

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

PHASES OF MATERIALISATION.

I have now completed a review of the evidence for what is roughly called *materialisation*. I was disposed at one time to think that the term I now use was not the best chosen designation. I was disposed to incline to the use of the word *form-manifestation*. I have retained in my work some passages in which that term is used, with reasons for its use. But, seeing that the word must cover not only materialisation of the full form, but also of parts of it, such as hands and faces, and further of inanimate objects, such as flowers and certain textures, it has seemed to me better on the whole to retain the familiar term. It is comprehensive; it expresses roughly what is needed, and, until we get an accurate scientific terminology applicable to our wants—which is very much to be desired—it is sufficient for my purposes. We are still in the empirical region, and we have not constructed for ourselves an accurate terminology, nor a philosophical explanation of things which, nevertheless, "are most surely believed among us."

I have come out of my twelve years' labour in this subject—often interrupted by no fault of my own, and sometimes by reasons attributable to myself, but over which I had no control—with a very firm belief in the objective reality and truth of the phenomena with which I have been concerned. I have wondered much at the methods which have been considered suitable for their investigation. I have been surprised at the way in which friends and foes have dealt with them. I have *not* been surprised that they have had an admixture of fraud with them—pure, downright, unmitigated cheating, I mean. It was to be expected: for "there is a deal of human nature in the world," and the opportunity was too tempting. But that has not affected my judgment as to the facts; *the counter-faits prove them*. It was my business to sift out the shams, and if, in so doing I have passed by some truths, if in pulling up the tares I have destroyed some wheat too, that is, perhaps, inevitable, and is, at any rate, not fairly chargeable on me. If any one is rather induced to allege that I have shown a tendency to the conservation of tares—that I have not sifted out the shams sufficiently—I am disposed to say that I believe that I have exercised all due discretion. At any rate I plead that the harvest of final judgment may be awaited when the good wheat will be discerned of what value it is, and the tares will inevitably have

withered. No sham resists the judgment of the final court of appeal delivered in the fulness of matured experience.

When I began my work I counted it a mere portion of my personal investigation into what are called the physical phenomena of Spiritualism, a chapter in a book which I had begun to prepare in 1872. I thought that I should find the evidence manageable, and that I could deal with it in the course of a few months. I found, by the rigid methods which I prescribed to myself, and which I have never abandoned, that the subject was indescribably complex, that it was complicated with all sorts of perplexities and difficulties, and that my lifetime, at any rate, was too short to deal philosophically with it. The most I could hope for was to gather material which some more fortunate writer, with a larger leisure and a wider experience, might treat in a more exhaustive manner after I had done what I could to reduce chaos to some measure of order. I recognised the limits of my task, prescribed by time and space, which I have neither the wish nor the power to disregard. It is certain to me that these phenomena of which I have treated are objective and real facts. I have taken what I found as a crude and undigested mass, and have reduced it to a certain orderly arrangement in a purely tentative way. That is all that is permitted at the present. The time has not come for a perfect philosophical explanation. It is being attempted all round us. Valuable contributions to the philosophy of the future are being made. But of none of these can it be said that they are in any way final. The very multitude of them, their constant production, their variety of treatment—all these show conclusively that the end is not yet. We are in the throes of the birth; the philosophy is not yet brought forth, and when it is it will have to grow to maturity.

I am by no means disposed to grumble at this. Every new investigator of Spiritualism is in a position, according to his own opinion, to explain every perplexity—if he is so fortunate as to recognise the fact that there *are* perplexities to be explained—without delay. If he be worthy his name he soon finds that he must abandon that position. If he continues his work in a befitting spirit he is ready to admit at a time when theoretically he ought to be advanced in knowledge that he knows nothing much beyond his own ignorance. He will have grown modest, and will be willing to accumulate his facts, and trust to a later generation of children, wiser (it may be hoped) than their fathers, for their perfect interpretation: content himself if he may gather the facts into the storehouse of truth with which these more fortunate inheritors of his may deal. His magnificent proposals for a general solution of all sublunary problems that Spiritualism may present will have faded away, and left him perhaps a sadder, certainly a wiser, man.

I shall, I believe, have occasion to draw attention to some points that have occurred to me in the course of this prolonged gathering-up of facts. I have noticed things that seem to be illuminative in regard to the construction of a philosophy. I propose, when time permits, in the midst of the many calls upon my leisure, to endeavour to present these clues to a philosophy in a tentative form.

When that may be I cannot say. Meantime I have arrived at another stage in my work, and there I halt till the word of command comes to move on. For in these things I am but the humble instrument of higher powers beyond me, whose orders I imperfectly fulfil.

Before this materialisation work, which has grown to a size that will necessitate for it a separate volume, can appear it will be necessary to prepare a previous volume on the more elementary and familiar phenomena—raps, musical sounds, lights, and the like, materials for which are contained in some papers printed in *Human Nature* (a magazine now unhappily defunct) some twelve or more years ago. That, the first of my projected volumes to treat of the so-called physical phenomena of Spiritualism, is the next step in my work. Then the volume on Materialisation. Then a volume dealing with spirit writing, spirit drawing, and kindred subjects. There remain after these the subjects of clairvoyance, trance, and the like. But I have already extended my gaze into a future far distant, more distant, perhaps, than I shall reach. It matters not. If not I, then some one better and more worthy.

TILL DEATH US PART.

“Till Death us part.”
So speaks the heart,
When each to each repeats the words of doom ;
Thro’ blessing and thro’ curse,
For better and for worse,
We will be one, till that dread hour shall come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder ;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till Death us join.
O voice yet more Divine !
That to the broken heart breathes hope sublime ;
Through lonely hours,
And shattered powers,
We still are one, despite of change and time.

Death, with its healing hand,
Shall once more knit the band,
Which needs but that one link which none may sever ;
Till through the Only Good
Heard, felt, and understood,
Our life in God shall make us one for ever.

THE LATE DEAN STANLEY.

THE RELATIONS OF THE CHURCH TO SPIRITUALISM.—The Church has ever taught that man possessed a spiritual nature capable of grand possibilities on this and on another plane of existence. This fact alone should make Spiritualists feel kindly disposed towards it. What would have become of man as a spiritual being but for the fostering care of the Church? His spiritual nature would have been left undeveloped, and thereby the advent of Modern Spiritualism would necessarily have been postponed, perhaps for ages. Let us recognise the good there is in the Churches—at least let us be just.—*The Golden Gate.*

THE TEST OF AUTHORITY IN MATTERS OF FACT.—Because a man is proficient in one branch of science, it does not follow that his authority is of much value in another with which his acquaintance is superficial. He may be an excellent geologist, and yet unqualified to decide a question in regard to the habits of bees. He may be a subtle logician like Mill, or an accomplished physiologist like Huxley, and yet a poor authority in musical science, and a mere blunderer when, after a slight examination, he would throw discredit on certain psychical phenomena, to which others, who have given to the subject the study of half a lifetime, may testify.—EPES SARGENT.

SPIRITUALISM should become in practice as it is in precept, the light of the world. It is the fruition of the spiritual element in all religions—bringing literally, life and immortality to light. Its believers should lay aside all besetting sins—all base desires and practices—and enter upon a broader and higher plane of thought and action. They should become the “light on the path” to lead mankind upward. But first they must become manly and generous in their intercourse with each other, and in their treatment of those who differ with them. They must carry into practice the Golden Rule, which is the essence of all true religion.—*The Golden Gate.*

GOOD AND EVIL MAGNETISM CONTRASTED.

When a good man dies, he leaves behind him, literally and truly, “the odour of sanctity.” His thoughts of justice, truth, humility, meekness, charity, brotherly love ; his continued holy aspirations to the highest, which have been like the upward growth of a noble oak, and have borne his soul like the waving, full-leaved branches, high up above the earth, into the pure air and light of heaven,—all these which marked the man, emanated forth from him, during life, in the form of an aura far more potent than the perfume of a flower. As a flower in pure and innocent accord with nature draws into itself from cosmic ether the finest and most soul-refreshing substances, which by some inscrutable process are transformed within its being into a delightful perfume,—so a man, by a life of purity, goodness, and spiritual aspiration, polarises himself to God, and receives into himself a Divine effluence, which is transmitted through him as a pure, health and life-giving magnetism. It is the out-breathed life of his thought, and pictures on a small scale, man being the *microcosm*, the out-pouring of the Divine Spirit over mankind. Man, who should be the image and likeness of God, pours out upon the earth-world in the narrow sphere of his existence, *such* magnetism as he makes for himself by his thought-life, or soul-life. Within him the universal life-principle undergoes a transformation, and is good or evil according to the nature of the Ego.

