

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

[I take this the simplest way of saying that I have met with an accident, resulting in a severe cut on the back of the head, and causing a great shock to the system. Absolute rest is enjoined on me, and absence from every kind of brain-work. It depends on the extent to which this is secured, how soon I shall find myself able to resume my occupations. Meantime, I beg the indulgence of my readers if it should be necessary to interrupt these Notes for the first time since this Journal has been published.—"M.A. (Oxon)."]

Science, of October 17th, 1884 (Cambridge, Mass., U.S.A.), contains two articles dealing with Psychological Research, and incidentally with Spiritualism. I do not desire to lay too much stress on the attitude taken by the average man of science to the investigation of the problems of mind and spirit, which most of us think of fully as much importance as those subjects which usually occupy the time and tax the ingenuity of the scientist. And I am glad to find that this apparently natural repugnance has been so far overcome as to allow of the formation of a branch of the Society for Psychological Research in America. It is true that "they join in this enterprise cautiously," and it is said editorially, in describing their attitude:—

"Psychical research is distasteful to some persons; for it touches upon Spiritualism, and to them seems akin to it. Now, Spiritualism is an evil in the world,—in America it is a subtle and stupendous evil; a secret and unacknowledged poison in many minds, a confessed disease in others,—a disease which is sometimes more repulsive to the untainted than leprosy. Spiritualism has two supports,—the first, trickery and deceit, the second, the obscurity and inexplicableness of certain psychological processes and states. It is rational to hope that the first support without the second would soon lose its influence. The strength is to be explained by some trickery,—so say these persons, and they have done with the matter. Now, among others of less prejudiced opinion are a number of American scientific men of acknowledged ability."

This can hardly be described as a very encouraging pronouncement. My object, of course, in reproducing it is to put on record a profound disagreement with its assertions. "Spiritualism is not an evil in the world." But this superficial treatment of, this skimming over its surface blots, and mistaking them for its essence and deeper truths, is an evil of great magnitude, and argues both ignorance and prepossession. No one knows better than I do that Spiritualism has attracted to itself, and has accreted round it, much that reasonable and cautious men view with regret, and even with disgust in some cases. It is possible to start with a frank admission of all that, to deplore the chicaneries, and the "crankeries," the moral plague-spots that have defiled it, and yet to maintain that below all this are great and important facts, which have engaged the attention of some of America's keenest and most impartial intellects. Besides, even on their own showing, does it lie in the mouth

of a man of science to offer objection to the investigation of truth, even if it lies at the very bottom of the foulest puddle?

A recent number of the *Nineteenth Century* contains a very amusing skit of Mr. Laurence Oliphant's, called "The Sisters of Thibet." The Sisters, through the mediumship of Mr. Oliphant (if I may be permitted the expression), are down upon the Brothers, and "demolish (as they say) the whole structure of Esoteric Buddhism," which is described as a "deleterious metaphysical compound." They threaten them that if they do not keep still they will "poison the elements of *Devachan* until subjective existence becomes intolerable there for the fifth and sixth principles, and *Nirvana* itself will be converted into hell." Mr. Oliphant's is excellent fooling, and beneath his elaborate jest is some very wholesome truth.

It is pointed out to me that Binet's conception of hallucinations does not involve any objectivity in the hallucinatory part of the experience of the hypnotised patient; a theory, indeed, which he would absolutely repudiate. This part being attached to the real object, *e.g.*, the portrait to the sheet of paper, is doubled by pressure on the eye-ball, reflected in a mirror, &c., in accordance with the optical treatment to which the real object is subjected. Whatever is done to the peg on which the hallucination is hung is done also to the hallucination. Where Binet stops short of the conclusions arrived at by other students, *e.g.*, the Society for Psychological Research, is that he would postulate as indispensable the existence in every case of an external object, the excitant of the hallucination. If he is right, no one could see an apparition in the dark, unless it were brought about by some congestion or speck or abnormal condition of the retina; no one could hear a voice clair-audiently unless it were brought about by some such excitant as the "humming" caused by over-pressure of blood in the ear. If that is his contention, he is wrong. Nevertheless, my first reading of his meaning is one that he would not concur in, and all that he claims as resulting from his experiments can be explained as above.

Facts, Mr. L. L. Whitlock's magazine of "Statements of mental and spiritual phenomena," continues to record some very striking cases of psychography and materialisation. Instead of being a quarterly it is now a monthly publication, and is freely illustrated with facsimiles of psychographic messages, spirit-photographs, and the like. One of these illustrations (*Facts*, January to July, 1884, p. 63) shews a slate on which is a communication written in characters similar to the Chinese. These characters belong to no known alphabet, but M. Lévy-Buig, a distinguished French archæologist and philologist, to whom they were submitted, says of them:—"Without being able to affirm anything concerning these strange characters, I suppose they may be referred to Sanscrit, *i.e.*, to one of the more or less approaching archaic forms, or, perhaps, to a lost Indian idiom. At all events it is impossible to certify their identity by means of alphabets discovered and deciphered by science." Dr. H. G. Petersen (33, Somerset-street, Boston, U.S.A.) obtained this archaic writing through the mediumship of Henry Slade at Lake Pleasant, on August 17th, 1883. At the same time he received another message in monkish Latin, and another of considerable length, clearly written, and properly accented, in ecclesiastical Greek. Dr. Petersen describes the power as very strong, "one slate held under the table being shattered into many pieces with a loud crash." The communications were received in broad daylight, about four p.m.

"M.A. (OXON.)"

PSYCHOGRAPHY THE DESPAIR OF ORTHODOX SCIENCE.

A LECTURE TO THE MEMBERS OF THE SOCIETY OF FOREMEN ENGINEERS AND MECHANICAL DRAUGHTSMEN, DELIVERED IN THE LECTURE HALL OF THE LITERARY AND PHILOSOPHICAL SOCIETY, NEWCASTLE-ON-TYNE, ON SATURDAY EVENING, NOVEMBER 1ST, 1884.

BY T. P. BARKAS, F.G.S.

The facts I am about to place before you are, I am perfectly aware, in direct antagonism to the ordinarily received laws of matter and motion; they appear to involve the acceptance of impossibilities, and yet they merely extend our knowledge of the psychical and physical laws with which educated men are already familiar, by presenting facts and phenomena with the same kind and quality of evidence given for the ordinary phenomena of nature.

It ill becomes those who live in the nineteenth century to deny facts because of their strangeness and apparent impossibility, when phenomena are of daily occurrence which, had they been affirmed as possible at the beginning of the century, would have been almost universally denied, and declared to be impossible.

I may instance the telegraph and the telephone as illustrations.

It may be said that these experiments may be proven by any intelligent man, and my reply is, *so can those I am about to describe*, and they have been tested, proved, and affirmed by many of the leading scientists of the present day.

I am free to admit that the more remarkable and antecedently improbable any alleged phenomena are, the more proof is required of their genuineness in order to justify belief; but I am also prepared to affirm that for no series of occult phenomena is there more genuine and reliable evidence than for those I propose to describe.

The Nature of Evidence.

Evidence is cumulative. If one capable and reliable witness affirm any very improbable fact, his evidence would have but little weight in the formation of public opinion; it would, however, probably induce a few honest and courageous men to examine his alleged facts.

If 1,000 honest, credible, and capable witnesses confirmed and extended the evidence of the first, it would lead a large number of inquiring minds to read, inquire, and experiment, but it would be found that many of the high priests of science, following the example of the fathers in theology, would decline to examine, and would descend into the grave clinging tenaciously to their ancient prejudices.

This is not specially surprising. When men for half a century have been recognised as leaders in any department of science, and have formulated their infallible laws of matter, it is difficult to burst their swaddling clothes and walk free and unfettered in the infinite arcana of nature, and be ready to examine, and if proved to accept, any facts, however improbable and impossible they may have appeared prior to careful examination.

Modern occult facts have largely been produced through comparatively illiterate persons; they have, with many brilliant exceptions, been investigated by men and women who have not any scientific reputation to lose.

The facts break to pieces the Procrustean bed which modern science has constructed for the restraint of its followers, and it is no wonder, therefore, that leaders of science, who have devoted years to the study of Bacteria, to the embryos of the invertebrata, or to the protoplasmal origin of terrestrial life, should shrink from the investigation and acknowledgment of modern facts, which for years have been knocking at the doors of learned societies and asking for full examination; because the acceptance of such facts would largely modify our views of science and convert our present leaders into unwilling followers.

It requires high moral courage for a man of deservedly great scientific reputation, who, for a quarter of a century, has pooh-pooed and contemptuously rejected these facts, to acknowledge his error, and once more meekly walk in the rational path of careful experiment; but painful as such a course may be, the time must come and is rapidly arriving when demonstrated facts will force recognition from the most reluctant teachers.

What is Meant by Psychography?

Before proceeding to the relation of well-accredited facts, I shall define what is meant by Psychography.

It is writing by occult means; such, for example, as writing within closed and sealed slates, writing within closed and corded books, or within closed and locked boxes, when no human being can, under the circumstances, possibly write by normal means within the enclosures, and when such writing could not be produced by trick or mechanical contrivance.

Testimony.—Baron Guldenstubbe.

I propose to quote the testimonies of well-known scientific and literary men, and to relate psychographical phenomena that have taken place under my own observation.

