. Eglinton had the pleasure of converting a famous one, who came to expose him in India. Every honest conjurer who has seen these manifestations has admitted that they were beyond his art, and not one of them has ever claimed the numerous and large rewards offered to any one who would produce similar results under similar conditions. If Mr. Maskelyne knows how the slate-writing is done, *why does he not tell Mr. Gladstone?*

The reason why is that it cannot be told. Mr. Eglinton knows no more about it than all Spiritualists. In his presence, and while both his hands were secured, writing has been obtained between two slates while held firmly together in the air between the thumb and fingers; in the closed boxes of investigators while the hands were pressed upon the cover; between the closed leaves of a book, with a heavy weight upon it, while watched in the light, and under other perfect conditions.

All these manifestations and hundreds more will be fully described in "*Twixt Two Worlds*,"—Mr. Eglinton's forthcoming biography, for which all who wish to know the facts and have a record of them to shew to others should subscribe at once, since it will be beyond doubt one of the fullest and most authentic accounts of modern "miracles" ever written.

## 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.]

### "Contradictions of Spiritualism."

To the Editor of "LIGHT."

SIR,—I think I can throw a little light upon some of the difficulties that beset your correspondent "Ebor." In the course of many years devoted to the investigation of Spiritualism I have had my hindrances, and found things which for a time looked hard to understand; but I have never found any which did not eventually yield to patient, candid investigation. So I will just take the objections of our friend "Ebor," and answer them one by one.

"Having left an old path for a new one in search of truth, I find myself at a loss to know what is true and what is supposition."

May we not say to this, that in any new field of research we must examine so-called truths or facts by the laws of *evidence*, carefully weighing what is to be said for and against, and coming to a conclusion accordingly? But let us look at some of the objections.

"I find as much imagination in Spiritualism as in Orthodoxy."

By *imagination* I conclude our friend means inaccuracy, or in-

correctness, for he cannot surely be objecting to the divine faculty which Demosthenes said was the beginning, middle, and end of oratory.

"And there seems to be no more solid foundation among spirits than among mortals."

By "solid foundation" I suppose our friend means facts, or certainties; as, in no sense that I can think of, can spirits require a *solid foundation*.

"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*."

In that case there is a doubt about the source. But passing over that, Spiritualism has nothing to do with "shells" or "Egos." These words are not found in her vocabulary; she believes that the communications given are usually from the *spirits of our disembodied fellow-creatures*.

"I place my reliance on information derived from the table, and the result is a bitter family quarrel."

Very likely; and we learn from this how persons may fare who wish to use the spirits as fortune-tellers. It is generally unwise to question the spirits on worldly affairs. Their *knowledge* on such subjects very often is not greater than our own, and if you insist on an answer from them they may answer at random. Of course there have been illustrious exceptions to this, but I think it is the rule.

"Again, I find the spirits cannot give any reliable information concerning their spiritual sphere, except in such words as are the common stock phrase of Spiritualists in the flesh."

And in what language, my friend, would you have them speak but in words such as we in the flesh understand? But if you mean that their utterances are vague, commonplace, and uninteresting, I think the reason of that is, that things pertaining to the spirit-spheres *cannot* be described in any distinct and salient manner by our human speech. St. Paul says boldly that when he was caught up into the third heaven he heard *unspeakable* things, such as are not lawful for man to utter. That means that our laws and conditions of being make it impossible.

"You can get any creed among spirits, as well as among men."

Very well, that proves that they *are* men, under different conditions. Undeveloped and frivolous spirits will very often speak of creeds and doctrines in any manner suggested by the circle: (for either frivolity or earnestness in the circle will be reflected in the spirits attracted thereunto). Very high and advanced spirits, when they communicate, seldom deal with creeds—they instruct us in the great, broad truths which deal with our present duty and eternal destiny.

"This is very annoying to Spiritualists in contact with beings who *ought* to know."

"Ebor" should remember that many spirits who communicate are more ignorant than he himself. They have left the world without much knowledge, and have not learnt much since. To be disembodied does not make a frivolous man into an exalted and wise spirit. He will have to be taught.

The next sentence is really startling.

"Then we come to mortals, and we find shells and Egos" (What! among mortals?), "Occultists and Spiritualists, Re-incarnationists and Annihilationists, and we arrive at the conclusion that man really knows little in fact about the matter."

That we know very little is, indeed, true; but that is not an argument against Spiritualism, which helps us to the little we do know.

"Ebor's" remarks upon Occultism and Initiates scarcely need answering in the columns of "LIGHT," whose lines diverge widely from those laid down by Occultists. Nor, I think, has "LIGHT" ever endorsed the theory of annihilation of souls or survival of the fittest. "Ebor's" remarks on the discomfort of these doctrines, I think most of the readers of "LIGHT" will agree with.

"I fear we shall have to go to *that bourne* before we know for a fact."

I think that most Spiritualists who have patiently investigated the subject feel, that to them spirit-intercourse and spirit-teachings are facts quite as real as any of the objective ones around them. Nor need we think of "*that bourne*" as a place far off, to which we must take a long journey. We are in the midst of it now, "compassed with a cloud of witnesses."

"Spiritualism is the most disquieting and unsatisfactory of all *isms*."

I think most of its followers would say it is the crowning blessing of their lives! It can only be disquieting in

the sense that any new process of development in us must be, and unsatisfactory as a very rudimental knowledge of any science must be. But here is a gleam of light:

"And yet I am certain it is a *fact*."

Come, here is comfort. Persevere in this belief, investigate calmly and patiently, and the "chaos" will "resolve itself into form and beauty," and the "darkness," which is *not* quite Egyptian (if that means *total*), will pass away and give place to the perfect day.

Hoping that I may have given some little help to "Ebor," I am, sir, yours obediently.

E. C.

To the Editor of "LIGHT."

SIR,—In reply to the cry of "Ebor," in your columns, for light, and for an explanation of the contradictions which beset the various opinions of Spiritualists, I think that these contradictions admit of a philosophical explanation.

We must never lose sight of this, that the inhabitants of the lower strata of the spirit-world are in character, knowledge, and desires much as they were when in the flesh they inhabited the material world. "As the tree falls so it lies" for a time, and souls take with them, into the spirit-world, their ignorance, weakness, falsity, and selfishness, and remain in a purgatorial condition until they abandon their besetting weakness; and it seems to be from this purgatorial region chiefly that promiscuous spirits haunt promiscuous séances.

In the religious and scientific world here, we find Romanists, High, Low, and Broad Churchmen, Unitarians, Baptists, Re-incarnationists, Agnostics, Materialists and Atheists, and these, when they enter the spirit-world, as Swedenborg says: "Surround themselves with the forms of their affections," that is, associate with their like, and for a time get confirmed in their ignorance and self-love, and these, speaking through mediums, are all equally dogmatical, and say: "We only are the wise ones, and knowledge shall die with us."

