

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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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.)."

A SEANCE WITH MR. EGLINTON.

On November 3rd I had a sitting with Mr. Eglinton at his house, 6, Nottingham-place. The observers present, beside myself, were Dr. Stanhope Speer (13, Alexandra-road, N.W.), and Mr. W. G. Johnson (68, High-street, Bedford). We met at 3.30 p.m. in a room which was amply lighted, at first by natural light and afterwards by gas, for every purpose of exact observation. The room is that inaccurately described by Professor Hoffmann as "a ground-floor back shut in by adjacent buildings." Mr. Eglinton's room is not shut in by any thing that impedes the free entry of light. At no time during the sitting was there any question as to the possibility of seeing what was being done, nor, I may add, of keeping the slates "under continuous observation."

I took with me two ordinary school-slates, purchased by myself. In order to guard against the possibility of these slates being changed, or the surfaces being reversed, I had marked one of the two slates on the frame of one of its sides with a blue cross, and on the other with a blue circle. The other slate was similarly marked with green. It thus became a matter of very simple observation to see that the writing was not produced by trick on the under surface of the slate when held beneath the table, a change in the slate being (as has been suggested) effected while the attention of the observers was purposely distracted. There was no possibility of any such trick throughout the sitting. Mr. Eglinton sat at one side of a square table, which was not covered by any cloth. At his right hand, close to the slate when held in position, at the corner of the table, sat Mr. Johnson, keenly scrutinising every movement of Mr. Eglinton. Opposite to the medium was Dr. Speer with his eyes fixed on the slate without, as I can testify assuredly, any lack of "continuous observation."* Next to Mr. Eglinton I sat, using, to the best of my ability, such powers of observation as I am endowed with. I will be so bold as to say that it would not be easy to find three persons who, by long experience of psychical phenomena and careful thought about them in two of us, and in the third case by trained habits of accurate scientific observation and thought, were more competent to express an opinion as to what occurred. I will say further that any sane man, with eyes in his head

* In a letter to me Dr. Speer remarks after reading my narrative, "I have no alteration whatever to suggest. I may assert, however, that upon each occasion that the slate was placed under the table I never once lost sight of Eglinton's thumb until the slate was again placed on the table."

and the power of using them, would be fully competent to testify to that which we observed. The only slates used during the sitting were my two school-slates, and the folding slate with lock, familiar to the public as being in regular use at Mr. Eglinton's sittings: nor were there any other slates on or near the table at which we sat.

Mr. Johnson, as an investigator new to Mr. Eglinton, was requested to commence the first experiment by writing a question on one of my slates. I suggested that the question should be one not involving special knowledge, but one that could be readily answered. While Mr. Johnson wrote his question we all turned away from the table. It is certain that none of us could see or know what was written. The slate was held by Mr. Eglinton under the corner of the table, between him and Mr. Johnson. The thumb of the hand which supported the slate was continuously visible above the surface of the table. The query was, What is the sum of 50×60 ? The answer was written after considerable waiting: 3,000. The figures were straggling and ill-made.

The next experiment was this. I took out of my pocket-book five blank cheques. These cheques had been placed by me in my pocket-book at the end of last July. I had not looked at the numbers as I tore them from my cheque-book, nor when I put them into my pocket-book, nor had I ever removed them or any of them since they were so placed. They were folded into four parts, and the selected cheque was not unfolded before being placed in the slate. I requested Mr. Johnson to select one of them. He did so, and without looking at its number, I took it from him and placed it within the folding slate which Mr. Eglinton uses. Mr. Johnson locked the slate, and placed the key on the table before him. We first endeavoured to get a message on one of my slates as to the possibility of getting the number of the cheque written on the locked slate. The experiment was difficult, and we did not wish to waste time. The answer came, "We will try." The locked slate, which had been all the time in full view, and which no amount of spare keys would have made it possible for Mr. Eglinton to unlock, was then taken by Mr. Eglinton and held under the corner of the table next to Mr. Johnson. At once, without appreciable interval, there came the perfectly audible sound of writing. The slate on being withdrawn and-unlocked by Mr. Johnson was found to have upon it

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That was the number of my cheque as verified by all of us at once. It was wholly impossible for Mr. Eglinton to have seen my cheque, or to write on the slate, for the reason that the locked slate was held in position under the corner of the table in such a way that the thumb of the hand holding it was continuously visible.

At this point in our experiments I suggested that the two doctors should test Mr. Eglinton's pulse. I had noticed that he was very considerably convulsed before our ears attested that writing was being done. I myself was similarly affected, and I felt able to tell by my own sensations when the writing was about to be executed. My own sensations were of a convulsive character, with occasional spasmodic jerks when (as I conceive) psychic force was being thrown off. Mr. Eglinton's pulse, on being tried by

the two medical men, was found to be calm, steady, healthy, and normal, but rather feeble for a person of his excellent physique. My own pulse was not tested; but I fancy it would have been found, on trial, to be accelerated in speed.

Dr. Speer now wished to ask a verbal question. *The slate having been placed in position*, he inquired whether any relation of his were present. The slate (my own) was held by Mr. Eglinton as before, and the writing came *at once*—I say, and I mean, *immediately*—"There are several present, but we have no power to tell of them."

I then asked, not audibly, but writing my question on one of my own slates, "Do you see any friend of mine? Give one name." Nine minutes elapsed before the writing came. On withdrawing the slate we found in quite distinct writing from that obtained before,

+ Imperator.

The writing was very clear and decided; the letters carefully and prettily formed; and it was similar to that which characterises his signature in my books of automatic writing. The name was quite unexpected by me, and came as a surprise, for I had recently inquired for him without success.

It was then suggested by Mr. Eglinton that we should endeavour to obtain writing under an inverted tumbler placed on one of my slates and pressed against the under surface of the table. I, on the spur of the moment, asked Mr. Johnson to select a number under ten. He picked five. Dr. Speer, similarly asked, selected nine. I chose four. The combined numbers made 594. I asked that that combination of numbers should be written under the inverted tumbler. It was done *at once*; with no appreciable interval of waiting after the slate was in position; the sound of writing was quite audible; the figures were bold and decided—very different from those that were made in the first experiment. Then "Good-bye," and the sitting was ended.

Now it seems to me that only the most perverse ingenuity can distort evidence of this quality into a mere record of conjuring tricks; or suggest that the experiments were vitiated by lack of "continuous observation"; or that we, the observers, were not competent to observe and record what occurred under the most careful scrutiny by our three pairs of watchful eyes. For my part it seems necessary only to mention such criticism in order to brand it as the outcome of ineradicable prejudice. It is mere waste of time to argue with it. It is, I fear, hopeless to expect that it would be modified or reversed by any amount of testimony even of the highest quality and value. I will not, therefore, take up space by showing how ludicrously inapplicable is the conjuring explanation to what we witnessed.

It is, I think, greatly to be desired that the attention of physiologists should be drawn to the state of the psychic during the time when these phenomena are in process. For example, before writing is heard on the slate, Mr. Eglinton is nervous, anxious, and his body is usually much contorted. His face sometimes wears an expression of pained anxiety and almost of nervous apprehension. When the slate is withdrawn this gives way to an expression of relief. His fingers are cold, as though from the withdrawal of energy. Sometimes he shivers as though chilled. The presence of a qualified surgeon, who might be able to make a series of careful observations at sittings for psychography, and especially for materialisation, is greatly to be desired. I may add, by way of fixing attention on the quality of this evidence:—

1. That most of the writing occurred on my own slates; and that there were no other slates on the table or within Mr. Eglinton's reach, so that suggestions of change are excluded.

