

Light:

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

NOTES BY THE WAY.

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

Of the making of societies there would seem no end. The London Spiritualist Alliance opens and commences organised work in the early days of May. And now it is advertised that the London Lodge of the Theosophical Society is about to divide into two parts, and a new lodge is to be at once formed, to be called the Hermetic Lodge of the Theosophical Society. It is an open secret that for some time past English Theosophists have been divided into two bodies, separated from each other by a well-defined line of demarcation. Some, and they the more considerable body (I believe), have looked for guidance to those Indian adepts whose mouthpiece Madame Blavatsky is, and especially to Koot Hoomi, who inspires Mr. Sinnett. They turn their faces to the East expecting illumination from that quarter. Others, a smaller body, but including within it some names of weight, are not impressed with Oriental Theosophy and its revelations, as interpreted especially in Mr. Sinnett's "Esoteric Buddhism." They do not, at any rate, regard the East as an exclusive source of light, and desire to "extend the range of inquiry into other fields of metaphysical and occult science, paying peculiar regard to the investigation of the Hermetic gnosis and its allied systems of Kabbalistic, Platonic, and Alexandrian illumination." They have, accordingly, secured from Colonel Olcott, who is now in London, a charter for a new lodge, to be called "The Hermetic Lodge of the Theosophical Society," and a meeting was held on April 9th at Mr. C. C. Massey's, under the presidency of Colonel Olcott, for the purpose of inaugurating the new lodge. The effect of this new departure it is not for me, an exoteric observer, to estimate. But it is clear that those in our Metropolis who concern themselves with the things of spirit will have no lack of choice of associations and societies, where they may hope to find sympathy and countenance. Spiritualism affords them at least three; Theosophy now gives them two; and for those who care for none of these, but are disposed to cry "a plague on both your houses," the Society for Psychical Research affords a neutral no-spirit land, where the veriest agnostic may find rest for the sole of his foot and wonder how he came there. And outside of them all are certainly more Spiritualists than find place inside. I

commend that notion to the respectful consideration of our materialistic critics.

The truth is that an absorbing interest in spiritual matters is spreading all around us. Men of thought are tired of the husks of a crude materialism. They desire to know whether this petty life is the be-all and end-all of existence: whether immortality is a dream, and matter the only reality. They do not necessarily accord belief to the many pretensions made by those whom, for this purpose, I may comprehensively describe as Spiritualists. They inquire, observe, and investigate. Some busy themselves with a Spiritualism that is only less material than the baldest materialism. Some yield expectant attention to stories which, if they did not come from afar off, would not seriously occupy them. But all, in various ways, express by voice and act their wish to probe and test the assertion loudly and persistently made that there is a world of spirit, and that man can know of it: that there is a life beyond the grave, and that man can prove it. This it is that brings minds the most divergent into sympathy and accord as to the broad object of their search. This multiplies the means of associated effort, and places the *Saturday Review* and journals of a kindred type in a position the aptest illustration of which is supplied by the Atlantic Ocean, Mrs. Partington, and her mop.

The new Hermetic Lodge propounds as its platform "freedom of opinion, expression, and discussion impartially conceded; the comparative study of all Esoteric teaching from an independent standpoint; conclusions on doctrinal matters based on reason rather than on authority, and the special cultivation of personal spiritual development." Among the names that appear at the foot of the circular are those of Dr. Anna Kingsford, Mr. Edward Maitland, Mr. C. C. Massey, Lady Caitness, Mr. Leslie Stephen, Mr. Samuel Ward, and the Baron Spedalier.

Nor is this the only sign of spiritual activity. In addition to the regular Sunday services conducted at the Cavendish Rooms, under the auspices of the Metropolitan Spiritual Lyceum, Mr. Colville is lecturing every Sunday at Neumeyer Hall, and Mrs. Richmond is, I believe, on her way to England for the purpose of resuming a work which she has performed among us with much acceptance in past years. Mrs. Richmond's public addresses have always attracted considerable audiences, and her private instructions to a select circle have been highly valued by those who have had access to them. Those who guide and influence Mrs. Richmond's work are of opinion that we are entering on a phase of great spiritual activity, and that they have a special work to do just now. All events point to the truth of this idea. That there is great activity going on in the world of spirit, what I have written seems to give sufficient evidence. If more is required it is found in such records of domestic Spiritualism as Mr. Morell Theobald has recently communicated to these columns. The mass of psychographic messages that he has recently had, quite apart from other strange phenomena that he has recorded, shew that unusual developments are in process. I have personally taken pains to verify some facts given psychographically respecting a well-known

Persian poet, Sadî or Saadî. The facts were substantially accurate, and were of a character that would certainly not be familiar to any but scholars whose studies had been devoted to Oriental literature.