In agreement with this idea I have received messages from Buddhists, Re-incarnationists, and Romanists, informing me that they derived their intelligence from the Supreme Wisdom, and that unless I believed their authoritative messages I should endanger my everlasting existence.

Spirits can no doubt work magic. By will-force they seem to be able to control the magnetism of the earth and air, and of human auras, and thus to create solid human forms.

So far they are more powerful than men in the flesh. But when undeveloped spirits operate in the human plane they are out of their element. They are as fish out of water, or as men when diving below water, and are at these times less powerful than men in the flesh acting within their natural sphere, as is shewn by the timidity of spirit-forms, and by spiritual beings demanding arbitrary "conditions."

This weakness seems also to extend to their reasoning faculties, as compared with high human minds, as is shewn by their inability to give unexceptional scientific reasons for the causes of spiritual manifestations, as men give scientific reasons for the causes of physical things.

Hence all spiritualistic communications must be judged by our highest standards, and therefore the esoteric Christian will bring all spiritualistic teaching on morals and religion to the standard of the life and teaching of Jesus Christ, who, whatever else He might have been, was at least the Supreme Theosophist and the Divine and Miraculous Man.

The above remarks as to the fallibility of spiritualistic communications apply generally to phenomenal Spiritualism; but, on the other side, from time to time, spirit-teaching of an angelic nature would seem to be given to man, and I believe that the highest inspirations of our poets, and the profoundest discoveries in science, come almost entirely through good and pious men, who think and speak as higher spirits move them and give them utterance.

But manifold as are the contradictions among Spiritualists, there yet remains one fundamental belief in which they are unanimous, namely this: That in spiritualistic phenomena we have a demonstration that Materialism is not true, and the knowledge of this fact is of infinite importance to mankind.

GEORGE WYLD, M.D.

The Use of Spiritualism.

To the Editor of "LIGHT."

SIR,—The state of mind indicated in "Ebor's" letter is very common with investigators of the phenomena of Spiritualism, and will continue to be common as long as investigation is con-

ducted without regard to the knowledge and direction of the highest and truest principles. Let "Ebor" pursue his future examination under the guidance of Religion, and he will certainly find all his difficulties and stumbling-blocks disappear as if by magic. He will then realise the fact that spirits, good, bad, or indifferent, are attracted to us by corresponding qualities in our own disposition and nature; and that if we want the assistance and co-operation of the highest and best spirits we must lead practically the highest and best life. When we have once attained to this conviction and condition the use of Spiritualism will then be triumphantly shewn, and we shall be able to dispense with those outer phenomena, which are mere stepping-stones to the philosophy of the whole subject. By prayer and holy living we shall supply conditions to the action of those good spirits who, by their influence on our souls, will, spontaneously and unconsciously, guide us in all the affairs of life. The outer phenomena of Spiritualism are, in my view, intended simply to lead us to a recognition of those higher internal laws of spiritual communion, which, properly sought and understood, are the secret fountain of love, light, and truth, and the vital source of right conduct in our present mundane state.—Yours, &c.,

London,

TRIDENT.

November 22nd, 1884.

P.S.—I quite agree with "Ebor" in his unfavourable verdict on the modern evolutionary infatuation.

#### The Solution of Scientific Problems by Spirits.

To the Editor of "LIGHT."

SIR,—Referring to Mr. St. George Stock's inquiry whether "I can 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," I beg to forward the following account of my personal experience:—

In the year 1781, Sir William Herschel discovered the planet Uranus and the satellites which attend that planet. Those satellites, he remarked, moved in a manner contrary to the analogy of the other satellites in the solar system, as they moved from east to west instead of from west to east. Sir J. F. Herschel, in "Outlines of Astronomy," states: "The orbits of these satellites offer quite unexpected and unexampled peculiarities, contrary to the unbroken analogy of the whole planetary system, whether of primaries or secondaries. The planes of their orbits are nearly perpendicular to the ecliptic, being inclined no less than  $78^{\circ} 58'$  to that plane, and in these orbits their motions are *retrograde*, that is to say, their positions, when projected on the ecliptic, instead of advancing from west to east round the centre of their primary, as is the case with every other planet and satellite, move in the opposite direction."

When M. La Place, the French mathematician, invented the theory that the sun and all the planets had been formed from nebulous matter shrivelling up, the movements of these satellites were to him a puzzle.

Admiral Smyth, in the "Celestial Cycle," states, to the surprise of all astronomers, the motion of these satellites is retrograde, or contrary to the order of movement of all bodies yet noticed.

In the "Gallery of Nature" it is remarked that the satellites of Uranus revolve around him from east to west. Singular anomalies, —exceptions to the general laws of the system!

In every book on astronomy, published before 1860, the same statements were made relative to the satellites of Uranus moving from east to west.

I had no explanation to offer of this peculiarity; it was as much a mystery to me as to those writers whose words I have quoted.

During the year 1858, a young lady, a medium, was staying at my house, and every evening manifestations used to take place. One evening this lady told me that she saw near me a spirit, who told her he had been an astronomer on earth.

I asked if he knew more now than he did when on earth.

She replied, "Much more."

Thinking I would ask a question which would test at least the knowledge of this supposed spirit, I said, "Can he tell me why the satellites of Uranus move from east to west, instead of from west to east?"

The reply was at once given, and was as follows:—

"The satellites of Uranus do not move from east to west round Uranus; they move from west to east round that planet, just as the moon moves from west to east round the earth. The

mistake arose because the *south* pole of Uranus was turned towards the earth when first discovered, and just as the sun, when seen from the southern hemisphere, appears to run its daily course from right to left, and not from left to right, so the satellites of Uranus moved from left to right, but that was not from east to west." After another question from me the following message was added: "As long as the south pole of Uranus was turned towards the earth, the satellites appeared to an observer on earth to move from left to right, and were erroneously said to move from east to west, and this condition would prevail about forty-two years. When the north pole of Uranus is turned towards the earth, then the satellites will move from right to left, or, as it would be termed, from west to east."

I then inquired how it was that the error had not been discovered forty-two years after Sir W. Herschel had first seen the planet.

The reply was, "Because men, as a rule, merely copy what previous authorities have written, and do not think independently, they being blinded by the influence of authorities."

With this information to guide me, I worked out the problem geometrically and found the explanation was sound, and the solution most simple. I therefore, in 1859, drew out a paper on this subject, which was printed at the Royal Artillery Institution.

