

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way. By "M.A. (Oxon.)"	395	A Bible Student's Spiritualism....	399
The Identity of Spirits.....	396	A Clergyman's Objections to Spiritualism	400
Remarkable Proof of Spirit Return and Identity	397	Remarkable Psychographic Experiments with Mr. W. Eglinton....	401
"Use of Spiritualism"	398	Spiritualism in London and the Provinces	404
The Bishop of Carlisle's Theory of Apparitions.....	398	"Prove All Things"	404

[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.)"

When in the year 1881 the Church Congress addressed itself to a discussion on the claims of Spiritualism, I pointed out that in it the Church would find a true help-meet in dealing with the Materialism, Agnosticism, and open Infidelity which is a note of the present age. I ventured to state that the Church had lost some of its vigour, that its hold on thinking men was greatly relaxed, that its deposit of truth had been much adulterated, and that it was in desperate need of just such help as Spiritualism is able to give in support of waning faith. I pointed to a scientific demonstration of perpetuated life after physical death as the great contribution that Spiritualism brings to the solution of a problem that has hitherto been confined to the domain of faith. "Once demonstrate that life may be perpetuated after bodily death, which is roughly what is meant by Immortality, and you add certainty to faith. Without Spiritualism the Church cannot do this. It stands helpless before the assaults of the infidel. . . . Men die and disappear, and scepticism challenges the Church to produce evidence of their continued existence. What is the Church's answer? Until the facts of spiritual existence have been demonstrated in the way that is alone acceptable to a scientific age, she has none. She appeals to faith? The sceptic smiles. To her records? He denies their authenticity. To her venerable inheritance of Truth? He declares it to be for him neither venerable nor true. What is her reply? She has none that will touch him, except that which Spiritualism furnishes, and it is her truest wisdom, her one resource, to utilise and avail herself of it."

Nothing that has occurred since I wrote thus has altered my opinion. The ground traversed in my "Higher Aspects of Spiritualism"* remains in my mind full of import and significance; the parallel between the age of Christ and the present one full of interest and instruction. In these days, as in those, old truths require restating. The Church had lost its hold upon the people, and He came to give it renewed vitality by infusing into it Spirit which is life. It has been so in all ages. Truth becomes trite by long familiarity. It is crystallised into dogma, and embodied in words that lose their significance. The Church loses power in proportion to the loss of true spiritual significance in these dogmas, and in course of time ceases to influence the highest thought of the age. Then comes the pressing question—Can spirit be infused into

* "Higher Aspects of Spiritualism." By "M.A. (Oxon.)" Psychological Press Association, 4, Ave Maria-lane, E.C. 2s. 6d.

these dry bones that they may live? Is any union possible between science and religion? Can that be demonstrated as a scientific fact which was once, but now has almost ceased to be, believed as a matter of faith? That is the question, and I have stated in the volume already referred to reasons for my belief that an affirmative answer may be given to it. To ignore or refuse the aid that Spiritualism furnishes is strange indeed in a Church whose sacred records are full from end to end of a Spiritualism which attests and plainly claims such intercourse between the world of spirit and the world of matter as we claim now. To neglect the evidence that Spiritualism furnishes in support of some of her chief doctrines is to throw away what the Church sadly needs as a means of reaching scientific thought, which now she hardly touches.

Is this true, may I ask? Is it the fact that the Church has lost its hold on modern thought? Places of worship are filled, and the Church has lost none of its social position. Has the sermon ceased to influence? Do men (and especially women) go to church without being stirred as of old by a living message, nurtured in spirit by spiritual food? The only man left us who may be said to combine in himself the prophet and the seer—Mr. Ruskin—has recently penned a severe indictment against the clergy, one that contains, I think, amid considerable exaggeration some truth that deserves careful pondering. Mr. Ruskin is of opinion that the message which the Church has to the people has been watered down till it has lost its flavour.

A country clergyman's wife remonstrated once against a hard saying in "Fors Clavigera," and asked Mr. Ruskin if he knew what a clergyman's life was, and how he was the poor man's only friend. To which question Mr. Ruskin answered that "nothing could be said of more deadly and ghastly blame against the clergy of England, or any other country, than that they are the poor man's only friends. Have they, then," he asked, "so betrayed their Master's charge and mind in their preaching to the rich, so smoothed their words, and so sold their authority, that, after twelve hundred years' entrusting of the Gospel to them, there is no man in England (this is their chief plea for themselves, forsooth) who will have mercy on the poor but they?"

Nor will Mr. Ruskin by any means stop here. In some notes which he has recently contributed to the second part of Miss Alexander's "Roadside Songs of Tuscany," he illustrates the decadence of power among the clergy by their absence from the *dramatis personae* in the higher drama. They do not appear on the stage in serious plays: and their absence is not due to courtesy, but is "because the playwright thinks they have no more any real share in human events." The evidence of modern fiction is even stronger, and the case is strongly put.

"Consider" (says Mr. Ruskin) "what is really told us of the position of the priesthood in modern England by the fact that in the works of our greatest Metropolitan novelist it appears as a consecrated body not at all, and as an active or visible one only in the figures of Mr. Stiggins and Mr. Chadband. To the fall of the Church in Scotland, the testimony of the greatest of Scotchmen is still more stern, because given with the profoundest knowledge of all classes of Scotch society. In 'The Antiquary,'

how much higher, in all moral and spiritual function, Edie Ochiltree stands than Mr. Blattergowal; in 'The Heart of Midlothian,' how far superior Jeanie is to her husband! The evidence of foreign romance is more fatal still; because it might have been thought that, merely for the sake of picturesqueness, and as really on the Continent a somewhat glittering phantasm, the priesthood would have sometimes mingled in the effects produced by twilight or candlelight in a modern French novel. I cannot at this moment remember a single scene of a fine story in which it appears either for good or evil. The amiable poor are unrelieved by it; the virtuous rich are unadvised. Fleur de Marie dies without its consolation; and Monsieur de Camors without its reproof."

In most that Mr. Ruskin writes, the truth is embodied in language the vividness of which must be toned down before the average mind gets a duly proportioned view of his meaning. He sees vividly, and he writes picturesquely. He has a way of "revealing," by vivid words, what the insight of the seer has flashed into his own mind. And this he does by throwing a sudden and dazzling light on some obscure point, by strongly-marked contrast, by a vivid flash that brings into bold relief that on which he wishes to fix attention. And so it is inevitable that his view of things should be in need of some sobering and toning before they actually and literally represent truth. Indeed, he frequently performs this needful office for himself. Having thrown a strong light on some prominent point, he will tell his readers that the shadow is proportionately deep. Having severely handled the Church and clergy, as far as respects intellectual influence on the age, he is careful to point out that "their modest and constant virtues, past and present, acting continually like mountain wells through secret channels in the kindly ministry of the parish priest, and the secluded prayer of the monk, are also the root of what yet remains vital and happy among European races." And in an even balance between these two utterances will probably be found the truth.

The fact remains that the Church needs all help in the deathly struggle with Materialism in which she is engaged. That struggle is one of which the end is not plain. I need not attempt to forecast the issue, nor to estimate the political, social, and religious problems in the solution of which the Church is deeply, vitally interested. They crowd on view from every side. In one shape or other, they fill our periodical literature. They jostle each other in our daily life. Philosophers speculate: political economists theorise: men of thought ponder: men of action devise their schemes for a solution of these vexed problems. Only the Church—to a very large extent—is silent. With a few conspicuous exceptions, the clergy do not meddle with what thinking men are dealing with. They confine themselves to enunciating truths which, so far as they are true, are practically inoperative, because they are stated in the language of a bygone age, and have lost their first vigour. They tell us, no doubt, much that is for all time real and true and vitally good. But they do not catch the spirit of the age: they do not grapple with the problems that beset it: they are occupied with that which has ceased to interest and to influence. Yet all round there are evidences of the impact on our world of spiritual forces such as the Bible tells of, such as filled the age of Christ, such as operate whenever a fresh access of revelation comes to man. Let them study these in the records of Spiritualism, and they will find them well worthy attention from those who aspire to be leaders and guides of men.

I may, perhaps, point not only to the duty that is, as I conceive, incumbent on the clergy to reckon seriously with Spiritualism, to estimate it as a factor in the religious life of the age, and, guides and directors as they are to whom their people look for counsel, to mould and direct what for good or for evil is operative among us; but I may venture to shew them how they may discharge the duty that is laid

upon them. There is in existence a Society of Spiritualists which includes in its ranks many of the oldest and most experienced students of the subject. The council of the London Spiritualist Alliance counts it part of its work to give advice and assistance to any honest inquirer who will approach it. A reference to the advertisement of the "Alliance," in the current number of this journal, will give information as to the object which its promoters have in view. They are ready, able, and willing to throw light on a subject which is perplexing to the novice: and to place at his disposal the results of their experience and knowledge. He may learn from them the books best adapted for his study. He may have such difficulties as occur to him treated in the light of long and careful observation. He may at least gain a knowledge of what Spiritualism really is when viewed as something more than the erratic operation of an unknown force, or a promiscuous disturbance of furniture. The philosophical and religious aspects of the subject, as those most likely to attract attention from the clergy, may thus be opened out. Or, if he desire to get scientific demonstration from a slightly different aspect of this vast subject, he may gain from the Society for Psychical Research such evidence of the existence of spirit apart from a physical body as leaves to an impartial and candid mind little room for negation. If the clergy refuse to look for themselves into what infinitely concerns them and their people, it will be because they deliberately elect so to do.