If he be holy, pure, unselfish, living to benefit mankind, his every act an outpouring of beneficence, he becomes delightful and lovable to all his fellow beings ; and radiates health, peace, gladness, and even inspiration. All are the better for his presence, and feel as if they sunned themselves in the beams of a great luminary, when he is before them. The very hem of the garments which floated lovingly about the sacred form of the Divinest type of mankind ever known on earth, conveyed to affinitised subjects the God-like healing aura with which their wearer had impregnated them.

Swedenborg tells us that an aromatic odour emanates from the corpse of a good man. This is literally true, and has been experienced by the writer of this paper ; an odour by no means to be detected only by the *psychical* sense of smell, but so material as to be perceived and spontaneously commented upon by a young servant ; a sort of spicy fragrance which surrounded the body to some little distance. A body which has been purified in its atoms by a life of purity and self-abnegation, does not put on decay precisely like the gross body of an animal man ; but is wrapt in the balm of holiness, until disintegration sets in, when doubtless the soul is, by that time, completely separated, and risen.

The pure magnetism formed by pure thoughts inheres for a lengthened period in the very garments laid aside. Does not a lover inhale the sweetness of the pure woman who has won his heart, in her gloves, her handkerchief?—the very slipper she has cast aside becomes a priceless treasure to him. The letter over which you lean, transcribing thereupon your thoughts, will convey to a distant sensitive the feeling of your whole personality. Send a letter written in a moment of anger, of hatred, and the sensitive will recoil as if stung by an adder. The writer once lost a friend, who was truly an angel amongst women, radiating an atmosphere of helpful love, sweetness, and cheerfulness upon all who came within reach of her ; a woman whose presence was fascination—the fascination of perfect goodness, perfect beneficence, perfect love. For weeks after her lovely form was put away, the rooms she had filled with the joy of her presence were still powerfully impregnated with the delightful aura, so that to enter them was to feel her still there ; and one’s whole heart melted with a species of melancholy gladness in the feeling of the sweetness left behind. Her beautiful face still seemed smiling there, and one spoke to her still in thought. The very house, to a clairvoyant vision, was enhaloed, to a circumference of some yards, by a sort of rosy light. It had indeed enshrined within its walls for some years a nucleus of human beneficence and love. So, about the tomb of a saint, about the garments he wore, hangs still, years after his death, the *healing* power his hands and will poured forth in the miraculous cures he effected, from the *love for humanity* that made him long to do good. For those affinitised to him by loving faith, his *relics* may still effect what are called miracles, even centuries after death. The simple reason is, that by an act of faith (which, in other words, is certainty) the will draws into the body from the Akasa, cosmic ether, Astral light, the pure, indestructible odyllic power which had been concentrated by the active human beneficence

of the saint, focussed by his will, and irradiated as a healing balm; and which, as he departed from the earth, *remained in* the Astral light to be drawn forth at will by those desiring it.

That this potent odyllic effluence is indestructible, received, for the writer, a delightful proof. Burning, one day, an old envelope which had contained the photograph of a beloved absent son, and which had lain for a year or so in a drawer, the writer was leaning over the fire, her thoughts filled with regret at destroying the smallest scrap of a dear hand-writing, and longing for personal communion once more with one too long absent, when, as the paper crumbled into ashes, was wafted out upon her the unmistakable personal aura of her son; so potent, so characteristic, that it was like a tangible presence in the body, and filled her with the joy of an actual meeting. It was as if the paper, in perishing, had rendered up its spirit. Doubtless the writer's loving thoughts dwelling upon the absent, had attracted it from the ashes, otherwise it would have been lost in space. It is, however, very evident from this that the human magnetism is not destroyed by fire. The subtle, potent effluence of the thought is inscribed in undying characters upon the Astral light, a species of universal *sensorium*, wherein all thoughts may be found.

At the opposite end of the magnetic pole, a wicked will leaves its baleful odyllic power behind it too, which may be drawn into sympathetic subjects just as readily. Hence our terms "temptation," "evil," "Satan." The fearful fascination, as from a magical spell—like that of the serpent when he attracts his innocent, struggling victim, finally paralysing every effort to escape,—which permeates the whole being of the subject of an evil magnetism; the dreadful sensation of being wound up to a certain pitch, when wrong seems right; the fire of an inextinguishable desire, amounting to a necessity, driving one irresistibly into a sort of madness, to do a thing at which the better side—if there be a better side left—stands horrified!—such are the astounding effects of the magnetism of evil. It ends by transforming men into demons, piling one crime upon another, mountain upon mountain, evolving or inventing ever new means, shapes, and forms of crime, with a demoniacal ingenuity that baffles comprehension, afflicting the souls of the good, and spreading between heaven and earth a pall, miasmatic and baleful, which at length, culminating in destructive intensity, breaks out upon the material plane in the form of diseases of mind and body; or rises to the height a devastating epidemic, to which both the innocent and the evil fall victims. Then, when the earth is cleansed of its thousands of evil-breeding inhabitants, although many of the good people go with them, a more perfect equilibrium is established. Those left behind, taught by painful experience, begin to lift themselves mentally a little higher, to see in a clearer light wherein they were wrong, and to try to set their house in order. In this way does the human race progress, stumblingly, haltingly; ever on its spiral road, seeming at times to go back upon its steps. This is the path of evolution, and it is possible that nature, in every process of evolution, works along a spiral road. Did not Darwin, by a series of most delicate experiments, discover that the growth of plants is spiral?

If Society discovers a new good for itself, or new blessings, on the other hand it also seems to manufacture, or breed new evils, new curses. The evil of the present age seem to differ in character, but scarcely in intensity, from that of a past age; but there are some forms of evils that always remain, that never change,—those sins that the bestial man more commonly falls into. From the very breath of Religion sprang forth, in past ages, the demon of persecution, which tortured first, and then slew—in the name of the gentle Jesus, Who had taught only love—the unhappy victims who were found to have exercised the Divine birthright of all men, in venturing to *think for themselves*. This demon was the offspring of priestly hatred, and a monstrous egoism, which arrogated to itself the Divine right of judgment, condemnation, and execution. The poison of this magnetism of hatred and cruelty, spread from mind to mind, until a perfect epidemic of murders, in the name of religion, reigned over the earth. In the insane hallucinations produced by this diabolical magnetism, the innocent and pure living, the most faithful and loyal souls, under the breath of malignant suspicion cast upon them by their accusers, became invested for the time being with the hideous appearance of evil which really belonged to those who tortured them, and whose demented enthusiasm in the service of a God they caricatured, nothing would appease but blood—death. Truly "the kingdom of Heaven was taken by violence," and from the prison where writhed those helpless,

innocent sufferers, condemned by that dark ignorance which gave a false interpretation to the teachings of the loving Christ—from these vaults, from the rack and the scaffold, rose a holy magnetism of patient long-suffering, a faith of glorious radiance, and a Christ-like forgiveness. Like a heaven filled with stars, has it shone ever since over the heads of humanity, lifting them by a power that will never die, filling them with a holy emulation, and nerving them to actions of a like indomitable courage and faithfulness.

At various periods there came upon the earth outbreaks of a similar kind, until down-trodden humanity, opposing violence to violence, tried to break the bonds imposed upon it by a depraved priesthood and aristocracy, and retaliated by another carnival of blood of a different sort. This time the heads of sovereigns were doomed to fall beneath the vengeful knife of the guillotine. Nothing was too high, or too sacred to escape the infuriated hatred and scorn of the mob driven to the desperation of revolt. Churches, altars, priests, even the name of God, were hurled down before the tornado of will-forces, seizing upon their trampled rights of freedom, and at the same moment tearing them to shreds in their unreasoning fury. By such storms are the astral atmospheres cleared of tyrannous oppression, arrogant selfishness, murderous hatred, and cold-blooded cruelty.

Behind this lurid cloud was hidden a Sun of Righteousness, which was to shine out over the nations when man should recognise the rights of man, and the bonds of a universal brotherhood should be established. A few diviner souls focussed this light, and transmitted it, until century by century, its beneficent magnetism has grown to be a great power over the earth. We are still working up to that point of universal brotherhood, and the solidarity of nations, and our progress on the road is marked by the present state of civilisation and enlightenment on our globe. A man is no longer dragged to prison, tortured, and slain for his religious convictions; education is being spread broadcast; and the rich man endeavours to lift and better the condition of his poorer brethren; he begins to recognise that the patient, laborious human animal, who has for so long ministered to his luxurious pleasures, has claims upon his compassion, his consideration, his kindly care; nay more, a higher spirit still, stirring within him, makes him responsive to a broader love, and he longs to lift to his side the down-trodden brother, that all may be equal. The good of the *whole* is being studied now-a-days, and even autocratic governments recognise that the throne is founded upon the well-being of the people. The teachings of Jesus Christ are seen in a clearer and truer light, and the hoary errors of decrepid and tottering Churches are being relegated to the limbo of exploded ideas. Priests no longer rule over nations plunged in ignorance, but are forced to march onwards themselves, by the virile intellect of an all-conquering humanity, which disdains the name of mystery, and throws wide the doors of the Temple of Knowledge.