Since that time I published in 1862, in a small astronomical work, termed "Common Sights in the Heavens," the same explanation of this supposed mystery, but the baneful influence of "authority" is so strong that it is only now that writers on astronomy are beginning to state that the mystery about the satellites of Uranus is *probably* due to the position of the axis of that planet.

Early in the year 1859 I had again the opportunity of communicating through the same medium with what professed to be the same spirit, and I asked if I could be informed of any other fact in astronomy not hitherto known. At that time I had in my possession a telescope with a four-inch object glass and five-feet focal distance. I was informed that the planet Mars had two satellites which no man had yet seen, and that under favourable conditions I might discover them. I took the first opportunity of searching for these, but failed to find them. I told three or four of my friends, who had with me investigated so-called spiritual phenomena, of this information, and we agreed to keep quiet about it, as we had no proof of its accuracy, and we should merely be ridiculed if we stated that of which there was no proof. When in India, I mentioned this information to Mr. Sinnett, but at what date I cannot remember. Eighteen years after I had been told that these satellites existed they were discovered, viz., in 1877, by an astronomer at Washington.

These are two among other facts which caused me to make in my lecture the remark on which Mr. Stock has asked his first question.

A. W. DRAYSON.

*El Buen Sentido* (Good Sense), a Spiritualist journal, printed at Lerida, Spain, informs us, says *Le Messenger*, that "the Cardinal Primate Moreau, Archbishop of Toledo, our great antagonist, has departed this life. This highest dignitary of the Spanish Catholic Church, who preached from its pulpit the difficulty of a rich man entering the Kingdom of Heaven, has left behind him an accumulation of, with other 'treasures of earth,' nine millions of francs."

THE *Times of India* reports that Mr. J. D. B. Gribble, late of the Madras Civil Service, after a careful examination of the Blavatsky correspondence, and comparison with admittedly genuine letters, has expressed an opinion that the letters published by the *Madras Christian College Magazine* are authentic. It is, however, only fair to state that Dr. Hartmann in the current number of the *Theosophist* characterises Mr. Gribble's report as a "dexterous and intricate vermiculation"—whatever that may be. It seems to us that the only way by which the truth will ever be arrived at will be for Madame Blavatsky to prosecute her traducers, and for both plaintiff and defendant to go into the witness box.

A SPIRIT USES THE MORSE SIGNALS.—*Le Spiritisme* reports a séance at Bordeaux, at which a communication was received through a tapping medium. A lady present, a seeing medium, gave a description of the communicating spirit, by which the reporter says he recognised M.L., an expert in telegraphy, whom the lady had never seen in earth-life. At request, he communicated, by means of the Morse alphabet, using the leg of the table as manipulator. The medium has no notion of telegraphy. Where is the hypothesis of the movements of the table corresponding to the medium's thoughts? Several investigators, practical telegraphists, were present, and were convinced. We have had further experience of this manifestation; but the spirit telegraphs that it would be more convenient to him if the medium were actually a Morse manipulator.

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 séances.

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 29TH, 1884.

### "M. A. (OXON'S)" ILLNESS.

We are glad to be able to report a distinct improvement, which has been maintained throughout the past week. The shock to the system continues to be severely felt, but urgent symptoms are diminishing, and nothing but continued rest and quiet are needed to ensure a full recovery. We believe that arrangements have been made which will relieve "M. A. (Oxon)." of any demands upon him in the way of work for the rest of the year. The many duties that he discharges render this cessation of all work a matter of much difficulty; but the need was imperative, and we trust that the prolonged rest will be completely beneficial.

### FORTHCOMING SPECIAL FEATURES IN "LIGHT."

In the event of our hopes with respect to the sustentation of "LIGHT" for 1885 being realised, it is our intention to issue a special number early in the new year; indeed, we are even now busily engaged in its preparation, fully believing that the friends of Spiritualism will not allow such a misfortune to the movement as the extinction of this journal would be, to occur. We shall follow in the main the lines previously observed, arranging for articles of special interest and value, illustrating the text by wood engravings. The illustrations in the last special number were not at all to our mind, being somewhat harsh in outline and coarse in execution: therefore, we are paying considerable attention to the style and quality of the pictures intended for the initial number of the new volume—our fifth—of "LIGHT."

Without doubt, many will welcome such an opportunity of introducing Spiritualism to friends and acquaintances interested in the subject. As a guarantee of excellence and suitability for this purpose, we confidently point to our last experiment; that now proposed will, if anything, exceed it in value. We are prepared, for the purpose of free distribution, to supply parcels at the rate of twenty-five copies for 2s. 6d., fifty copies for 5s., or 100 copies for 10s. Orders may be sent in at once, but in any case they must reach us before the week of publication. Instructions should be given as to the mode of carriage. We find it best to send them by newspaper train, and for the recipient to pay the charge—never more than a few pence—on delivery.

SPECIAL NOTICE TO SUBSCRIBERS ONLY. — Through the generosity of two well-known Spiritualists—one of whom, Mr. J. G. Keulemans, we are alone able to mention by name—we have been placed in a position to offer regular subscribers to "LIGHT" a set of four chromo-lithographic drawings of experimental results obtained at the materialisation séances of Mr. Eglinton and Mr. Husk. These pictures are of a very striking character,

and illustrate in an unique and artistic manner some of the more remarkable features observable in connection with research in spiritual phenomena. The séances of which these plates are descriptive, occurred in private houses, and took place under the most unequivocal conditions. Mr. Keulemans is a gentleman well-known in practical art circles, and he has very kindly offered, as a contribution to Spiritualism, to prepare the litho stones, and make ready the plates for printing, the cost of the latter being borne by another gentleman who has long been a devoted worker in Spiritualism. These pictures (to be reproduced by the best litho processes), though valuable as works of art, will yet derive their chief interest and value from the fact that they are faithful representations of phenomena which have actually occurred; and also because they will explain and illustrate, in a manner that would not otherwise be possible, some of the results of recent experimental research, the incidents being repeated in some cases over and over again, in order to give the artist, Mr. Keulemans, the best possible chance of perfectly illustrating the subject.

We are sure we shall only echo the wishes of all our readers when we tender our best thanks to Mr. Keulemans and his co-donor for their generous gift. There are a number of similar drawings, which could be similarly reproduced, and perhaps some other well-wisher to the cause will continue the work so well begun.

These plates will be issued in January and are intended for regular subscribers only. Those friends who obtain their supplies direct from this office will receive them in the ordinary course. But there is a large number of readers who procure "LIGHT" through trade and other channels. Those of the latter class, who desire to possess these drawings, must please send us (1) their full name and address, with an assurance that they are regular subscribers; and (2) the name of the agent through whom they obtain their copies, and the plates will be sent, when issued, in the usual way (i.e., as an inset to "LIGHT"); it will, however, in this case be necessary to fold them, thus causing slight deterioration, but we are willing, if the extra cost of packing and postage is defrayed (6d.), to pack them on a roller and thus secure freedom from creases, &c.