"M. A. (Oxon.)"

THE IDENTITY OF SPIRITS.

At the Arcanum Hall, New York, public and free "People's Spiritualist Meetings" are held every Sunday afternoon and evening. Lectures are delivered, followed by vocal and instrumental music, and the exercise of mediumship. At the meeting of August 10th, Mr. J. F. Snipe spoke: his address is reported in the *Religio-Philosophical Journal* of August 23rd. The concluding portion, relating to Spirit Identity, we extract:—

"All convincing evidence of spirit identity must be personal. I once asked a friend to accompany me to a stranger medium, and on his promising, I bought two new slates. At the last moment my friend was prevented. I went alone. The medium, immediately upon my entering, described several of my spirit friends and relations, giving their names, some of them peculiar. He allowed me to keep the slates in my hand, he sitting several paces off. I heard sounds of writing within the slates. After some raps, indicative of the conclusion, I opened them, and found their inner surfaces covered with writing, commencing with a regret that our friend was not present, and containing various proofs of identity. It was signed with the name of a relation long deceased, from whom I had already received communications. These slates, thus written on by no mortal hand, are still in my possession.

"Talking with a sceptical neighbour about a well-known spirit photographer, he resolved to send to him, for a test, his carte-de-visite. He sent it, and in return received a copy of it; and on it appeared with himself a deceased sister, whose portrait we verified by comparing it with one taken during her earth-life. I introduced him to a trance medium in private life. Without the least hint from us, through this medium the sister reported herself, and spoke of the portrait as being hers. I then sent to the same photographer my own carte-de-visite, appointing a day and hour for the trial. At the time appointed, I mentally desired that some spirit friend of my mother—as a test for her—might appear on the plate with me. By mail I received a copy of my photograph, and on it was another figure, clad in white. My spirit father communicated through a medium, who had known neither of them, that the second figure was that of my mother's brother; and it was so acknowledged by her, and also, with tears of surprise, by his daughter.

"My inquiries into Spiritualism began twelve years ago. I have witnessed manifestations through mediums, public and private, of many spirits whom I was enabled to identify, manifestations of various kinds, including materialisations, appealing through my sight, hearing, and feeling, to my mind and reason; for instance, communicating particulars about past and distant private personal affairs. But I must not enlarge further here."

REMARKABLE PROOF OF SPIRIT RETURN
AND IDENTITY.*(From the HARBINGER OF LIGHT.)*

Although the occurrences I am about to narrate are of a personal character, and sacred to myself, yet a sense of duty impels me, for several reasons, to make them known. I do so first, for the sake of others, from whom dear friends and relatives may be snatched away by the remorseless hand of the great Reaper—Death, who, although an angel in disguise, yet gives our heart-strings a wrench which leaves them sore, and in need of consolation; secondly, in grateful recognition of the efforts of those noble workers in spirit-life, who labour so unceasingly to bring home to humanity the conviction of the reality of the future life; and, thirdly, in order that one more stone may be added to that foundation of positive fact upon which the superstructure of Spiritualism is being raised.

In the month of February last I had the misfortune to lose my mother, who, at the age of seventy, was suddenly rendered insensible by some kind of stroke, and never fully regained her consciousness. Shortly after receiving this unwelcome intelligence from England, I learnt from some of the spirit-friends at Mr. Spriggs' "direct-voice" circle that they had seen my mother, and hoped to be able to bring her to the circle to speak to me. I felt sure that she would come to me in some way, for she was deeply attached to me as the youngest member of her family, and the only time during her last illness when she for a few brief moments partially recovered her senses, and opened her eyes, it was to fix them upon my portrait, and to murmur a few incoherent words, as though speaking to me. However, I heard no more of her for several days, until the evening of the 27th of March last, on which the remarkable events took place which I now relate.

On that evening both Mr. Spriggs and myself returned late to the lodgings which we occupy together. Arriving home first, I sat up for a time reading, and then retired to rest, leaving the lamp burning brightly, as I expected him before long. The bedroom is separated from the sitting-room by large folding-doors which I left open. I remained awake, thinking of the loss I had sustained, and in a short time I heard Mr. Spriggs come in. We occupied not only the same room, but the same bed, and in a few moments he had extinguished the lamp, and was by my side. His head had scarcely touched the pillow when he was deeply entranced. This was totally unexpected by both of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance seemed deeper than that usual for speaking, and was accompanied by slight convulsive movements. The hand was vibrated rapidly for a time, and the thought at last struck me that the spirit-friends might reply to my questions by movements of the hand. I accordingly asked if my mother were present, and by that means—three distinct motions of the hand—received a response in the affirmative. After a few other questions I paused, and the hand continuing to be moved as if to attract attention, I inquired of the controls if I should repeat the alphabet, and being answered yes, I did so, and in that way they gave the following message: "We are assisting her to write." I asked, "Now?" in some surprise, thinking only of "automatic" writing through the medium's own hand, and that for this the time and place were somewhat inopportune, but the answer was, "Yes." "Then," I inquired, "shall I get pencil and paper?" "No." "Pen, ink, and paper?" "No." Pausing in some perplexity as to how they proposed to manage without materials, they immediately gave the message—"Peter will get things," and then a further message, "Look in ten minutes." On asking, "Where shall I look?" I at once heard raps upon a small table about two feet high, standing three or four feet away from the left-hand side of the bed, and from this

I concluded that it was there I was to look. Immediately after the knocks Mr. Spriggs regained consciousness, and half jumped up in a nervous state, exclaiming that he felt sure someone was in the room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light (Mr. Spriggs wondering what I was about), and walked towards the little table. The surface of this had been a blank when we retired to rest, but now, to my astonishment, I saw on one side my own inkstand of violet ink, on the other my ivory-handled pen (both of which it was my habit to keep always in a particular place on the cheffonier in the sitting-room), while between the two lay a sheet of writing paper, clean and free from crease. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognised as my mother's familiar handwriting. It was as follows:—

"Dear Alfred,—Harriet wrote to you, and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you. Your ever Affectionate Mother."

The words, "I am happy" were underlined.

I have been minute in my description of what transpired, for two reasons: first, that it may be seen that all my faculties were on the alert; secondly, that your readers may be the better able to realise for themselves the exact circumstances under which this beautiful manifestation of spirit-power, this tangible and lasting proof of my mother's continued existence and presence, was produced.

I have since carefully compared the handwriting of the communication thus received with that of letters written by my mother during her earth-life, letter by letter, and word by word. The result is that in addition to the general similarity, which is palpable to anyone at the first glance, there is, in the formation and style of similar letters, words, and phrases occurring in the two, complete identity. There is the same use throughout each of the old-fashioned form of the letter "r"; the same habit (an uncommon one) of commencing the word "affectionate" with a capital "A;" of forming the first "f" in the same word with the lower loop turned to the left instead of to the right; and, what is strikingly evident, there is the same familiar habit (acquired in earth-life, through a weakness of the right hand caused by its muscles having been sprained) of writing almost every letter separately, instead of, in accordance with our usual practice, running off words and phrases without once lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. With regard to the composition of the communication also, there is exhibited the same habit which characterised her in her letters of coming at once to the point.

I have shewn these letters to many friends, that they too might compare the writing with that of the communication, and they declare them to be identical. Indeed, any expert would testify in a court of law that the handwriting of the letters and that of the communication were done by the same person. Yet the former were written fourteen thousand miles away on the other side of the world, whilst the latter, I know, was executed here in Melbourne a few weeks ago, after my mother's death, in the privacy of my bedroom, and in the stillness and silence of midnight.

To this bare and unvarnished statement of facts I will only add that my mother has since frequently spoken to me at our circle in the direct voice, and given fresh proofs of her identity, and that at one of these sittings another very beautiful manifestation was produced. I thought I heard something like a piece of paper fluttering down close to my feet. Immediately my mother spoke, and asked me if I remembered a scrap of poetry she had once sent me (a cutting from a religious paper) the theme being—"Shall we know each other there?" I replied that I did remember it, and that

I had it still somewhere at home. She then said that Peter had fetched it from there to the circle. On looking, I discovered at my feet the identical cutting referred to, brought from my home a mile away.—Yours, &c.