As man's intellect expands, and rises into spiritual knowledge, it necessarily attains to higher reaches of the Astral light; piercing with incisive ray through the fogs and mists of ignorance that still lie about minds less progressive, or more vegetative, which cling earthwards, content with its narrower scenes, and the views of old, that seem to the leaden mental footsteps of a nearly completed earth-life, safer and surer. Each aspiring mind makes itself thus a radiator of odyllic light of a purer, more subtle, and beneficent character, caught from higher regions of thought. Many must inevitably shut out this light, for it only dazzles and blinds organs not adapted to receive it. But it lives nevertheless, permeating society, and spreading into every nook and corner,—not yet recognised, possibly, except by a refined minority; but notwithstanding, winning by a subtle attraction more and more minds to see by the same light, and rise to a higher level. Thus beneficently do the enlightened and pure,—whose angel wings, to use a metaphor, have begun to grow,—pour forth into the surrounding world, the health, and life-giving magnetism of their thought-aura. The cosmic ether nearest the planet becomes potently imbued with these waves of mind-life, which make themselves felt in sensations of joy, gladness, satisfaction, happiness, earnestness in good work, justice, mercy, truth, brotherly love, highest inspiration, and aspiration; so that one portion of collective humanity thus creates a heaven, wherein all on earth may rejoice who have not destroyed their ability to feel it. These subtle odyllic forces become externalised, and incorporated in the material atmospheres. All nature smiles with an additional loveliness, and lends herself readily to the improving

will of the more elevated man, and the beauty of his thought becomes objectivated into many forms of improved methods of life. A refined and exquisite delight is made to clothe the commonest things; and the air becomes redolent of sweetness, gentleness, light, love, harmony, and health. The body seems to grow more etherialised, and those who are pure feel as if they floated over the earth, whereon the very grass seems happy, as if rejoicing in the embrace of Nature. Do we not prove the truth of this every day of our lives? What makes happiness, if it is not the beauty of thought?

But when we speak of collective humanity, making from its highest mental plane a heaven on earth, we must take into consideration also the infinite degrees of mental evolution passed by beings who have preceded us, and whose spheres of existence reach at length, beyond our powers of conception, to the throne of God. From these heavens radiates to us perpetually, and unceasingly, as we evolve the possibility of a more intimate *rapport*, the Divinest effluences of thought. By the mysterious attraction of this supernal magnetism we are continually lifted higher and higher, if we do not ourselves break the connection. To feel it, to respond to it *consciously*, is to be lifted into a transcendent ecstasy, wherein the body can have no share.

To grow, is to continually throw off obstacles; it is a process of overcoming opposition; and although growth, to our observant sight, is an expansion into unresisting space, yet it is, in reality, spirit overcoming the opposition of matter; or, in other words, Nature, in process of evolution, working through infinite forms of existence, ever to higher and higher points of sublimation. The elaborate complications of this process are inscrutable, for principles, elements, forces and substances, causes and effects, are so amalgamated, and mutually subservient in helpful advantage, that the tangle is inextricable. Only partially may we scan the marvellous processes of Nature's work in the material world; but when we would lift up a corner of the veil of matter to peep across the threshold, we lack the necessary refinement of an organism more purely psychical to render our explorations successful. It is to this realm of nature, the super-material, or inner world, that belong thought-substances, will-forces, Od, magnetism. We are ascending by mental evolution into regions of thought where the knowledge of these etherial elements and forces—new to us—already exists, ready and waiting for us; the inheritance left by minds which have evolved before us, and passed out of our ken; for the Universe is infinite and eternal, and our small system of planets by no means the *first* which has "curled in serpent-twine about God's seat!" We are learning that Nature is of substance more and more refined and etherial, up to the point of complete disappearance in "SPIRIT," which is formless. Nature bears Spirit in her bosom; and it is the central point, nucleus, or fountain of all life, in every small object that exists upon every great and mighty planet, and of the whole Universe. We are following Nature up into her super-material world, and unveiling mysteries which, shrouded by the mists of ignorance, formerly threw shadows of appalling shapes across our mental vision, and gave rise to awe, terror, and superstition. One of these awful shadows took the shape of the "devil"; another that of a very much misunderstood Providence; another that of "Ghosts"; Death also terrified us, and Disease. But above all have we misunderstood our mysterious influence upon each other. We have to learn that each man is a centre of will-force, which is perceptible round him as an aura, an emanation more or less potent, which is delightful and attractive, or repulsive and abhorrent. It is strongly perceptible to the lower animals, over whom it has an educating, uplifting influence, or it may be stupefying, crushing, and destructive to them. Drawn in from the Fountain of Life, whose medium of transmission is the *Akasa*, or cosmic ether, which becomes denser and coarser near the material worlds, and finer and more rarefied as it approaches its source,—this will-force, or magnetism, undergoes a species of transformation in man, and is given out from him as a blessing, or a curse; as health and happiness, or as disease and wretchedness. It radiates most potently from the eyes and the finger tips; the voice conveys it, so that a psychic, catching the tone of voice of an unseen person, will receive an impression of the nature of that person; would even, taking a step higher in psychometric vision, describe the personal appearance. The very flowers and plants about us imbibe it, and grow, or die, as we have a wholesome, or destroying effect upon them. Our pet animals live upon our magnetism, becoming at length so strongly imbued with it as to die if it be withdrawn for too long a period. Our children live in its delight, and grow in beauty

from it, if we are good parents; and sicken, live in fear, and grow in deformity, if we are cruel, harsh, and unloving. Many a frail new-born babe has died upon the breast of a cold-natured, selfish, unloving nurse, poisoned by her baleful magnetism. Many a little child, come back into a physical body again, to struggle a little further along the path of evolution, has learned to think itself "*wicked*," and failed therefore to grow good, from the evil thoughts of a suspicious, unsympathetic teacher, or guardian, continually given forth in its regard, with the effect of marring every effort of nature to produce something better in the child; nor will such child grow to anything better until brought under a more encouraging and loving influence. We often also impair the healthful growth of our children by keeping about them old, worn-out servants, and nurses, who feed, unconsciously, upon their fresh, young magnetism, and sap the very springs of vitality in the young body. These dried-up, old magnetic vampires may be known at a glance.

Refined, sensitive, and spiritualised bodies suffer from the contiguity of coarse, animal, and selfish natures, and feel themselves depleted of their pure magnetism after being in such company. They grow sad, depressed, and irritable, and it takes hours of isolation to restore them. Walking along the streets, a psychic, or sensitive, feels the magnetic aura of different neighbourhoods, or the collective aura of the inhabitants. From rows of houses inhabited by the educated, refined, and better-living classes, a decided sensation of calm intellectuality, temperance, moderation, and serenity will pervade the atmosphere; some neighbourhoods have only a jarring, painful effect; others (notably in some parts of the West Central district of London) a saddening, depressing, lowering effect, causing sighs, languor, and a sickening yearning to escape. Omnibuses, and railway carriages, are places of torture to the individual whose soul is growing prematurely too refined for the present condition of human life on our planet. There must always be forerunners on the march of progress, and as the human race is ascending to higher levels of spiritual evolution, *individuals* must present certain precocious evidences of that state and condition of body and mind to which all are tending; but which cannot be universally exhibited for probably centuries to come. As by far the larger majority still remain more or less grossly physical, with no signs at all (or in some cases a few misunderstood, non-appreciated signs) that they possess the higher faculties of soul-life, which are most certainly latent *in all*, it follows that the earth, or society,—the *world*,—is not sufficiently spiritualised or purified for the comfort of the forerunners, who suffer from being compelled to live in the harsh, repulsive, and antagonistic conditions created by those behind them in progression. This, however, forces in them the growth of nobler characteristics still, and they have the satisfaction of knowing that they are helping to raise others higher. A traveller is not able to select his company, and the mixed, vitiated magnetisms he encounters in an omnibus, or railway carriage, cause him to endure an inward torture which no human language can possibly describe; to say nothing of a certain knowledge of the inner lives of his unconscious companions, which reveal themselves unbidden, and which he has forcibly to shut out; besides arming himself with an extra will-force of his own, to expel from the temple of his body the unclean emanations which would fix themselves upon him, and cause illness. The sordid miser; the *débauché*; the bacchanal; the narrow, selfish egoist; the hypocritical, self-righteous brother-hater; the self-conceited butterfly of fashion who lives upon admiration; the deceitful and malignant,—all carry, written indelibly in the Astral light which surrounds them, the "prevailing love," as Swedenborg would say, of their lives; and, psychically, they fairly bristle with it, in a most offensive manner.

Until collective humanity shall reform its mode of life, instructed by discoveries in *Spiritual Science*, mankind must suffer from poisonous evil magnetisms mixed up with the good.

NIZIDA.