### "ANIMAL MAGNETISM."

We are requested by the Psychological Press to express their regrets to the subscribers to this work that there has been so much delay in completing its publication. As a matter of fact, the whole of the sheets are printed, and we are informed that it would have been issued long since had it not been for the accident to "M. A. (Oxon.)," who had kindly undertaken to write the preface. That gentleman, however, being forbidden by his medical advisers to write, or even read, there is no alternative but patiently to await his recovery, and in the meantime the subscribers to the work will no doubt extend a kind indulgence to the publishers, who beg us to assure them that there shall be no unnecessary delay in the issue of the complete volume.

### AUSTRALIA AND NEW ZEALAND.

The annual meeting, at Melbourne, of the Victorian Association of Spiritualists, is reported in the *Harbinger of Light* of October. The report is satisfactory in all respects. A fund is being raised, of which £60 are already in hand, for building a hall. In the evening there was a conversazione at the Lyceum Hall, to which the president invited the members and friends of the Association. In the course of the evening, Mr. Gerald Massey addressed the company, and other speakers succeeded him. The evening was made further enjoyable by the excellent aid of the choir of the Association.

The correspondence from New Zealand informs the *Harbinger of Light* that Spiritualist associations have been formed at Greytown, Wellington, and Woodville, where séances are held and good lectures are delivered.

At Gisborne and Napier the manifestations are remarkable, particularly such physical phenomena as the transference of objects from place to place, through walls and closed doors. At Wellington, mental phenomena form the leading feature.

"LIGHT" SUSTENTATION FUND.

	£	s.	d.
Hon. Percy Wyndham, M.P. ... ..	20	0	0
Charles Blackburn ... ..	20	0	0
C. C. Massey ... ..	10	0	0
H. Wedgwood ... ..	10	0	0
"A Lady" (through "Lily") ... ..	10	0	0
F. G. S. ... ..	10	0	0
Mrs. Hennings ... ..	5	0	0
Alex. Tod ... ..	5	0	0
Morell Theobald ... ..	5	0	0
Dr. Stanhope Speer ... ..	5	0	0
"A Friend of More Light" ... ..	5	0	0
A. von. Hoffmann ... ..	5	0	0
Mrs. J. H. Stack ... ..	5	0	0
"A Friend in Switzerland" ... ..	5	0	0
R. C. Poole ... ..	5	0	0
R. Glendinning ... ..	5	0	0
G. Stuart Menteath ... ..	5	0	0
R. Sandeman ... ..	5	0	0
A. A. Watts ... ..	4	0	0
J. F. H. ... ..	4	0	0
H. Withall ... ..	3	3	0
Sir Chas. Isham, Bart. ... ..	3	0	0
Mrs. Martin Smith ... ..	3	0	0
J. G. Keulemans ... ..	3	0	0
Lady Mount-Temple ... ..	3	0	0
"A Lancashire Friend" ... ..	2	2	0
M. B. ... ..	2	2	0
G. H. Woodhouse ... ..	2	2	0
N. Fabyan Dawe ... ..	2	2	0
"Anonymous" ... ..	2	2	0
F. W. Percival ... ..	2	2	0
Mrs. Stanhope Speer ... ..	2	2	0
Mrs. Showers ... ..	2	2	0
M. H. C. ... ..	2	0	0
"Lucis Amicus" ... ..	2	0	0
Mrs. Rudd ... ..	2	0	0
Miss Ponder ... ..	2	0	0
Mrs. Cowley ... ..	2	0	0
"Patience" ... ..	2	0	0
"Another Lancashire Friend" ... ..	1	1	0
Mrs. Procter ... ..	1	1	0
Mrs. James ... ..	1	1	0
G. D. Haughton ... ..	1	1	0
A. P. C. ... ..	1	1	0
Mrs. Parrick ... ..	1	1	0
Miss Withall ... ..	1	1	0
Miss H. Withall ... ..	1	1	0
W. Miall ... ..	1	1	0
W. P. Adshead ... ..	1	1	0
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Walter Weldon ... ..	1	1	0
Mrs. Maltby ... ..	1	1	0
J. S. Crisp ... ..	1	1	0
Dr. Dixon ... ..	1	1	0
J. P. Turner ... ..	1	1	0
"One who wishes she could give more" ... ..	1	1	0
R. Baikie ... ..	1	1	0
Miss Major ... ..	1	1	0
Mde. de Steiger ... ..	1	0	0
Mrs. Stone ... ..	1	0	0
General Campbell ... ..	1	0	0
"A Friend" ... ..	1	0	0
A. K. and E. M. ... ..	1	0	0
W. Cornforth ... ..	1	0	0
Mrs. F. ... ..	1	0	0
Miss E. Ponder ... ..	1	0	0
K. E. N. ... ..	1	0	0
Mrs. Western ... ..	1	0	0
Rev. E. T. Sale ... ..	1	0	0
Mrs. Basil Woodd ... ..	1	0	0
C. J. Atkinson ... ..	0	10	6
Miss Maltby ... ..	0	10	6
Thos. Stocking ... ..	0	10	0
R. W. Lewis ... ..	0	10	0
Miss F. J. Theobald ... ..	0	10	0
Mrs. Garratt ... ..	0	10	0
"Widow's Mite" ... ..	0	10	0
K. G. ... ..	0	10	0
Mrs. Sainsbury ... ..	0	10	0
R. N. ... ..	0	5	0
F. W. T. ... ..	0	5	0

We are pleased to be able to state that, as a reference to the above list will shew, several excellent contributions have come to hand during the past week. Mr. G. Stuart Menteath, Mr. R. Sandeman, and Mr. R. Glendinning have each given £5; F. G. S. has increased his donation from £5 to £10; a lady, unknown to us, has forwarded £10 through "Lily;" and Mr. Chas. Blackburn, who has always been a generous friend to the movement, has

contributed £20. This is encouraging, and gives us hope that though we have not yet received all we need, the requisite amount will be raised without difficulty. We beg intending subscribers to the fund to remit at once, and thus relieve us from anxiety as to the future.

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.  
VII.

THE apathy of Spiritualists as to the extension of a knowledge of the truth which is such a comfort to themselves, is remarkable—but easy of explanation. "Why should I trouble myself to prove the reality of a future life to people," said an excellent, but too negligent medium, "when they will all know it so soon?" Well, that is the lazy way of looking at it, but who of us who know the facts would be willing to go back to our ignorance of them?