The evidence is such as would command the assent of all sane men for any alleged phenomenon or series of phenomena they did not think were impossible.

To many of you the alleged facts will doubtless appear impossible, and the most I can hope is, that you will refrain from

the expression of dogmatic opinions until you have had opportunities of testing the genuineness of similar phenomena.

It is unnecessary to refer to ancient records of occult writings, as with those the majority of you are perfectly familiar.

I shall quote the published evidence of persons who have lived in the present century, and many of whom are yet living and ready to vouch for the accuracy of the statements I shall give.

I shall quote the statements of gentlemen with whom I am personally acquainted, and also describe experiments witnessed by myself.

The first experiments to be described occurred through the mediumship of Baron Guldenstubbe, who was a remarkable psychic.

In his book, entitled, "*La Réalité des Esprits et le Phénomène merveilleux de leur écriture directe*," there are numerous records of Psychography or independent writing, within closed boxes and elsewhere.

He frequently obtained writings within closed and locked boxes and closed rooms to which no one but himself had access. He obtained writings frequently when alone, and often when in the presence of intimate friends.

Darkness was in his case not necessary, nor is it necessary in the case of the majority of psychics, for the realisation of the writing phenomena. He not only obtained them in full daylight, but in the open air and in various cathedrals and museums on the Continent and in England. He adduces a list of twenty-seven witnesses out of a much larger number who were present during the occurrence of writing phenomena through his psychic powers. Many of those witnesses are well-known literary and scientific men, men who could not easily be deceived.

The messages received in museums and cathedrals were obtained by laying pieces of clean paper on various places without losing sight of them, and in a few minutes on gathering the papers they were found to contain writings of various kinds. He went so far in his experiments as to have writing produced on blank sheets of paper without the aid of pencils or pens, and occasionally he watched the paper and saw the writing growing upon it in a most incomprehensible manner.

The Testimony of Crookes, Wallace, Zollner, and Others.

I shall now endeavour to place before you reports of experiments tried by gentlemen with whom you are acquainted, some of whom are yet living and may be questioned as to the accuracy of the statements.

Professor Crookes, of London, one of the ablest physicists of the present day, records that on one occasion he sat with Miss Fox and two ladies. He says: "Paper was on a table before us, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

Mr. A. R. Wallace, the celebrated naturalist, affirms that in August, 1876, he sat with Mr Slade, and had writing produced on a slate held in his own hands when both Slade's hands were on the table.

Dr. T. Nichols, of London, in describing a séance with Mr. Eglinton, says:—

"Two slates were cleaned and laid upon the top of the table, in full sight. A bit of pencil about one quarter of an inch long was placed between them. All our hands were joined, and thus holding each other we watched and listened. In a few seconds we heard the sound of rapid writing, then the signal raps. Removing the upper slate we found a message of fifteen lines containing 126 words, in a handwriting perfectly familiar to me, and totally unlike that of any person present. We five persons heard every word written, in full daylight. We saw the two slates lying upon the table before us from which the sound of writing proceeded. When the upper slate was raised from the lower we all saw the work which we had heard. The test was perfect, perfect as to conditions, perfect as to matter and handwriting."

Professor Zollner, the celebrated German physicist, who with other scientific men resolved to test the psychographic power of Mr. Slade, says:—"On the 13th of December, 1877, two slates were bought by myself, marked and carefully cleaned. They were then, a splinter from a new slate pencil having first been put between them, bound tightly together crosswise with a cord. They were laid on and close to the corner of a card table of walnut wood, which I had shortly before purchased myself. While Professor Weber, Slade, and I sat at the table, and were busy with magnetic experiments, during which our six hands lay on the table, those of Slade being two feet from the slate, very loud writing began suddenly between the untouched slates. When we separated them, there was upon one of them nine lines of writing, consisting of forty-three words. The slate had the mark (H. 2) previously placed by me upon it. There can be no talk here of a trick or of antecedent preparations."

Herr Kleeberg, of No. 5, Schmied-street, Berlin, with a friend, a sceptic, took two slates to Slade. One slate was covered by the other, and beyond putting a piece of slate-pencil between them, *Slade never touched them at all*. Herr Kleeberg and his friend then held the two slates so joined together by their hands above the table, suspended over it in full daylight, and writing at once began. When the slates were separated the

lower one was found covered with writing in English, French, German, Dutch, Greek, and Chinese. In English, eighty words; in French, thirteen words; German, eight words; Dutch, ten words; Greek, seven words; Chinese, nine forms.

Mr. H. Cholmondeley-Pennell, a well-known *littérateur*, states in his recently published pamphlet, entitled, "Bringing it to Book,"* that with old personal friends he has sat with Mr. Eglinton, the psychic, six times; three times in broad daylight, and three in full lamp-light. He affirms that he has had writing produced upon his own clean new slates; he has had writing produced on several slates when they were in view of all the sitters, the slates being held by five different sitters. Fresh slates were used at each séance; fragments of slate pencils were placed between the slates, and the fragments, after being used, shewed proofs of having been worn. Answers were written in reply to questions asked at the moment; names asked for were written; and although Mr. H. Cholmondeley-Pennell entered upon the investigation a sceptic, he, like all other careful and honest investigators, came out a believer in the reality and genuineness of the phenomena. In the same pamphlet, which I recommend all to read, similar testimony respecting the psychic power of Mr. Eglinton is given by the Hon. Roden Noel, C. C. Massey, Esq., barrister-at-law, George Wyld, Esq., M.D., the Hon. Percy Wyndham, M.P.; and hundreds of other well-known, capable, and credible witnesses have testified to similar facts.

The following evidence is given by four witnesses, with two of whom I am well acquainted:—

"On Sunday morning, October 22nd, 1876, at one o'clock, Mr. W. Metherell and Mr. G. De Carteret had a séance with Dr. Slade, at 8, Upper Bedford-place, London, W.C. Mr. Metherell placed together two new slates, perfectly dry, and which appeared never to have been used before. They were closely examined. Mr. Metherell then placed them together, with a crumb of pencil between, and Dr. Slade tied them firmly to each other while Mr. Metherell held them.

"The tied slates were then laid on the top of the table, and Dr. Slade touched the frame of the uppermost one with one hand, whilst his other hand was held by those present. The slates never passed out of sight of the observers. A noise like that of writing was then heard, and it appeared to be executed at the ordinary speed. Dr. Slade then requested the two observers to take the slates into the next room, where were Mr. Blackburn, of Didsbury, and Mr. W. H. Harrison. The strings were cut in their presence, and the inner sides of the slates were found to be completely filled from top to bottom and from edge to edge with writing, including about seventy words altogether.

"In attestation of the truth of the foregoing statement, we append our signatures:—Wm. Metherell, Charles Blackburn, Geo. De Carteret, W. H. Harrison."

My Own Experience.—Mrs. Marshall.

I shall now describe illustrations of independent writing which took place in my own presence.

On November 16th, 1861, having occasion to be in London on business, I asked a friend, to whom I had recently been introduced, to go with me to Mrs. Marshall's, 23, Red Lion-street. We entered her residence a quarter before three o'clock p.m., the weather being quite bright. Being ushered into a large front room we found the floor carpetless and newly washed. Designedly no names were mentioned. A gentleman sat near the fire conversing with Mrs. Marshall. He retired to a distant part of the room and took no part in the proceedings. Mrs. Marshall's niece entered the room, and after a little conversation, Mrs. Marshall, her niece, Mr. Bowren, and I sat down to the circular table, which was about 30 inches in diameter. Several rapping communications were received, and the table leaned strongly towards Mr. Bowren, who was an entire stranger to Mrs. Marshall, and had not before witnessed occult phenomena. Mr. Bowren asked his name, and Joseph Bowren was rapped out. After receiving replies to various questions, we said to the agent moving the table, "Will you please to write your name?" Receiving an affirmative reply, I laid a thick hearthrug on the floor and placed the table, which we carefully examined, on it. I sat with my back to the window, Mr. Bowren on my left, Mrs. Marshall opposite to me, and Mrs. Marshall's niece on my right. I took a slate and, after carefully washing it on both sides, laid it on the floor between my feet and placed a pencil upon it.

Mr. Bowren placed his foot at one end of the slate, and rested his left knee against Mrs. Marshall.

With the slate thus protected, I said, "Will you please to write?" and immediately the pencil began to move over the surface of the slate, making a scratching noise, similar to that made during writing on slate. In a short time the pencil fell.

I took up the slate and on it was written JOSEPH, in large and legible characters. Mr. Bowren said "That is my father's name."

I am certain that no ordinarily organised human being wrote that word.

Experience with Mr. Forster.

On Friday evening, January 17th, 1862, I took Mr. C. H. Forster, the psychic, to the residence of a friend in Eldon-square,

* Psychological Press Association, 4, Ave Maria-lane, E.C. Price 61.

in this city. After supper we sat down to a large oval drawing-room table. The party consisted of Mr. and Mrs. D., Mr. Forster and myself. The table was six feet long by three and a-half broad. Mr. Forster sat at one end, Mr. and Mrs. D., my personal friends, at one side, and I sat at the other side at a distance of four feet from Mr. Forster. Several manifestations took place, and eventually Mr. Forster took a sheet of note-paper, and, placing a pencil between the pages, held it in one hand under the table. At the expiration of twenty seconds, knockings occurred, and on examining the paper the name of Margaret C. was found written upon it. I said to Mr. Forster, "Could writing be produced when the paper and pencil are under my control?" He said, "We shall see." I then took a clean half-sheet of note-paper and a pencil, and laid them on the floor between my feet, at a distance of four feet from Mr. Forster.