A. J. SMART.

Melbourne, June 14th, 1884.

[We have seen the letter referred to and carefully compared it with several letters written by Mrs. Smart prior to her decease. The writing is identical, and every peculiarity of style in the letter appears in the *post mortem* communication. The incident is one more proof added to the innumerable ones already recorded that our deceased friends can, under favourable conditions, hold intelligent and affectionate intercourse with those still in the body.—*Ed. H. of L.*]

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.]

"Use of Spiritualism." To the Editor of "LIGHT."

SIR,—The public of England were familiar with Mr. and Mrs. S. C. Hall's works and real worth and abilities about the time when I was born. Under circumstances of relative disparity in the world of men and letters, duty, inclination, and a sense of Mr. Hall's excellence, will assuredly make me refer to his little work, "The Use of Spiritualism," in a proper spirit. Many men, whose names cannot die because the world has owned their superior acumen and the value of their thoughts and inventions and discoveries, have carried their cross of misapprehension and obliquity, without living, like Mr. Hall, to see an increasing number pay more than passing attention to their ideas. I must say I had read a good deal and thought out a good deal about "Spiritualism" before I had the pleasure of meeting with Mr. Hall's work. The kindly way in which he treats opponents, the persuasive way, in which he writes to a clerical friend, might well be adopted in writing on debated and debateable subjects by others wishing to convince the world on subjects they have at heart. I do not dispute the evidence Mr. Hall adduces in favour of many marvels which he relates, nor the facts, coming on the double testimony of veracious witnesses and a very truthful narrator. I feel honoured as a clergyman in the desire which he shews to promote inquiry, and, if possible, belief, on the part of men who are entitled to be dealt with by reason of facts, and whose adherence to "Spiritualism" is valuable as a lever to influence others. If I revert to Mr. Hall's labours in this cause, it is in no captious frame of mind, but with sincere appreciation of his motives and his character.

Speaking from a clergyman's point of view (by no means from blind prejudice, but from feelings of honest inquiry and desire for information), some points of doubt and difficulty arise, and I ask your kind permission to state them. Mr. Hall distinctly states the facts, which are very much before the public, that many have acted in this matter of "Spiritualism" like Simon the sorcerer, and their frauds have been exposed. He also speaks with regret, in which I entirely share, that many have propounded ideas of transmigration, &c., which may not be repulsive to minds who hold to revelation lightly, but which to believers in a Revealed Word of God are abhorrent; but I do not see explained by Mr. Hall or others how to render allegiance to what we read in 1 St. John iv. 1-3, so that spirits may be known to be good or evil. He has not, as far as his book discloses, found this difficulty in his own case. I have corresponded with an excellent and very able clergyman, who has told me in his own writing, that he was much troubled by noises and voices, and he put the question, "Answer me, do you believe that Jesus Christ, the Son of God, came into this world?" He writes, there was a sound more like a yell than anything else, and he was annoyed no further. Another point of difficulty will, I think, occur to many men. Mr. Hall admits the dubious character of "mediums" morally and their inferiority intellectually. We know that the first teachers sent forth by the Divine Head of the Church were not gifted naturally as many heathen sages have been, but we know also that such deficiencies in knowledge were Divinely removed. The idea will strike many, I think, that where the Almighty chooses to give more light to us who would thankfully receive it, He may be supposed to select what we should deem superior and not avowedly inferior agents for revelations outside the Bible.

Again, this necessity of applying for more light through others, only differing from us, perhaps, in a certain higher susceptibility and finer nerves, seems to weaken our hold on those most comforting promises for Divine guidance from the Holy

Spirit, in answer to the old motto, "Oro et laboro." One of the most prominent features of the New Testament, showing its development on the Old, is this access to the Heavenly Father in the Living Way open to all. If the "Spiritualist" may say, "It is only through certain mediums this insight into the unseen world can be seen," why may not the Roman Catholic defend his priestcraft, substituting *priests* for *mediums*?

I cannot say what other minds may feel on another danger, as I view it, viz., depending for light, illumination, guidance on some spirit whom they rely on to help their infirmities and promote peace and joy, instead of using that sacred right of reason and prayer which would lead us to depend immediately and constantly on the Almighty.

Mr. Hall thinks that the promise "I am with you always" can be applied to Spiritualism—but here I must differ from him. He who used the words leaves no room for expansion thus. He applied it to the bestowal of the Holy Spirit, as a perfect Guide unto all truth. Moreover it seems to me, reverting to 1 St. John iv. 1-3, that the best of men, if they allow themselves to feed on this secondary illumination and guidance, may unconsciously be deceived by Satan assuming the garb of angels of light. I do not see how this can be guarded against. I am quite ready to allow that there are "uses in Spiritualism." I can conceive avowed disbelievers in God, in a future world, in the soul's continued existence after leaving the body, being unable to do violence to evidence presented in this way to their senses and intelligence, and becoming believers in these verities. I can understand the Almighty being pleased to give warnings or direction in these days as in the olden days, in a special way. Before "Spiritualism" acquired its name or present form, the evidence in favour of such manifestations cannot be gainsaid, if the word evidence has any meaning; but it is one thing for such Divine manifestations to come direct, and another to find them only through mediums.

There are other "Uses in Spiritualism" which I should like to hear more about. True science and revelation cannot conflict, for they are two volumes from the same Divine Being and Creator; therefore I believe in science demonstrating the destruction of my body on death, and its return to chemical elements; but I believe in a resurrection of the body, the coming back of the spirit, and the body prepared for it; even now as the butterfly is evolved from the chrysalis, when the outer shell perishes the beautiful being, fitted for a new life, appears "clothed upon." If "Spiritualism" throws light upon this subject, it must help to correct mistaken interpretation of 1 Cor. xv. and reconcile science and the Bible; and this would be a very useful result, to say the least, on a matter of much thought to many in an age of scientific and religious inquiry. If "Spiritualism" can at all answer the question, Will "the infant of days" remain thus, or is there a growth, like the fledgling, into the perfect bird? there is a use herein of joy for the majority of parents, since the majority of children die before they are three years old.

If you are kind enough to give so long a letter space, I hope I have shewn that I can recognise a safe and useful development of knowledge, while I am contented with the limits which the All-Wise has placed, and that I feel the duty and wisdom of using to the full the spiritual aids to faith which we have already, and dread the delusions and illusions which angels of darkness can foist on every one of us.—A. D. P., September 15th.

[In connection with this letter see "A Clergyman's Objections to Spiritualism," on p. 400. Also the following letter with reference to the resurrection of the body—*Ed. of "LIGHT."*]

The Bishop of Carlisle's Theory of Apparitions.

To the Editor of "LIGHT."

SIR,—The Bishop of Carlisle having quoted in his recent article a passage from a letter of mine in "LIGHT," which appeared some months ago on the first announcement of his theory, and that for the purpose of controverting it, I feel bound to shew wherein I think his argument defective.

Let me just remark that for "*usual* process," as printed in the *Contemporary*, we are to read "*visual* process."

The Bishop cannot understand the meaning of my remark, "Away goes all certainty in the administration of justice"—for this reason: If vision can be produced by two opposite processes, the one source or origin being an external reality, the other origin being purely subjective or mental—though the one process be normal, which in this case only means *usual*, while the other is abnormal or unusual—still, if the thing be possible, a doubt may arise as to the origin of the ocular impression. Every prisoner is entitled to the benefit of a doubt, and here, in *many* cases, a doubt cannot be excluded, if only this theory be accepted. The fact sworn to, we will say, is improbable, or almost incredible, and human vision may arise from a double source, and, therefore, unlimited scepticism is grounded in the very nature and origin of the visual process. Happily, mankind have not adopted this theory, or even conceived the possibility of it.

And now I come to the case of the Resurrection, to which, as I contend, the same remarks apply.

The question is, with *what body* did Christ rise? The Bishop

maintains that He resumed the cumbrous body of flesh and blood which He wore before His crucifixion and death, and he quotes the words of our Lord Himself, addressed to Thomas, in proof thereof. This, at first sight, seems conclusive, but the Bishop overlooks a number of phenomena not reconcilable with this view. St. Paul did not so understand it, for he said (Acts xiii.), "God raised Him up from the dead, now *no more to return to corruption*," and again, "He whom God raised *again saw no corruption*." The Bishop asserts that He resumed a corruptible body, and thus saw corruption hanging about Him in His mortal flesh and limbs.