\* \* \*

SURELY, if there be anything in this world worth knowing, it is the facts that death is but a happy transition to another sphere of life; that our powers of knowing and loving go on and on for ever. How can we withhold such knowledge? How can we justify ourselves in neglecting to spread it whenever we can? What we value we must impart. What sort of a man would he be, who, finding a spring in a desert where people were perishing of thirst, should keep his knowledge to himself? Yet such a man would be a full member of the Nicodemus Club of Spiritualists.

\* \* \*

THE *Christian Million* is an illustrated sensational religious newspaper, which gave in a recent number an article headed, "Two Nights with the Spiritualists." A trance-medium possessed by the spirit of a Quaker, was not very orthodox in his theology. Then the spirit of a Red Indian gave an account of hunting and fighting. This was not very edifying.

\* \* \*

At a second séance the writer was astounded at receiving accurate information as to the physical conditions of himself and two absent persons, which could not possibly be known to the medium—a proof of admirable clairvoyance, at least. Then, admitting the supernatural element, he goes on to denounce it as opposed to Christianity, and considering that Spiritualism has "millions of adherents, not only in the huts of peasants, but even in the palaces of the great," he concludes that "it is high time that the voice of the pulpit and of the Press were lifted up against this superstition in warning and scathing condemnation."

\* \* \*

THE pulpit and the Press know better than that. Such an onslaught would double the millions of Spiritualists in a year. We ask nothing better. No fact was ever put out by denunciation. No argument can touch a fact. A thousand sermons or a thousand leading articles will not make the smallest truth less true. Here we stand on solid ground. One spiritual manifestation, however trifling, is worth all the arguments of all the scientists in the world.

\* \* \*

For example, one afternoon sitting in a lighted room with several persons, a light cane-bottomed chair two or three yards away from me called my attention to itself by rapping with its legs upon the floor. Then it balanced itself on two legs. Then at my request, it rose on two legs and walked to me, and pressed with some force against my knee. This was plainly seen by all present. I carefully examined the chair. It was perfectly certain that there was no trick, no machinery, but the action of some force guided by intelligence. Now what can a man of science do with such a fact as this? He can know no more about it than the most ignorant clodhopper.

\* \* \*

WHAT Spiritualists have to do is to make the solid foundation of faith in the phenomena so wonderfully given us in this age of facts, rather than of faith. It is *knowledge*, we are told, shall fill the earth. We do not merely believe in a continued personal existence—we *know it*; and this knowledge is of value inestimable. It hath not entered into the heart of man to

conceive the riches of such knowledge, which we all cherish for ourselves, but which we do not perhaps quite care enough about bestowing upon others. And this is a question of kindness and charity which concerns us all.

\* \* \*

THE late Lord Lytton, according to the testimony of Mr. S. C. Hall, and of Sir Archibald Alison, in his autobiography, was a thorough Spiritualist. Sir Archibald gives an account of a conversation Lord Lytton said he had had with the spirit of his deceased daughter. He said: "The first question I asked her was whether she was happy! She said, 'Perfectly so.' The next was, 'What is the state of the soul after death?' She answered, 'I know, but I cannot explain it to you, from having been only a short time here; but there are some beside me who could do so.'" "Whatever may be thought on this subject," writes Sir Archibald Alison, "no doubt could remain of the sincerity of his declaration, for his anxious manner when speaking on the subject put that beyond a doubt."

\* \* \*

THE present writer asked the same questions of his daughter, when she had been for some years in the spirit-world. Her answer, speaking with her own voice and manner, was: "I cannot give you a clear idea of our life, because you have no words that can describe it and no analogies to make it comprehensible," which reminds one of the text, "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive," &c.

\* \* \*

THE *Literary World* quotes from a highly spiritual—Spiritualistic?—poem of Emily Brontë in a recent collection of "English Sacred Lyrics":—

"There is not room for Death,  
Nor atom that his might could render void:  
Thou—thou art Being and Breath,  
And what thou art may never be destroyed"—

is "simply sublime in its force and lyrical expression." Yes; but the same thought, with the solid basis of absolute demonstration, pervades the mind and heart of every intelligent Spiritualist. The Royal Psalmist says: "I know that my Redeemer liveth!"

\* \* \*

THE Spiritualists of Boston, in New England, a city which claims the highest culture and finest thought of any in the world, are about to have a splendid spiritual temple, which will vie with the grandest churches, the free gift of a wealthy Boston Spiritualist. Here is a good example for some of our own Spiritualists to follow, when the time comes. America took the lead in manifestations. The newer a country the freer its thought, the more spontaneous its action. In England, with all our boasts of freedom, we are limited, bounded, tied up, and crippled beyond all civilised and so-called enlightened peoples, while English colonists of other lands are among the freest in the world.

\* \* \*

THE Balloon Society, which meets weekly at the Aquarium for lectures and discussions, deals with a great variety of subjects besides ballooning. Habitually in the air, its members look down upon all sublunary things, and have lectures on "Diet," "A Healthy Skin," and other useful topics. Why not a lecture on Spiritualism, which might give them some interesting facts, and excite a very lively discussion? What say the balloonists?

\* \* \*

A FAIR review or notice of a Spiritualist book in a religious newspaper or magazine is so rare as to be worthy of special mention, and the notice of a book, which will be found advertised in "LIGHT," cut from the *Truth Seeker*, an able monthly magazine, edited, and mostly written by the Rev. John Page Hopps, is, in its fair and brave outspokenness, worthy of high commendation. The *Truth Seeker* says of "Twelve Months in an English Prison," by Susan Willis Fletcher:—

"An intensely interesting book, from one point of view, a remarkable book from every point of view. Mrs. Fletcher was sentenced, in 1881, to twelve months' imprisonment for conspiring to defraud Mrs. Hart-Davies, a kind of disciple, devotee, companion, or lodger attached to the Fletcher establishment. It is not to be doubted that Mrs. Fletcher's Spiritualism told immensely against her. Probably guiltless of any wish to defraud, she undoubtedly acted somewhat foolishly, and put herself in people's power. Mrs. Fletcher is probably as good and as true as many most estimable people believe her to be, but she and other Spiritualists ought to

remember that it is pre-eminently necessary for them to be guarded in their dealings with devotees. The book, up to page 317, contains the story of Mrs. Fletcher's case; the remaining 160 pages tell the story of her incarceration. The book is worth 100 novels, and gives glimpses into unfrequented by-paths, of touching interest, and grave suggestiveness. Mrs. Fletcher has much to say of prison and prison life that ought to be resolutely looked into. Unbelievers will treat her references to 'spirits in prison' with contempt, but strange stories are told by her that others will know how to interpret. Altogether, as we have said, it is a remarkable book."