SAUL AMONG THE PROPHETS.—The *Psychische Studien* for May calls Mr. Eglinton "the notoriously genuine English medium." We wish we could conscientiously apply the same term to all the American physical mediums; but we cannot. The time is rapidly coming, however, when the physical mediums will sit only in private circles with conscientious people; and when the hour arrives—and it is even at our very door; we know whereof we speak—the evidences of spirit-form manifestations (known as materialisation) will be so palpable that no doubt will remain in the minds of the witness upon this important subject.

CONCURRENCE OF TESTIMONY TO PSYCHICAL FACTS.

The testimony of recent believers in spiritual phenomena would be more readily accepted if the facts they narrate were carefully compared with the experience of other seers, occurring at all times and all over the world.

The history of the *Seeress of Prevorst* is a rich repertory of psychical facts. In Vol. III., p. 241, of the *Spiritual Magazine* is an article by that excellent and trustworthy writer, "T. S.," on this very remarkable story; of which he says:—

"I know of no case in which the varied phases and phenomena of Spiritualism are so fully exhibited."

An instance of the concurrent testimony alluded to occurs in a statement of the Seeress, and of its confirmation in the experience of an English lady. The Seeress says:—

"I observe frequently that when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence. They speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them."

The following account, illustrating the above, was given to me nearly forty years ago, by Major-General Briggs, who was one of a mediumistic or sensitive family.

Mrs. Major N. was sleeping in the same room with her sister—but in a different bed, at Interlaken, in the month of June, 1847. Mrs. N. heard something fall heavily on the floor. It was one of a number of crystal pebbles she and her sister, Miss Julia B., had gathered during the day. Attracted by the noise she looked towards the table, and there she saw a female figure in a nightcap and gown, standing near it. Supposing it to be her sister, she addressed her, saying, "What is the matter, what are you standing there for?" on which her sister Julia, who had been awakened by the same noise, but who was in bed, said, "Where? I am in bed." Mrs. N. continued to gaze on the figure, and distinctly made out that it was her friend, Mrs. Captain C. W., whose husband was one of their party, but who had died the February before. She mentioned her conviction of the appearance to her sister, who instantly exclaimed, "Well, how strange that is! I have been dreaming of her infant Julie, who I thought was dying, and the nurse said, 'Yes, she will die, for her mother has come to fetch her.'" While this conversation was going on between the sisters the figure disappeared.

JOHN BRIGGS,
Amanuensis for Clara N.

April 17th, 1849.

Looking through "T.S.'s" interesting paper, I find another instance of agreement between seers very far separated. It is difficult to come at the real meaning, either of the Seeress's assertion, or of the Brahminical philosophy. The seeress shall speak first.

When she "looked into the *right* eye of a person she saw behind the reflected image of herself, another, which appeared neither to be her own nor that of the person into whose eye she was looking. She believed it to be the picture of that person's inner self. In many persons this internal image appeared more earnest than the external, or the reverse; it bespoke the character of the person; but with many it was more beautiful and pure than the other. If she looked into the *left* eye she saw immediately whatever internal disease existed—whether in the stomach, lungs, or elsewhere—and prescribed for it. In Kerner's *left* eye she saw prescriptions for herself; and in that of a man who had only a *left* eye, she saw both his inward malady, and the image of his inner man," &c.

Compare this with the philosophy of Brahminism—

The Atman, or Self:—

"This principle in man appeared to be the *prāna*, the breath, the air, or something more subtle than the air; the ether being the *ātman* in nature.

"Or else, the *ātman* was a small being, a homunculus, a *purusha*,* which had its seat in the heart, where it was felt stirring, and from which it directed the animal spirits. Here it sat at its ease, for it was not larger than the thumb. It could even make itself still smaller, for it was felt making its way among the arteries, and could be distinctly seen in the small image, in the pupil, which is reflected in the centre of the eye.

A *purusha*, quite similar, appeared with dazzling effect in the orb of the sun—the eye and heart of the world. That was the *ātman* of nature, or rather it was the same *ātman* which has manifested itself in the heart of a man and the sun; an invisible opening at the top of the skull affording a passage for it to go from the one dwelling to the other."—From *Barth's Religions of India*. By Rev. J. Wood, for Trübner's Series, p. 72.

A clairvoyant once spoke to me of seeing the "life-stream from above," which she said, *entered at the top of the head*. I believe that we might learn much of the "life-stream from above,"

* A *peré* or fairy, a spiritual being.—G. E. DALE.

which is evidently the "principle of life," referred to both by the Seeress and the Brahmins, if we were to question those who have inner vision intelligently, neither leading nor correcting their answers.

I have just met with another curious description, in which the Brahmin's ideas are confirmed by one little suspected of seership; in *our* sense at least. In the *Vita Nuova*, which has been a puzzle to scholars, but which has a clear, definite meaning for Spiritualists, Dante says* :—

"At that moment the *spirit of life*, which dwells in the most secret chamber of the heart, began to tremble so violently, that it appeared in the least pulsations horribly." . . . "And at that point the animal spirit which dwells in that higher chamber, into which the *spirits of sense* carry their perceptions, began to wonder greatly and speaking specially to the *spirits of sight*, said &c.," &c.

We find that the Brahmins and Dante give the same inner dwelling to the spirit of life, the *purusha*, and both describe it as issuing thence by the "animal spirit," and finally externalising itself in the eye. But neither Dante nor the Easterns knew of the circulation of the blood, nor the workings of the nerves and brain.

S.E. DE M.

REVIEW.

THE LIFE AND TEACHING OF JESUS CHRIST.†

The object of this book is to enable the student to read the entire contents of the four Gospels as a continuous narrative, but freed from all repetitions.

The work is printed in the usual book form without the conventional arrangement of chapters and verses; the reader being thus enabled to study the life and teaching as in any other biography; and it is believed that when read in this new form many who may now not feel attracted to that which seems to them conventional, may be attracted and interested by the life and teaching of Jesus Christ when thus presented to them.

Many Spiritualists having been repelled by certain distinctive dogmas, as taught by professional Christian theologians, have been thus led to neglect or under-estimate the teaching of the Prophet of Nazareth; but it is believed by the editor of this book that many of these sceptics, and many students of comparative sacred biography, may be led by this arrangement to reconsider with renewed interest the Divine Life as lived and taught by Jesus Christ.

As a matter of course, the author believes in Jesus Christ, not only as an historical personage, but as the Supreme Historic Being known to mankind, and he regards Him as unique in the history of the world.

The miraculous narrative is fully accepted, and, indeed, it is attempted to be shown that, as spirit must be the foundation or substance of matter, the Christ as the Divine and Miraculous Spiritual Man, must, as such, necessarily have dominion over all the forces of nature.

The Epitome of the Life is composed almost entirely of some seventy-five passages, quoted from the words of Jesus himself, or from his disciples, strung together by a mystic chain, and the reader may accept of this epitome as complete, inasmuch as the writer, before publication, submitted it to the revision, and with the full approbation of eight Biblical students of all schools of Christian thought, including High, Low, and Broad Church, and other mystical students.

This is an important feature, as it may be said that hitherto no confession of faith has met with general acceptance, the explanation being, that confessions of faith are usually expressed in the words and with the special ideas of the writers, whereas the epitome now referred to, is expressed almost entirely in the words of the Master himself.

THE Boston *Commonwealth* credits a correspondent of the New York *Tribune* with the statement that Mrs. Annie Fields (widow of Mr. James T. Fields), and Celia Thaxter are strong Spiritualists, and that it was at the house of Mrs. Fields in that city that some startling materialisations took place last winter.

* To save readers trouble I have translated the sentence. The whole of the *Vita Nuova* is a detailed history of Dante's introduction to seership.

† The Life, Teaching, and Works of the Lord Jesus Christ, arranged as a continuous narrative of the Four Gospels according to the Revised Version, together with an Epitome of the Life, and an Index by George Wyld, M.D. (Frowde: pp. 160. 2s. 6d.)

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S.W.

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Light :

SATURDAY, JUNE 26TH, 1886.

PSYCHOGRAPHY AND CONJURING.

To the Editor of "LIGHT."

[The following Correspondence explains itself.]

SIR,—May I trouble you to give insertion to the annexed correspondence between Dr. Herschell and myself, as he has given me full permission to publish my letter to him, with his reply? It is, I think, very well-known that this gentleman is an amateur conjurer of acknowledged skill, and his evidence is invaluable on that account, since it proves that some persons are more ready to believe in imposture than the accomplished conjurer, as the former have a hazy idea that so many things can be done by prestidigitation, of which they know nothing; while the latter, possessing a knowledge of every means of tricking, can easily satisfy himself of the impossibility of imitating these phenomena by his art. I regret that the evidence of Mr. Sachs (also an amateur conjurer and author of the series of papers on conjuring which recently appeared in the *Exchange and Mart*), who accompanied Dr. Herschell in his séances with me, is not forthcoming.—Yours truly,

W. EGLINTON.

6, Nottingham-place, W., June 15th, 1886.