The party sitting round the table then formed a circle by taking hold of each other's hands. All hands being thus engaged above the table, it began to move and knockings took place. At the end of thirty seconds I picked up the paper and pencil, and on the paper was written in legible characters the word, GEORGE.

I have on this desk this sheet of paper containing the writing, which was not produced by ordinary human hands. I hand it to the chairman for inspection.

[Mr. Barkas at this point then read the testimony of Mr. Kersey, of Newcastle-on-Tyne. This section through exigencies of space, we must defer until our next issue.—Ed. of "LIGHT."]

Experiments with the Bamford Boys.

I shall now describe a little more in detail, a series of experiments with a psychic boy in the house of a friend in Newcastle-on-Tyne. The room, table, &c., may be seen by any inquirer who may be desirous of inspecting them. I have sketched the room on the blackboard now before you.

On the afternoon of Wednesday, January 31st, 1877, at the close of a meeting of the Town Council held in Newcastle-on-Tyne, I had an hour at liberty, and in proceeding homeward it occurred to me that I might call upon Mr. Bamford and his son, a boy about twelve years old, who were at that time guests of Mr. Pickup, of Newgate-street, Newcastle-on-Tyne.

I reached Mr. Pickup's house about three o'clock, the day being bright and fine. I was ushered into the front sitting-room, in which were Mr. Bamford, his son, and a lady visitor.

The room is about sixteen feet square, is lighted by two windows which face towards Newgate-street; the entrance door and fireplace are opposite to the windows. The room is furnished in the usual mode of ordinary sitting-rooms. In the centre of the room was a circular table, the top of which is four feet in diameter; it is supported by a central pillar and a wooden circle about one and a-half inch deep is placed, as is usual, within an inch of the edge of the table top. The table was without cover, and I looked beneath it in all directions. After a few commonplace remarks about weather, &c., I said to Mr. Bamford, "Do you obtain any striking phenomena through your son's mediumship in private?" He replied, "Yes, among other things we sometimes obtain writing within closed and tied books." I then asked permission to try an experiment, and he replied, "With pleasure."

Mr. Bamford, his son, and the lady visitor kept their seats during the whole time I was in the room. I looked round the room, and from several books I selected a copy of Tweedie's Temperance Almanack, bound in boards. I then from various sheets of note-paper selected a thin small 8vo sheet, and examining it carefully found that it was quite free from marks of any kind. I went with the book and sheet of paper near the window and wrote in shorthand on the top of the sheet of paper, so as to identify it with certainty:—

"This paper I looked carefully at in Mr. Pickup's house, Wednesday afternoon, January 31st, 1877, and there was no writing on it 124,125."

I then placed it between the pages of the almanack 124 and 125, and closed the book. I took a piece of small and strong cord, and tied the book crosswise twice, carefully knotting the cord each time. I cut off the ends of the cord so that it would be impossible to open and re-tie the book in the same manner with the same cord. I then placed a black-lead pencil under the cord outside of the book, and proceeded to the table.

The company sat round the table, Mr. Bamford and the lady at the side near the fireplace, the boy psychic and myself at the side near the windows. Mr. Bamford and the lady were therefore four feet from the book. I then said, "Let all hands be placed on the table," and they were so placed. I said to the boy, "Take this book and place it just under the edge of the table" (the father had told me the writing was produced under the table). The boy took the book by one end between the fingers and thumb of his right hand; his left rested on the table. He placed the book just beneath the edge of the table, his hand being visible, and *instantly* exclaimed, "They are writing!" Within twenty seconds he laid the book on the table. I carefully examined it and found that it had not been tampered with. I could not unloose the cord, nor could I bend the book so as to slip off the cord.

I therefore took the book to the window, cut the cord, and looked at the paper I had placed in the book. I found written, on the sheet of paper, in ordinary writing, "How do you do,

Mr. Barkas?" That paper is now before me, and I place it in the hands of the chairman for examination.

In order to further test the abnormal character of the writing through the psychic boy, I took the same almanack and selected another sheet of note-paper. I wrote upon the paper, "Page 158. This is perfectly blank, January 31st, 1877. We are going to try if the friend of Walter Bamford will write on the paper within the book."

I then tied up the book with a cord crosswise and lengthwise for additional security, if that were necessary under the conditions, and placing a pencil under the cord we sat at the table as before. I placed the book in the right hand of the boy, who placed it just beneath the edge of the table, and said at once, "They are writing!" In about twenty seconds he laid the book on the table. I took the book, went to the window, cut the cord, and on the piece of paper, in very heavy pencil characters, there was written "mn," and beneath some illegible scribbling.

Having obtained these results in tied books I sent out for a new, double slate, and obtained one 9 inches by 5½ inches, which was perfectly new, and had not been used. I carefully examined and re-cleaned the slate, and wrote on the top of each side of the double slates in black-lead pencil and phonetic characters, "Newcastle-on-Tyne, January 31st, 1877," and across the centre of one side of the slate I wrote, "Newcastle-upon-Tyne," in long hand. With this registration, of course, the slate could not be changed.

I then tied the slate with strong cord, and placed a pencil under the cord. We all sat at the table as before with our hands resting upon it. I handed the slate to the boy, and requested him to place it beneath the edge of the table; he did so, and instantly the strong cord was violently snapped—like the string of Teucer's bow, "struck by an arm unseen it burst in two." I then said, "We shall try other experiments while holding the slate open." We sat as before at the large table with all hands upon it. I took one corner of the open slate with my right hand, and the boy held the opposite corner in his left hand. The slate held in that manner, we placed just beneath the edge of the table, and instantly I felt markings on the slate as if shorthand were being written. I remarked, "They are writing shorthand." It was a series of ticks, not scriptorial writing. In a few seconds the writing ceased, and on examining the slate I found one side covered with shorthand characters, and the other side containing a few such markings. This was somewhat surprising as I held the corner of the slate so tenderly that if the boy had relaxed his hold in the least, the slate must have fallen to the floor. I saw his hand all the time, and it did not move in the least. I said to Mr. Bamford, "With whom are we supposed to be communicating?" He replied, "We suppose it is a deceased Sunday-school teacher of Walter's; his name was Thomas Charlton, and he was a shorthand writer." I again took the slate, and without letting any one present see what I was doing, I wrote upon one side of the slate in phonography, "Thomas Charlton." The boy and I placed the slate beneath the table edge as before; I immediately felt writing taking place on the slate, and on examination I found "Thomas Charlton" newly-written on shorthand on each side of the slate.

I then took a piece of note-paper and wrote on the top of it in phonography, "No man can do this." Walter and I placed the slate with the note-paper and a pencil lying on it beneath the edge of the table, and I instantly felt shorthand writing; on looking at the note-paper I saw on the centre of the page in dark pencil characters, in phonography, "No man can"—Thinking the sentence was incomplete, I said, "Please to complete the sentence." We again held the slate and paper beneath the table top, and "do this" was written. I said, "The sentence is now complete." A few days ago, whilst preparing this lecture, it occurred to me that the first answer was the more complete of the two, as it was a confirmation of my assertion to say "No man can."

I may state that not only are the consonants correctly written, but they are correctly vocalised by vowels.

Not satisfied with this plenteous proof of abnormal power, I said, "Will you oblige us with an original communication?" and the boy and I placed the slate close beneath the table top, when I felt longhand writing being produced, and on looking at the slate I found written, in a somewhat cramped manner, "We can't do it, Mister Barkuis."

Whether the writing agent meant that he could not do it as regarded the writing, or as regarded the composition, I am not prepared to say.

You will, perhaps, ask—where is this wonderful boy? His father and family have left England. They found themselves amongst an intolerant and superstitious people, too ignorant to understand them, too indolent and prejudiced to inquire; and besides, the race who could poison Socrates, crucify Christ, imprison Galileo, burn Giordano Bruno, and persecute Slade, were not to be trusted to act fairly towards a boy psychic of remarkable power, and therefore his psychic gifts have been buried within the sphere of his own family circle, and the family has left England for a more tolerant country. The exodus of a pilgrim father re-enacted at the close of the nineteenth century! **Shame** on our boasted tolerance and civilisation!

I have, in the brief time at our disposal, endeavoured to place before you some of the more salient facts respecting psycho-

graphy. I have merely affirmed the facts, and have entirely refrained from expressing any opinion as to their cause or causes. That the phenomena take place, and take place genuinely, without trick, illusion, or collusion, I have not the shadow of a doubt, and when the mass of intelligent men, like yourselves, stand in the same relation to the facts as I do, it will then be time enough to discuss the nature of the agencies by which they are produced. At present those of us who believe in the reality of the phenomena are in the same position in relation to the mass of mankind as were Kepler and Galileo, when Galileo wrote to Kepler, as follows: "Oh, my dear Kepler, how I wish that we could have one hearty laugh together. Here, at Padua, is the principal Professor of Philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly, and to hear the Professor of Philosophy at Pisa, labouring before the Grand Duke, with logical arguments, as if with magical incantations, to charm the new planets out of the sky!"

