

easily perceive that I have left him at a long distance from a reasonable expectation of obtaining from the products of such cerebral operations as Possession presupposes definite and reliable information respecting the world of spirits, and farther still from a reasonable presumption that it is possible to establish telegraphic communication between that world and this. One thing is certain; the notion that the attendance of spirits may be procured at *séances*, and that they are not only desirous of satisfying the curiosity of mortals, but have the power to do so by causing sounds to proceed from articles of furniture, by using pens or pencils, and by availing themselves of the photographer's art for the representation of their personal appearance, cannot but have the effect of providing occupation for charlatans skilled in legerdemain. But if there be mediums who are neither impostors themselves, nor simply hypnotised tools in the hands of impostors, they belong to a class whose officious and compromising witness to the Truth, as the case of the Pythoness at Philippi compels us to maintain, the Apostles unhesitatingly refused, and whose release from an unwholesome spiritual influence they regarded as a signal testimony to the power of that saving Name which it was their vocation and their privilege to proclaim to the world. To the hope of a life to come any facts which appear to confirm it must assuredly be welcome; but it is no cause for wonder if the spirit of a thoughtful, sober-minded Christian faith has not accepted the marvels of so-called spiritualism¹ as an intimation from on high that it will be henceforth a work of supererogation and a slighting of evidence graciously vouchsafed to anxious mortals, to continue to aspire to the blessedness which has been promised to those who have not seen and yet believed.

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¹ I would not be understood to assert that I have accounted for all the seemingly strange phenomena to which attention is invited in the interests of psychological investigation, and that whatever psychic affections or faculties it is possible to render apparent are limited to those which the accepted authorities in the scientific world have agreed to recognise.