DEAR HERSCHELL,—You have been mentioned as being Mrs. Sidgwick's informant as to the *modus operandi* by which I produce my slate-writing. Since I do not believe this to be true, as being totally opposed to your public and private utterances as to your conviction of the genuineness of psychography, I shall be glad if you will confirm my impression that I am correct, and that the rumour is false.—Yours sincerely,

W. EGLINTON.

37, Moorgate-street, E.C., June 18th, 1886.

DEAR EGLINTON,—In answer to your note just received, I may say that if Mrs. Sidgwick has ever seen me do any slate-writing it has been part of an ordinary entertainment of sleight-of-hand, and produced under conditions quite different from those under which your psychography takes place. When I have given such exhibitions it has been for the sake of showing how little prestidigitation could do towards imitating slate-writing, and never with the pretence of showing how you produced it.

For some time after my first sitting with you, I candidly confess that I worked very hard, both by myself and in consultation with well-known public performers, to find out a method of imitating psychography, and I do not think that there is a way that I have not tried practically. I have come to the conclusion that it is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Beyond this, conjuring cannot imitate psychography. It can do nothing with locked slates, and slates fastened together. It cannot write answers to questions which have not been seen by the performer, as you are constantly doing. At the best it only produces a mild parody of

the very simplest phenomena under an entire absence of all the conditions under which these habitually occur at your séances.

Allow me also to take the present opportunity of thanking you most sincerely for the opportunities you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you did not avail yourself of them.

I hope that you have had a successful visit to Russia, and that your health is now quite re-established.—With kind regards, yours sincerely,

W. Eglinton, Esq.

GEORGE HERSCHELL, M.D.

THE HERMETIC SOCIETY.

At the meeting of this society, June 10th, Mr. Mohini Chatterji read a paper on "Krishna," of which, as it is about to be published separately, we abstain from giving a report. The paper and the conversation which followed, seemed to bring out many points of similarity between Eastern and Western thought.

On the 22nd, the society met in the evening, when Mr. Maitland read again, by request, with considerable additions, his paper on "The Higher Alchemy," of which a report appeared in "LIGHT," May 8th.

The next meeting will be on Tuesday, June 29th, at 4.30, when the president, Dr. Anna Kingsford, will read a paper on the "Evolution of the Ego." The place of meeting is at 22, Albemarle-street.

In our last number, p. 283, line 11, for "Esoteric" read "Exoteric"; p. 283, line 44, for "Oramic" read "Aramaic"; p. 284, line 4, for "Chaum" read "Chaum."

MR. J. COLVILLE, the eloquent trance speaker, is now in California.

MR. YOUNGER's papers on "Mesmerism," in the *Medium*, are attracting much attention.

MR. JESSE SHEPARD's musical mediumship continues to attract considerable attention in the United States, where, just now, good, reliable mediums are most needed.

MR. D. D. HOME.—An Exchange Company's telegram, dated, Paris, June 22nd, says:—"The death is announced this morning of Mr. Home, the well-known Spiritualist. He died at Auteuil, aged fifty-three." We hope to give a short memorial notice next week.

OUR readers will be surprised to learn the *Toronto Mail* denies that Professor Crookes was ever "converted to, or led to embrace Spiritualism." We would recommend to the well-informed editor of that journal a perusal of this gentleman's "Researches in the Phenomena of Spiritualism."

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY.—On Sunday next, June 27th, at 11 a.m., will be held a séance with Mr. J. Hopcroft, and at 7 p.m. a trance address will be delivered by Mr. Hopcroft, followed by clairvoyant tests. On the following Sunday, Mr. A. F. Tindall will read a paper on "The Occult Society and its Aims."

SPIRITUAL LAWS.—Time may disclose laws in the actings of God towards the soul; nay, none imagine that He acts capriciously, except a remnant of a school which veils caprice under the word *sovereignty*. There can be no objection to science exploring spiritual action with purely scientific ends, provided that it ascertain the popular facts correctly on which it is to refine. But this proviso includes, first, that the men of science shall treat with thoughtfulness the facts alleged by the unscientific men who have felt them, and shall cease to shower on them vague phrases of contempt, as mysticism and fanaticism; secondly, that the would-be scientific classifier of facts shall not strangle the facts in their birth. . . . The active part of man consists of powerful instincts. Some are gentle and continuous, others violent and short; some baser, some nobler; all necessary. A moral control over them all is desirable; and by all means let any vagaries of the soul (as in all fanatical religion) be severely checked by our moral principle. With this limitation the instincts have an inherent right to exist and to act, and the perfection of man depends on their harmonious energy. As operating alike on all ages, perhaps the instinct which seeks after God and the Infinite is the most powerful in man. Let us follow out this great and glorious tendency. Let us give free play to our nature, without fear to the critics: we shall get holiness, peace, and joy; and may haply bequeath facts for some future man of science. If we drink the heavenly nectar ourselves, others may analyse our juices when we are dead.—*The Soul: its Sorrows and its Aspirations*. By FRANCIS WILLIAM NEWMAN.

THE ELEVATION OF MEDIUMSHIP.

BY PROFESSOR HENRY KIDDLE.

The necessity of supporting and strengthening the phenomenal basis of Modern Spiritualism must be obvious to all who reflect upon the peculiar origin and distinctive character of the movement. A sensuous demonstration of spirit existence is its cardinal fact, and it is by means of such a demonstration that converts have been made, and that new converts are to be made, to the Cause. For, nearly forty years, continuously, that great truth has been thus presented, until at present it has found a lodgment in millions of minds, in every civilised nation of the globe, whose convictions in regard to spirit, its existence and sensuous manifestations, rest upon a scientific foundation—scientific because obtained by careful and accurate observation and capable of experimental verification.

In the researches that have led to this great result, that mysterious property of human nature called Mediumship has been the indispensable instrument; for without it nothing could have been done, nothing learned. The medium has been to the science of the spirit—as far as it has been developed—what the telescope has been to astronomy and the microscope to physiology, biology, and other sciences.

Modern Spiritualism is especially distinguished from ancient by its better, more discriminative, knowledge of mediumship. The ancients knew of prophets, diviners, sibyls, sorcerers, necromancers, wizards, &c., but they had no conception of a *medium*. They had never generalized the characteristics of these anomalous beings, so as to perceive that they were all only varieties of the same species of the human genus—a species distinguished by their peculiar sensitiveness to spirit influence, manifested under phases of endless diversity. All the phenomena exhibited through these persons being regarded as supernatural, or brought about by the special operation of Divine or diabolical agency, they and the instrumentalities used to produce them were conceived to be beyond the action of general law, and, therefore, excited too much awe to be made the subject of regular investigation.

All this is now changed. The idea of the *supernatural* has become a superstition, and the conception of law has been extended to the spirit side of the universe, both the physical and the spiritual sides being included under the term *nature*, which, according to its true meaning, is more applicable to the realm of spirits than to that of matter; since while we may conceive of the latter as the result of merely a creative act, spirits, the children of the All-Father, must owe their separate existence as self-conscious individuals to *birth*, or what is analogous to it; and the term *nature* (*natura*) means simply the result of birth.

It is obvious that this change of human conception in regard to the whole realm of Spiritual phenomena must bring mediumship within the scope of scientific research, from which, in the near future, illimitable stores of important knowledge—both of facts and principles—may be anticipated.

The cause of Spiritualism has suffered to an incalculable extent by the neglect to prosecute regular researches in this interesting department of nature. Hare set a noble example, which was followed by Prof. Crookes, and later by Prof. Zöllner. Why are their investigations not followed up by others equally well qualified for the task? We answer, because of the shallowness, spiritual blindness, bigotry, or cowardice of most scientific men. The Psychical Research Society in England is a valuable organisation, and has already done much important work; but, while it has given a vast deal of attention to personal psychism, apparitions, and haunted houses, it has neglected almost wholly the greater field of mediumship, in its unscientific denial of spirit manifestations through mortal intermediaries.

Mediumship, from this want of scientific investigation, has largely become either the mere plaything of curiosity—seekers and wonder-mongers, the trade of mercenary adventurers, or the sport of ignorant fraud-hunters, just as zealous and fanatical in hunting down the public mediums as ever Matthew Hopkins was in seeking out and exposing the witches of his day; and they usually display the same degree of intelligence in the work performed.

Only the most inexcusable ignorance could confound the genuine spirit manifestations presented under proper spiritual conditions with the clumsy contrivances of dressed-up confederates,—painted robes, double cabinets, movable panels, double sliding doors locked at the centre, but made to move into a partition so as to admit the dramatic ghost. These are, of course, the natural devices of swindlers, of

swindling mediums anxious to meet the demand for more sensational manifestations than spirits, under the conditions, can supply. They are the result of making mediumship a mere trade—of bringing it down to the lowest necessary plane—of allowing and encouraging mediums to prostitute their sacred gifts to the most unholy of uses.