2. That no one in the room had ever seen the number of my cheque, so that suggestions of thought-transference are excluded.
3. That in two cases the writing was immediate on the request being made. It was done on my slate, and therefore the suggestions of previous preparations and of writing under the table by the medium are excluded.
4. That the fragment of pencil or chalk placed on the slate, and previously marked for identification, was found in all cases to have its facet slightly worn away by use, and that it rested on the spot where the writing terminated.
5. That the thumb of the hand that supported the slate was continuously visible to all the observers: and that they severally noticed that it was so.
6. That Mr. Eglinton voluntarily presented his right hand to Mr. Johnson in order that he might see that he had no trick-thimble or conjuring apparatus concealed in his sleeve. Nor would the presence there of any apparatus whatever have enabled him to do by trick what, in our opinion, proved conclusively the presence among us of an intelligence external to our own, acting on matter in a way that no hypothesis of conjuring will explain.

"M.A. (Oxon.)."

This account has been submitted to us. We agree that the phenomena, witnessed by us are accurately described in it, without exaggeration, and without omission of any important detail.

W. G. JOHNSON.

STANHOPE T. SPEER.

THE SEERESS OF PREVORST.

Baron Carl du Prel's interesting remarks on the life of Justinus Kerner, whose centenary was celebrated on the 18th of September last, remind us that we are indebted to two ladies for a full and complete account of Dr. Kerner and the Seeress of Prevorst. Mrs. Crowe, whose *Night Side of Nature* is probably the best known book dealing with Spiritualism, translated Kerner's *Seherin von Prevorst*. Mrs. Howitt Watts, the other lady to whom we allude, thus writes in her preface to *The Pioneers of the Spiritual Reformation*:—"In association with this work, mention is due of Mrs. Catherine Crowe, the translator of Kerner's *Seherin von Prevorst*,* and the author of *The Night Side of Nature*, which paved the way in candid minds for the reception of the startling revelation of the Rochester knockings, and of the Fox family in America by whom the discovery was made of the intelligence of the knockers, and of the means of establishing communication with them by preconcerted signals." Dr. du Prel's account of Kerner is timely and appropriate, but there is nothing in what he writes which is not excellently well written already in our late friend's charming monograph.

THE WHITE CROSS LIBRARY.

We have before mentioned in these columns *The White Cross Library*. This is a system of bi-monthly publication of tractates on subjects of a mystical or metaphysical character. The publisher is F. J. Needham, 22, Tremont-row, Boston, Mass. There have already appeared since last May six monthly numbers. The encouraging success that has attended the publication has led to a proposed second issue in each month. The subjects treated are: "You Travel when you Sleep" (May), "Where you Travel when you Sleep" (June), "The Process of Re-embodiment" (July), "Re-embodiment Universal in Nature" (August), "The Art of Forgetting" (September). This month the subject is "How Thoughts are Born," and the writer is Prentice Mulford. He makes much of the influence of mind on mind, and writes of the influence of unembodied spirit in impressing thoughts upon mediumistic persons from the standpoint of a Spiritualist and with manifest personal knowledge.

* Psychological Press, 16, Craven Street, Strand. Price 2s. [See Advt.]

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 Society for Psychical Research and Spiritualism.

To the Editor of "LIGHT."

SIR,—I have received and read the copy of your paper of the 16th inst., sent to every member and associate of the Society for Psychical Research.

I beg to say that perusal of the letters to which you have in this manner called my attention leads me to believe that too stringent conditions of experiment and too minute observation cannot possibly be applied to the phenomena of Spiritualism laid before the Society for Psychical Research, or to their producers.

As for certain intemperate and impertinent observations regarding a lady who is in no way "the real head of the Society for Psychical Research," although one of its best workers and acutest reasoners, they, and the writers of them, appear to me to be beneath contempt.—I, am, sir, yours faithfully,

BEATRICE LINDSAY,

Associate of the Society for Psychical Research.

Greenfields, Onchan, Isle of Man.

October 21st.

The Psychical Society and Spiritualism.

To the Editor of "LIGHT."

SIR,—The dispute between the two sections of the Psychical Society has reached a stage which is interesting to the philosophical inquirer. The difficulty seems to be the old one—what constitutes a demonstration? Now the only absolute demonstration is that which the rules of formal logic construct upon given propositions as premises; the conclusions so demonstrated are propositions really implied in the premisses; so that the absolute demonstration consists in setting forth implications. Examples of this are all geometrical demonstrations, the demonstrations of mathematical physics, &c. But in drawing general conclusions from given particulars, the particulars being individual phenomena, no demonstration, in an absolute sense, is possible. I am, aware, of course, that these views are very disputable; but I venture nevertheless to maintain them. The rules which Mill gives in the second volume of his *Logic* are, if I may be allowed to criticise so great a logician, incapable of yielding general propositions of absolute certitude, in fact, cannot give results characterised by universality and necessity. They are of course the rules upon which we proceed in all sciences which depend directly upon observed phenomena, i.e., all the so-called natural sciences. As a matter of fact, several different conclusions do frequently maintain themselves contemporaneously upon the same set of facts in any one of these sciences, as witness the two great theories in the early geologic controversies, the undulatory and the emission theories of light, &c. Of these, one may say universally, all but one die out, and the one surviving is accepted as absolutely true, as being in fact "verified," though from the very history of its origin and growth it is incapable of absolute demonstration, there being nothing to demonstrate its power but an accumulation of particulars. The causes of its survival are, that it fits in with the rest of our knowledge, that it applies to a great number of the facts in question, and that it proves congenial to scientific humanity in general, and in all these respects excels all its competitors. Now clearly the phenomena of slate-writing fall under this second heading, not the first. Absolute demonstration must be impossible. The opponents of the Spiritualistic theory cannot be "covered," for the resources of human ingenuity are boundless. On this theory Mrs. Sidgwick herself must be charged with logical error, for has she not laid it down that slate-writing is certainly "conjuring"? Her premisses, I take it, do not carry her farther than this, "I prefer to explain these phenomena on the hypothesis that they are due to processes of conjuring." If she would only go into details, as the mathematical folk when they explain physical phenomena are always required to do, and show that her conclusion really does apply to each one of her selected cases, then she might go far towards killing the Spiritualistic

hypothesis altogether, at least among all but confirmed Spiritualists.—Yours truly,

X.

Mr. Eglinton and the Psychical Society.

To the Editor of "LIGHT."

SIR,—The letter from Mr. J. Murray Templeton published in to-day's "LIGHT" is of course intended as a kind of joke. May I venture to point out that this is out of place at the present juncture? Mr. J. Murray Templeton surely ought to know that there unfortunately exist many persons with somewhat thick skins and distorted or feeble minds who, on reading his letter, might seriously suppose that Mr. Eglinton was a man sufficiently wanting in self-respect to pocket the gross affront to which he has recently been so unjustly subjected, to accept the "tentative engagement," and to be "induced to submit" to the "examination" (!) of the Psychical trio facetiously recommended by Mr. Templeton.