Now, is this view consistent or compatible with the ensuing history? On the walk to Emmaus, we read, "Jesus Himself drew near, and went with them, but their *eyes were holden, that they did not know Him*." Why did they not know Him? To use a vulgar phrase, how could they be *off knowing* Him? Why, indeed! except that He was so different from what He was formerly? Further on we read, "*Their eyes were opened, and they knew Him*, and He vanished out of their sight." He was not seen to depart, as one who walks away, but He "vanished out of their sight" as the lightning vanishes. What is meant by "their eyes were holden"? Not, certainly, that they were, by supernatural means, bereft of the exercise of their ordinary vision—of the use of their eyes—but that mortal vision was too gross for this celestial apparition. And what is meant by their "eyes being opened"? Certainly, that their internal sight—otherwise called second or spirit-sight—was then opened, and they thus discerned that which natural sight is all too gross to apprehend. The eye is the ordinary or normal condition of sight, but it is only an arbitrary appointment. The somnambulist sees, the dreamer sees, the clairvoyant sees, and not images merely, but external realities. The soul uses the eye, as it uses an opera glass.

Will the Bishop contend that the facts related of Christ during the forty days, His fitful appearances, His unknown residence, His vanishings, above all His ascension, are compatible with the belief that He resumed His body of flesh and blood? Suppose that He rose in a spirit-body, an electrical or ethereal body, and all is accounted for.

But is there such a body? There ought to be no such question among Christians after the positive declarations of St. Paul, "There is a natural body and there is a spiritual body"; but such is the obstinate materialism of the dark human mind that St. Paul has written utterly in vain for even those who believe themselves "masters in Israel." Hence the obstinate belief in that utter fable, the resurrection of the churchyard body. The Bishop of Carlisle himself seems at sea on this point. He quotes Christ's words as if there could be no real body but a gross and tangible one. Yet Christ said, "Touch Me not," for He knew that His risen frame was not amenable to the mortal senses. By an "apparition" or a "phantom body" the Bishop seems to understand *no body at all*, but an optical deception. Is this true? Then Paul has misled us. But with the facts of electricity and magnetism before us, it is the only scientific belief.

The invisible and imponderable forces are the strongest forces in the universe. We do not see them, but we cannot deny their effects. Every telegram received is a proof of this. The electric shock shews that an invisible agent gives us a grip such as a giant Hercules could not do. And so the ethereal or spiritual body has powers of locomotion, of penetration through walls or other obstacles, of speech, of writing, of transformation, such as prove it to be the most real, the most alive, the most vigorous and substantial of all bodies. The weak, gross, corruptible body, is utterly inert in comparison. And Paul has contrasted the two in immortal words. But the Bishop has not yet risen to the level of his teaching.

But I have yet to consider the words which Christ addressed to Thomas, and to shew that they are true in a real and transcendent sense, and this I propose to do, with your permission, in another letter, for I must not intrude further on your space at present.

G. D. HAUGHTON.

A Bible Student's Spiritualism.

To the Editor of "LIGHT."

SIR,—I think it may not be out of place to point out, very briefly, how I was led to investigate the claims of Spiritualism (apart altogether from any influence or even information upon the subject) as an "ism." Indeed I was drawn towards the question quite against my inclination, as prejudgment had unfairly made the subject distasteful to me, and I was therefore prejudiced against the possibility of the truth of something which I had really never considered!

I had been occupied in thinking out the mode of Divine manifestation to man in Old Testament history, and my mind all at once seemed to open, for the first time, to a fact which had escaped me, viz., that it was a difficult matter to find an instance of any of the patriarchs passing through life without some clear and definite communication, directly, with the Divine, or with undoubted messengers of the Divine, and further, that these manifestations occasioned little or no surprise, much less alarm.

The beautifully expressive introduction to the Epistle of the Hebrews, given in the first verse, instantly presented itself, and I was led on in thought through the New Testament history. I

found there, too, that Divine manifestations clear and comprehensible were not "the exception," but "the rule."

I then wondered whether these manifestations ended with the close of the life of Christ. I remembered the Saviour's words to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." The mournful announcement implied a willingness upon the Saviour's side for a fuller revelation of Himself than the disciples were fitted then to receive, but it was linked closely to that blessed promise of the presence of the Comforter—the Holy Spirit—which should come when Christ should withdraw Himself.

Let us hear the Saviour's words:—"Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall glorify Me; for He shall receive of Mine, and shall shew it unto you."

Thus we have the range of time, defined as periods, passed under three dispensations. (a) The dispensation of Jehovah—the Old Testament. (β) The dispensation of the Christ—the New Testament. (γ) The dispensation of the Holy Spirit,—the fulness of time, even now—because the "Revelation" made to man is just as full and complete as he is fitted for its reception. Unless we have the Spirit of Christ how can we be His? Where the Spirit of the Lord is there is liberty. In this liberty and this glorious light the sacred Word becomes more and more "a lamp unto my feet and a light unto my path."—Faithfully yours,

E. J. B.

September 20th, 1884.

SPECIAL OFFER TO THE CLERGY IN CONGRESS ASSEMBLED.

A special effort is being made at the present time to bring the claims of Spiritualism prominently before the religious teachers of the nation. The first measures have been directed to the present meeting of the Church Congress at Carlisle, and those members of that body who in any way have had their interest aroused in this important question, can, upon application to the Editor of "LIGHT," 4, Ave Maria-lane, have forwarded to them a packet of literature on the subject. All applications for these parcels will be treated as strictly confidential unless the applicants state otherwise.

THE LITERATURE OF SPIRITUALISM.

The periodical literature of Spiritualism in England is represented by the weekly journals, "LIGHT" and *The Medium and Daybreak*, both published in London, the latter at 15, Southampton-row, W.C., and the former at 4, Ave Maria-lane, E.C. The following is a list of a few books that will be useful:—* *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. Sergeant 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.

SPIRITUALISM AT THE FORTHCOMING CHURCH CONGRESS.

I wish to state that I have now completed the arrangements for the work at the meeting of the Church Congress, at Carlisle, during the ensuing week, and I hope next week to give a preliminary report of what has been done. The sum of £25 is still needed to carry out the scheme, as detailed in the previous numbers of this journal. I feel sure that now the amount required is so nearly reached, that the friends of the movement will not allow the work to flag on account of the comparatively small sum requisite to make it a complete success in this respect.

JOHN S. FARMER.

4, Ave Maria-lane, E.C.

*Any of these books may be obtained of the Psychological Press, 4, Ave Maria-lane, or through A. B. Moss, Bookseller, English-street, Carlisle.

All communications to be addressed to:—

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

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sésances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

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

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

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

NOTICE TO THE PUBLIC.

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

Light:

SATURDAY, SEPTEMBER 27TH, 1884.

A CLERGYMAN'S OBJECTIONS TO SPIRITUALISM.

Strong evidence is furnished by such a letter as that from "A. D. P." which appears in another column, of a change in the position occupied by Spiritualism in many reflective minds. The writer, a clergyman, recognises Spiritualism as a truth, as a reality, and acknowledges its use, but at the same time points of doubt and difficulty occur to him, which would almost warrant the conclusion, though he does not exactly say so, that its practice and study ought to be altogether abandoned.

One consideration seems to us clear, that if it can be shewn that the study and pursuit of Spiritualism are necessarily surrounded with dangers leading to results antagonistic to the essential spirit of Christianity, a fatal blow would be struck against its acceptance by thoughtful men, concerned for the good of their fellow-creatures, and against the propriety of any presentment of it to the public. We believe the very contrary of this to be the case, and therefore look upon Spiritualism as having special claims to the thoughtful consideration of those who would guide and direct the religious feelings of the people.

No hard and fast line can now be drawn, as was once too much the tendency, between religious and secular, or between sacred and profane, in science or literature. All pursuit of truth has its religious as well as its secular aspect. Religion is being more and more recognised, not as a belief, but as an attitude of soul. We should be tempted to say that any soul which consciously has an unseen high ideal, after which it is incessantly striving, is necessarily a religious soul. This way of looking at religion seems to us in full harmony with the teachings of Christ in the New Testament.

Again, all pursuit of truth, which in any way deals with matters of fact, or objective realities, has its scientific and intellectual, as well as its religious aspect. This leads us to some of the doubts and difficulties which "A. D. P." experiences. A result of the imperfect nature of language is, that words often convey much less on one side, and much more on another, than they are intended to. The word "Spiritualism" is an example of this. To our mind, Spiritualism is neither a religion nor a science; in the highest sense it is both. A confusion in the mind, of its two branches or aspects, causes difficulties to arise, and is, we believe, a main source of the doubts which present themselves to many.

Taking the scientific and intellectual side first, we cannot do better than refer to the somewhat hackneyed but still most beautiful illustration of the development of the butterfly, and which is adduced by our correspondent. We should, however, be inclined to carry the parallelism further than is generally done, or than is contemplated by those who quote it. The changes gone through by the butterfly, its first life as a grub, its death in the chrysalis, its second life as the perfect insect, are all successive stages in one natural life. In the same way the teachings of Spiritualism to some, are, that the life in our present bodies,

the passage through death, and the re-awakening into life, are but successive stages in the life of the man. Realising how limited and feeble our present faculties are, it is easy to imagine, even if we had no other analogy than the caterpillar and the butterfly, how, with fuller development of the powers now latent within us, we might find ourselves transported to a "new heaven and a new earth," although our actual dwelling-place might still be what we call this world. "A. D. P." says, "If Spiritualism can answer" certain questions, its "use" will be apparent. Spiritualistic communications do profess to give a great deal of information on points such as he refers to. But how difficult would it be for the butterfly to make the caterpillar realise its feelings and sensations. We are able to comprehend but a little way only in advance of our own actual experience.