But, unfortunately, with some who call themselves Spiritualists there is nothing sacred; all is reduced, in their mental view, to the same low, common-place level. To these spirit is mortal, and mortal is spirit; all are only human beings, and no discrimination is to be permitted, as to worth, virtue, intelligence, or progress. Heaven is hell, and hell is Heaven—that is, intrinsically; both are but places for the abode of human spirits, or are mental conditions which require no special distinction upon which any reverential or admonitory thought should be entertained. There is no God to be worshipped, loved, and revered; no devil to fear or avoid. Prayer is a superstition, and worship an unmanly act of cowardice and degradation of which a truly-developed man or woman ought to be ashamed. Such are the doctrines sometimes presented at conventions of Spiritualists and published in the secular papers as characteristic of the New Dispensation, which, were it really so, would be a dispensation not of light but of darkness.

Of course, with those imbued with these principles, it is just the same to attend a spiritual séance as to go to a circus, the same kind of *enjoyment* being expected at each. To cultivate the religious sensibilities is deemed a farce which this enlightened age has hooted, or should hoot off the stage of human life.

What we most need is real intelligence in regard to mediumship and a practical recognition of the laws of its exercise,—especially the proper mode of holding séances, the kind of people who should be admitted to the circle, the frame of mind required to draw edifying spiritual influences, and the character of the persons who are fit to exercise mediumship.

Common-sense should assure us that swindlers, liars, drunkards, “dead beats,” and mercenary vagrants are not fit to pursue the vocation of *spiritual* mediums, though *spirit* mediums they may be, and all the more dangerous on that account, as many persons have learnt to their great cost. Public mediums should be accredited in some way,—at any rate required to present evidence of good character; and they should be required to hold their séances under proper conditions both for the purity and verification of the manifestations. No medium should have so little spiritual light as to permit himself to fall into a trap set by a gang of ruffianly conspirators intent upon not only the ruin of the medium but the utter destruction of the whole cause of spiritual truth. The most essential preliminary to elevate mediumship is to insist upon integrity, purity, and spirituality in the medium; for then he or she will have good spirit guidance, and be more anxious to benefit the cause of pure Spiritualism than to fill his or her pockets. Until this is the case, phenomenal Spiritualism will not command the respect of society at large.—*Spiritual Offering*.

THE Spiritualist's standard and idea of life ought to be far higher than that which we understand by the term morality. If we realise the truth of immortality, the wisdom and the duty which it inculcates are the sacrifice of the temporal self. It is a specious but shallow objection of those who argue against the elevating tendency of a belief in personal immortality that it merely substitutes a selfish aspiration for selfish indulgence. You sacrifice, say they, some present enjoyment for the prospect of greater enjoyment hereafter—which is your heaven. But to the Spiritualist the temporal is altogether suppressed, hereafter as well as now. Not the future life, but the higher life, is that which he represents to himself, and of which he ever strives to become conscious.

SPIRITUALISM teaches that nothing dwarfs the spirit, mars its future happiness, and binds it after death in galling chains to earth as consummate worldliness does, by worldliness being meant that spirit of sensualism which is willing to take the shadow for the substance. For now nearly forty years Spiritualists have been demonstrating and preaching upon the close connection of the spiritual and material worlds, which was all intended to impress the great and increasing need of spirituality as the true source of genuine life. But it has apparently only a meagre influence on the daily life and conduct. From those especially who are convinced of the new truths far different things were to be expected. No belief is of special value until it takes hold of the conduct. No revelation is of any worth until it is lived up to. The Golden Rule does not manifest its worth until it is lived out in the ordinary life.—*Banner of Light*.

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 Dual Nature in Man.

To the Editor of "LIGHT."

SIR,—In your number for May 29th, p. 246, "M.A. (Oxon.)," remarks, "Hellenbach has some words on the dual nature in man that are worth noting." He thinks the duality proved by certain observed facts. I remark a certain confusion of thought in this paragraph, and a blending of two things which are most distinct. The observed facts referred to relate not to "the nature of man," but solely to his envelope or body. By "the nature of man" is to be understood not his outward envelope, but his soul or spirit, *i.e.*, himself, the one and indivisible Ego. As to his body, I fully admit its duality. There is a natural body and there is a spiritual body, the latter lying within the former, inscrutable to the senses, but which is released at death. Here is a real duality. But the Ego, the personality, is, I contend, an indivisible unit.

I adopt the philosophy of Professor Venier, who utterly overturned and covered with unsparing ridicule the physical and automical metaphysics of the old Scotch school of Reid, Dugald Stewart and Brown. He showed conclusively that "man is a living soul," not a bundle of separate faculties to be laid on the dissecting table, and anatomised as the body is anatomised. It is not bound by the law of causality, which binds the material universe, but is entirely *sui generis*, and with regalia of its own. To speak of the duality of man's spiritual nature is treason against conscience, and annihilates moral responsibility. The soul of man is like Wordsworth's cloud,

"Which moveth altogether, if it moves at all."

The facts mentioned by Hellenbach indeed prove the duality of the body, but leave that of the soul, *i.e.*, the man himself, quite untouched.

G. D. HAUGHTON.

Cure by "Vital Force."

To the Editor of "LIGHT."

SIR,—Kindly allow me, in the interest of sufferers, to call your attention to the following facts.

For a long time I suffered from a serious liver complaint and a bad sore throat, which three able medical men tried in vain to cure during the last five months of my suffering, although I strictly adhered to their prescription. Getting worse every day, I was just on the eve of retiring from business and leaving this country for the Continent, feeling no longer able to perform my professional duties, when I was recommended to try the system of "vital force," adopted by Mr. Omerin. As I had but little faith in it, I was agreeably surprised when, after a few days' treatment, I found myself well again. Incredible as it may appear, it is nevertheless a fact that my suffering ceased, and I was, and have now been for more than a year, able to enjoy my food again as of old, which I had not been able to do for months; and after a few days of Mr. Omerin's treatment, for the first time for several months I enjoyed a good night's rest, a great boon, as every one will admit, who knows what it is to be for a long time unable to sleep.—I am, sir, yours faithfully,

40, Finsbury Circus, E.C.,

F. A. KOHL.

June 21st, 1886.

[For the information of our readers we may state that Mr. Omerin's address is, 3, Bulstrode-street, Welbeck-street, W.—Ed.]

The Seances of the Early Christian Church.

To the Editor of "LIGHT."

SIR,—On reading Archdeacon Farrar's translation of the "Teaching of the Apostles," a recently discovered Christian MS. of the early part of the second century, I was struck with the resemblance borne by the "prophets" of the Church mentioned in that work, to the "mediums" of to-day. For example, it seems to me that the following excellent advice to the faithful concerning their "prophets," would be meaningless if they were not also "mediums":—"Any prophet who speaks in the Spirit ye shall not try nor test, for every sin shall be forgiven; but this sin shall not be forgiven." (This appears to be a dig at the contemporary S.P.R.) "Not every man who speaks in the Spirit is a prophet unless he have the behaviour of the Lord. From his behaviour, then, shall the false prophet and the prophet be recognised. Every prophet, though he teaches the truth, is a

false prophet if he does not do what he teaches." The next sentence is pronounced by Archdeacon Farrar to be "the most uncertain expression in the teachings." The context, according to the same authority, "seems to point to the performance of symbolic actions like those of Isaiah, Jeremiah, Ezekiel, &c." "Every approved genuine prophet who makes assemblies for a worldly mystery, but does not teach others to do what he does, shall not be judged by you. For his judgment is in the hands of God, for the ancient prophets also did likewise." Does not this passage mean that the "prophets" were free to follow the example of their ancient brethren, and use their "prophetic" (or mediumistic) gifts to obtain information from the unseen concerning worldly matters, and that these "assemblies for a worldly mystery" were merely séances held for that purpose? The position of a "prophet" in the Early Church appears to have been an important one:—"Every genuine prophet who wishes to settle among you is worthy of his maintenance. . . Thou shalt, therefore, take and give to the prophets all first fruits of the products of the wine press and threshing floor, of oxen, and of sheep, for they are your chief priest. If ye have no prophet give to the poor likewise. When you open a cask of wine or of oil, take the first fruits and give to the prophets." It seems to me that Spiritualists generally, and mediums in particular, would have felt quite at home in the Church of the second century.

F.

Phantom Ships.

To the Editor of "LIGHT."

SIR,—Respecting the account in your last issue of an appearance called the "Flying Dutchman," as seen from the Bacchante, July 11th, 1881, I think the following extract will be interesting to your readers:—

"Mr. H., second mate, who had been long on board a frigate during the last war, mentioned an appearance frequently seen at sea, which is often mistaken for a distant ship, and has often been pursued in mistake by our cruisers, but as they advance, it recedes, on which account the sailors call it the 'Flying Dutchman.'"