I ascertained that the *Gulistân*, the chief poem of Sadî, is published in an English translation in Trübner's Oriental Series, and that the facts given about Sadî's life are contained, with slight variations, in the notes and introduction to that volume, and in various parts of the book. There is not, so far as I am aware, any succinct record extant from which this biographical information could be readily derived, assuming (as we always must) the possible personation of Sadî by another spirit. The facts given are quite analogous to those which I used to get from spirits who visited me some years ago. I always asked particulars, and I always got them. When I could verify them they were accurate, and they were, in character and type, very similar to Sadî's biography, as written for Mr. Theobald. In addition, a stanza of verse was written for him, and this I find to be a translation of a part of the *Gulistân*, but different from that published by Trübner. The sense is the same, and the two translations are manifestly from the same original, but distinct in rendering. I do not know of a certainty whether there is in English another published translation of the *Gulistân*. If not, this fact is a striking piece of evidence. I am writing without means of referring just now to papers and books, or it would be interesting to quote the two versions. At any rate, Mr. Theobald's household is just now "a centre of spiritual activity," not yet recognised among those described from time to time in the *Pall Mall Gazette*, though I see the series includes "The London Lodge of the Theosophical Society," as described by Mr. A. P. Sinnett.

The *Allgemeine Zeitung*, the leading Austrian paper, has an intelligent protest against what has been, and still is, the scientific attitude in regard to Spiritualism. It points out that every dominant intellectual tendency in all ages has ignored not only theories but facts opposed to its own theories. Anything that cannot be harmonised with its preconceptions is denounced as impossible, false, unscientific, opposed to the known laws of nature, and so forth. Religion has been a grievous sinner in this respect. Science is hardly less intolerant and dogmatic. Orthodox culture is a great deal too ready with its "impossible." When closely examined this impossibility usually resolves itself into incomprehensibility. Applying these considerations to the study of Spiritualism, there are, the *Allgemeine Zeitung* asserts, real facts that do not admit of complete explanation by our present knowledge. With these are mingled fraud and error: and these cannot be eliminated until "science will approach the investigation of the facts instead of contenting itself with flatly denying them: will approach them with the admission that things are not necessarily untrue because unexplained." This is reasonable and true. But the facts *are* being faced, and competent men who can deal scientifically with them are spending illimitable pains over their patient investigation. Sporadic effort has already done much. And when the Society for Psychical Research reduces its results to order it will be found that science has been wrong in its instincts—in its method of supercilious and contemptuous treatment it has been both wrong and silly—and that Spiritualists are substantially right, due allowance being made for enthusiasm which they do not share with the scientists, and prepossession which they do possess in common with them, though in an inferior degree. The President of the Society for Psychical Research, at the general meeting of the Society, expressed strongly his conviction of the reality of the phenomena of Thought-transference, because he had a thorough knowledge of the exhaustive experiments by which the Society has established proof of them; but he lamented that it was far more difficult to establish "the alleged manifestations of intelligences other than living human beings." No doubt it is. But when the necessary series of exhaustive experiments is complete, I do not fear but that we shall find Professor Sidgwick making a similar statement with regard to them as he now makes with regard to Thought-transference.

M.A. (Oxon.)

SPIRITUALISM AT HOME.

In "LIGHT," for February 23rd, I recorded some of our experiences in direct writing by the spirits, both on paper and upon the ceilings of three rooms and the entrance hall of my house. The writings on paper have now become so numerous, and some of them being of more than personal interest, I propose to add to what I then recorded. Let me, however, first take this opportunity of correcting the last Latin line by my old ancestor, as previously given, and which was misread on account of the antique writing; it should read thus (as in Longfellow's "Golden Legend"):

"Defunctos ploro : pestem fugo : festa decoro."