And this commendation in such a quarter, we say, is quite as remarkable, and in its courageous sincerity, altogether commendable.

\* \* \*

THE spirit of free inquiry which is coming to rule the world and the open-mindedness of which the actual ruler of a great empire has given so many examples, cannot fail to make a knowledge of the phenomena of Spiritualism universal. It is a light that cannot be put under a bushel. Every fact of human experience has its value and needs to be known. A few years ago the Bible was a sealed book to the great mass of Christians. Now we have Lord Randolph Churchill, a Conservative leader, insisting that it shall be read in all our common schools.

\* \* \*

IF men, women, and children are expected and required to read and accept as true, accounts of the phenomena described in the books of Genesis and Exodus, where can be the harm of witnessing and examining the miracles of the present hour? They may differ in degree from those which fill the Bible from lid to lid—but the ascent of a heavy table from the floor without visible cause, is as much a miracle as the falling of the walls of Jericho, or the opening of the Red Sea. One happens to-day, and may be examined and tested by any person of science or common sense—the other we have no means of verifying. Doubtless, the need of miracles is as great as it ever was, and doubtless, also, we are having what we need.

\* \* \*

THE vague notions of unscientific people, otherwise fairly intelligent, respecting the domain of science, are curiously interesting. *Society*, for example, in an article on the relations of the Royal Family to Spiritualism, says:—

"Those who have assisted at any of the drawing-room séances that have taken place during the past season in the houses of leaders of fashion, where there was no possibility of collusion or fraud, must have had forced upon them the fact that there is some hidden power in nature, either electric, or magnetic, or both combined, that the scientific world has as yet failed to discover."

\* \* \*

WHY no possibility of fraud in the houses of ladies of fashion? And what notion can we get of "some hidden power in nature, either electric, or magnetic, or both combined"? What we call electricity develops what we call magnetism, and *vice versa*, but neither of them can be conceived as possessing intelligence, nor as capable of writing or drawing in a closed box, or between two slates, or rapping out a message by the alphabet. It is not a question of any hidden power in nature, but of the intelligences that control forces and make varied manifestations. The telegraph wire, however, charged with electricity, requires mind to give us a message. All the blind forces of nature cannot speak, or write, or rap the shortest sentence.

\* \* \*

THE *Sheffield Independent* gives a pretty full report of a lecture by Dr. Hardwick on "Man: Whence, and Whither?" The doctor is a Darwinian Evolutionist, and arrives at the following conclusion:—

"The 'Ego' or 'self' of the man was not consciousness, but the energy or soul of the life-particles or atoms composing the life-molecules of the body, which causes the various organs to perform their functions, and which science declares to be indestructible and eternal. This energy or soul of the ultimate atoms of the body would, in his opinion, be eventually re-absorbed into the great animating spirit of the universe, and partake of the nature and properties of the inscrutable cause of existing phenomena called universe. Surely this, he said, must be a higher condition than that at present enjoyed, though we could not understand such an existence."

Really, our science is about as nebulous as much of our theology, and "none are so blind as those who will not see." The phenomena of Spiritualism demonstrate beyond all doubt a continued, conscious, individual existence after the transition we call death. Our friends who departed this life twenty years ago come to us with the same forms, and express the same emotions. Why should a scientific man speculate, when with a very little trouble he could have proof? And they talk about impostors!

## NARRATIVE OF A SEANCE HELD FOR MATERIALISATION

*At 12, Old Quebec-street, on Monday, November 10th, 1884.  
Psychic, MR. W. EGLINTON.*

The circle consisted of six persons only—three ladies and three gentlemen—viz., Mr. and Mrs. M., Mr. and Mrs. A., and Mr. and Mrs. Wm. T. A preliminary examination was made of the inner room by the gentlemen present. The only door leading from this room was locked, and the key removed, and, as an additional test, a piece of adhesive paper was affixed to door and lintel-post, rendering entrance from without impossible without disturbing and parting the paper. The circle was arranged in the usual way. Mr. Eglinton passed quickly under control, and seemed unusually agitated, marching up and down the inner room in a restless, disturbed manner, and coming out twice to gather "magnetism" before finally retiring. To the experienced sitter this uneasiness of the medium afforded every indication of a good séance. Mr. Eglinton had scarcely reached the sofa, on which we heard him throw himself, before our first visitor lifted the curtain. He was of average height, slenderly built, and apparently about thirty years of age. As, with increasing power, he was able to approach the circle, I instantly recognised, beyond all question, the form and features of the spirit, and involuntarily exclaimed aloud, "Why, you are H—d C—r!" In reply, the form bowed, more than once, seemed delighted at being recognised, and came forward, peering closely into my face. This spirit is the brother of a lady who was present with me at a previous séance.

Hardly had the form left before the curtain was again raised, discovering to us a lovely female figure, clad in the accustomed drapery, but in this instance fitting closely to the person. The power not permitting her to come forward sufficiently near to enable us to determine the features, absolute identification was not possible. But the outline of the figure so closely resembled, and so forcibly reminded me of my deceased sister-in-law, that I inquired, "Are you L—e?" She bowed in acquiescence. I asked, "Could you bring the little child?"

She again bowed and retired, but reappeared immediately, holding by the hand a little girl of between five and six years of age. As the two angelic forms, clad in snow-white garments, stood side by side in the dim gaslight, they presented a picture suggestive of spotless purity, and a charm of outline and grace of attitude that defy description. The legs and feet of the child were bare, and, as it kissed one of its tiny hands to the circle, clinging lovingly with the other to the beauteous figure by its side, it elicited from all exclamations of delight. It was a group of beauty, whose image will long remain in the memory of those privileged to witness it.

Our fourth visitor was unknown to the circle. It was a tall, dignified male figure, with handsome features, and was, perhaps, forty years of age. After intimating that he came to Mr. W. T., he went straight up to that gentleman, grasping him by the hand and looking closely into his face. I asked the spirit to shake hands with me. He complied with a hearty grip, and finally, with deliberation, lifted my hand to his lips and kissed it.

A peculiarity of this séance was the rapidity with which, hitherto, the materialisations had followed each other. Not more than fifteen seconds elapsed between the departure of the above and the appearance of "Daisy." Her dark, almost black, face formed a striking contrast to the dazzling whiteness of her drapery. Although she spoke several times, we were unable to understand a word. Whether this arose from lack of power, or from addressing us in an unknown tongue, I was unable to determine.

Number six was a woman of sixty years of age. She seemed to have eyes for no one in the circle but Mr. A., to whom she repeatedly kissed her hand. Conjecturing who she might be, Mr. A. inquired—"Are you my mother?" In response she bowed several times with marks of gratification, and made repeated but ineffectual efforts to reach Mr. A. She seemed, when walking, to be encumbered by the drapery, which she held extended in front of her person.