That is precisely the position in which we stand towards the high priests of science. We, by crucial experiments and observation, know the facts; yet scientific dogmatists, who know them not, and refuse to look at them, like Galileo's scientific contemporaries in Italy, not only refuse to believe but flatly deny them.

However, a brighter day for truth will yet dawn. Copernicus was born in 1473; Kepler was born in 1571, and departed this life in 1630; there was an interval of upwards of a century between the speculative investigations of Copernicus and the demonstrations of Kepler, and during that long period the struggle for scientific truth proceeded, and few men of any eminence acknowledged the Copernican theory, which is now almost universally accepted. The struggle was fierce, and Kepler towards the end of his life, in answer to certain calumnies that were hurled against him, uttered these remarkable words: "The day will soon break when pious simplicity will be ashamed of its blind superstition, when men will recognise truth in the book of nature as well as in the Holy Scriptures, and rejoice in the two revelations."

Modern occult phenomena, such as those I have endeavoured clearly to describe this evening, are in the same position as were the theories of Copernicus and Kepler; they are demonstrated truths; and opponents would be as profitably engaged in attempts to bombard the moon, as in attempts to overthrow our facts by *a priori* reasoning unaccompanied by careful and exhaustive investigation.

The following questions were asked of the lecturer by the audience:—

Are not the same phenomena produced by Maskelyne and Cooke, Bishop, Cumberland, and other conjurers?

No; none of them, so far as I know, have attempted to produce them, and I fearlessly challenge any or all of them to produce them by trick under circumstances analogous to those in which they have taken place.

May the slates to which you have referred not have been changed during the séances, and others containing writing substituted for them, without the sitters observing the change?

That is not only improbable, but next to impossible, as the slates were fastened and held by the persons who tested the experiments, were never touched by the psychic, and the person or persons who held the closed slates heard and felt the writing produced.

May not the whole be an illusion of the senses?

No; because the slates and writing upon them are now in the possession of hundreds of persons who have tried the experiment (myself among the number), and the experiments were not conducted in the presence of one person only, but in the presence of many, all of whom affirm their reality and genuineness.

Was there sufficient light to enable the investigators to see what took place?

Yes; the experiments were generally conducted in broad daylight when the sunlight was streaming into the room, or in full gaslight.

Have many scientific men critically examined the subject?

Yes; in Great Britain, America, Europe, and elsewhere, and without a single exception they have become convinced of the reality of the phenomena. During the course of my address I named several who had carefully examined the subject.

Have Huxley, Tyndall, Helmholtz, and other leading scientists, investigated the subject, and if not, why?

I am not aware that any of the gentlemen named have investigated the subject, and their reason, I fear, for not doing so, is inveterate prejudice against the examination of what appears to them to be impossible phenomena, which, if proven to their satisfaction, would require them to recast their theories respecting the properties of matter and mind.

If the phenomena you have described have really taken place, how do you account for them?

I am unable satisfactorily to account for them, but that should not be surprising as there are many of the commonest phenomena in nature for which neither I nor anyone else can account. Take the most common fact in the universe—gravitation: who

has explained it? We know the secondary laws in accordance with which it acts, but of the what or how of gravitation we are profoundly ignorant; the most learned scientist is as ignorant as the latest born babe.

Why do we not all see the phenomena?

Because we do not all look for them. All who have energetically and honestly looked for them have seen them, and all may see them who take the requisite trouble, just as all may see the satellites of Jupiter if they adopt the proper telescopic means for that purpose. It is possible to possess a celestial telescope and not use it, just as many persons possess brains and do not properly use them.

How is it possible to have writing produced in closed slates or books except by trick?

The conditions are such as to render trick impossible, and as the phenomena take place they must be done without trick. I am unable, satisfactorily, to explain how the phenomena are produced; that is a problem which may be solved in the near or remote future. In the meantime it is sufficient clearly to establish the facts. Many theories have been propounded, none of which are to me quite satisfactory. Professor Zöllner's theory is that they are produced by four-dimensional beings, and, personally, I am unable to comprehend anything beyond the three dimensions.

Why does the Press so almost universally ridicule and misrepresent these modern occult phenomena?

In the early stages of any great reform the Press generally attempts to retard rather than to lead. Editors are but men, and have all the ordinary frailties and weaknesses of humanity. New and improbable facts are generally unpopular, and newspapers and magazines cannot afford to breast the popular tide. W. M. Thackeray, one of the most powerful *littérateurs* in England, tried the experiment in the *Cornhill Magazine* by inserting an absolutely true and unvarnished statement of facts, under the title of "Truth Stranger than Fiction," and in three months the circulation of the *Cornhill* fell many thousands. A few wealthy newspaper proprietors who are indifferent whether their papers pay or do not, may afford to run counter to popular prejudices and defend truth for its own sake, but such men and such papers are very rare.

Why are these occult phenomena not more generally accepted?

They are more largely accepted in all parts of the civilised world than are any other phenomena of a similar occult nature. You would be surprised to be informed of the large number of the most highly trained men in Great Britain, America, Europe, &c., who accept the genuineness of the phenomena, but hold their opinions esoterically, not wishing unnecessarily to lose their scientific reputations with the mass of the uninquiring, and being desirous of adopting the Scripture maxim of "Not casting pearls before swine."

What works do you recommend us to read on this singular subject?

The works are legion, good, bad, and indifferent. I recommend those who intend seriously to investigate, to read Professor Wallace's "Miracles and Modern Spiritualism," price 5s.; Professor Crookes' "Investigations into Psychic Force," price 5s.; "LIGHT," a weekly journal, price 2d.; "Psychography" by "M. A. (Oxon)"; "Bringing it to Book," by H. Cholmondeley-Pennell, price 6d.; "New Basis of Belief," by J. S. Farmer, price 3s.; "Outlines of Investigations," T. P. Barkas; Professor Zöllner's "Transcendental Physics," price 5s.; "Nineteenth Century Miracles," by Mrs. Brittain. The majority of these works are in our Free Public Library, and some of them are on the shelves of the Literary and Philosophical Society; they are therefore accessible to all present.*

Was any definite offer made by the psychic boy or his friends to have his powers investigated by a committee of well-known scientific men?

Not that I am aware of, but hundreds of offers have been made to scientific men, many of whom persistently refuse to examine.

Is the Dr. Slade mentioned the same man who was prosecuted by Professor Ray Lankester?

Yes, the same who was persecuted by Professor Lankester, and proven to be a genuine psychic by Professors Zöllner, Weber, Wallace and hundreds of others.

Why cannot we have psychographic phenomena to-night?

Because we have not a known psychic present; that is the only reason. You could, doubtless, develop psychic powers in your own houses.

How can a spirit introduce a material pencil between a closed slate?

I have not broached any theory, and have not to-night said the phenomena are produced by spirits. I do not know how the results are produced, but I do know they are not produced by ordinarily recognised natural laws. Professor Zöllner has a four-dimensional theory to account for them; that theory I do not understand.

Do you believe the agency to be spiritual?

I am not here to-night to expound theories, but to defend much misunderstood facts. If I were disposed to defend a theory it would be the spiritual.

Is it necessary that the pencil be put near the book or slate, and is it used by the spirit?

It is not absolutely necessary that the pencil be put near, nor is it always used.

Can Mr. Barkas say when and where outsiders can see these wonderful phenomena?

They often occur in private circles. There are public psychics who advertise their powers and residences; arrangements may be made to sit with them. Mr. Gladstone sat with a psychic a few evenings ago and appears to have got convinced of the existence and action of some occult power rejected by the leading scientists.

At the close of the questioning, designated in the North "heckling," writings produced on closed slates by Mr. Eglinton and closed books by the psychic boy were exhibited, and appeared to create great interest in the minds of the large audience.

SPIRITUALISM IN LONDON & THE PROVINCES.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—These rooms were again well filled on Sunday evening last, when the controls of Mr. J. Morse lectured as announced on "Practical Spiritualism." The address was prefaced by a reading from Romans xii., by Mr. Morse, and during the address of the controls a vigorous argument was sustained, shewing that Spiritualists possessed better means of interpreting the facts and incidents of Bible history than any sect could claim to-day. The purport of the address was a vindication of the facts, teachings, and philosophy of Spiritualism in their relation to the charge so often urged against them, that they are devoid of practical value in everyday life. It was a calm philosophical, and dispassionate appeal rather than an oratorical display, though it was frequently illuminated with many gems of eloquent description, careful in its statements, moderate in its tone. Such an address is evidently calculated to do good, and that was no doubt the case with this discourse. On Sunday next the subject is "The Philosophy of Mediumship." Service commences at seven p.m., and all seats are free.

GLASGOW.—On Sunday last the controls of Mr. E. W. Wallis evidently found conditions more than usually favourable in an audience which was nevertheless a densely packed one; for their deliverance on the subject of "Spiritualism its Power and Principles," was singularly forcible and impressive. It was altogether a masterly and well-sustained discourse. Although a little further space had been added to the sitting accommodation of the hall, by the removal of the harmonium to the platform, &c., this seemed to be only a meagre provision for the demands of the occasion, and the hall was, as usual, crowded to the door. It is pleasing to report that although an extra quantity of "LIGHT" for last week (the "Gladstone" issue, may it be called?) were on hand, they all rapidly disappeared. It is hoped a further supply can be obtained to meet the wants of those who last Sunday were obliged to do without them.—ST. MUNGO.