If it were possible to suppose for an instant that Mr. Templeton was serious in this matter—but no, this surely cannot be.—I am, sir, yours faithfully,

November 6th.

AN AMUSED SPIRITUALIST.

The Proposed S.P.R. Vote.

To the Editor of "LIGHT."

DEAR SIR,—Mr. G. D. Haughton points out in your last week's correspondence column that his already expressed wish "was to ascertain on which side the main and preponderating force of the Society" (Society for Psychical Research) lies, in order to solve the question whether the Materialists or the Spiritualists ought to hold the reins and direct the operations of the Society." This many other members of the Society must very heartily re-echo.

Is the rejection or acceptance of Mr. Eglinton's mediumship for examination by the Society not a matter which demands some such ascertaining of the opinion of the whole body of members and associates? It would not be necessary to obtain as against the Materialists a majority of pure Spiritualists in favour of further sésances with Mr. Eglinton; but only a majority of those inclining to continued investigations, of those not utterly and fixedly sceptical as against those who have become absolutely convinced of Mr. Eglinton's king-conjurer-ship—lies and fraud included therein.

Should not some prominent member of the Society, such as Mr. C. C. Massey, insist upon a general vote being taken on this point?—I am, yours obediently,

J. MURRAY TEMPLETON.

39, Rue Gabrielle, Montmartre, Paris.

November 7th, 1886.

"Hidden Mysteries."

To the Editor of "LIGHT."

SIR,—As you invite an expression of opinion on the controversy regarding the manner in which Mr. Eglinton's slate-writing is produced, I venture to offer my very humble opinion on the subject. For many years I have had a strong belief in Spiritualism, and the evidence of so many clever and intelligent men and women as to the existence of an unseen power exterior to the medium further confirms this. I cannot understand anyone thinking the phenomena in question the result of conjuring. If this conclusion is arrived at, it must be by ignoring some of the most important evidence to the contrary. Having said that I believe in Spiritualism, it is right to add what that belief is. To think for one moment that the spirits of the faithful departed would desire or be permitted to take the part ascribed to them in Spiritualistic sésances is contrary to all true faith, but that the Prince of this world has such power is undoubted, and surely it would be well for all to pause before taking part in any performances which are likely to lead to evil. The idea that human science can fathom everything is leading numbers astray from the fact that Almighty God has hidden certain things from us, and no amount of endeavour on our part can solve those mysteries until it is His will that they should be solved. How small and finite all our knowledge and science appear when judged in this light. Necromancy and witchcraft have surely never ceased in this world, but it is sad that Christian people cannot at once determine to have nothing to do with the powers of evil.

October 26th.

ASSOCIATE S.P.R.

Notes on Royal Nativities—Errata.

To the Editor of "LIGHT."

SIR,—I shall be obliged if you will insert the following correction of a slip of the pen in my article on the above last week. It does not affect the results.

For "At the Revolution the moon had the exact parallel declination of Mars at birth, and the Ascendant of the Revolution—the eighth of birth—had also that declination"—read "At the Revolution the moon had the exact parallel declination of Mars at the Revolution, and the Ascendant of the Revolution—the eighth of birth—had the declination of Mars at birth."

Also, the error I referred to last week as having occurred in my remarks ("LIGHT," September 25th) on the Princess Margaret's nativity, should have been assigned to what I said about that of the youngest child—the Princess Beatrice. My observations on the Solar Revolution of the Princess Margaret were quite correct.

C. C. M.

Transcendental Photography.

To the Editor of "LIGHT."

SIR,—Having had three years' experience in spirit photography, I can inform "Mopus" that, as far as chemical adjuncts are concerned, it matters not if wet or dry processes be used; but the chemicals must give good normal results before abnormal pictures can be taken. The next thing is medial power. I have travelled over Northumberland and Durham, and I got as far as Leeds through Yorkshire before I met with a spirit photographer, so they cannot be very plentiful. Having medial power, a great, a very great, deal depends upon the sitter or sitters, as with any other phase of mediumship. Then again, it is a great drain upon the vitality of the medium. Has "Mopus" asked the advice of his guides as to the reasonableness of his desires? The first thing I was told at the first circle I attended was that I should be able to photograph spirits; and as I had followed the "black art" for thirty years, I thought this must be lie No. 1. When told also that I could heal the sick by laying on of hands, I put that down as lie No. 2. I have had ample proof of both, and it has turned an Iconoclast into a Spiritualist. If "M." will drop me a line, I shall be glad to give him any information I possibly can.—I am, &c.,

11, Gladstone-terrace, Goole.

EDWARD E. PEARCE.

The Magnetoscope.

To the Editor of "LIGHT."

SIR,—Could you kindly obtain for me information, through the correspondence columns of "LIGHT," about the improved form of magnetoscope used by Dr. Leger? I have had an instrument made according to instructions given some time ago by Mr. Speers, but cannot get it to act at all. Mr. Rutter's book I have tried to obtain without success, and am thus obliged to trouble you for information much needed.

My magnetoscope is constructed as follows:—A thick half-inch brass tube is screwed into a round brass base, which latter has three screw nails to fix to floor or other immovable support; at the top of the twelve-inch long brass tube is screwed on a disc of brass, about the size of a florin; from the tube, under the disc, are two arms, seven inches long, one of quarter-inch brass, the other of whalebone; from these arms are suspended by a silk thread two ebony weights, about half-an-inch long and quarter-inch thick. The instrument appears to be wholly useless. Why?

Hoping that some of your readers can give an answer that will enable me and others to construct a sensitive instrument, I am, &c.,

W. B. P.

An Appeal for Spiritual Literature.

To the Editor of "LIGHT."

DEAR SIR,—If you have any old useful literature for the diffusion of our great truths I shall be glad of a parcel, as I want to break this ground up and have every hope of doing it effectually.

This place is like too many others, in profound spiritual darkness.

I have had great assistance from Mr. Tomlinson, of Weymouth, in spreading the truth.—I am, yours truly,

E. E. PEARCE.

11, Gladstone-terrace, Goole.

November 5th, 1886.

The Soul as an Intermediary.

To the Editor of "LIGHT."

SIR,—“M.A. (Oxon.),” in reviewing Mr. Pearson's article, says: “Soul I regard as being the intermediary between the external—the physical body which adapts the spirit to its environment in its present life—and the innermost spirit which it thus conditions. When the physical body dies . . . the soul becomes the ‘spiritual body.’” . . . It will be a matter of knowledge for “M.A. (Oxon.)” to know that there were men who held the same opinion a thousand or more years ago. The Hindu philosophers of yore speak of two bodies in which the spirit resides—*Atmasarira* and *sutemasarira* (soul body and corporal body). I have in the course of my examination of comparative philosophy found that a perusal of the ancient Hindu philosophy will facilitate the way of a student who is learning many of the so-called modern notions of psychic and spiritualistic philosophies. May I not therefore presume to advise the Spiritualists and Psychists to make a study of the Hindu philosophy?—Yours faithfully,

24, Old-square, Lincoln's Inn, W.C.

M. R. A.

October 13th, 1886.

An Omission Supplied.

To the Editor of "LIGHT."