The idea we wish to convey by the above is, that Spiritualism, on one side, may be looked upon as a matter of scientific research, no more essentially connected with religion than any other branch of natural science. In this sense we fail to recognise the duty of "contentment within the limits which the All-Wise has placed," not being able to perceive that there are such. No thought of impiety is now associated with the enterprise of Columbus, or the discoveries of Galileo.

Turning to the religion of Spiritualism, it seems to us that an acceptance of its highest and best teachings leads to the fulfilment and completion of the best in all other religions, and especially of the highest teachings of the New Testament. All through the Bible we read of the angel of the Lord, or the messenger of the Lord, conveying messages from the spiritual world to men, generally to some priest or prophet,—not always a true prophet—who conveyed it to the people. Do we not read that ministering spirits are sent forth to minister to them who shall be heirs of salvation? And are there not many passages which tell us, more or less, of the hosts which are encamped about those who fear God?

As our correspondent truly says: "One of the most prominent features of the New Testament, shewing its development on the Old, is this access to the Heavenly Father in the Living Way open to all." But not on this account do we say that religious instruction is useless, that preaching is useless, that "means of grace" are useless, that the advice and counsel of earthly friends are useless. The spiritual kingdom seems to us a vast world of mediumship. But there is that in man which gives him the power to "try all spirits," and, in dependence on Divine aid, to "resist the devil," who will then "flee from him."

Far be it from us to deny that there are dangers in Spiritualism, and in mediumship, both to the soul on the spiritual side, and to the mind on the intellectual side; but we believe that the blessings and the advantages far outweigh them. There are many spiritually-minded Spiritualists who have enjoyed communion with their friends "on the other side," for half a life-time, who have never even had any approach to experiences such as those described by our correspondent, and there are many families and circles where the daily and weekly practice of Spiritualism is conducted in a reverent and religious spirit, and an intelligent conscious intercourse enjoyed, which is felt to be among the greatest of earthly blessings.

The doubts and difficulties which "A. D. P." feels may, we believe, be solved by thinking out the subject in its two-fold aspect of scientific and spiritual, and, as regards the latter, by putting on what the Apostle Paul calls "the whole armour of God," enabling the wearer to defy the "fiery darts of the wicked." We want to realise that "the Kingdom of God" is not a country beyond the grave, and also that the land beyond the grave will not be to us "the Kingdom of God," unless we live and work for it here. As William Law says in "The Spirit of Prayer," "Heaven is as near to our souls as this world is to our bodies"; and, again, "Man comes into this world to rise out of the vanity of time into the riches of eternity."

It is because we believe that "Spiritualism" may be, and will be, a great aid to mankind in this the real spiritual resurrection, of which all other resurrections are types, that we work for its extension, and are anxious to do what we can to remove the difficulties which, in so vast a subject, must present themselves to many.

There are other points in our correspondent's letter, which deserve notice, but upon which any remarks must, for the present, be deferred.

REMARKABLE PSYCHOGRAPHIC EXPERIMENTS WITH MR. W. EGLINTON. T

The phenomenon of Psychography, *i.e.*, the production of writing by abnormal means through psychics, or, as they are more popularly called, mediums, is to my mind one of the most impressive and best established of the many phases of the occult phenomena usually called "spiritual."

I recently had occasion to arrange a series of special séances for a friend (I will call him Mr. H.), with Mr. W. Eglinton, the well-known, tried, and trusted medium, now residing at 12, Old Quebec-street, Hyde Park, W.; and it has occurred to me that a record of some of the results then obtained may not altogether be without interest to the readers of "LIGHT."

Besides Mr. H., and myself, Mr. E. Dawson Rogers, of Rose Villa, Church End, Finchley, was present at four of the six séances I am now describing, and I am very pleased so far to be in a position to present his added testimony.

Though the surroundings and accessories of these psychographic séances have been so often detailed, yet I hope the constant readers of this journal will not be wearied

occasions when that gentleman was absent) at *h*. It will be noticed that Mr. H. sat facing the mirror, and so placed himself that while he could, in the usual manner, observe everything in front of the medium, he had also, thanks to the mirror, a considerably extended range of vision. The window at the back of Mr. Eglinton was undarkened, being simply draped by a pair of thin muslin curtains: indeed, on five occasions the sunshine streamed in full force on all in the room.

The slates used were ordinary school slates of medium size and on each occasion were taken from a pile close by. Each slate when selected bore the usual characteristics of newness. I invariably thoroughly cleaned them myself, rubbing them first with a wet and then with a dry piece of sponge. They were then examined by Mr. H. and Mr. Dawson Rogers, afterwards being securely tied round with string in those cases where two slates were placed face to face. I need hardly say there was nothing unusual about the pencil employed.

In the course of the six séances we had many communi-

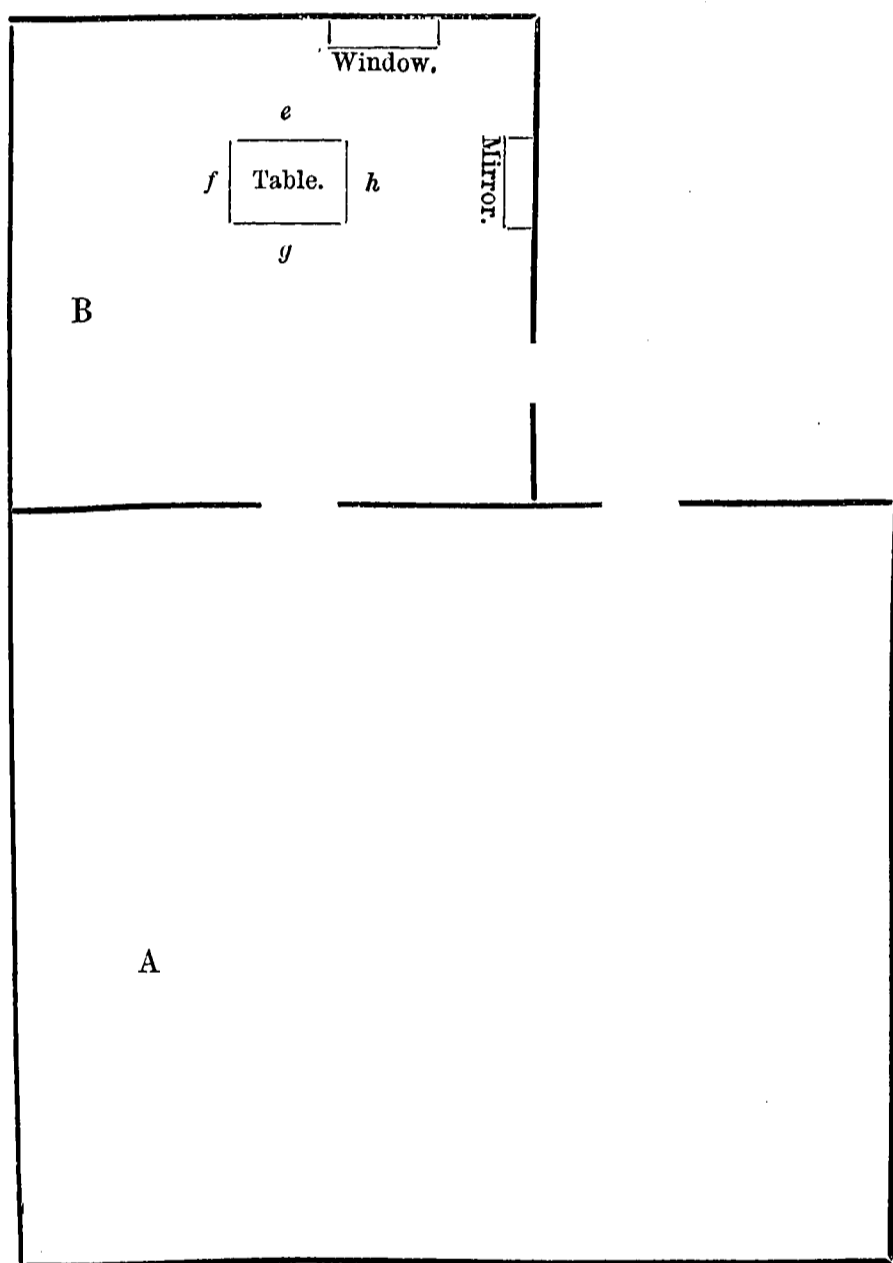


FIG. 1.

if I reiterate those that have a special bearing on the facts I am about to narrate, inasmuch as this number of "LIGHT" will probably fall into the hands of many new readers.