Recently at one of our family sittings the spirit of a German was controlling our medium, and speaking with difficulty, but yet with curiously intelligent gesticulations. As I had had writings in *Latin* and in *French*, it struck me that this was a good opportunity to get some in *German*, which I may say none of us understand sufficiently to write a grammatical sentence. Addressing the spirit I said, "You seem to have difficulty in speaking English. Will you write us a letter in German?" "Yesh," he replied, "I shall go now to de top of de houz and write in Frank's room." No one was in the house but those sitting around the table. After the séance I had the usual symptoms which I feel when writing is *going on*, which soon suddenly ceased.

Frank then went up to his bedroom, and after looking about found written on a small piece of paper in his Bible the following:—

"Er regiert auf ewig du nur allein bist Gott."

"DEAR FRANK,—You must praise Gott (*sic*) and thank him for your power."—L—.

This refers to the gift of healing which he possesses.

It was on the 23rd February we found shut up in one of my wife's toilet cases a sheet of notepaper containing three distinctly different writings. On the first page was a loving letter from our spirit daughter, ending with a reference to the present ignoring of spiritual forces, thus:—

"Dear ones, still go on waiting, watching, and hoping with prayer. Be brave, mind not what the world will say of you; the fight will be hard and long, but truth must win the day."

On the back was one from our spirit father, and under that in a curious quaint writing, different from any we had before had, a few words from a spirit whose communications have since grown in interest, as will appear. The words were as follows:—

"Walk in grace that God (*who*, omitted) is in Spirit may teach you."

Just a month after, we had on the same day of the week (March 21st) two more writings, evidently by the same hand: one or two words I cannot be sure of, but the following is substantially correct:—

"Ghazi"

Pants thy spirit to be gifted with a deathless life,
Let it seek to be uplifted o'er earth's storm and strife.
Faith and doubt leave behind thee, cease to love and hate,
Let not time's illusions blind thee, thou shalt time outdate.
Then think not lowly of thy heart, though lowly,
For holy is it, and there dwells the holy.
God's presence chamber is the human breast,
Ah happy Spirit with such inmate blest.

SAADI,
of Persia.

The above was written on the third page of note paper which was found *locked up* in my private secretaire, the first page being occupied (as before) with a letter from our spirit children, the last sentence of which is as follows:—

"We are still in the Master's service, dear ones; many have to be helped, many have to be put in the right road and guided and led by the hand, and made fit to meet our King when he comes for them."

This referred to many recently killed in the Egyptian war, where they had, with other spirits, been sent on errands of mercy, and for some days we had consequently missed their presence. On the fourth page of the same paper was another distinctly different hand-writing, from my father in the spirit-world, but only of family interest. But this was not all:—the following was found written on the same day, in my daughter's note-book, which she, I need scarcely say, keeps carefully to herself! The writing is not hers nor any one's in the house—nor does it appear to be the same as that headed *Ghazi*, although the signature is the same.

"Patience."

Thou child of earth whom meek-eyed patience trains,
Beyond the grave immortal pleasure gains:
On Providence below the nations rest,
And deem whatever heaven appoints is best;
Thus resignation smooths life's thorny way
Through death's dark vale to realms of endless day.

SAADI
the Persian.

We were all puzzled to know who Saadi was, and why a *Persian* spirit should come into our home life, for he had been seen about occasionally by our clairvoyante. Asking about him, we were told he would tell us more about himself shortly. The next Sunday my wife and I were at Haslemere, and sat for an hour, as we had previously arranged, at the same time on Sunday evening as those at home. We tried a test (of which I may have more to say at another time). But to revert to our friend Saadi: while sitting at home they were told that when we returned I should find in my secretaire Saadi's history written out. On reaching home I unlocked the secretaire drawer, and found a note sheet written on four sides, as follows:—

"Sunday Eve, March 24th.

At seven o'clock. (When we were both sitting.)

"DEAR FRIENDS,—On behalf of our friend Saadi, I write now to tell you it was not he who spoke to you on Friday eve, but one of the wrong spirits. . . . Saadi himself is telling me what to write, as he wishes to undeceive you."

(Let me interpose and say I had had half an hour's conversation with a *Persian* spirit, whom at the time I distrusted as Saadi, from some remarks to which I need not now refer.)

"He was born in Shiraz, one of the cities of Persia, and was born in the end of the twelfth century. Saadi early embraced a religious life, and performed fifteen pilgrimages on foot to Mecca; he further proved himself a good Mussulman, by fighting against the crusaders of Europe, and fell into the enemy's hands, and worked for them in digging trenches at Tripoli, where he was recognised and ransomed for ten dinars by a rich merchant of Aleppo, and Saadi afterwards married his daughter. Saadi was a great poet, and the principal of his works are the *Bustan* and the *Gulistan*. At the end of his life he built a hermitage near the walls of Shiraz, and lived a very religious life, and only kept what was barely necessary for life. He gave away everything he possessed to the poor, and passed to the higher life at the age of 116."