Up to this time, with the exception of "Daisy," not one of the materialised forms had been able to speak. A male figure next stepped before the curtain, and, advancing two strides only, paused, and gazed earnestly round the circle. He held up to his mouth a portion of his drapery, partly concealing thereby the lower part of his face. We inquired of each other in turn, but he was declared by all to be an entire stranger. I asked, "Have you come to any one in particular?" To our surprise the form replied in an audible voice, "No." Mrs. M. asked, "Did we know anything of you in your earth-life?" "No." "Are you E. M.?" I inquired. Again the monosyllable, "No." As we were meditating the next question, the form said, "Do you care to know who I am?" More than one of the circle responded, "Yes." After a pause, we ventured to press further questions on our mysterious visitor. "Will you tell us who you are?" He answered, "Why do you wish to know who I am?" Mrs. M. replied, stating the deep interest naturally taken by us in all the spirits that return to communicate. Mr. T. then asked, "Are you happy?" "Extremely happy," and after a pause he added, "It is not long since I passed away." Mrs. M. said, "Did you believe in immortality when you were in this life?" "No, I was a materialist." These replies suggested to the mind of Mrs. M. that our visitor might be the control of Miss F. J. Theobald, the author of "Spirit Messages relating to the Nature of Christ's Person," and which spirit appears in her publication under the initials E. N. D. Mrs. M. asked, "Are you 'E. N. D.'?" The form bowed, and, speaking once more, said, "The power is going, give my love to Fanny." Fanny is the Christian name of Miss Theobald, through whom this spirit writes automatically.

A powerfully built, broad-shouldered, male figure, with a dark oriental face and handsome features, but quite unknown to the circle, now walked forward. After traversing the room he grasped the back of one of the chairs, and raising it steadily with one arm, flourished it several times over his head, and brought it noiselessly to the ground. At my request he shook hands, with a vigour for which I was not prepared, completely pulling me forward from my seat. Before leaving, he also shook hands with Mrs. W. T. During the time this powerful spirit was in the circle the curtain was partially lifted, revealing a tall white form in the inner room. On my remarking it, the well-known voice of "Joey" responded from behind the curtain, "That was me."

Some little time elapsed after the departure of our muscular friend before the appearance of our ninth and last visitor. He gazed earnestly at the circle, but did not attempt to come forward.

"Joey" now spoke to us at some length on various topics of interest personal to the circle.

This séance was remarkable in three particulars.

1st. The appearance of two forms in the circle at the same time.

2nd. The manifestation of physical strength in the action with the chair.

3rd. The incident of a materialised form speaking and holding a conversation with the circle.

An examination of the inner room, at the close of the séance, revealed that nothing had been disturbed. The adhesive slip of paper was intact, and by no possibility could anyone have gained access to the apartment.

J. H. M.

## THE VANISHING OF A NUN.

(From the *Revue Spirite* of October.)

At the last meeting of the Société Scientifique du Spiritisme in the Rue des Petits-champs, there was a discussion upon the fact recorded last month in the *Revue*, of a nun vanishing from amidst the sisterhood of a convent, when assembled in chapel, parlour, or refectory, through closed doors; to be found subsequently entranced in some place impossible to ordinary entrance, such as a locked closet, &c.; and which fact has occasionally occurred for years.

The opener of the discussion supposed the nun to be a medium and that spirits, having fixed upon the enclosure for removing her to, entranced her and separated the atoms of her body, that they became reunited to her invisible self in the enclosure, where she would be found by the sisterhood, and then wakened from her trance. He recommended a close study of modern spiritualist phenomena to enable us to comprehend better the facts of evanishment recorded in sacred history.

Four speakers in succession vouched for analogous facts having occurred, within their own knowledge, to various mediums.

M. Ben-Kassen said that similar facts are known in Kabyle, and that they have been known to occur from the foundation of Mahomedanism.

An Oriental professor present thought that the body of the nun must have been atomically disintegrated, and that the same atoms must have served in her reintegration. This seemed a more reasonable supposition than another which had been advanced, namely, that dead walls and enclosures were disintegrated and then reintegrated, but the question demanded further observation and study.

Other speakers quoted Russel Wallace, William Crookes, and Zöllner as throwing light on the subject.

M. Leymarie agreed that further study of the phenomena was called for. He finished by quoting the following from Allan Kardec's "Genèse," p. 305: "The inmost constitution of tangible matter is not known to us; perhaps it is compact only to our senses; we know that it is no more an obstacle to spirits and spiritual fluids than glass is to light. Tangible matter, being primitively the cosmic elemental fluid, might, if disintegrated, return to its primitive state, as the hardest of concrete matter, the diamond, can be made to pass into intangible gas. Solidity is really only a transitory condition of the universal fluid, passing away with the conditions of cohesion. . . . We shall doubtless come to the knowledge hereafter of laws which will enable us to comprehend what is at present shrouded in mystery."

## SPIRITUALISM IN LONDON & THE PROVINCES.

**FAITH HEALING.**—On Sunday evening, November 30th, 1884, Mr. Iver Mac Donnell will deliver an address upon "Faith Healing," at Cavendish Rooms, 51, Mortimer-street, Regent-street, W. The service commences at 7 p.m.

**BLACKBURN.**—Mr. William Brown, of Burnley, gave two trance addresses in the Science and Art School, on Sunday last, taking for his subject in the afternoon, "Our Spirit Friends—their Condition and Occupation." In this address the control dealt with the experiences of representative characters. He also spoke of the effect the act of suicide had upon the spirit for ages after the deed had been committed. The development of children in spirit-life was reviewed, and he described how affectionately they were guarded by kind and loving spirits. The evening address, on "What is Truth?" was divided into the following questions, to all of which reasonable and apt answers were given: "What is truth concerning the origin of man?" "What is truth concerning the character and attributes of God?" "What is truth in reference to Salvation?" "What is truth concerning Modern Spiritualism?" "What is Truth, and what obligations am I under to Truth?" After the evening address Mr. Brown gave a short account of why, after having been a Wesleyan local preacher, he became a Spiritualist. In the evening the room was well filled, all the available space being occupied.