SIR,—In reading my evidence published in "LIGHT" for the truth of psychography, as obtained through Mr. Eglinton, I see I have omitted to say that every séance was held in broad daylight; and as this is a very important point, may I ask you kindly to allow me space for this addition to my previous evidence in your earliest issue?—Faithfully yours,

October 27th.

"LILY."

Messages from Those Gone Before.

To the Editor of "LIGHT."

SIR,—I agree with “M. A. (Oxon.),” in his opinion regarding the spirit messages published in "LIGHT" (p. 451). They seem to me to possess the intrinsic evidence of truthfulness. They could not have emanated from a deceiving spirit, for they bear the stamp of candour and veracity, and, to my mind, “M. A. (Oxon.)” gives no indication of weakness and credulity in accepting them as genuine, and so emphatically endorsing them as he has, in "LIGHT" (p. 503).

I think, moreover, that the reasons assigned, in the editorial comments which accompany them as printed, for deeming them “interesting,” are sound and eloquent, namely:—(1) “On account of their intrinsic value as reflecting light on the life beyond”; and (2) “Because they were written under conditions of remarkable simplicity.” They were written, it seems, in the privacy of the family circle and by members of the family, under circumstances, therefore, that precluded deception, on the part of the medium at least. I am glad to find so enlightened and mature a student of Spiritualism as “M. A. (Oxon.),” making such a statement as the following:—

“A long course of study of these messages from the beyond, respecting the source of which I can know nothing, leads me to a belief in their general *bona fides*. I believe, as a matter of fact, that they are genuine, i.e., that they are ‘messages from those gone before’ in a large majority of cases.”

I have long held that opinion, after years of study and experience; and from the careful collation of these simple spirit-messages, I feel I have obtained a clear and reliable revelation of the main features, conditions, and laws of spirit-life. Such a revelation, resting on the statements of thousands of spirits of various grades of advancement, communicating by means of diverse phases of mediumship, and under the purest spiritual conditions, must be of inestimable value to the cause both of science and of religion; and were these messages attentively and logically studied, and the principles which they illustrate properly applied to human conduct, an amelioration in society and individual life would soon be effected that would fall but little, if at all, short of the millennium.

Among the remarks, to which I have referred, of “M.A. (Oxon.)” on this subject, I find the following reference to myself:—

“Professor Kiddle once published some messages which were undoubtedly valuable to him, but which the world to whom he gave them did not value as he did.”

And he is pleased to add: “If I may judge from the lesson of the very excellent paper which was recently transferred

to these columns, he has grown in knowledge since that time very considerably. I have not often read a series of remarks showing more matured thought and knowledge of spiritual things than those to which I refer."

As an approval of the views and sentiments presented in the "paper" referred to, I consider this expression of "M.A. (Oxon.)" as valuable, and I fully appreciate it. But I desire to say a few words in regard to my *condemned* book of spirit communications to which my kind critic refers, and in the publication of which he evidently thinks I showed a want of "knowledge," if not wisdom. For he says:—

"The mistake too often made by those to whom they [the messages] are given is to publish them to the world, as though all must grasp at once what has come home to the heart that affection has quickened. The world does not care, does not understand, and sets to work to dissect coldly and calmly the matter of the message from which the spirit has fled."

Therefore, according to this reasoning, no one should publish anything which "the world" is not likely to accept—anything above or beyond the plane of general thought, conception, or knowledge. "M. A. (Oxon.)" does not think so, for he does not act upon this principle. He has published what he knew "the world"—mankind in general—would not accept. Does "the world" value, as he does, his admirable monograph, *Psychography*, issued eight years ago, filled with irrefutable facts, and demonstrating the actuality of direct spirit-writing with the clearness and force of a proposition in Euclid? Has not "the world" disregarded its testimony, and is it not still disputing the fact? And will not this same "world" reject the evidence presented so voluminously (and *luminously*, too), in the forty-four pages appended to this very number of "LIGHT"?

The Spiritualistic literature of the last thirty-five years is, without doubt, the greatest gift of the nineteenth century to humanity; but does the world recognise its priceless value? The fact is, it has been, in great part, rejected or neglected even by professing Spiritualists, who are absorbed either in the phenomena or in the discussion of questions of but trivial or transitory importance. Has not the world always rejected, at first and often for a long time, if not for ever, the wisest and best gifts of genius and inspiration offered to it? Was Bacon's philosophy appreciated in his own time? Were Kepler's discoveries in astronomy, Newton's in physics, or Harvey's in physiology, at once accepted, and pronounced valuable by the thoughtless, conceited, shallow multitude whom we foolishly dignify by calling them "the world"?

No, we cannot estimate the real value of a publication by the world's acceptance of it, by the praise of the newspaper and magazine critics—or even by the number of copies of it that are sold.

Rejected by the world at large as our Spiritualistic literature has been, it has, nevertheless, done a great work and exerted a vast influence. Recipient minds have known how to value and to use it, and for all such it has been a great boon. The books I have particularly referred to have, without doubt, each exerted a great and beneficent influence upon many minds prepared to receive them, though the superficial and thoughtless have scornfully rejected them. It is a great mistake, in my judgment, to hold back truth from the world because mankind in general are not prepared to receive it, even though it may be scornfully rejected and its sponsor or witness may be hooted at, execrated, or persecuted for presenting it. "To this end was I born," said the Nazarene, "and for this cause came I into the world, that I should bear witness unto the truth"; but He knew that the world would not receive Him or the truth for which He suffered and died, and it has not received that truth yet. But did He die in vain?

The very reasons which are given for accepting the messages published in "LIGHT" cogently apply to those of my condemned book; and I have evidence, of which my kind censor knows nothing, that proves to my satisfaction that the publication of *Spiritual Communications* was not a "mistake."

True, it was scoffed at, and I was derided in the newspapers and abused by Protestant clergymen for publishing it, but on grounds that showed only the spiritual ignorance of my critics. The style of the messages was defective, they showed great literary defects, and they did not all correspond to the earthly style of the spiritual personages from whom they purportedly came—they did not evince the same intellectual acumen as they had possessed in mortal life. All these, as is well known, are but shallow objections.

There are several reasons why this book did not prove acceptable to many Spiritualists, some of them the same as those that have rendered the "paper" which "M.A. (Oxon.)" commends unacceptable; that is, their religious character. Many professing Spiritualists are wholly irreligious, even atheistic, strange as this may seem. The *Christophobia* that so largely prevails amongst Spiritualists is another reason for the condemnation of a large number of the messages which I published; for with some of our Spiritualist brethren it seems to excite a feeling of anger even to intimate that Christ is neither "mythical" nor a "fiction;" or that Christianity has a basis of actual, historical facts.

Again, the deficiency in intellectual excellence in these communications is another reason for their condemnation by those who, in this life, dwell chiefly on the intellectual plane. There must be always something profoundly philosophical or scientific in a spirit message, or it is pronounced a valueless, pointless platitude. Such are the Beatitudes of the Divine "Sermon on the Mount" to such highly cultured minds; the precepts of Jesus are plausible but not *philosophical*. They deride the profound injunction of that great spiritual Teacher, "Except ye become as little children, ye cannot enter the Kingdom of Heaven."