J. EVANS,
For Saadi the Persian.

"How easily may soul and body part,
But to unite them mocks the power of art:
When the swift arrow once has taken wing
Who can recall it to the quivering string?"

On receiving this history I thought it possessed incidents sufficient, probably, for testing its accuracy, and sent notes of it on to my friend, "M.A.(Oxon.)," from whom I received the following extract, which substantially confirms this spirit identity, and is on that ground alone of interest:—

From the Atish Kadah.

Sadi of Shiraz, son of Abdullah, descended from Ali, son-in-law of Mahammad, lost his father when a child. He was educated at the Nizamiah College, at Baghdad, where he held an Idrar or fellowship, made the pilgrimage to Mecca fourteen times. Sadi was married twice. For an account of his first

marriage see the "Gulistan," chap. ii., story 31. He had been made prisoner, and set to work to dig at Tripoli, when one of the principal men of Aleppo, an old acquaintance, recognised him, and redeemed him for ten dinars. He married his friend's daughter, whose portion was 100 dinars. She was very quarrelsome, so he says that his father redeemed him with ten dinars, and sold him again for 100! He is said to have died A.D. 1291, at the age of 120. He published twenty-two works, the chief of which are the "Gulistan, or Rose Garden" and the "Bustan, or Flower Garden."

Then follows a list of books, and I am introduced for the first time to the title of "The Gulistan or Rose Garden of Shekh Muslihu'd-din Sadi of Shiraz,"* by Edward B. Eastwick, C.B., M.A., &c., London (in Trübner's Oriental Series). Eastwick translates one of the above verses, which was written in direct spirit writing, as I have quoted above, thus:—

"It is very easy one alive to slay,
Not so to give back life thou tak'st away,
Reason demands that archers patience shew,
For shafts once shot return not to the bow."

We are told that Saadi has work to do among us, and his influence is most agreeable. I think the above record completely refutes the theory which some, who *half* know about these spirit writings, have suggested, viz., that we have a servant clever enough to do all and then get them put into locked drawers; to them I give one more piece of direct writing: it was done last Sunday week by *Saadi* when after an unusual manifestation of physical power which we were then and there discussing he wrote in large letters on the speaking tube:—

"Oh you of little faith, cannot you trust us?—Saadi."

MORELL THEOBALD.

62, Granville-park, Lewisham,
April 7th, 1884.

THE VALUE OF SPIRITUALISM.

"Amid all the contradictions, difficulties, trivialities, spiritual falsities, and doubts attending spiritual inquiries, on casting our eyes over the broad field of Spiritualism and noting the facts which stand up like islands in an ocean, we perceive, with profound satisfaction, that these facts, developed in various times and places, and occurring to different persons, even in continents and parts of the two hemispheres widely separated, and in individuals unknown to each other, nevertheless, present a singular identity of character; a family feature unmistakable, and such as demonstrate their origin in certain fixed and eternal laws. These are the permanent results of a vast and world-wide experience; the rudiments of a science, yet to be perfected to give truth to a living science of psychology constructed, not of abstractions, but of realities accessible to the inquiries of all men. Herein lies the true and indestructible value of Spiritualism. All that is false in it will die off like the fogs from a morning landscape, and leave the landscape clear and beautiful under the full resplendence of the unclouded sun of truth. Whatever is false will perish because it is false; whatever is true will remain because it is true."—WILLIAM HOWITT.

We have received the Archduke John's pamphlet on "Spiritism," and also Baron von Hellenbach's reply. If, on examination, we find either pamphlet throws additional light on recent events we shall again refer to them in due course.

MATERIALISTS say that the brain secretes thought; as well might they say that the clock secretes the hour and the idea of time.—*Claude Bernard*.

THERE is nothing created without substantial form, neither in Heaven nor on earth, in things visible or invisible: everything is formed of elements; and souls, whether while dwelling in the body or after they have left it, always have a bodily substance.—*Saint Hilary*.

* Translated for the first time into prose and verse, with an introductory preface and a life of the author, from the "Atish Kadah."