[*Voyage to Cape of Good Hope*, by Rev. J. Campbell, January 12th, 1819, p.30. London: Religious Tract Society, 56, Paternoster-row, and 65, St. Paul's Churchyard. 1840.]

It would be useful if all the accounts available of this and other phantom ships were compared together, as, from the above, there should exist somewhere—perhaps in the log-books—a tolerable amount of information on the subject.

10, Basinghall-street, E.C.

THOS. SHERRATT.

June 21st, 1886.

Seance with Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—Sometime ago I started a correspondence in your columns with respect to the attitude of the Society for Psychical Research to Mr. Eglinton. It then appeared (if I remember rightly) that the Society had, in a semi-official way, investigated the matter with a result variously described as *nil* or very trifling. At the same time the suggestion was made that I should go and judge for myself, as to the genuineness of the Eglintonian phenomena. The suggestion, if not very logical (for it had no bearing on the question under discussion, which was simply the attitude of the Society for Psychical Research in this case), was in itself sensible enough and exquisitely obvious. Circumstances, however, rendered it impossible for me to carry it out at the moment, and when, sometime later, I was about to do so, Mr. Eglinton chanced to be abroad. Thus it came to pass that it was not until last night that I was able to attend a séance with him. It may possibly interest some of your readers to know the result.

I had written to Mr. Eglinton beforehand to remind him of the correspondence referred to above, and mentioning at the same time that I should play the part of a mere passive observer, not specially credulous, nor specially incredulous. My secret wish was that I might find the presentation of the phenomena so free from suggestion and possibility of deception as to enable me to accept them as being what they profess to be. I have myself seen and helped to produce such curious phenomena in the way of clairvoyance, &c., that I am prepossessed in favour of the possibility of other marvels. Still, as a reader of "LIGHT," I endeavour to maintain the "level head" (as far as I understand the expression), recommended in its "Advice to Inquirers."

We were a party of four, and were, I need hardly add, most courteously received by Mr. Eglinton. He is very clever, has

been much about the world, and is an admirable judge of character. A little preliminary conversation enabled him to take in the salient characteristics of the various members of our party, and this is not without its use in arranging the position of the sitters, &c. We were then asked to take certain places at the table, which has been so often described, a very ordinary table. We were placed in a certain order, the most marked feature of which was that I, as principal investigator, was *not* invited to be next to the medium. I ventured mildly to ask if there were any special reason for the particular order we were requested to adopt, and was told that it had been found advisable to have a lady next to the medium. This showed at least very good taste, and, besides, we remembered the "something of divinity" which, according to Tacitus, belongs to woman. We were told that we might have brought our own slates without interfering with the results—which, as will be seen from the sequel, I personally have every reason to believe. As it was, some slates already lying on the table were elaborately cleaned (or rather wetted, for they were quite clean before), and we were invited to mark them, which we did. Then, while Mr. Eglinton turned his back, I wrote a simple question on one of them, and handed it, face downwards, to Mr. Eglinton. He then placed it under the table, his thumb alone being visible as he held it. It was noteworthy that we were all requested to join hands above the table. By this arrangement no loose, prowling hands can wander surreptitiously or inadvertently under the table, and the spirits can get through their task with a greater sense of security. Still less is it possible for prying eyes to take a sudden peep and catch the agency at work. However, though all was arranged so comfortably, no results came. At last Mr. Eglinton suggested a change of seats. The change had the effect of placing me somewhat further from him, and of greatly interfering with my view of his thumb. As he must have known what a fascination his thumb possessed for me, I thought it a little unkind of him to grudge me the pleasure of gazing at it, but I accepted my fate meekly. Still no results came. It was then suggested that it was unwise to concentrate our attention on the matter which alone had brought us there. The results were more easily obtained when the attention of the sitters was diverted to other subjects. So we tried to talk as if we were in an ordinary drawing-room, but I am afraid my attention was still too much fixed to permit of the desired success. This went on for an hour. At last, in desperation, Mr. Eglinton suggested that two of the party should withdraw. This was done, I being one of the two who withdrew. It is fair to mention that Mr. Eglinton did not ask me to withdraw—equally fair to remember that he must have known that I, in having brought the others, was bound in politeness to do so. With our absence a complete and happy change took place. The writing began at once. A cheque was placed between a locked slate, and the number written down very nearly correctly. Whether these things were done under test conditions I cannot say, as I was not present, but I doubt it. At any rate, the two gentlemen who witnessed them were not convinced. What I did notice afterwards, when the slates were shown me, was that the writing was just such as would be produced by a human hand writing under difficulties under a table—that is sprawling and irregular. I also remembered that the break in the proceedings when I withdrew would have supplied an easy opportunity for reading the question I had written on the slate. Then, too, I had noticed that Mr. Eglinton's thumb was not always on the table, but sometimes at the side of it, and I remembered that the two gentlemen who had been privileged to witness the manifestation had been introduced as the merest novices.

I may add that I asked the question "Which is the highest stage of Spiritualism?" Knowing very well that the answer when it came (which it did after I had withdrawn) would be "Materialisation." If the highest stage of Spiritualism be really merely an imperfect return to material conditions, it is surely a lamentable state of affairs. We might have hoped that Spiritualism in its highest phase would at least have provided one with something spiritual. But Mr. Eglinton is a famous medium for materialisations, and it is natural for everyone to magnify his own office.

In conclusion, far be it from me to say that the phenomena occurring in Mr. Eglinton's presence are aught but genuine. I simply record my own experience which necessarily leads me to the conclusion that they occur more readily in the presence of novices than in that of a trained observer. In other words my experience bears out that of the Society for Psychical Research. I went in all good faith and am considerably disappointed.—
Faithfully yours,

June 12th,

A. EUBULE-EVANS.

UNCONSCIOUS CLAIRVOYANCE.

By F. J. THEOBALD.

About three years ago, my friend Dr. R. was called to consult with a young lady, whom I will call Miss E. (I am not at liberty to supply names for publication). Upon entering the room he found, besides the invalid, a Mrs. W. (who is an old friend and patient), and an elderly comely looking lady to whom he was not introduced, but who came forward and greeted him courteously, after which the medical consultation took place, and Dr. R. left.

My friend took it as a matter of course that this elderly lady was Mrs. E., stepmother to his patient.

As Miss E. after this, her first introduction to, and consultation with Dr. R., always visited him at his consulting rooms, he had no reason for going to the house, until some months had passed on.

Then, one evening when I was visiting my friends, Mrs. and Miss E., Dr. R. kindly arranged to call for, and take me home in his brougham.

As I had always heard Dr. R. speak of Mrs. E. as if he knew her, I was surprised when he joined us in the dining-room to find from his manner that an introduction was necessary.

"You know Mrs. E., Dr. R.," I exclaimed, when he replied in evident astonishment, "But this is not the lady I met when I was here before!" and Mrs. E. added, "I have never had the pleasure of meeting Dr. R. before."

"But," said Dr. R., when the introduction was over, "the lady I saw, and whom I supposed to be Mrs. E. when I came before, was a very different looking lady. She was tall and stout," and he went on to describe someone entirely unlike Mrs. E.

Turning to Miss E. he asked, "Do you not remember the lady who was with you and A. W. that morning?"

"No," she replied, looking very much amused and interested.

Both mother and daughter declared positively that besides themselves, their friend Mrs. W., and the servant, there was no one in the house during Dr. R.'s visit.

When Dr. R. and I were driving to my home he repeated to me his *positive conviction* that he saw, and was greeted by, a very handsome elderly lady, describing every detail of her dress and appearance which had evidently impressed him in a very marked and unusual way for him.

"I could *not* be mistaken," he exclaimed, "for she came up to me, and greeted me in a most courteous manner."

He had a full impression that she had shaken hands with him, but could not declare it was so.

"'Tis very strange," I said, "surely it *must* have been a spirit!"

And the subject dropped. A few days afterwards I met Miss E. and immediately asked her if she was still *sure* there was no one present with her on that occasion of Dr. R.'s first visit to her, at all answering to the description he gave of this comely elderly lady. "Quite certain," she replied, "There was no one in the house but A. W. who was sitting with me, and mamma who was talking to Jane (the servant) in the kitchen. "But," she continued, "Dr. R. described my dear grand-mamma most accurately, and I know her spirit is often with me, especially when I am ill."

Miss E. had been brought up from infancy by her grand-mamma, who adopted her upon the death of her mother. After this beloved relative was taken to her spirit home, some years ago, Miss E. had lived with her widowed stepmother.

But, with reference to this incident, my friend added that after Dr. R. had left her that morning, A. W. and she had remarked to each other how very strangely Dr. R. had behaved when he entered the room. Miss E. said, "He did not look at *us* at all, he did not seem to see us at first, but then he sat down and talked, and was all right."