The accompanying plan (Fig. 1) shews two drawing-rooms (A and B), in the inner one of which (marked B) the séances took place. This room is furnished in the ordinary way, and contains nothing but the usual furniture suited to such a chamber. The only special features to which it is necessary to draw attention are, the position of the window on the one hand, and on the other that of a large mirror fastened to the wall, reaching from the ceiling to a point on the wall level with the upper surface of the table. Those seated at the latter could, therefore, readily see themselves and the objects around reflected in this mirror, a point the importance of which will be seen later on. The table is what is technically known as a "Pembroke," and has nothing unusual about it.

We met on each occasion at ten o'clock in the morning, and invariably occupied the same positions, Mr. Eglinton sitting at *e*, Mr. H. — at *f*, myself at *g*, and Mr. Dawson Rogers (or whoever took his place on the two

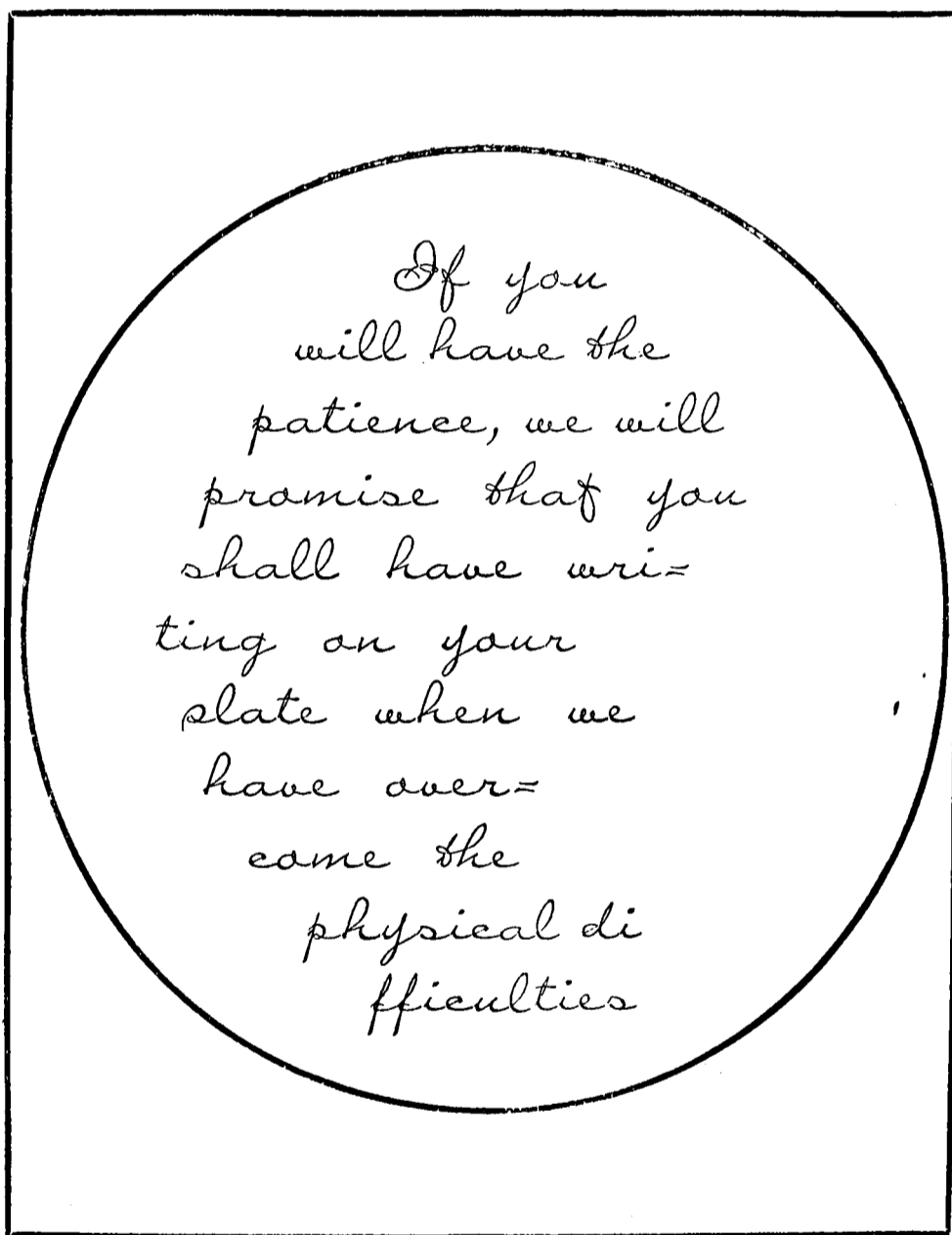


FIG. 2.

cations, constituting in the majority of cases written answers to impromptu questions. These answers were generally written on the upper side of a single slate held by Mr. Eglinton, in his right hand, just under the flap of the table, at the corner between *e* and *f*, being kept in position by the pressure of the medium's thumb on the top of the table, and his fingers against the under-surface of the slate, but quite away from the usual cross-bar fixed by a pivotal screw, peculiar to this class of table, and intended as a support to the flap when raised. Even did not many other circumstances militate against such a possibility, there was, therefore, no room for the suggestion of the slate being supported by this bar whilst the medium did the writing with the fingers of his then disengaged hand. I have not the slightest doubt in the world as to the genuine character of the writing so obtained, but it is not my present purpose to deal with these simpler experiments. I wish rather to confine myself to some of the "crowning proofs of spirit-power" manifested at these séances when writing was done with the slates in full view. I shall, however, simply state facts, reserving for future consideration the many important and inte-

resting deductions which seem to flow naturally from the phenomena.

Experiment 1.—We seated ourselves as already described. Two slates were cleaned, carefully examined, and securely tied together with twine, a crumb of slate-pencil being placed between them. They were left lying on the top of the table and never passed from our sight from the time they were tied together until success crowned the experiment. Mr. Eglinton's hands, interlocked with Mr. H.'s left hand, rested on the top of the slates, myself and Mr. Dawson Rogers joining hands also. While they were thus in full view of three witnesses, there was heard the sound of writing on them in response to a request made by Mr. H. The sound was a rapid tick, tick, and was distinctly audible to all of us. It was not, however, continuous, the "ticking," though very rapid, being disconnected—just like the sound heard when a telegraph instrument is working. Fig. 3 (on the next page) is a full-sized *fac-simile* of what we found written on the under-surface of the top slate on raising it after we had received the usual signal that the message was complete. We then observed that the character of the writing explained the peculiar disconnected sound accompanying its production. The time occupied was twenty-five seconds. The message contains one hundred and twenty words.

Experiment 2.—On another occasion, under similar conditions as to the positions of the sitters, the examination of slates, &c., the two slates were placed by Mr. Eglinton on Mr. H.'s chair, and that gentleman sat upon them. In these circumstances one of the slates was filled by the following message—ninety-nine words—the time occupied being fifty seconds.

"We do not write this as a mere proof of our power this morning. We are solicitous that you should no longer retain a wrong theory as to the nature and quality of the intelligence at work and therefore write in the most emphatic manner that we are disembodied spirits. And moreover, to prove this we beg to tell you that we are accompanied by a relative of yours, who says his name is Ferguson, and that he hopes to have the power of writing to you direct, when occasion offers. *On ne cherche point à prouver la lumière.*"

Mr. H. was unsettled in his mind as to the nature of the force at work—hence the *apropos* allusion in this message; indeed, many apt and pointed answers to questions put on the spur of the moment during these sances were strong proofs of the spontaneity and genuineness of the writing, even supposing that the precautions taken to ensure the slates being free from prepared writing had been ineffectual, or that we had allowed the slates to be changed. In reference to this last point I may remark that due precautions were taken by three pairs of eyes to make sure that this was not done.

Experiment 3 took place under similar conditions, except that Mr. Eglinton rose and placed the slates held in his right hand on the top of Mr. H.'s head. Mr. Dawson Rogers and myself, of course, saw everything, but I was mentally regretting that Mr. H. could not do so, forgetting the mirror in front of him. It turned out, however, that he had a full view of every detail attending the writing of the following message between the two slates, while so placed, and he afterwards wrote on the back of the slate.

"Held over my head, in full view by a mirror. I held left hand. Mr. E. held two slates in his right, May 24th, 1884."

The message was as follows:—

"Although we have succeeded with you, sir, far in excess of our expectations, inasmuch as your own gentle influence aids us, yet we could the better approach you and assist you in your good work, were you to allow your mind to cast aside the prejudice that we do not manifest to you, and accept us for what we claim to be."

From this it will be seen that my friend had even yet not cast aside his doubts.