THE OCCULT IN MODERN TIMES ;

OR,

THE PROGRESS OF SPIRITUALISM IN NEW ENGLAND.

BY W. R. COLCHESTER.

II.

With two other mediums did the writer also have interviews of an equally interesting though each of a quite different type.

One was with a lady of a high moral and intellectual standard, who was controlled by spirits from the higher planes and spoke in the plural number, delivering, in the inspired strain of a seer or prophetess, words of encouragement and lofty counsel. Even when not in the trance state (this lady can habitually see the attendant spirit forms around the person with whom she may be conversing. She said it was a peculiarity possessed by nearly all her family, and no doubt in the future this faculty of seeing, as if walking and sitting among them, their friends and relations of the spirit-world would become much more common.

Another lady of a high type on whom the writer called, was controlled by an Indian spirit, but at times the control changed, and she spoke as if in the voice of one or another of the attendant spirits. Sometimes she seemed unable to articulate the name of one wishing to communicate, and then she would trace the letters with her finger, on the palm of her left hand. She discoursed much about her client's squaw and what ailed her, and seemed immensely delighted with his little baby daughter at home in the wigwam. "That little young one," as she called her. "She's full of music, and isn't she cute? do you know I like her?" Suddenly she pulled his watch out of her sitter's pocket, handled it and tried to articulate a name. He judged that she wanted to refer to his father-in-law, who gave him the watch and who was then in London.

"Oh," he said, "you mean Mr. E." "Yes, yes, me Joe the spirit that takes care of him; me want him to take care for a while," and he (that is through the medium) patted his chest as if there were danger of pulmonary troubles. (At the time at which this warning was given the writer had no idea that such an attack was threatened; but a severe cough did actually, soon after this, trouble for some time the gentlemen referred to.)

"Who," said the writer, "is that lady who has twice appeared to me at Mrs. Pickering's materialisation séances?"

"You know," was the reply. "Oh then it is really my aunt Henry?" "Yes." "Well now can she give me to-night a piece of that beautiful drapery in which she appears?"

"She will try to do so," was the reply, "but you must take a pair of clean, new scissors." "Will it keep?" he asked.

"Perhaps not, but if you put it quickly into a tightly-corked bottle perhaps it may." "May I have two pieces?" he asked.

"Oh, Chief, you must not ask too much, or perhaps you won't get anything," was the reply of the Indian control.

After she had returned to her normal state, the writer told this lady of his hopes in the matter of the spirit drapery.

"I have seen it done," she said, "you must draw up the drapery and then cut a piece out of the centre, and you will then see the hole fill up again immediately." "I was at a séance once," she continued, "at which a gentleman, a sceptic in these matters, was allowed thus to cut off a piece of this spirit drapery; he held it in his closed hand while he asked a friend to bring him something to wrap it in; when he opened his hand, there was nothing there."

A plain sitting room, with one small corner screened off by curtains, or even by a suspended shawl; these and the spiritualistic medium, or sensitive, are all the paraphernalia

required for that greatest of modern wonders, a *materialisation séance*.

Three such séances did the writer attend at one house; the audiences numbered twenty-eight, fourteen, and twenty-two, and on each occasion the majority were faces that he had not previously seen.

All were free to examine the screened corner, and the writer took care to do so, either before or after each séance, although after the first sitting it seemed like a work of supererogation, so convincing were the tests, and so devoid of mystery the surroundings.

When all were seated in a semi-circle facing the screen, a pale, worn woman,* dressed in black, was led into the room by her husband; she bowed, and went into the screened corner, which was just large enough to admit her, comfortably seated in a chair. The husband then stated his rules in a few words. That he allowed no loud talking or discussion during the séance, but expected all to behave like ladies and gentlemen, to use no violence whatever to those appearing, but if called up to the curtain, to walk quietly to and from their seats.

He promised nothing, as the manifestations were entirely beyond his control. The gas was then turned out, and the room remained dimly lighted by a screened kerosene lamp, that allowed the forms and movements of all present to be distinctly seen. During the sitting, which lasted about two hours, this light was increased or diminished, according as the appearing forms signified by raps that they desired more or less light. The husband of the medium then took his seat near the screened corner, and started a musical box. After it had played itself out some of the audience sang, "Nearer my God to Thee," or "We shall meet on that beautiful shore," and these, and other hymns of a similar character were repeated from time to time during the sitting, especially when a longer interval than usual intervened between the materialisations.