I trust I have gained a little knowledge since I published my book, now more than seven years ago; but perhaps it would surprise "M. A. (Oxon.)" to be told that most of the "matured thought" and "knowledge of spiritual things" that he has found in my "paper" are contained in, or are fairly deducible from, the despised messages of my condemned book—a book that even most Spiritualists have put in their *index expurgatorius*. I am satisfied. I do not ask for any revision of judgment; but if any persons presume to intimate that I regret, or have any reason to regret, my action in publishing *Spiritual Communications* I wish him to understand that he is greatly mistaken. My position in regard to the relation of Spiritualism to religion and Christianity is the same as it was in 1879; while my views in that regard have been made clearer and wider, and confirmed by hundreds of facts learned since then. In my preface I cited the following prophecy, made twenty-three years before, as the real theme of my book:—

"Spiritualism will make a new edition of the great volume of Christianity, with additional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold anew the teachings of Jesus, to those who seek for it in true godliness, in the spirit of truth, and in purity of heart."

This prediction is slowly but surely being realised, as the recent publication of a very remarkable work, *The Spirit of the New Testament*, serves to illustrate. I trust this work may secure a wide circulation and attract the attention of many readers.

It is, chiefly or wholly, in its religious aspects that modern Spiritualism may anticipate a bright future, passing from its revolutionary, iconoclastic stage to that of positive truth. Of this it has a great abundance, which the world cannot but accept, when the clouds of religious and scientific bigotry have been dissipated.

New York.

HENRY KIDDLE.

October 26th, 1886.

THE SUMMARY OF THE LAW.

[TRANSLATED FROM THE PERSIAN.]

Think purely, O thou heart of mine,
Turn from Ahriman away!
They only Ormazd shall behold
Who walk in perfect day.

Speak purely, O ye mortal lips,
From wrath and falsehood turn away!
They only Ormazd shall behold
Who nothing evil say.

Act purely, O thou form of flesh,
From lust and anger turn away!
They only Ormazd shall behold
Who holy lives display.

—REV. FREDERIC R. MARVIN.

THERE is an avenging angel which follows men in the results of their own evil deeds.

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

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Light:

SATURDAY, NOVEMBER 13TH, 1886.

SOUL GROWTH.

Spiritualism, in its higher unfoldments, teaches that we are all spirits here in this life, quite as much as we ever shall be in the next, with a difference only in environment. It also teaches that growth and progression are conditions and possibilities of the spirit, to enter upon which we need not wait until we pass on to the other life.

It is not only our duty to grow in knowledge and wisdom, in this life, even though that knowledge may largely relate to externals—to the temporal affairs of life—and for which we shall have but little, if any, use in the next stage of existence; but we should also endeavour to unfold our spiritual natures, and grow more and more into the likeness of the ideal man—of the Divine manhood.

We all have our ideals of better things. We realise how far we fall short of that perfection of character and grace of goodness of which we feel we are capable, and for which we should ever aspire. We know that, to attain to those supreme heights of spiritual grandeur and beauty, all grovelling thoughts and low desires must be outgrown; that we must learn the beautiful lessons of forgiveness and brotherly love; that we must practise that charity which "suffereth long and is kind," and that thinketh no ill of a brother mortal. We all see many ways wherein if we should walk we feel that we should draw nearer to our ideals; and so it is by hints, suggestions, and especially by living examples, that Spiritualism in its higher teachings would lead men out of error into truth.

Why wait till the summons come that shall forever close the avenues of time and sense to the spirit's growth, ere we begin our work for eternity? Shall we save all our angelhood for another life, and practise none of it in this? Will the memory of neglected opportunities be likely to sweeten existence in the spirit world, or pave the way to the higher life of the soul in the infinite Beyond?

We look over the assemblages at our public halls, in our churches, and among men who have devoted the flower and fruitage of their years to business pursuits, and how many heads do we see whitened with the frosts of time—how many who have reached that period in life when they can count upon only a few more years at most! The man of sixty, though still in the enjoyment of all his faculties, must realise that his sun of life is slowly sinking in the west, and that the night is near at hand when he must lay aside the labours of the day and seek a couch of rest for his weary limbs in the bosom of Mother Earth.

Then why not now, if never before, begin to live for humanity, and for the unfoldment of the higher life of the soul, and thereby lay up treasures of character which shall constitute a royal bank account to commence business with in the life to come?

We write thus not for the cold materialist, with whom all of life and love,—all of memory, of hope and of aspiration,—are supposed to end in the grave; for what to him are the recompenses of a brief day of generous deeds that must end forever with the coming night? But to those whose once blinded eyes have been made to see, and whose souls have learned to comprehend something of the realities of another life, may we not appeal, as brother to brother, and urge them, by every consideration of happiness here and hereafter, to put off the old and worn habit of earth, and to put on the new, shining robe of the spirit?

There is a light that shineth upon the pathway of every soul to lead it safely onward through the mazes and shadows of time, and homeward to the Father's house,

"Where the many mansions be."

Let us follow the light through the darkness of this mortal night and all will be well with us in the morning.—*Golden Gate.*

RELIGION OF THE FUTURE.

While a belief in the philosophy of Spiritualism does not necessarily affect one's moral or religious nature, any more than would a belief in the nebular hypothesis, yet there is that within the former that is well calculated to arouse the religious sentiment, and unfold the spiritual nature of man, as can a belief in no other fact in nature.

The contemplation of the majesty and harmony of the universe—of the mighty sweep of planets and suns in orbits too vast for the mind to grasp—is well calculated to call forth the reverent worship of the soul for the Creative Power that wrought such stupendous wonders; but even that cannot touch the emotions, and arouse the worshipful nature of man like the fond assurance that the dear ones whose forms we have followed in bitter agony to the grave still live and love us, and that a way has been opened for them to return and make their presence known to us.

There follows the suggestive fact, as taught by all returning spirits, that death does not end the "sinner's" chances for reformation and happiness, nor launch the "saint" at once into the marvellous beatitudes of an ideal condition of bliss. Hence, the old ideas of a future state, with its heaven and hell, with a wide and eternally impassable gulf between, is shown to be a mistake—a chimera that had its origin in the barbaric fancy of a remote antiquity.

And then, by proving the impossibility of the forgiveness of sin, in any other sense than that of gradual growth out of bad and into better conditions, by first ceasing to do evil and learning to do well, we learn that the orthodox conception of vicarious atonement for sin is simply impossible.

These teachings, coming from the spirits themselves, who must know whereof they affirm, naturally suggest thoughts of a religious nature. The spirits teach that an upright and worthy life here is conducive to happiness both here and hereafter, and that man must suffer the consequences of, and pay the full penalty for, every evil act committed here.

What other effect can such teaching have than to prompt one to deal honourably with his fellows, to live nobly and wisely, and to practise every virtue that adorns the human character?

Thomas Paine said that to do good was his religion. Can anybody suggest any better religion than that involved in the practice of goodness? Suppose everybody believed in, and demonstrated in his life and conduct, that kind of religion, would not all crime and misery disappear from the earth?

And so, to the thoughtful Spiritualist at least, religion becomes a necessity. He cannot be true to his honest convictions—to the facts of spirit existence that have been demonstrated to his senses—without endeavouring to square his life in accordance herewith.