Experiment 4.—Conditions, same as before, except that, without consulting the medium, I had brought several different coloured crayons with me, and before the slates were tied I inserted between them a crumb each of slate pencil, and red, and yellow crayons. When the slates were tied and placed in position on the top of the table, Mr. H. was requested to choose the colour to be used. His choice was red crayon and slate pencil. Upon this the writing commenced, and we all distinctly heard the scratching noise which accompanied it. Suddenly, however, this stopped, and there ensued a pause of about the same length of time as that during which the scratching noise had been heard. Then this was resumed, and again and again were alternated the sound of writing and the pause.

Upon untying the slates in due course, we found one of

them full of writing in alternate lines of slate pencil and red crayon: the scratching we heard was caused by the pencil, the apparent cessation of writing being evidently due to the use of the coloured crayon, which on a slate would of course be noiseless. The slate pencil and the red crayon were found to be worn down by use; the yellow crayon was just as it was when placed between the slates. This experiment is very suggestive in many ways. I hope shortly to present a *fac-simile* in colours of the message then received to the readers of "LIGHT."

Experiment 5.—This, the last that I shall quote at present, was indeed the crowning proof of the series. A single slate was taken and a piece of pencil put under a tumbler placed upon it. Both were then put under the table close to the corner between e and f, the top of the tumbler being pressed against the under surface of the table top, held there by the slate in Mr. Eglinton's right hand, his left being joined to that of Mr. H., who also clearly observed both feet of the medium, the latter not sitting "square" with his side of the table. Soon we heard the sound of writing (see fig. 2), and Mr. H. asked permission to look under the table. This was granted, and he says:—

"I distinctly saw the last word being written with the crumb of pencil, which moved without any visible cause from the right, after the syllable 'di' was written, to the left, in order to complete the word. It then stopped and fell on the last stroke of the word. The tumbler was in position closely pressed to the surface of the slate."

It will, of course, be understood that Fig. 2 simply represents the position of the writing as executed under the tumbler, and is not intended as a *fac-simile*. For the rest these facts surely speak for themselves.

JOHN S. FARMER.

I was present at the sances 1, 2, 3, and 5, and have much pleasure in testifying that Mr. Farmer's record of what occurred on those occasions is strictly accurate.

E. DAWSON ROGERS.

ADVICE TO INQUIRERS INTO SPIRITUALISM.—Some useful information on this subject will be found in our advertisement columns (p. iv.) under the heading of "Testimony to Psychical Phenomena," and "Advice to Inquirers: the Conduct of Circles."

MR. EGLINTON AT CARLISLE.—Mr. Eglinton proposes to spend some days at Carlisle during the meeting of the Church Congress in that city, which commences on Tuesday next, September 30th. Spiritualists resident in the locality should see that this opportunity of witnessing the phenomena through his mediumship is not lost, and that his visit is made a complete success. Letters will find him if addressed to the care of Mr. A. B. Moss, Bookseller, English-street, Carlisle.

J. H. POWELL, of Philadelphia, the medium for slate-writing and ballot-tests, recently gave a sance at Mrs. Bromwell's, 254, West Madison-street. One communication was to Mr. Nicol, who lectures every Sunday at Martine's Hall; it was written on a slate with a white substance materialised at the moment on the tip of one of the medium's fingers, which the controlling influence uses to write what the communicating spirit has to say.—*Religio-Philosophical Journal*.

MR. EGLINTON'S WORK FOR SPIRITUALISM.—We have repeatedly acknowledged the substantial and efficient character of the work being done by Mr. Eglinton for the cause of Spiritualism. As one instance of this we may mention the fact that since the 1st January last upwards of 288 slates have been used in the production of direct writing. His visitors have, in nearly every instance, taken these slates away, as mementos and proofs of their experience with him. It is scarcely possible to overrate the value of the testimony of these silent witnesses as to the truth of psychography.

MENTAL IMPRESSION.—In my youth, while at school far distant from home, one evening as I studied my lessons, there flashed upon my mind a death scene in a house contiguous to my father's—a house where I had no reason to suppose that any other than perfect health reigned. I saw which child of the family was the centre figure, which room the place of grief, and who of the sympathising neighbours were there. Being studiously awake, I regarded it as a phantasy. But in a few days a letter from home informed me of the facts which had been already so mysteriously imparted to me. The imparting of such diversified and correct details cannot be attributed to chance. I, therefore, have always felt driven to the conclusion that some intelligent messenger brought to me the information.—S. E., *Universalist*, Chicago.

If a spirit, from some low motive, pretends to be another, and succeeds for a time in personating him, the copy itself is proof of the existence of the original.

September 27, 1884.]

FAC-SIMILE OF DIRECT SPIRIT-WRITING.

(See page 402. Experiment 1.)

Dear Sir.

We are assured by your friends who are present to say that your brother F_____ H_____ is with you this morning, and is also accompanied by your Sister C_____. You cannot tell how glad they are that you are being impressed with the truth of their ability to return to you in the manner described. Indeed it is but carrying out the injunction

ΠΕΡΙ ΔΕ ΤΩΝ ΠΝΕΥΜΑΤΙΚΩΝ, ὁ δὲ λόγος, οὐ
 θέλω ὑμᾶς ἀγνοεῖν

We work with you in your efforts on behalf of humanity, and once let us approach you by knowing you really feel our presence near you, and there will be a great outpouring of the Spirit by which your work cannot but be enhanced.

L. P.

NOTE.—It should be stated that after the above message was given, it was in some parts accidentally rubbed and rendered indistinct. As a consequence, the engraver, in tracing the Greek quotation, has rendered a few of the letters incorrectly.

SPIRITUALISM IN THE PROVINCES.

STONEHOUSE (Devon).—On Sunday morning last, our little assembly in the comfortable Mission Room of the "Sailors' Welcome," was smaller in number in consequence of the heavy thunderstorm which passed over this locality in the early morning, the rain continuing more or less throughout the day. We were much pleased and edified by the guides of Mr. Paynter, in a discourse which I especially asked them to favour us with, so that a satisfactory reply might be given by spirit teaching to an argument founded upon the parable of our Lord, as recorded by the Apostle St. Luke, on the "Rich Man and Lazarus." Some sceptical friends having advanced this as a conclusive proof that the communion and return of the departed was an utter impossibility, I desired to be furnished with an authoritative response from our spirit friends for the benefit of those sceptics. And right well and lovingly did they accede to my desire. Opening with the subject of Spiritualism, and rejoicing in the blessed truth of those undying words, "Where two or three are met together, there am I in the midst of them," they proceeded to expound the spiritual meaning of the parable as previously read by me. Briefly commenting upon the *injustice* of the unjust steward, in robbing his master, with much power they discoursed upon the subject of the proud Pharisee boasting in his riches, faring sumptuously every day, while the poor beggar lay at his gate in starvation and full of sores. To the disgrace of humanity, be it said, the same sin prevailed at the present time. "Looking around these three towns of yours, what do we see each day but the oppressed lying in starvation and rags at the gate of their more fortunate brethren? No wonder that Secularists and Atheists are disgusted at the orthodox teaching of the Churches, that God is full of wrath and vengeance, consigning His disobedient children to everlasting punishment in flaming fire, never to be quenched. No wonder they should cling to Infidelity, saying, 'Where is the God of justice and mercy, when so many thousands of His children are left to perish by starvation and misery such as we behold every day? If such be your boasted Christianity, then we would rather be without it.'" In speaking of the "impassable gulf" which many deemed the death-blow to all the teachings of Spiritualism in regard to the return of our friends in spirit to the earth, it must be remembered our dear Lord was speaking to Easterns, who were accustomed to parabolic language. Spiritually, the "great gulf fixed" was nothing more or less than the result of men's own lives upon the earth. Having sown to corruption, they were reaping in darkness the reward of their earth deeds, and not until they had paid the uttermost farthing could they be received into Abraham's bosom—the Heaven of the blessed—even Paradise! The awful consequences of the failure of the rich in their duty to their poorer brethren were forcibly portrayed. But there was even hope for all, even the vilest, as the mission of true Christian Spiritualism was the blessed work of Jesus Himself in sending forth His angel messengers to bridge over the awful gulf which separates Light from Darkness, impenetrable to those who have chosen evil instead of good, suffering the "burnings of conscience" for sin and wickedness unrepented of in the earth life. Thank God, hundreds and thousands are now investigating Spiritualism, finding it the simple religion of Jesus the Christ, intended for all ages. Feeling I have already trespassed much upon your space, I will conclude this imperfect account of our morning lecture by an acknowledgment of my own personal obligations for the great blessing I have received at the hands of our dear spirit friend in giving this address, so much needed at the present time. In the evening the guides of Mr. Burt discoursed most eloquently upon a subject which I may justly entitle "Secularism Viewed in the Light of Spiritualism." Beginning with a brief review of the publications of the Secularists, replete with ridicule of all sacred things, and more especially Spiritualism, our spirit teacher, in fervent and enthusiastic language, expressed profound astonishment at the so-called doctrines of the Atheists, after the glorious manifestations they had in the Bible, and in Nature, of the wonderful works of the Creator. But mockery receives its reward, and if they will sow to the wind they must reap the whirlwind. They and others were earnestly besought to investigate the glorious phenomena of true Christian Spiritualism, which would, if prayerfully undertaken, keep them by cords of love from those dark regions where there is no glimmer of light; and were urged not to persist in setting at naught the appeals of those who know by demonstration there is a life beyond the grave. No teaching or preaching can ever affect the world like true Spiritualism. In many pathetic words were described the feelings of those in spirit who frequently watch and accompany the funeral processions of earth, oft-times whispering in the ears of the mourners oppressed by grief caused by the icy hand of Death,—ministrations too often succeeded by revelry and worldliness. Did they know aught of the consolation of spirit communion, a godly reverence would follow and flow to them in the departure of their loved ones, for death was not an enemy, but a release to poor humanity. There was no truth extant so powerful as Spiritualism to confound and dispel Atheism and Infidelity. The phenomena of Spiritualism were not effected by necromancy, as proved by the spirit writing