A white draped arm, with outstretched finger pointing from behind the curtain towards one or another of those present, this was generally the first manifestation of the evening; following the direction of the pointing finger, the husband of the medium indicated which of the audience was thus called on to approach the screen. On one occasion it was a young woman who had never before been at a séance, and who recognised a dead sister with a scream. This was the only instance, however, of an overwhelming surprise that resulted from the fifty or sixty manifestations of those three long to be remembered evenings. The general demeanour of those called on was that of calm delight. A mother, with an exclamation of joy, would rush into the arms of a beautiful form clad in the purest white gauze drapery, and then turning to the audience with this form leaning on her arm, would say, "My daughter." A gentleman who sat next to the writer was called up, and a very perfect male form came from behind the screen; gently bending forward, he offered his arm to the apparition, which, leaning upon it, advanced a few paces into the room. As it passed within the rays of the screened lamp, the writer saw distinctly on the carpet the shadow of the spirit form, as well as of its earth friend, and this feature he noticed on several different occasions.

When this gentleman sat down, the writer said to him, "Did you know that person when he was on earth?" "No," he said, "but I have long known him in spirit life; he is one of my spirit friends." A beautifully draped female form came well out into the room, leaning on the arm of another of those present; she also moved about alone in the middle of the room, waving in cadence her arms draped in flowing transparencies. After the séance the writer inquired who this form might be. "She was a friend

* Two months later, when again in Boston, the writer was sorry to hear that this lady had had a stroke of paralysis, and been obliged to discontinue her sittings. The nervous strain is so great that few can stand more than two or three such ordeals per week.

of mine when on earth," was the reply, "she was an actress." The cabinet spirit, Jennie, as she was called, the one controlling the band of spirits in the cabinet, regulating perhaps the order in which they should manifest themselves, came out each night in great strength and distinction. In fuller light than any of the others* she advanced far into the room, and within three feet of the writer, who could distinctly see that the skirt of her dress was trimmed with pink, and that gold bracelets ornamented her arms, or at least the one arm which he could most clearly see. A tall Indian in a red cloak came forth each evening; he was always welcomed in a friendly way by those who had seen him before, with "Good evening, Dr. Williams," to which he bowed in recognition. One evening this apparition invited the writer to approach, when he could distinctly see the clear cut aquiline nose and copper coloured features; on asking to be allowed to touch the red cloak, he was answered by a negative gesture of impatience and disapproval.

The Indian spirits, male and female, always appeared in coloured clothing, the Anglo-Saxon male forms dressed in black with what looked something like a white waistcoat, while the females were clothed in the most beautiful, flowing, gauze-like white drapery. Those accustomed to thus materialise themselves could remain much longer outside the cabinet than others, but after ten to sixty seconds all would require to return behind the screen, to draw fresh force from the medium. Sometimes the same forms would re-appear three or four times in quick succession, the husband of the medium asking in a quiet voice "Are you coming out again?" or, "Can you not come once more?" when a reply in the negative or affirmative, viz., by one or two raps, would at once be given.

Only once did the writer witness *dematerialisation*; to avoid the extra strain either to themselves or to the medium, the forms for this purpose always gliding back behind the curtain. Once, however, in sight of all present, did a form become gradually less and less distinct, and like a vapour sink downwards into the floor! The bodily shapes of all those appearing at these séances were remarkably distinct and substantial, but few of them (none that the writer heard) were able to speak.

At the close of the sitting, the medium, still entranced, came from behind the screen and sat outside. Her husband handed up a small bell which was taken from him and rung for a few seconds behind the curtain and then thrown into the middle of the room. The writer placed his handkerchief on the medium's lap, when it was immediately drawn behind the screen as if sucked in by a draught; after a few seconds it re-appeared waving on the outside as if shaken by a hand from the inside. A slate was also taken behind the curtain, and the scratching of a pencil could be plainly heard.

(To be continued.)