This is the religion of humanity—the religion of the Golden Rule—the religion taught by the gentle-hearted Jesus. It is a religion that means all good to all humanity. And this will be the universal religion of the future.—*Golden Gate.*

M. TISSOT, the artist who painted the "Apparition Mediaminique," has left Paris for India. We believe it is his intention to thoroughly examine the question of Theosophy.

A BATCH OF GHOST STORIES.

[From the unpublished MSS. of Mrs. HOWITT WATTS.]

December 19th, 1882.—Calling to-day on Mrs. H., the widow of Colonel H., of the 81st, she related to me the following ghost stories, the truth of which she can vouch.

The Ghost at Cheltenham.

Mrs. H. resides at B., and knows three sisters living there of the name of Y. One of these Miss Y.'s lately went to visit an aunt at Cheltenham, an aged lady, who, with her companion and two servants, resides in a house which evidently is haunted. Miss Y., on her arrival, found the family much discomposed on account of the cook declaring that she constantly felt herself touched, as by invisible hands, and also that she was aware of someone moving about the house with a dragging sort of slow step, accompanied by the sound of a stick set down on the ground, slowly and monotonously. Miss Y. at first,—being herself a "strong-minded" lady, who had no faith in ghosts,—believed that the cook was simply hysterical and fanciful. The sounds continued to be heard, however, in the house, and one person,—Mrs. H. thinks it was the companion,—declared that she had seen a figure moving about the house. The figure having been described, it was found that the description tallied exactly with that of the former inhabitant of the house. This former inhabitant was an aged lady, Miss F., who had died in this house at a very advanced age. She walked with a cane in the manner of the footsteps heard by the cook. She had been wealthy and eccentric, as was shown by the fact that, according to her desire, her corpse was adorned with a fine diamond cross and other valuable jewels, which were buried with her body. On account of these jewels the coffin had to be watched until the interment took place.

One evening, Miss Y., sitting with her aunt, the old lady, in the drawing-room, with the door open, whilst absorbed by the book which she was reading, was startled by distinctly hearing, outside in the passage, the slow footsteps accompanied by the sound of the cane approaching the door, where they ceased; a cough was also heard as of an aged person. A little dog in the room evidently heard the sound also for it raised its head and barked. A second time this sound was heard by Miss Y.

The Ghost at G.

Mrs. H. has a friend, Miss C., a cousin of Mrs. K., the wife of the vicar of G.

The vicarage at G. is known to be haunted. The following experiences were related by Mrs. K. to Miss C., who is no "credulous person," but of the "strong-minded order."

For many years the house has borne the character of a haunted house.

An appearance is seen of a lady draped in the fashion of possibly the end of the last or beginning of the present century. Mrs. K. has repeatedly perceived this figure in various parts of the house. Her husband also one day saw a figure which he supposed to be his wife, and called to it, but the figure passed on without paying any attention to him. His wife at that time was at quite another place.

Lady H. of G. is very friendly with Mrs. K., and they had spoken together about the haunting of the vicarage. One day Lady H. said to Mrs. K., "Now, Mrs. K., we think we have made a discovery about the ghost!" It seems that at Castle G. a number of old papers had turned up; amongst these reference was made to a certain vicar of G. and his wife, who, about a hundred years previously, had lived there on bad terms with each other. The vicar was drowned in a pond or well near at hand. It was believed that his wife had pushed him in, whether in anger or not is not known. It is surmised that this vicar's wife is the haunting spirit.

It was suggested to Mrs. K. that the next time she beheld the figure she should speak to it. Shortly after this, the figure appearing to Mrs. K. in her bedroom, that lady addressed it; the apparition made no reply, but, looking at her, crossed the room and disappeared. It has not since then been again seen.

"You will also remember," continued Mrs. H., "that wonderful story belonging to my husband's regiment, the 81st, when it was in Bermuda;—that story is also, as I believe, given in Mr. Owen's book." This story I could not remember. Neither have I been able to find it in the pages of the *Footfalls*,

nor yet in the *Debatable Land*, by Mr. Owen. The story is as follows:—

In the 81st Regiment were two young officers,—whose names unfortunately have escaped Mrs. H.'s memory,—who were greatly attached to each other, and who had agreed that the first of them who died should, if possible, appear to the survivor and assure him whether there was an existence after death. Mrs. H. believes that she could pick out the names of these young men from an old Army List of the time had she such a one at hand. This, however, not being the case, in order to make my narrative clear, I am constrained to call the young officers Mr. A. and Mr. B. The other names Mrs. H. recollects, and are as given in the narrative which follows, which narrative has been read to Mrs. H., and corrected by her.

Mr. A. was gone on a shooting expedition for a day or two to one of the 400 little rock-islands which form Bermuda. During this absence, Mr. B., his devoted friend, was suddenly ordered to take invalids to New Brunswick. So hastily had Mr. B. to embark that he was going off to the vessel without his great-coat, when a brother officer called out to him: "Here, take my pea-coat, for you will want it!"

Mr. B. took the coat and set sail.

Shortly after the vessel had started for New Brunswick, Mr. A. returned from his shooting expedition, and learned that his friend had thus suddenly left Bermuda.

On the night of Mr. A.'s return Colonel Vandeleur Creagh, of the regiment, was suddenly aroused by Mr. A. knocking at his door and begging to be admitted in a most urgent manner. With great agitation Mr. A. communicated to the colonel that he had just seen his friend B. enter his room, dressed in a pea-coat and dripping wet; that the figure,—which he did not question was the ghost of his friend,—had gazed at him with a grave countenance, pronouncing the words, "*There is a next world.*" The ghost had promised to return the following night. Meanwhile A. was in an extreme state of agitation. Colonel Creagh's remark, addressed to A., was:—"You have been taking too much brandy!" The young officer, however, declared that he was quite sober, and stuck to his assurance of having seen his friend B. Indeed, so great was his agitation that Colonel Creagh begged him to remain for the rest of the night in his rooms, which invitation he was only too happy to accept.

The following night, when according to the promise of the phantom, B. would again appear in A.'s room, it was agreed that Colonel Creagh, accompanied by Colonel S.* and Colonel Wilcox, should sit up with Mr. A. through the night and see what would occur. A sentry was placed before the door of Mr. A.'s rooms to prevent any intrusion.

When the three colonels had assembled in the young officer's room, and whilst the sentry was outside the door, at the same hour, as on the previous night, the figure of B. in his pea-coat, and dripping wet, stood amongst them, steadily gazing at each one as he passed through the sitting-room, and disappeared in the inner-room,—the bedroom of Mr. A. He was distinctly seen of all present. Again, in a solemn and impressive manner, the phantom was heard to speak the words, "*There is a next world.*"

It was in due course ascertained that the vessel in which Mr. B. had embarked with the invalids had been seen floating bottom upwards on the ocean. This appearance of the young officer in the pea-coat caused at the time a great sensation, not alone in the regiment, but throughout Bermuda. It was well remembered there for many years afterwards. It is said that upon Colonel Wilcox the appearance made a profound impression, and that henceforth he became what is called "a changed man." This narrative Mrs. H. had heard from the lips of Colonel Creagh. He, however, never liked to mention it, nor ever did so willingly.

Ghost Seen by a Bermuda Merchant.

Mrs. H. added that, only a few years ago, meeting Mr. L., a merchant from Bermuda, she asked him if he remembered Colonel Creagh's story of the apparition. Immediately he replied, "Certainly," observing that it was the talk at the time of the whole island. "And," continued he, "I also am inclined to believe such things, having myself had a remarkable experience." He then related what follows.