STONEHOUSE (Devon).—On Sunday morning last the guides of Mr. Burt gave a touching and powerful address upon the Saviour's words, "I am the Way, the Truth, and the Life." What would not mankind, travelling on a journey where there was little or no light, being left in a state of confusion, give for a way to be pointed out which would lead to the true light of Heavenly peace and rest, after earth-life's fitful fever is over, and the spirit soars into the regions of Infinitude? With Orthodoxy on the one hand, and Infidelity on the other, truly the inhabitants of this world are in the dark, knowing not which way to turn. In this case let them remember the loving words of Jesus of Nazareth, "I am the Way, the Truth, and the Life." All the actions of His life on earth were those of love and mercy—opening the eyes of the blind, causing the lame to walk, and the dumb to speak, saying to the woman of Samaria, "The water that I shall give thee will be a well of water springing up into everlasting life." These Divine acts proved Him to be all He claimed to be—one with the Father, the Son of God. Proclaiming to the world that He was the only way of Salvation leading to eternal life, which life would be based upon the teachings of the Holy Redeemer, He proved his Divine mission and power, commanding all men to love one another, shewing His true incomparable love while expiring on the Cross of Calvary in the blessed words, "Father, forgive them, they know not what they do!" Yes, verily, "He is the Way, the Truth, and the Life." At the "Circle" much satisfactory progress was made. In the evening the subject was "Jesus, the Son of God." Everyone knew, or should know, the history of the Child, Jesus. All prophetic writing proved He was the Son of God. Referring to the lesson read in the morning from Malachi, "Behold I will send you Elijah, the prophet, before the coming of the great and terrible day of the Lord," we were told He was incarnated in John the Baptist, who prepared the way, being the forerunner, the Elijah sent from God—that Melchizedec was embodied in Jesus Christ, Who was Himself a Priest for ever after the order of Melchizedec. Alas, alas, the signs promised and attached to the true priests of Jesus had long since departed. But now Christian Spiritualism was the appointed means of restoring them in all their beauty and power. How often do spirits stand by the grave-side of the mourners at a funeral, and long to control some of those around, to prove the immortality of the soul, and arrest the progress of Infidelity!—CHARLES J. ATKINSON, President.

* All these works may be obtained of the Psychological Press, 4, Ave Maria-lane, E. C.

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 sances.

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.

[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.]

Light:

SATURDAY, NOVEMBER 15TH, 1884.

"M.A. (OXON.)"

Our readers will regret to hear that our esteemed contributor, "M.A. (Oxon.)," has met with a serious accident, which may, possibly, cause a short interruption in "Notes by the Way." We are sure he has the full sympathy of all readers of this journal, and their earnest hopes for his speedy recovery. We hope next week to be able to report that he has made considerable progress towards recovery.

STATISTICS WANTED.

We have in view a work which, if generally and systematically carried out, will considerably increase the usefulness of "LIGHT." It has primary reference to the collection of facts in connection with the spiritual movement, full details of which will be published in due course. The first step is to obtain as complete a list as possible of the names and addresses of those who are known to be interested in Spiritualism and kindred subjects. We shall esteem it a favour on the part of any reader of "LIGHT" if he will send us information bearing on any one or all of the subjoined points. We pledge ourselves to publish no name or address supplied us without the consent of the individuals concerned.

We therefore address ourselves personally to every reader and subscriber and ask each one to send us:—

1. The full names and addresses of any persons known to them, as avowed Spiritualists, either in their own locality or at a distance.

2. The full names and addresses of any persons known to them, not avowed Spiritualists, but who are interested in the subject.

3. The name of any societies of Spiritualists, or investigators, together with their full titles, addresses, names of officers, number of members attached to each, &c., &c.

4. The names and addresses of any public mediums known to them, with their phase of mediumship.

We shall be pleased to receive detailed answers at the early convenience of our friends. All letters on this subject should be addressed, "The Editor of LIGHT," 4, Ave Maria-lane, E.C.

"LIGHT" SUSTENTATION FUND.

	£	s.	d.
C. C. Massey	10	0	0
Hon. Percy Wyndham, M.P.	5	5	0
Mrs. Hennings	5	0	0
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H. Withall	3	3	0
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Walter Weldon	1	1	0
Mrs. Maltby	1	1	0
J. S. Crisp	1	1	0
Mde. de Steiger	1	0	0
Mrs. Stone	1	0	0
General Campbell	1	0	0
"A Friend"	1	0	0
A. K. and E. M.	1	0	0
Mrs. F.	1	0	0
Miss E. Ponder	1	0	0
R. Baikie	0	10	10
C. J. Atkinson	0	10	6
Miss Maltby	0	10	6
Thos. Stocking	0	10	0
R. W. Lewis	0	10	0
Miss F. J. Theobald	0	10	0
Mrs. Garratt	0	10	0
"Widow's Mite"	0	10	0
F. W. T.	0	5	0
R. N.	0	5	0

The above list represents all the remittances and promises which have come to hand up to the time of going to press. The amount reached is only about half the sum that we require, and that *must* be had, if "LIGHT" is to be continued after the close of the year. At present, we miss from the list the names of many good friends who have been accustomed to help us, and whose assistance we yet hope to receive. These we ask to be kind enough to forward their contributions as soon as possible, remembering that *bis dat qui cito dat*. Others who have never yet enjoyed the luxury of aiding us, though they are well able to do so—and there are very many such—we invite to avail themselves of the opportunity at once. We are quite sure that if, for the want of a little public spirit on their part, "LIGHT" should have to be suspended, they will deeply regret the fact when it is too late. Time is passing quickly, and our decision as to the future must be made without delay.

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

THE following story, taken from *The Christian Life*, will doubtless interest some of our readers. At any rate, it is too good to be lost. Of course everyone will readily recognise the moral we desire to draw. *Verb. Sap.*:—"Dr. Macfadyen, of Manchester, lately told a capital story at a temperance meeting in Glasgow. The members of a Methodist church having met to consider whether the building should be repaired or not, the most wealthy man in their society said he would give £5. As he took his seat a piece of plaster from the roof fell on his head, and he rose again and intimated that he meant to have said he would give £50; whereupon an enthusiastic member cried out, 'Lord, hit him again.'"

THE SPIRITUAL OUTLOOK.

V.

✓ SURELY the outlook brightens. It is much that the actual ruler of 300,000,000 men should sit at a séance with Mr. Eglinton—that he should write questions in three different languages on a slate that was then fast closed with a Bramah lock—that he should hear writing going on inside the double slates—that, on unlocking the slates, he should find his questions answered, and confess, as an honest, clear, open-minded man must confess, that what he had seen and heard indicated the existence of force, controlled by intelligence, producing what are called spirit manifestations.

* * *

MR. GLADSTONE is not the first distinguished man who has given his frank testimony to the verity of the facts which demonstrate the truth of Spiritualism. The late Czar of Russia, the late Emperor of the French, Abraham Lincoln, who by extraordinary circumstances became the most distinguished of recent American Presidents, were all Spiritualists, as are, and have been, some of the foremost men of science. Zöllner, Crookes, Wallace, Hare, De Morgan are names to conjure with. They give us publicity—they give the presumption of actuality. What has brought conviction to such men may well induce others to examine the phenomena—and that is all that is needed.

* * *

As to the so-called scientific men who refuse to examine, they simply stultify all claim to be considered men of science. A scientific man is one who endeavours to know things. At least he does not shirk phenomena. He does not accept or reject without examination of the facts. Nothing could be more honourable to our Crookes or the German Zöllner than the thoroughness with which they tested the phenomena of Spiritualism.

* * *

MR. CROOKES applied the tests of physics, electricity, and photography to the manifestations in the presence of D. D. Home and Florence Cook. With the aid of his friends he took, one night, with the electric light, forty-five photographs of materialised spirits. Professor Zöllner published, with photographic illustrations, the manifestations he and his brother professors of Leipzig had with Slade and Eglinton. The testimony of Mr. Gladstone has great value—it will give publicity and excite interest—but as a proof of moral courage in a statesman, it is really of more value to Mr. Gladstone than to Spiritualism.

* * *

We rest upon our facts. Lincoln, Gladstone, Napoleon, and the Czar of All the Russias cannot change them or cause them not to be—but the facts are open to the examination of every one. They need only observation, and a clear logical mind—clear common sense—to bring conviction. The greatest man is the one who has most of the common-sense quality; the open mind—the clear perception—the recognition of truth. This, and this alone, is needed to make a Spiritualist. The man who has made up what he calls his mind is simply an obstruction—a voluntary idiot for whom progress is impossible.

* * *

✓ LET me testify a little as to Mr. William Eglinton. I have known him intimately as long as Jacob served Laban for one of his wives, before the “Deceased Wife’s Sister” came into the range of practical politics. I have had 100 opportunities of testing his manifestations. There is no more room to doubt their genuineness—their absolute reality—than there is to doubt the common facts of astronomy or chemistry. I am glad, therefore, to learn that a careful record of these manifestations is to be published, so that what a privileged few have seen, may become known to thousands. The clearly, honestly written life of a medium like Mr. Eglinton is necessarily one of the most interesting and valuable books that can possibly be written.