on the wall at the feast of the sacrilegious King, Belshazzar, "Mene, Mene, Tekel, Upharsin," "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and found wanting. Thy Kingdom is divided and given to the Medes and Persians." Such warnings and truths as these came from Jesus, the Divine Redeemer, sending His angels of light to evangelise the world.—CHARLES J. ATKINSON, President.

"PROVE ALL THINGS."

1 Thess. v. 21.

THOUGHTS IN RHYME.

By "LILY."

"Prove all things,"—Simple words are these,
Yet clothed in wisdom high
To him whose spirit clearly sees,
In truths the world calls "mysteries,"
Light for humanity!

"Prove all things,"—Thus the aged Paul
Addressed his flock of old;
Thus he—who, once the bigot Saul,
In bitterness of hate and gall—
Was brought into the fold

Of Him, whose light to quench he strove,
By persecution sore;
Blinded by zealot's narrow groove,
To that sublimest "Treasure Trove,"
God's Holy Messenger!

He, against whom he warred, was sent
His wayward steps to stay;
Then from his soul the veil was rent,
As he in terror lowly bent,
And sought but to obey.

And have we not a "Treasure Trove"
In this our day of grace?
A treasure sent us from above,
The outcome of the Father's love,
In pity to our race?

And shall we still, like blinded Saul,
Ignore the gift Divine?
Refuse to hear the Heavenly call
Of angel messengers to all?
Their gracious aid decline?

Or, shall we "all things prove"—and then
Like Paul, with opened eyes,
Hold steadfast to the truth as men,
Unheeding all we suffer, when
'Tis for Truth's highest prize?

September 22nd, 1884.

MISS ALICE LAKEY, whom some of our readers will remember hearing sing at one of the soirées of the Central Association of Spiritualists, makes her *début* at the Sutton Public Hall on Wednesday evening, October 1st, when she will be assisted by, among others, Miss Etelka Triswold, the *prima donna* of the Royal Italian Opera. Miss Lakey possesses a mezzo-soprano voice of exceptional sweetness and power, and we hope the residents of Sutton will muster in force to give this talented lady a hearty welcome, and themselves a great treat.

THERE is more animation among our American Spiritualist brethren than ourselves. J. H. Cushing, in the *Religio-Philosophical Journal*, writes: "We are in need of institutions of a certain class—free spiritual reading rooms and libraries, public halls, &c. They are beginning to come—may the good work go on. We have men who possess means; may they use them in the cause they represent, for the general enlightenment of mankind. Men in all other forms of religious belief do so. Shall not we also do as well?"

PROVIDENTIAL INTERFERENCE.—Sebastiano Fenzi, of Florence, writes in the *Religio-Philosophical Journal*: Our great sculptor, Giovanni Dupré, says, in his autobiography, that he went on one occasion, with his wife, to visit one of their children, who was out at nurse, some miles from Florence. On their return in their *calesse*, a two-wheeled vehicle, when they came to a part of the road which was skirted by a deep ditch, they heard a voice shouting "*Fermate! Fermate!*" (Stop! stop!) He pulled up, but seeing no one, thought they were mistaken, and drove on. Again the same exclamation, and again he stopped; still he saw no one, and was about to drive on again, when a more imperative exclamation induced him to get down and examine the vehicle; he found the lynch-pin of the wheel next the declivity was wanting. With his knife and a stick he made a substitute. He helped his wife to descend. They then walked by the horse's head until they reached the next village, more than a mile. There the lynch-pin was properly replaced, and they drove home in safety, grateful to the unseen and mysterious owner of that voice for having saved them from a terrible accident.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS
TO THE
PERSONAL EXISTENCE OF JESUS
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

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

XXXIV.—AMMONIUS SACCAS.

The founder of the New Platonists, Ammonius of the Sacks, so named from the humble occupation of porter in which he had been employed in early life, acquired an eminent name for philosophy, and opened a school in Alexandria, whence proceeded among others three of the celebrities of the age, Longinus, the critic, Origen, the great ecclesiastical scholar, and Plotinus, the propagator of the New Platonic philosophy. Porphyry of Tyre, one of the followers of this system, asserted that Ammonius renounced Christianity. Eusebius, a contemporary of Porphyry, refutes the assertion, saying, "As to Ammonius, he stood firm to the end of his life in the unadulterated and infallible principles of the Divine philosophy, as assuredly, too, the labours of the man remaining to this time bear witness, for he has a great repute with very many by the writings which he

left after him. As for instance, that entitled 'The Harmony of Moses and Jesus,' and so many others found among the lovers of polite literature." (Eusebius, Ec. Hist., vi. 19.)

A single work of Ammonius has come down to us in a Latin translation made by Victor, Bishop of Capua. It is a Harmony of the Four Gospels, where the four Evangelists are drawn into a single book, and a continuous narrative of our Lord's life is woven of their words.

XXXV.—ST. CLEMENT OF ALEXANDRIA.

He succeeded Pantænus in the Catechetical School of Alexandria about A.D. 189, where he taught till A.D. 202, when the persecution of Severas made him quit Alexandria for the East. He survived, it is supposed, till about A.D. 220. He was a very voluminous writer. In his works we find passages quoted from every single chapter of the Four Gospels, and almost from every chapter in St. Paul's Epistles. To Philemon is the only one of these not adduced by him. He quotes extensively from 1 Peter and 1 John, from James, and Jude, and Revelation.

In his Shomata (vi. 13), speaking of the vocation of the Apostles, he says:—

"Not that they were chosen to become apostles through any distinguished peculiarity of nature, since Judas was also chosen with them. But chosen by Him who foresees final results, they were capable of becoming Apostles. Accordingly he* who was not chosen among them, having approved himself as worthy of becoming an apostle, is set off against Judas."

(To be continued.)

* Matthias.

LONDON SPIRITUALIST ALLIANCE.

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This Alliance has been formed for the purpose of uniting together professed Spiritualists who are not represented by any existing society: for providing them with opportunities of meeting together socially: and for offering them from time to time information respecting the facts and philosophy of Spiritualism by means of papers and discussions. It is also intended to circulate, or rather to aid in circulating, the literature of the subject, and especially the journal of the ALLIANCE—"Light"—in districts where such help is needed.

At present it is deemed wise to confine the efforts of the Society to social and discussion meetings. But it is contemplated to take rooms in a central position, and to provide a home for Spiritualists and their friends, where they can read the special journals and newspapers of the movement, and use the library of works on Psychical and Occult Science which, by the kindness of the late *Central Association of Spiritualists*, the ALLIANCE has acquired. This reading-room they hope to make a central meeting-place for Spiritualists visiting London, as well as a centre of work for the benefit of the cause.

The subscription of members is fixed at a uniform rate of one guinea per annum. No appeals for money will be made beyond this amount, but the Council will gladly take charge of and administer any donations entrusted to them for the purpose of aiding poor districts with grants of literature or copies of "Light." Indeed the usefulness of the ALLIANCE in this direction will largely depend on the amount of money, outside of that accruing from subscriptions, which may be placed in the hands of the Council.

Information will be gladly afforded by the President, W. Stanton Moses, M.A., 21, Birchington-road, N.W.; Morell Theobald, Hon. Sec., 62, Granville Park, Blackheath, S.E.; or any member of Council.

Subscriptions should be paid to the Hon. Treasurer, Henry Withall, Gravel-lane, Southwark.

Notices of all meetings will appear regularly in "Light."

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TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes Fellow and Gold Medallist of the Royal Society; *C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; *Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; *Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; *H.S.H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers, and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in Spiritual manifestation.'"

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false, and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

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 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 cool breeze passing over the hands, with involuntary twitching 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 the best and wisest preparation.