He was sailing from New York to Bermuda. Together with all the passengers, he was in considerable anxiety as to their safe arrival in port. The vessel's supply of oil and candles

* Name not clear in MS.

had completely failed. The ship had to be steered in darkness. Lying awake in his berth in total gloom, and feeling great solicitude regarding the fate of the vessel, suddenly his cabin was flooded with a bright light. A friend of his, whom he had known in Bermuda and whom he still expected to meet there, he suddenly beheld for a moment in the brilliant illumination. Fixing his eyes steadily upon him, the friend spoke these words, "You need not fear; the ship will safely reach Bermuda."

The ship did, in due course, arrive in safety. To the regret of Mr. Lee, however, on landing he learned that this friend, beheld in the bright light, had expired at the very time he had thus seen him.

A. M. H. W.

GOING OUT AND COMING IN.

In that home was joy and sorrow
Where an infant first drew breath,
While an aged sire was drawing
Near unto the gate of death.
His feeble pulse was failing,
And his eye was growing dim;
He was standing on the threshold
When they brought the babe to him.

While to murmur forth a blessing
On the little one he tried—
In his trembling arms he raised it,
Pressed it to his lips, and died.
An awful darkness resteth
On the path they both begin,
Who thus meet upon the threshold—
Going out and coming in.

Going out unto the triumph,
Coming in unto the fight—
Coming in unto the darkness,
Going out unto the light;
Although the shadow deepened
In the moment of eclipse,
When he passed through the dread portal,
With the blessing on his lips.

And to him who bravely conquers
As he conquered in the strife,
Life is but the way of dying—
Death is but the gate of life;
Yet awful darkness resteth
On the path we all begin,
Where we meet upon the threshold,
Going out and coming in.—*Isa Craig.*

SINGULAR REALISATION OF DREAMS.—We clip the following from the *Echo*: George Flint, aged twenty, has been missing for some time from home at Stockport. As he had been in low spirits lately, it was feared that he had destroyed himself. A woman, who was acquainted with Flint, stated that she had dreamt three nights that his body was in the reservoir attached to the bleach works at Edgeley. In response to her earnest solicitations the reservoir was dragged, and Flint's body was found there.

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday evening the rooms were crowded to witness Mr. Price's mesmeric experiments. Amongst others two most conclusive tests were given; one in which the pulse of the subject rose from 80° to 120°, and the other in which his perfect insensibility to pain was demonstrated. Next Sunday morning no séance, Mr. Hopcroft being out of town. It has been decided to allow persons living in the country to become associates by paying what they please. They will have the use of MSS., and questions answered through a medium.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

The greatest mystery in this world to man is himself. He may keep his company down to extreme old age, and each day will but tell him he is journeying with a stranger. His own dwelling-place of flesh he seldom enters, and indeed knows little or nothing of his own company. The exterior he is all too familiar with, trusting to art to accomplish here what he might more than achieve by half the attention bestowed upon the inner life. Little as one knows of self, yet must he, through all eternity, go with himself, and, in spite of inclinations, learn to know himself. When he sees in the real life, which is to come, the place of abode, his earth-life, called for and created for him, he may wonder that it is not just what he would have had it. But he will soon understand that, having not made the acquaintance of the architect, he cannot expect the embodiment of his ideal. That the world sees and mainly cares for externals, is only greater reason why we should be diligent and careful to cultivate that which is unseen, but everlasting.

PROFESSOR STOWE AND SPIRITUALISM.

(FROM THE *Spiritual Offering*.)

We find the following very interesting article on the late Professor Stowe published in the *Hartford Daily Times*, of August 24th, as a leading editorial. It is headed "Faith in Things Seen":—

"One marked characteristic of the Rev. Dr. Stowe was his strong faith in the life hereafter. It was in his case something more than faith; it was knowledge. And it was knowledge derived from actual personal experience. He was aware of the reality of the spirit world, and of its nearness to the earth-life, through his own experience. His Christian faith derived a vital and important support from what he personally saw and knew. To him the veil was often withdrawn, and he was permitted to see and hold communion with those who had 'gone before.' It is not the prerogative, even of the all-intruding modern journalist, against whose busy pen so few provinces of individual private life are permitted to maintain a proper and invulnerable privacy, to invade the domain of the private life of such a man as Professor Stowe, whose experiences in his intercourse with the other world he had a right to hold sacred. To indiscriminate companies he never talked of these things, and those of his friends to whom he ever mentioned the subject were few indeed; but it is known that he was entirely satisfied that he often saw, and conversed with, in the privacy and quiet of his own home, those who were no longer the occupants of earthly bodies, and that this gift of spiritual clairvoyance and clairaudience was potent to take away much of the sense of bereavement, and to fix his thought, like Paul's, habitually on the higher realities. An article in the *Hartford Courant*, evidently inspired from a source where the facts of the case were known, correctly says of Dr. Stowe that his interest was great at all times 'to know what was on the other side.' He was radically convinced of the nearness of the other life, for his own almost daily experience for thirty years had revealed to him the possibility, and not only the possibility but the fact, that the so-called 'dead' can and do return, and are often (though unseen by most) in very truth close by us; and that the love between parent and child, and husband and wife, is not destroyed, or even obstructed, by the natural process called death, which, Dr. Stowe felt, is but the silent opening of a door that takes the freed ones into another, more refined and better stage of being. His spiritual visitors were so real that he sometimes was for a moment at fault in judging whether they were such, or were still, like himself, in the earthly body. No wonder the writer we have referred to says:—

"Death to him had no terrors. Indeed he had for a long time been eager to go, and if he had exhibited impatience about anything it was his detention here in this cumbrous body. His Christian faith was that of a child, absolute and unqualified. His deep acquaintance with German speculation had not in the least affected his simple trust. In fact, when he was most ill, and the end seemed at hand, his cheerfulness always rose, and it was apt to sink a little with returning strength. He was more than ready to go. But last June, when Mr. Gladstone made his experiment, he became so profoundly interested, that he said to the writer one day, 'I should like to stay here a few weeks longer and see how Gladstone comes out.'"

"To such persons indeed 'Death has no terrors.' The only danger in their case is that they may be led to dwell too much upon 'the other side,' and become too much drawn by the magnetism of the higher life, and the realities of the other world, and thus lose their interest in and desire for the continuance of the life here, with its ties and its duties. It was Mrs. Stowe herself who wrote,—of 'The Other World'—

"It lies around us like a cloud
The world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

* * * * *

"Sweet hearts around us throb and beat
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

* * * * *

"And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be."

"This clear faith, which is more than faith, no doubt largely helped to make the effect which the newspaper

article already quoted speaks of when it further says, 'The doctor was an optimist.'"

In regard to the same subject, the Rev. J. D. Hull, of Boston, writes to the editor of the *Times* as follows:—

"SPIRITUALISM OF THE LATE PROFESSOR STOWE.

"To the Editor of the *Times*.