* * *

In the nature of things all mediumship and manifestations are limited. In a few cases hundreds may witness manifestations. We had this phase some twenty years ago with the Brothers Davenport. Mr. Eglinton has had psychographic tests in the presence of hundreds of spectators; but they were necessarily dependent upon the testimony of closer witnesses. Every kind of manifestation has its own conditions. Under favourable conditions I have seen a spirit materialisation in the open air, in a large garden, on an evening in June. But such manifestations require extraordinary conditions. Our spirit friends do the best they can for us.

AFTER all, one thing is evident. It is that we who have had the privilege of seeing and knowing the realities of Spiritualism, should band ourselves together in the firmest alliance, to give the benefits of our knowledge to all who can receive it. Truth alone has saving power. Truth alone is worthy of all our devotion. “The truth shall make you free.”

* * *

THE science gossipper of the *Kensington News*, who gave us so many columns recently on Spiritualism, discourses learnedly and at similar length on Materialism, which he does not hold with. After an elaborate description of nerve matter, as seen through the microscope, he decides that it “does not think or feel,” but “is a complete mechanism of communication between different parts of the body.” “This,” he says, “is the simple and obvious explanation of this curious mechanism of fibres and cells—of wires and batteries. And wherever we look in the nervous system, we find nothing else but the wires and batteries. We never find the operator, which we could not fail to do if he were material. We only find the machinery exquisitely adapted to his use.”

* * *

“THERE is no speciality about the brain,” says “Mathetes,” “if it be regarded as an agent of thought.” “Nothing can depend upon itself.” “Science lends no aid to Materialism.” The facts are well stated and the argument well put, but how many readers of the *Kensington News* are likely to follow it? Nine in ten will skip the entire article, which is a pity, since the more we know of matter the less likely are we to believe in its power to foretell eclipses, for example, or give us “Hamlet” or “Childe Harold.”

* * *

BUT the curious thing is, that one fact of what we call Spiritualism is of more value in deciding this question than fifty volumes of argument. The answers to Mr. Gladstone’s questions in three languages, audibly written between the locked slates, demonstrate what we call spirit power, and scalpel or microscope gives us no aid in its investigation. What we have in psychography is a force controlled by intelligence, writing in locked slates, in fastened boxes, in the interior of books, in all sorts of what seem to us inaccessible places, giving facts beyond the knowledge of any one visibly present.

* * *

✓ FOR example. Signor Damiani, an Italian gentleman well known in London, sat in my presence with his hands upon two small slates, with a blank card between them. He was asked, “What will you have written upon the card?” His reply was, “A message personal to myself, in my own language.” Instantly the sound of writing was heard by all present. The slates were opened, and on the card was a message, addressed to Signor Damiani in Italian, which he declared to be perfect in matter and form. There was no one present, besides himself, who could have written it. How could *matter* write a message in Italian between two slates?

* * *

WILLIAM EGLINTON, the medium in this case, is a fairly educated young man, but it is no disparagement to say that he cannot write a grammatical sentence in any language but his own. Yet I have in a drawer of the desk on which I am writing, messages written in his presence in French, German, Hungarian, Italian, Latin, Greek. I have held in my own hands slates I have carefully cleaned, within which messages in three languages were written. Talk about Materialism!

* * *

I AM therefore glad to see that the facts in the experience of Mr. Eglinton are to be given to so much of the world as may be interested in the phenomena of Spiritualism. I do not know of any better or more reliable medium, and for thirty odd years I have been a careful investigator of the phenomena of Spiritualism.

* * *

WHAT we need now is that those who occupy the vantage ground of pulpit and press should know what they are talking and writing about. Spurgeon, Parker, Newman Hall—well, Mr. Booth, Moody and Sankey, &c., would not be the worse for a little knowledge of the facts of Spiritualism. To believe is very well, but is it not better to *know*?

ERROR.—Mr. W. P. Adshead writes to say that in the report of his séance with Mr. Eglinton, when two messages were given simultaneously on the same slate, he misread the commencing words of the letter signed “Sarah.” He gave the words as “How glad should I not feel that I am to-night so near to you again;” but on closer inspection he finds that they are really as follows:—“How glad should I not feel that I am enabled to come to you again.”

SPIRITUALISM AT HOME.

I crave a small space only in this number to supplement my last account of a week's phenomena at home, and I will confine my notice to one day's occurrences, viz., those of Saturday, 1st November. I carefully examined every room in the house the previous night, and left all the doors and windows on the kitchen floor carefully locked, excepting the kitchen door, which was open. In this room the fire was laid, and empty kettles left on the kitchener.

My daughter, on going down *first*, found in the *locked up* pantry the gas stove alight, with the two kettles (left by me empty overnight) full, and nearly boiling; the kitchen fire was just igniting, but *went out* as she watched it. When M. was coming down the stairs, soon after, it suddenly lit up again and was fully alight at once.

While M. was laying the dining room fire, having just put wood on, it lit before she had placed any coal upon it. On the kitchen table were found the two small trays ready, with cups and saucers, for an early cup of tea, and sugar, biscuits, &c., on the table.

M. and N. were soon after sitting at the table, having just placed a small empty brass kettle upon it, ready to take up to the dining room; suddenly there came a noise like an engine at a distance, and immediately the small brass kettle was *filled with boiling water* (in a similar manner to that recorded in my last week notes), but in this case the large kettle from which it was filled *was in the pantry some distance off* and across the lower hall passage. The noise ceased as soon as it was filled. The small kettle on the table was then full, and the large one at a distance found to be half empty.

On the same day, the lower sitting room fire was lit at about 2.30, and the bath room fire about 4.45, ready for the evening. I had myself been in the bath room a *few minutes before*, and no one had been near afterwards until it was found by me alight.

But the most interesting thing (as mothers will appreciate) was this. I came into the front garden about 1.30, and my daughter, who was sitting in the same room with Mary, seeing me, said "Here's pa."

Mary replied in a *child's* voice, "Yes, here comes pa!" on which my daughter, to her astonishment, found her entranced by one of our little spirit children.

I was full of expectation of a post-card from my son, whom I had two days before seen off per "Circassian" from Liverpool for Quebec. Indeed we were all anxiously looking for a last adieu from him at Moyille, where the ship stopped for the mails. Our good spirit friends knew it, and the little one through Mary said, "Tell ma there is a letter for her in the *drawer that opens on the top*, where she keeps her pretty bonnet!"

The said *drawer* was a bonnet box to which my wife had been shortly before, and at which time there was certainly no letter in it. She went up to her bedroom, where no one had been since she left it, and in the bonnet box, just on the top, was the following letter, in well known direct spirit writing:

DEAR LADY, Your boy is well and enjoying his voyage. He felt leaving you all, but he would not have been your son if he did not feel leaving such a mother. His guide is with him; I have now come from him. The weather is rather cloudy, but nothing to hurt. Your boy is finding his sea feet now, and is looking forward to a good journey. Don't you worry about him, we will take care of him. Your spirit friend,

JULES THEOBALD,

By J. W. E.

When I add that the voyage was taken by the special direction of our household guides, with a promise from them to look after him, I need scarcely add how clearly such phenomena prove the intimacy of the connection between the two worlds; and we shall have more yet! *

* We have since heard by direct spirit writing of his arrival at Quebec, forty-eight hours before the ship's arrival was seen, as telegraphed in the *Times* (a Sunday intervening).

The writing itself is by a well-known spirit friend, from whom we have had scores of communications on all topics known and *unknown*—the latter will interest the believers in "thought reading." It was not until ten o'clock that evening that we received a post-card confirming the above spirit letter, our spirit post having outstripped it by ten hours. The transmission of the letter was probably instantaneous, and the spirit had entranced Mary at the unusual hour of noon, in order to gain power to write the letter found in the house a few minutes after by the spirit's direction. Mary had not left the lower part of the house all the morning, and was entranced a few minutes only.

MORELL THEOBALD.

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.]

Major-General Drayson's Address.

To the Editor of "LIGHT."

SIR,—Mr. St. George Stock in "LIGHT," November 1st, 1884, asks two questions relative to my address at St. James's Hall, on October 23rd, viz.,—

1. Can (I) produce an instance of "an instant solution," given by a spirit, or what professes to be such, of some scientific problem which has puzzled the learned men of Europe during a hundred years." I can, or I would not have made the statement. This problem and its solution I must defer till next week, as there are connected with it certain dates in papers to which I cannot obtain access in time for the next number of "LIGHT."

The second question is—

2. How does he know "that a movement of the earth is occurring which is the cause of those great climatic changes on earth which geology proves have occurred in the past?"

Answer—

1. Because the movement is in accordance with recorded astronomical observations.

2. Because the movement enables a geometrician to obtain by calculations results hitherto only arrived at by empirical rules, or observations.

3. Because the *great* changes in climate proved by geology to have occurred, are fully explained by this movement.

4. That the parallel of latitude proved by geology to have been affected by this great change of climate, agrees exactly with the parallel of latitude proved by this movement to have been thus affected.

5. Because the mysteries in astronomy hitherto unsolved, are at once explained by this movement.

6. Because only personal abuse of the author and perille arguments have been urged against this movement, and the geometrical demonstration has never been disproved.

Should Mr. St. George Stock wish to investigate this problem, he will find it in two octavo volumes, published by Chapman and Hall, entitled, the "Last Glacial Epoch," and the "So-called Proper Motion of the Fixed Stars." If I may venture to ask for space in your next number, I will fully answer question No. 1. A. W. DRAYSON.