**GLASGOW.**—The Friday night reception at the house of Mr. and Mrs. Wallis is an item in the general sum of work going forward here well deserving a passing notice. To these weekly semi-private meetings members of the association hold a free pass, so to speak, and enjoy the privilege of introducing an occasional friend. The general wants are ministered unto by the controls of both the host and hostess, the features of their ministrations being most varied. It need only be said that these séances afford opportunity for the answering of such questions, and the elucidation of such experiences of a "personal" kind, as cannot be dealt with so well and so happily from a public platform; while the clairvoyant discernment of spirit-friends, and their exhaustive description by "Lighthouse" and "Veina," the controls of Mr. and Mrs. Wallis respectively, afford great satisfaction and consolation to those present. On Sunday, 23rd inst., Mr. Wallis being at Newcastle, the full burden of the day's services was borne by Mrs. Wallis, whose controls, nevertheless, were more than equal to the occasion. The morning meeting, held *en séance*, was a truly enjoyable and profitable treat. Besides the usual address, which was pitched to a high-toned moral key, one of Mrs. Wallis's guides gave a brief but most realistic account, of himself, and "Veina" afterwards discerned clairvoyantly the forms of two spirit people, both of whom were readily recognised from the descriptions given. In one instance the Christian name was given correctly. The evening meeting was again crowded to discomfort; nevertheless the subject: "Shall we know each other there?" was handled with telling effect, the discourse being sustained for upwards of an hour. Not a few of the audience were manifestly affected by the frequent passages of eloquence and pathos expressed through the gifted medium. The subject next Sunday evening is: "Ministering Angels."—**ST. MUNGO.**

**HETTON-LE-HOLE.**—At the Miners' Hall, on Sunday last, Mr. Frank Walker occupied the platform. The proceedings took the form of question and answer, some of the inquiries being based upon theology, whilst others were more practical, and dealt mainly with the facts of spirit return, the influence exerted by spirits on mortals, and the methods by which Spiritualism can be made to influence the daily lives and thoughts of men. The answers to these points gave much satisfaction, and evidently touched the heart and intellect of many persons present.—**JAS. MURRAY**, Secretary of Hetton-le-Hole Spiritual Investigation Society.

**SALFORD (TRINITY HALL) SOCIETY.**—On Sunday last, in the evening, Mr. Roscoe, of Oldham, occupied the platform, his controls discoursing upon "Eternal Punishment," and the "New Dispensation." These subjects were chosen by the audience. On Sunday next, Mrs. Bailey, of Halifax, will deliver an address at 6.30 p.m.

**TO CORRESPONDENTS.**—Received and will be attended to in due course:—"Lily"—C. C. C. Berks T. Hutchinson—A. E. M.—E. H. W.—S. C. Hall—F. W. Thurstan J. H. Mitchiner.

The *Revue Scientifique* (Paris) of last September devotes a page to a commendatory notice of the "Proceedings of the Society for Psychical Research." The notice thus concludes: "However strange the phenomena studied by this Society may seem to us, the day may come when they may receive an easy explanation. Our grandchildren will not be so much astonished at our ignorance as at our obstinacy in cherishing it. They will not be able to comprehend our stolid determination to set limits to investigation, to hold to a certain orthodox programme of study, the bounds of which were not to be overstepped. Side by side with what we know, lies what to us is, at present, a great unknown: let us have the courage to attack even what is called the supernatural, for what seems to be the supernatural to-day may be the scientific to-morrow."—*Revue Spirite*.

**HEALING.**—Mr. G. Milner Stephens continues his work. The *Otago Daily Times*, New Zealand, of July 28th, gives a letter from Margaret Farquhar, stating that, after suffering for five years, beginning at fifty years of age, with pains and swelling of the right abdomen; during which time she had consulted five physicians, who all pronounced her disease to be cancer, she sought the benevolent aid of Mr. G. Milner Stephens, that upon the first "laying on of hands," the pains left, and after two further treatments, and the application of magnetised oil, &c., all swelling disappeared, concurrently with the passing away of a considerable quantity of morbid matter.—*Harbinger of Light*.

**COMMEMORATION OF THE DEPARTED.**—The Société du Spiritisme, of Paris, has just held its annual meeting for this object. There was a numerous attendance. The president for the occasion, M. Leymarie, having read the prayer appointed for the departed, called to remembrance the brothers and sisters deceased in France during the past year, about sixty, giving a short history of each. To him succeeded others, who read the prayers for our opponents; for those loved and lost to sight; for the sick, for the obsessed, for suicides, and for repentant spirits. Communications which had been received through mediums were then read, and finally poems were recited and orations delivered, the report of which fills many pages of the *Revue Spirite*.

[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.]

## XLVI.—ST. VICTORINUS OF PETAU.

"Victorinus," says St. Jerome, "Bishop of Petau, did not know the Latin tongue so well as the Greek. Hence his works, though splendid in their matter, seem poor in the frame-work of the words. At the close of life he was crowned with martyrdom." Illemt sets down his death at A.D. 304.

In his Commentary on the Apocalypse, he says on Apoc. i. 16, "'And he had in his right hand seven stars.' He said that in his right hand he had seven stars because the Holy Spirit of seven-fold virtue has been given into his power by the Father. Being exalted at the right hand of God, he hath poured forth this spirit received from the Father, which you both see and hear. (Acts ii. 33.) But John the Baptist also anticipated him, saying to his disciples: 'For God giveth not the Spirit by measure.' 'The Father,' saith he, 'loveth the Son, and hath given all things into His hands.' (John iii. 34, 35.) These seven stars are the seven churches, which he calls by their names, and speaks of as those to whom he has written epistles.

"In this way also did He display his Humanity to the Jews, since He was hungry, He thirsted, proferred

food and drink, since He walks, (and retired), since He slept upon a pillow, since when a storm arose He walks with his feet upon the sea; He commands the winds, He cures the sick, He restores the lame and the blind, and establishes speech. You behold the Lord Himself to be announced in this manner."

## XLVII.—LACTANTIUS.

Lactantius was a disciple of Arnobius, and excelled his master in eloquence. Some think he owes his name to the sweetness of his style as of milk. He was very old in A.D. 315.

In his book of Divine Institutes, which is the chief of his works, he quotes from almost every part of the New Testament. There are passages from each of the four Gospels, from the Acts, from eight of St. Paul's Epistles, from two of St. Peter, and from the Revelations.

In Book v. 3., he says, "Learn then if ye have any judgment, that by us is Christ believed a God, not merely because He has done miracles, but because we have seen done in time all the things which have been announced to us by the vaticination of the prophets. He has done miracles—we might deem Him a Magus, as both you now think, and as the Jews thought, if all the prophets in one breath had not predicted that the Christ would do these very things. Therefore we believe Him to be God not more from deeds and work to be marvelled at than from that cross itself which you lick as dogs; since at the same time that also was predicted. Not therefore upon His own testimony, (for who can be believed speaking on His own testimony?) but upon the testimony of the prophets, who prophetically sung both what He did and suffered, has He won the credit of Divinity."

ERRATUM.—In the heading to Testimony XLIV., "Paul of Damosata" should read "Paul of Samosata."

(To be continued.)

## Miscellaneous.

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