We may well imagine that Dr. R.'s recognising and greeting one unseen to themselves would have appeared most eccentric.

MRS. BRITTEN IN TYNESIDE AND IN Co. DURHAM. — This eloquent and popular lecturer is announced to lecture as follows: Newcastle, in Northumberland Hall, on Sunday, June 27th, and July 4th, both morning and evening each day; North Shields, at Society's Hall, 6, Camden-street, on Monday and Tuesday, June 28th and 29th, each evening at 7.15.; Sunderland, in Avenue Theatre, on Monday, July 5th, at 7.30 p.m.; Spenny-moor, in Lecture Hall, on Tuesday, July 6th, at 7 p.m. For further particulars see local announcements.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office no later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

- J. C. M. AYNLEY.—Your MS. has been returned.
 W. OXLEY.—Letter has been forwarded as requested.
 M. H. RICHARDSON.—Thanks. Will be used shortly.
 A. EUBULE EVANS.—Your letter appears.
 MRS. DARLING.—Letter with enclosure received, with thanks.
 D. STEWART.—We will look up the article and write you later on. "LIGHT IN THE WEST."—We have placed you on our exchange list.
 F. J. JOHNSON.—Miss Anna Blackwell's address is, we believe, Wimille, Boulogne-sur-Mer.
 C. T. D.—What you ask for Vol. I. of "LIGHT" is more than it is thought worth. Thank you for writing.
 F. S.—We shall be pleased to receive the completion of your MS. when convenient. We will then peruse it.
 C. RICKETTS.—Most of the other books mentioned by you can now be sent. Shall we send them to the Cape?
 J. E. FIELDING.—We thank you for drawing our attention to the article in the June number of *Harper's Magazine*.
 PROFESSOR KIDDLE.—Dr. Freeman has handed us your letter of introduction. We shall be pleased to be of service to him.
 C. F. MINCHIN.—Address your inquiry to the Secretary of the London Spiritualist Alliance, 16, Claven-street, Strand, London.
 J. H. W.—The "occultist" of whom you speak we know little of; that little, however, is not to his credit. We regret we cannot help you further in this matter.
 R. MARCUS (Chicago).—"LIGHT" is being sent as requested. A copy of "Twixt Two Worlds" has also been forwarded to your own address.
 E. E. PEARCE.—Yours is only one out of many cases which we have very regretfully to confess our utter inability to aid. See reply to T. Norman.
 PROFESSOR ALEXANDER WILDER.—We regret the photograph miscarried, but would gladly have rectified the accident had you informed us. We send another.
 JOSEPH VERSET (RUSSIA).—Catalogues and specimen copies of papers have been sent you. The subscription to "LIGHT" is 10s. 10d. per annum; to the *Medium*, 8s. 8d.
 R. H. FRYAR.—As we have already told you, we cannot advertise your publications until we have seen the books themselves. The letter you send us is of the nature of an advertisement.
 R. WOLSTENHOLME.—The correspondence is in our hands. If necessary, by reason of Mr. Ashcroft's tactics, you can use it. Mr. Eglinton has returned. You had better write to him.
 A. S. (G. D. House).—Your account appeared last week. We regret that we cannot print in "LIGHT" accounts of séances with the other medium your name. He is now utterly unreliable.
 T. NORMAN.—We regret we cannot comply with your wish. We rarely overprint the number required for actual sale, and we receive little encouragement from Spiritualists to distribute the paper gratuitously—rather the reverse.
 T. R. MASON.—Owing to Mr. Farmer's indisposition and other causes, "Magic Unveiled," has been unavoidably delayed. It is now being pushed on, and will, we are told, shortly be issued.
 E. J. B.—Your verses are good, but the subject is hardly suitable for "LIGHT." We have so little space at our command that we are obliged to rigidly exclude nearly all topics but those with which we are immediately concerned.
 ROSÆ CRUCIS (BATH).—We can take no notice whatever of the book you write about. It is utterly unfit for general reading. Had we been aware of its nature we should certainly have declined to advertise it. We do not intend to announce any more books emanating from the same source until we have had an opportunity of perusing them to ascertain their nature.

TWO FORTUNES.

Two sisters, with their arms entwined, there stand
 Before a fortune-teller bowed with age,
 Who slowly turns with feeble, faltering hand
 The cards prophetic, like a mystic page.

One dark, one fair, and both fresh as the morn;
 One like the flower that blooms in Autumn late,
 The other like to Spring's pale, sad first-born;
 Together there they wait to learn their fate.

"In life, alas! I see no joy for thee,"
 The gipsy said to her, the dark-eyed maid.
 "Tell me, I pray, will he at least love me?"
 "Yes." "That alone is happiness," she said.
 "Love on thy heart shall shed no gladdening ray,"
 The gipsy said to her with snow-white brow.
 "Shall I love him, at least? Tell me, I pray."
 "Yes." "Then for me that will be bliss enow."

—TEMPLE BAR.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—
 "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—
 "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is best and wisest preparation.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C.:—Animal Magnetism (*Wm. Gregory*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey*, 2nd Ed.); Psychography ("M.A., Oxon."); Spirit Identity ("M.A., Oxon."); Higher Aspects of Spiritualism ("M.A., Oxon."); Judge Edmonds, Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Farmer*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wyld*); Mechanism of Man, 2 vols. (*Mr. Serjeant Cox*); Startling Facts in Modern Spiritualism (*N. Wolfe*); Arcana of Spiritualism (*Tuttle*); Spirit Teachings ("M.A., Oxon."); The Use of Spiritualism (*S. C. Hall*); Spiritualism at Home (*Morell Theobald*); Pioneers of the Spiritual Reformation (*Howitt Watts*).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

WHAT WARNER'S SAFE CURE CURES, AND WHY.

CONGESTION of the Kidneys, Back Ache, Inflammation of the Kidneys, Bladder, or Urinary Organs, Catarrh of the Bladder, Gravel, Stone, Dropsy, Enlarged Prostate Gland, Impotency or General Debility, Bright's Disease.

WHY?—Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular action, and sufficient, if retained in the blood, to kill six men. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Insanity, and Death.

This great specific relieves the kidneys of too much blood, frees them from all irritants, restores them to healthy action by its certain and soothing power.

IT CURES ALSO Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleeplessness, Languor, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint.

WHY?—Because it has a *specific and positive action* on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthful formations and, in a word, restores it to natural activity, without which health is an impossibility.

IT CURES ALSO Female Complaints, Leucorrhœa, Displacements, Enlargements, Ulcerations, Painful Menstruation, makes Pregnancy safe, prevents Convulsions and Child-Bed Fever, and aids nature by restoring functional activity.

WHY?—All these troubles, as is well known by every physician of education, *arise from congestion* and impaired kidney action, causing stagnation of the blood vessels and breaking down, and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

WHY "WARNER'S SAFE CURE" is acknowledged by thousands of our best medical men to be *the only true blood purifier*, is because it acts upon scientific principles, striking at the very root of disorder by its action on the kidneys and liver. *For, if these organs were kept in health all the morbid waste matter so deadly poisonous if retained in the body, is passed out.* On the contrary, if they are deranged, the acids are taken up by the blood, decomposing it and *carrying death* to the most remote part of the body.

WHY 93 per cent of all diseases which afflict humanity arise from impaired kidneys is shown by medical authorities. WARNER'S SAFE CURE, by its *direct action*, positively restores them to health and full working capacity, *nature curing all the above diseases herself when the cause is removed*, and we guarantee that WARNER'S SAFE CURE is a positive prevention if taken in time.

As you value health take it to *avoid sickness*, as it will at all times and under all circumstances keep all the vital functions up to par.

We also *Guarantee a Cure* and beneficial effect for each of the foregoing diseases, also that every case of liver and kidney trouble can be cured where degeneration has not taken place, and even then benefit will surely be derived. In every instance it has established its claim.

AS A BLOOD PURIFIER, particularly in the spring, it is unequalled, for you *cannot have pure blood* when the kidneys or liver are out of order.

Look to your condition at once. Do not postpone treatment for a day nor an hour. Give yourself thorough constitutional treatment with WARNER'S SAFE CURE, and there are yet many years of life and health assured you! For sale by all chemists and druggists throughout the United Kingdom at 4s. 6d. per bottle. If your chemist does not keep it, and will not order it, send direct to H. H. WARNER and Co., 47, Farringdon Street, London, E.C.

Standard Works on Spiritualism.

The Works enumerated in this column deal with the subject mainly in its scientific aspect.

"Mesmerism is the Keystone of all the Occult Sciences."

"Animal Magnetism." By the late WM. GREGORY, M.D., F.R.S.E. Professor Gregory's Book has long been recognised as being one of the best Standard Works on Mesmerism and its Phenomena, and also as a thoroughly practical guide to this Science. [Price Five Shillings.]

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