Another Remarkable Theosophical Puzzle.

To the Editor of "LIGHT."

SIR, In Madame Blavatsky's reply to Mr. Lillie, published in your issue of August 9th, the assertion of the latter, that "for fourteen years (1860 to 1874) Madame Blavatsky was an avowed Spiritualist," is declared by that lady to be "false." But Mr. Lillie, in his letter of September 6th, reiterates his assertion, with circumstantial evidence to corroborate it; and, in reply, Madame Blavatsky, in her communication printed in your issue of October 11th, says emphatically: "I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all."

I must say that these positive denials—this emphatic, if not passionate, repudiation of an acceptance of Spiritualistic profession and belief, on the part of Madame Blavatsky, have caused me, with others, very great surprise—surprise that she should have, apparently, forgotten so much of her past experience. I beg leave to ask her attention to a very able letter which she wrote October 27th, 1875, in reply to an attack on Spiritualism by Dr. George M. Beard, which letter was published in the *Daily Graphic* of this city, from which I cut it at the time, and have it now in my scrap book. It would be worth while, perhaps, to reproduce this admirable letter in full; but, at present, as pertinent to the issue raised by Madame Blavatsky's disavowal of ever having been, or professed to be, a Spiritualist, I will quote only the closing paragraph: "People that know me, know that I am far from being credulous. Though a

Spiritualist of many years' standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys', I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of *my brother and sister Spiritualists*, against the conceit and slander of one man, who has nothing and no one to back him in his assertions."

This letter is signed "H. P. Blavatsky," and dated "124, East Sixteenth-street, New York, October 27th" (1875).

The juxtaposition of Madame Blavatsky's statement of 1884 and that of 1875, renders all comment unnecessary, except perhaps to suggest that we have here presented a remarkable psychological problem. Can Madame Blavatsky assist us in the solution of it?—Respectfully yours,

New York, October 20th, 1884.

HENRY KIDDLE.

S. G. Potter, D.D., v. Spiritualism.

To the Editor of "LIGHT."

SIR,—The letter given in your paper of the 11th ult., is truly unique, and a curious production, coming as it does from a gentleman of profound learning. In matters relating to the Church Dr. Potter's name stands pre-eminent, and it must be admitted on all sides, from his works, that he is an able defender of that grand old institution; nevertheless, on Spiritualism, the Doctor is evidently out of his depth. In the first sentence of his letter he asserts, without qualification, that Spiritualism is "one of the most dangerous errors of the day."

I presume his reason for this prophetic announcement is that he has had "abundant reason to conclude that the whole thing is a wicked imposition." Then he goes on to say, "All friends of Christianity would do well to form a society pledged to personally investigate the so-called phenomena, one of whom I would gladly be." If, as the Doctor states, he has had abundant reason to conclude (mark the word) that the whole thing is a wicked imposition, why does he want to be one of a "society pledged to personally investigate" a *wicked imposition*? This I consider inconsistency on the part of the Doctor, or it requires further explanation.

The Doctor gives an account of detecting tricks done by an impostor, and upon these grounds condemns Spiritualism. Supposing the Doctor's account correct, I ask, Is Spiritualism the only science which has produced an impostor?

I have been brought up in the Church of England, and shall ever venerate that institution for the good it has and is doing throughout the land. I have always been taught that charity is one of its principal tenets, and I allow those who differ from me in my belief to hold their own opinion without dubbing them incredulous beings. According to the Doctor, Spiritualism ought to have died out upon the alleged confession of the Misses Fox. From my point of view, I consider such an idea absurd.

Some ten or twelve years ago it would have been difficult to find a person more prejudiced, or a greater sceptic, than the writer in reference to Spiritualism. My conversion was brought about by joining a class of intelligent and respectable people in a town in the North Riding, to thoroughly investigate Spiritualism. A gentleman of independent means very kindly gave up his sitting-room for our meetings, which were held twice or thrice a week, and I had abundant reason at these séances alone to conclude that the whole thing is an indisputable fact, and I venture to predict that any person who will throw prejudice and bigotry on one side and do likewise, will come to the same conclusion.

The Doctor admits that there is a spiritual world around us—then what should prevent us from communicating with it? I have no desire to enter into a controversy, but in the last sentence of the Doctor's letter he makes sweeping assertions, without, from his own confession, having tangible grounds for doing so. Moreover, it is an insult to all conscientious Spiritualists and not worthy of the source from whence it emanates. From my experience, the teachings of Spiritualism are the worshipping of God in spirit and in truth, purity of life, and last but not least, charity to each other. What more can we aspire to?

In conclusion, if the Doctor is anxious to investigate Spiritualism, séances are regularly held at Mr. Hardy's café, Pond-street, in his sitting-room, where everyone who comes—I speak from experience—is made heartily welcome; or if the Doctor wished it Mr. Hardy would gladly arrange to hold séances at the Doctor's house to convince him of the reality of Spiritualism, which I think would be an easy task.—Yours, &c.,

Sheffield.

WILLIAM NINESS.

THE *Western Independent* (Devonport) transferred Miss Florence Marryat's article in "LIGHT" to the columns of its issue for November 5th.

MR. J. H. GLEDSTANES, of Bordeaux, has, we hear, translated the article upon Materialisations with Mr. W. Eglinton, from the pen of Miss Florence Marryat, into French, and it will appear, in due course, in a Parisian journal.

Licht mehr Licht will henceforward appear every fortnight, in the form of a review of twenty pages, and be published at 41, Rue de Trevisé, Paris. It will continue under the same editorship.—*Le Spiritisme*.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 460.)

Further, I append some remarks of a careful writer who had good opportunity for observation. The medium, Mrs. Esperance, has been, like so many others, subjected to what ignorance calls "exposure," and I shall have cause, probably, to recur to the instructive lessons to be gathered from it and similar experiences. For the present I am concerned with the remarks of Mr. J. P. Bates, M.R.C.S.* The séance was held in the drawing-room of a lady in South Shields, the medium sitting behind curtains drawn in front of the balcony window. She was previously searched. The form and medium were seen at the same time, and Mr. Bates thus describes the melting away of the form:—

"The process of dematerialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melting away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water." . . .

The point on which I now desire to fix attention is the proof gained from this dematerialization of the reality of the materialization itself. It proves that it is not a case of transformation or personation. The various instructive deductions that may be gathered from these narratives are not in place here, but I shall have opportunity hereafter of stating some of them when I come to discuss the methods of materialization so far as we are acquainted with them.

And lastly, both as a clear narrative, therefore valuable, and as recording the special phenomenon with which I am now concerned, I here introduce an interesting account of occurrences observed by Professor T. Smith, of the University of Sidney. The letter is addressed to the Society for Psychical Research, by kind permission of the Literary Committee of which Society I am permitted to use it, together with the appended narrative:—

July 10th, 1884.

DEAR SIR,—In reply to your letter of April 8th inquiring about a "materialization séance," I enclose an account of one of the two at which I was present in Melbourne, written by another gentleman, and which represents fairly, I think, what took place. I took no special precautions, as it was the first thing of the kind I had seen, and I wished simply to know what usually took place. From the simplicity of the arrangements, however, and the amount of light we enjoyed all the time, I am satisfied that the medium was not playing tricks upon us. Whether we were all under a "glamour," and made to see what did not exist, is another question. One is strongly tempted to disbelieve his own senses in such a case, but that *ten* intelligent and observant people should be simultaneously deceived in the same manner is more than one can be expected to admit.

The medium, a young man, named Spriggs,† was brought out from Cardiff in 1881 by a few zealous Spiritualists in Melbourne. He fulfilled a long engagement there very satisfactorily, and now only occasionally gives a sitting to oblige friends, and without making any charge. I saw him at the house of a retired squatter, a well-known gentleman in Melbourne, and it was the first time that Spriggs had held a materializing séance in that house.

The printed account does not describe the light we had. It was a gas-burner turned low, but giving enough light to distinguish forms and dresses easily. I did not, however, see the features distinctly. None of the figures spoke except, perhaps the little girl, who seemed to whisper to the gentleman nearest her. We were assured that on other occasions some of the figures had spoken. The writer of the enclosed account says that the form of the "Egyptian" girl was visible through her

* *Medium*, September 24th, 1880, p. 613.

† I am in possession of a detailed account of Mr. Spriggs' mediumship which will form a part of these Researches.

robes, and that the curtains were seen through her arm and drapery. Neither of these facts did I observe for myself. "Geordie" drew the curtains aside several times to shew us the medium, but we only saw the lower half of his body. There was very little room in the corner for more than his chair, and his feet stuck out to the lower edge of the curtains. It was impossible for the medium to personate the different characters, and they were not dolls, for most of them walked some paces away from the curtain, and "Geordie" gave me twice a vigorous hand-shake. The "Egyptian" seemed proud of her pretty feet, and held them out several times for us to admire, once or twice very close to me and my wife, who says they *could not* have been the feet of the medium.