"Thank you for the editorial in the *Times*, of August 24th, giving the public some distinct information respecting the belief of the late Professor Stowe in the great fact of spiritual communication, and not only his belief in it, but the grounds of his belief in his own personal mediumship. This is a fact of which I was made aware more than twenty years ago, on very direct authority. And the knowledge of it has not, I believe, been limited to a circle of the Professor's most intimate friends. One of them writes me this week: 'Professor Stowe believed in Spiritualism from personal experience, which he often told of. He was clairvoyant in a strange way.'

"If the Professor himself was not rigidly reticent on the subject, I see no reason why such of his friends as are informed respecting his experience should be so. The testimony of such a man is of no ordinary value. Not only a very well informed man on all topics of modern thought and inquiry, but a trained scholar familiar with the philosophic and theological speculations of the past and steeped to the lips in Bible lore—not only this, but especially a keen and critical observer by the very structure of his mind, and a man noted for his cautious and sound judgment—it would not be easy to name a witness of higher authority on any subject with which he professed acquaintance. And if, as is believed, he had remarkable opportunities—such as they cannot have, no matter how earnestly they seek them—for examining and testing the phenomena on which the claims of direct spirit communication rest, is it not due to the great interests of truth that his experiences and their results upon his own convictions should not be withheld from a consciously groping and half bewildered world on such high themes?

"Will some near friend, well acquainted with the principal facts, respond to this suggestion?

"JOSEPH D. HULL.
"H. K."

SUNDAY services for Spiritualists are regularly held at the Progressive Hall, Johnson-street, Notting Hill.

THE Viscountess Folkestone will give two concerts at the Princes' Hall, on November 18th and 19th, in aid of various charities.

It is announced that Captain Volpi, a distinguished scientist, of Paria, Italy, has commenced a series of lectures in that country upon Spiritualism.

M. PAUL GIBIER, an eminent French doctor, has in the press a volume containing his experiences with Mr. Slade. *La Lumière* says the work will make a profound sensation.

"THROUGH DARK TO LIGHT."—In our notice of Mr. Eubule-Evans's poems last week we omitted the name of the publishers, Messrs. Wyman, 74, Great Queen-street.

THE Newcastle Lyceum appears to have met with considerable success. When shall we see one started in London? It is surely time Spiritualists paid some attention to the spiritual education of their children.

MR. GOODFELLOW, a newly-developed medium, seems to have been obtaining successful materialisations in Jersey, but we trust for his own sake he will not sit under loose conditions, or be led into giving such séances to neophytes.

Two persons, styling themselves "Mr. Homes" and "Mrs. Fey," have recently been giving exhibitions in Stuttgart as "exposures" of Spiritualism. Can these be the Holmes and Eva Fay who were exposed in this country and in America by Spiritualists when they posed as mediums?

MR. AND MRS. WALLIS, two excellent mediums, who have done much good work in Glasgow, are about to reside in Manchester. It will be remembered that Mr. Wallis recently met the Rev. T. Ashcroft (who is, by-the-way, an Associate of the Society for Psychical Research, and consequently an "exposer") in a three nights' debate, but the rev. gentleman's tactics were so unsatisfactory that we advise our readers to steer clear of him.

THAT veteran of literature, Mrs. Mary Howitt, contemplates bringing out a new edition of her husband's *Northern Heights of London*. This excellent work has long been out of print. Few men were more qualified to write on the subject than the late William Howitt. It will be recollected that the Howitts lived for many years at The Hermitage, Hampstead, whither used to resort many young authors and artists.

At every stage of life he reaches, man finds himself but a novice.—CHAMFORT.

INCIDENT IN THE LIFE OF DR. BELLAWS.

(FROM *The Christian Life* (UNITARIAN).)

A letter from Rev. Dr. Hale, which has just been published in Rev. Jasper L. Douthit's excellent paper, *Our Best Words*, lets us into an inner chamber of Dr. Bellows' experience. It appears that the remarkable sermon mentioned below had a remarkable origin. A Quaker preacher, if his topic and matter had come to him in a similar way, would, no doubt, have described it as a product of immediate revelation. Mr. Douthit, indeed, speaks of it as "an instance of inspiration." In any case, there is sufficient interest attaching to the matter to warrant me in asking you to give your readers an opportunity of perusing Dr. Hale's account of it, which, accordingly, I here subjoin.

A. G.

My Dear Friend,—The sermon regarding which you write is in the new volume of Dr. Bellows' sermons. The title is "The Secret of the Lord."

Dr. Bellows often told the story of the birth of this sermon. He has told it to me, and my memory of it is accurate.

He was to preach one of what we call "Theatre Sermons." We had taken the Boston Theatre, the largest in Boston, and one of the largest in the world, for religious services Sunday evenings. Dr. Bellows had come on from New York to preach.

He stayed, as he always did, at Dr. Bartol's house—which he used to call, in joke, "Hotel Bartol." He preached somewhere in the morning, and after service came back to his room and took a pile of MSS. to select a proper sermon for the evening. As he did so, a voice behind him said, "The secret of the Lord is with them that fear Him." Bellows turned and there was no one there. He said to himself, "If I did not know what sort of things hallucinations are, I should regard that as a special call to preach on that text." But in fact he did go on with his MSS. and picked out a sermon for the evening from among them. He went down to dinner and told the story, and the company fell to discussing hallucinations. In the evening he went to the theatre. With a company of gentlemen he went in upon the stage and took his seat. Some other person conducted the devotional exercises and read the Scripture. When it was time for the sermon, Dr. Bellows went forward with his manuscript, put it on the music stand which was provided for it, and, as he opened it, a voice behind him said, audibly, to him, "The secret of the Lord is with them that fear Him." He did not pause a moment. He said to the vast congregation, "I had intended to speak to you on another subject, but an intimation of a sort which I am not in the habit of disregarding suggests to me that I shall speak from the text:

"The secret of the Lord is with them that fear Him."

"I do not know where this text is precisely. You will find it among the Psalms not far from the beginning of the book of Psalms."

Then he preached, substantially the sermon which you find in the collection. But till that moment he had never planned it nor in any way arranged it.

He was himself interested in the sermon. After he had preached it he wrote it out as we now have it. I have seen the MS., and I think there are eighty places noted on it where he had preached it. I think he told me that he had never repeated any other sermon so often.

I know he told me that more than seventy persons, most of them strangers, had come to him or had written to him to say that they went to hear him preach from curiosity merely, having before yielded wholly to sceptical notions regarding the Being and Presence of God; and that the view of this sermon of the Great Experiment of Human Life had recalled them to faith and worship.

April 30th, 1886.

EDWARD E. HALE.

THE popular weekly journal, *Rare Bits*, which has always been friendly towards Spiritualism, published in its last issue, under the heading of the New Ingoldsby Legends, upwards of a page of verse descriptive of the wonders created by "Signor Eglontini." It is obvious to those who read it that Mr. Eglinton is referred to.

GREAT reformers do not appear suddenly; their lives have gathered strength and endurance from an unseen but imperishable past, and they are able to stand when others would fall, because they are spiritually ripe for their mission.

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.”—*Aftonbladet* (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. Russell 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 contemporaneous, 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 main-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.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulist,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men have referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience of the impossibility of convincing anyone, by a

mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which, even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1834, p. 338: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a dear and near member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums who are the instruments of an external agency, have more than once been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

HARRY KELLAR, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”

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 séances, 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 séance.

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 resists 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 the best and wisest preparation.

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