PASSING from the physical constitution of the brain to the phenomena of consciousness, we find ourselves confronted with the incomprehensible. States of consciousness resulting from any arrangement of the molecules of the brain is inconceivable.—*J. Tyndall.*

SOME Spiritists of Budweis, wishing to form a circle, applied to the municipal council of Prague for permission to hold meetings for that purpose, and were refused. They then made application to the Ministry of the Interior, and were again repulsed, under the advice of the Superior Sanitary Council, on the ground that such circles had been reported to occasion insanity. Are we to hear next of the interdiction, for the same reason, of music, religion, politics, and other subjects besides? The *Neue Freie Presse* (Vienna) continues its skirmishing against Spiritism; it calls it now "only an occupation for winter evenings." We think winter evenings are too often worse employed.—*Le Spiritisme.*

*The husband of the medium said, "Jennie could shew herself in the full gas-light, but the effect on the medium would be too severe; she would be almost blind for the next two or three days, and would require to be kept in a dark room all that time."

SPIRITUALIST SUNDAY SERVICES.

It is within the knowledge of most of our readers that some fifteen months have elapsed since the inauguration of the Metropolitan Spiritual Lyceum, with the primary object of establishing and sustaining Free Sunday Services for Spiritualists in the Metropolis, there being at that time no meetings of this description in existence. In connection with these gatherings there were afterwards established offices, a reading-room, library, and various other subsidiary agencies. That there was and still is an opening for Sunday services in connection with Spiritualism none can doubt, and it is therefore with deep regret that we learn from a circular sent to us that the Metropolitan Spiritual Lyceum now finds itself unable to act any further in the matter and has decided to drop that portion of its work. The Council of that body are no doubt acting wisely, under the circumstances, in relinquishing the object for which the Lyceum was primarily established, and confining its future operations to what were announced as among the subsidiary aims of the Metropolitan Spiritual Lyceum.

It would, however, be a matter for deep regret were the services which have been so ably sustained by all connected with them to be allowed to drop altogether, and we are therefore pleased to have an opportunity of placing the following facts before the readers of "LIGHT."

Mr. Morse, who has been acting throughout with much acceptance as the permanent lecturer, proposes to assume the responsibility of carrying on these services himself, provided the rent of the hall for twelve months is guaranteed to him. For this purpose he will require fifty guineas. For all other expenses the weekly offerings will be sufficient.

Those who desire to aid Mr. Morse in his laudable intention may address him at 103, Great Portland-street, W. To ensure the carrying on of the meetings, however, a prompt response to the appeal made by Mr. Morse is requisite.

WE learn that Mr. Sandys Britton has resigned his position as the President of the Metropolitan Spiritual Lyceum.

THE LONDON SPIRITUALIST ALLIANCE.—Tickets of admission to the inaugural meeting of this Society to be held on May 5th next, can be obtained by members for their friends on application to the Hon. Sec., Mr. Morell Theobald, 23, St. Swithin's-lane, E. C.

SPIRITUAL JOURNALS.—A large number of newspapers and magazines are published in the interests of Spiritualism and the Occult Sciences. We can count fifty-four, and in this number are omitted many journals which deal with the subject regularly, but which do not profess to be exclusively devoted to it. Of the fifty-four Great Britain has six, France eight, Belgium four, the Netherlands two, Spain eight, Switzerland one, United States twelve, South America six, Egypt one, India two, Australia two.

A GARBLED statement of a singular experience which happened to the Duke of Albany shortly before his transition has found its way into print. We are able, upon the most reliable authority, to give the true version of the matter. The facts are these. Previous to the fatal accident the Duke told many of his intimate friends at Cannes that he had had a vision of his sister, the Princess Alice, who had said to him, "Your troubles will soon be over. You are shortly coming to us." The prediction was fully and quickly verified, for in three days the Duke had joined her in "the land of the greater number." It has long been an open secret that the Duke of Albany was deeply interested in occult phenomena.

In Manous' Code of Laws, which dates from the ninth century before the Christian era, are embodied the religion, philosophy, and science of ancient India. The Code itself is drawn from the books of the Vedas, a collection of prayers and hymns composed by various authors at various epochs; written in ancient Sanscrit. They existed in the form they now have five centuries before Manous' Code was written. According to the Vedas, between the Creative Spirit, named in Sanscrit Dyaus, and man, space is peopled with intermediary spirits not yet incarnated, good and bad genii, aerial beings, all classed hierarchically, who influence people on earth, and who are able to manifest themselves to sight, by speech, and other ways, to some, under certain conditions and circumstances.—*Eugène Bonnemère.*

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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 séances.

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.

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SPECIAL NOTICE.

The Manager of "LIGHT" will be obliged if those Subscribers who have not paid their subscriptions for 1884 will kindly do so at once and save him the necessity of making written application.