It is altogether an astounding phenomenon. I don't know what to make of it, except that it was not imposition on the part of the medium.—Believe me, yours very truly,

J. SMITH.

The following is the account:—

Having heard of the occurrence of some extraordinary phenomena at the house of a private gentleman residing in one of the suburbs of this city, and being interested in the study of the occult sciences, I asked and obtained his permission to be present at what is called a materializing séance a few evenings since. There were seven other persons present, one of whom, a gentleman of distinguished scientific attainments, occupying a high position in a neighbouring colony, had been attracted by curiosity, like myself. We sat in a semi-circle in the dining-room of our host. There was a recess between the fireplace and the north wall, sufficiently deep to contain a chair for the use of the medium, and two curtains were drawn over the recess. There was no door, window, or other aperture behind the curtain communicating with the garden outside, from which the room was separated by a thick bluestone wall. Having built the house myself, I am very well acquainted with its structure. There was no wearing apparel in the recess, and no place for concealing any. The medium is between 5ft. 7in. and 5ft. 8in. in height, and rather full proportioned than slender. At the commencement of the proceedings he was somewhat convulsed, and then passed into a state of trance, at which stage of the proceedings, it was alleged, he was taken possession of by a "controlling spirit," who spoke with a decidedly foreign accent. Addressing the scientific visitor, he said: "Standing beside you are two spirits," and on being asked to name them, he did so. The names were those of two gentlemen formerly residents in the capital of a neighbouring colony, but now deceased; and they said the object of their coming was to mention to the visitor the fact that one of them wished to communicate with the surviving members of his family; that he had discovered that his younger son, whom he named, was mediumistic, and that he wished his old friend to make known that fact on his return to ———, so that advantage might be taken of it in the manner desired. Shortly afterwards the medium retired behind the curtain, and after some music had been played, in order, it was said, to "harmonise the conditions," a shadowy, wavering figure emerged into the room, clad in a white robe, but so fluctuating in height and outline, and so vague in form as to produce a weird and uncanny impression on the mind of a spectator witnessing the phenomenon—as I did—for the first time. Two or three voices were heard behind the curtain, and from one of these the statement came that this "spirit" could not materialize himself, and he seemed to fade out of sight. But the next apparition was that of a slender and graceful girl, representing herself as having been an Egyptian. She was about 5ft. 5in. in height, lithe and sinuous in her movements, and she wore a semi-diaphanous garment that resembled white cashmere in its texture. The feet and ankles were bare, and were of exquisite smallness and beauty, and she was fond of displaying them. When she lifted her slight thin arm and hand, the substance and colour of the curtains were visible through the limb, and through its enveloping drapery. She re-appeared half-a-dozen times, retiring, it was explained, to gather fresh vital force from the medium. This process, as also that of "dematerialization," was always accompanied by a peculiar wheezy sound. This apparition, the outlines of whose figure were clearly visible through her robes, was about half the bulk of the medium, while her feet were certainly as diminutive as they were beautiful. During another interval, in which the wheezing sound went on, some one behind the curtain, speaking in a voice resembling that of a boy with a provincial accent, offered an explanation in reply to a question put by the scientist, of the *modus operandi* of

materialization. It was plausible certainly, but it was directly opposed to all our received notions of matter. To another query, propounded by another visitor, with respect to the objective presentation of ghosts, when no medium is present, he also replied to the apparent satisfaction of the querist. I whispered a sceptical comment to a neighbour, and before I had completed my sentence, which was inaudible to any other person present, a responsive comment came from a voice behind the curtain, about eight feet distant. Another visitor remarked jestingly, "The Theosophists say you are no spirits at all, but only shells." "Are we?" was the reply; "if you were as we are, you would know that there is an oyster inside the shell." Presently a third figure came out into the room. It was that of a swarthy dark-bearded man, with high square shoulders, and a spare habit of body, clothed in a Hindoo costume, composed of a material that looked like Indian cotton. He had a turban round his head. He was seen with remarkable distinctness, and shook hands with one of the gentlemen present. He also lifted a heavy chair, and removed it from where it was standing to another part of the room. The next "spirit" who presented herself was that of a female child, apparently about eleven years of age, and not more than five feet in height. She was not visible for more than a few minutes, and seemed rather to fade away into the curtain than to withdraw behind it. The last was a sinewy, stalwart figure, about 5ft. 10in. in height, with a thick black beard and a manly stride. He was furnished, at his own request, with writing materials, on a small round table conveniently placed for that purpose, and wrote a sentence on a few sheets of paper, which he handed to as many persons present. Walking across the room to where the writer was sitting, he gave him one and held out his hand, which the writer clasped. It was soft but scarcely warm, substantial to the touch, but somewhat weak in the grasp. Upon the paper was written, in a firm, bold, upright character, "I am pleased to meet you to-night, Geordie." I was told that "Geordie" is a frequent visitor to the "circle."

By this time the séance had lasted for two hours, and the "controlling spirit," in a voice altogether unlike that of the medium, declared that he was becoming exhausted, and that the proceedings must be brought to a close. I find, however, that I have forgotten to mention that in the course of the proceedings one of the "spirits" who was outside the curtain, drew it aside and shewed us the medium in a comatose condition, and I must add that he had no companion or confederate behind it. When he came forth at the end of the séance he was still in a state of trance or magnetic sleep, and the voice with the strongly marked foreign accent continued to speak out of him for some minutes. Then the "control" bade us all good night, and intimated his intention of quitting the body of the medium, who was subject to the same convulsive movements as at first, with a violent spasmodic motion of the hands as though struggling with, and repelling, some hostile influence; and the contrast between the tone of voice in which he said, "Why it is ten o'clock," and that in which he, or his possessor, had previously spoken, was very striking.

I have endeavoured to describe with scrupulous accuracy the phenomena which I witnessed on the occasion referred to, and I venture upon no theories to explain or to account for them. There was no room for trickery or fraud, and it seems scarcely possible that ten persons were simultaneously the victims of a series of optical delusions. As I left the house in which these proceedings occurred, I could not help quoting to one of the visitors who appeared to be much impressed by them, the exclamation of Horatio, "O day and night, but this is wondrous strange," to which he replied, in the words of Hamlet:—

"And, therefore, as a stranger give it welcome;
There are more things in Heaven and earth,
Than are dreamt of in your philosophy."

J. S.

(To be continued.)

TO CORRESPONDENTS.—We have again been obliged to omit several letters and reports of meetings. These shall appear next week.

LAST WEEK'S "LIGHT."—Our circulation last week was larger than on any previous occasion, and we are pleased to be able to say that we have received a large number of letters expressing gratification with the contents. One esteemed correspondent, however, questions the good taste of reporting the Gladstone séance in the form of an "interview." It was not a question of taste, but a question of what was best under the circumstances. We were unable to get from Mr. Eglinton his own written description of what occurred, and yet we felt it prudent—in a case of so much interest—to give his *ipsissima verba*, rather than run the risk of misinterpreting the facts by an imperfect story of our own. Moreover, we thought, and still think, that a clearer and more vivid picture of what actually passed between Mr. Gladstone and Mr. Eglinton was conveyed by the form of report which we adopted than was possible by any other method.

[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.]

XLIII.—ST. DIONYSIUS OF ALEXANDRIA.

"Dionysius," says St. Jerome, "bishop of the city of Alexandria, kept the catechetical school under Heraclas,* and was an eminent disciple of Origen. He died in the twelfth year of Gallien's reign, A.D. 264."

Writing to Basilides, who had made inquiry as to the proper hour for closing the fast of the Pasch, he speaks thus :

"For you say indeed that some of the brethren assert that this ought to be done towards cock-crow, while some say that it should be at vespers. The brethren in Rome, as they say, wait for the cock. As to those here, you have said that they are earlier. And you seek to have some time set forth exactly, and to have the hour calculated fully,—a thing which is troublesome and uncertain. For it will be equally acknowledged by all that from the exact time of the resurrection of our Lord, ought those who have up to that humbled their souls in fasting to begin their feast and their rejoicing."

* Heraclas succeeded Philip III. in the bishopric, A.D. 248.

XLIV.—THE FATHERS OF THE COUNCIL OF ANTIOCH,
TO PAUL OF DAMOSATA.

"The faith which from the beginning we have received, and which having been handed down by tradition we hold, and which has been preserved in the Holy and Catholic Church unto the very day of this day, by succession from the blessed Apostles, who were eye-witnesses and ministers of the Word, (Luke i. 2.), and which was announced in the law and the prophets, and in the New Testament—it has seemed good to us that the same should be set forth in a written exemplar."

After enforcing the divinity of the Son of God at large, they say :

"And the Son of God, being God indeed with the Father and Lord of all creatures, sent by the Father down from the heavens, and having put on flesh, became man. Wherefore also his body from a Virgin embraced the fulness of the Divinity bodily, being united indissolubly to the Divinity and deified. On which account the same God and Man Jesus Christ was prophesied in the law and in the prophets; and in the whole Church under heaven it has been believed that God indeed emptied Himself from being the equal of God and is become man, (Phil. ii. 17.), and of the seed of David according to the flesh (Rom. i. 3.). He was God who accomplished the signs and wonders committed to writing in the Gospel, and the same *God* partaking of flesh and blood was tried in all things according to our likeness, yet without sin. (Heb. v. 15.). And so Christ, before His incarnation, is named as one in the holy writings."

They prove this by quotations from Holy Scripture, and conclude by saying: "We would know if you think with us, and teach the same things, *and wish you to signify to us if you are pleased or not with what we have written to you.*"

(To be continued.)

Miscellaneous.

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