Light:

SATURDAY, APRIL 19TH, 1884.

PSYCHOGRAPHY THROUGH MR. EGLINTON.

I am able to report a successful and perfectly satisfactory psychographic séance with Mr. W. Eglinton. On the afternoon of Thursday, the 10th, I met Mr. Roden Noel by appointment at Mr. Eglinton's rooms. We sat for some time with but indifferent success, getting but a word or two written on the upper surface of a slate clasped underneath and against the table by Mr. Eglinton with his right hand, his left joined to my left on the table, my right hand with both Mr. Noel's. Of course a single word, under perfect test conditions, would be as conclusive as a volume; and as I was thoroughly satisfied on this, as on a former occasion when Mr. Eglinton was at my own rooms, that the medium did not himself write the words, the phrase "indifferent success" must be taken, so far as I am concerned, to refer only to the quantity of the phenomenon, and not to its quality. Nor was Mr. Noel at all dissatisfied; but as he sat on my right, and the medium's left hand was stretched across to grasp my right hand, the arm rather intercepted Mr. Noel's view of Mr. Eglinton's right hand as it grasped the slate. So that as to these single words, my testimony must, I think, be taken alone, and for what it is worth.

There was a pile of Mr. Eglinton's own slates upon the table, and it was always upon one or other of these that the writing was obtained. Of the two that were used, I cleaned one, after it had been well wetted, with a dry sponge, myself, on both sides; the other I saw similarly treated by Mr. Eglinton. Of course I watched to see that there was no unobserved change of slate, nor did Mr. Eglinton rise from his seat during the séance, except once, to write down an address I had given him. It will be understood that we sat in broad daylight.

We noticed two facts (always observed likewise with Slade), one of which, certainly, could not result from any voluntary act of the medium. This was the lowering of the temperature of the hand which held the slate, just before and after the writing. The other fact was the cessation of the sound of writing when Eglinton broke the contact of his hand with my own.

From my experience with Slade, I was sure that success was near when I felt the coldness of the medium's hand, as he rested it, with the slate, on the table, just before the writing came. Mr. Eglinton now laid one of the two equal-sized slates (10 $\frac{1}{2}$ inches by 7 $\frac{1}{2}$) flat upon the other, the usual scrap of pencil being enclosed. Both slates were then, as I carefully assured myself, perfectly clean on both surfaces. He then forthwith, and without any previous dealing with them, presented one end of the two slates, held together by himself at the other end, for me to hold with my left hand, on which he placed his own right. I clasped the slates, my thumb on the frame of the upper one ($\frac{7}{8}$ inch), and three of my fingers, reaching about four inches, forcing up the lower slate against the upper one. We did not hold the slates underneath the table, but at the side, a little below the level. Mr. Noel was thus able to observe the position. Mr. Eglinton held the slates firmly together at his end, as I can assert, because I particularly observed that there was no gap at his end. I also noticed his thumb on the top of the slates, and can say that it rested quite quietly throughout the writing, which we heard almost immediately and continuously, except when Mr. Eglinton once raised his hand from mine, when the sound ceased till contact was resumed.

We heard the sound of writing distinctly, yet it was not, I think, quite so loudly audible as I remember with Slade. When the three taps came, denoting that the "message" was finished, Eglinton simply removed his hand from the slates, leaving them in my left hand, also quitting contact of his other hand with my left. I took off the upper slate, and we saw that the inner surface of one of them—(which, I cannot positively recollect; perhaps Mr. Noel, to whom I send this account, may supply the omission)—was covered with writing; twenty lines from end to end written *from* the medium, and one line along the side by the frame, the "Good-bye" on the other side. The writing was in straight lines across the slate, all the letters slanting from left to right. I now give the whole message:—

"We shall be most glad to co-operate with you in any experiments you may care to enter upon, or to answer any questions propounded by you and your friends. Our purpose in manifesting is as much to aid in honest inquiry as it is to merely demonstrate our power to write under exceptional conditions. We find in the atmosphere constantly pervaded by our presence more scope for work than in your rooms. There we may not at all times be sure of our power to manifest. *Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée*, according to Rochefoucault, but we are happy to see that such is not the case with you and your friends. Good-bye."

One circumstance about the writing on this slate is to be remarked. It begins about an inch from the top; from the bottom it is continued along one side (one line), and then there are three lines in the space at top, written in the reverse direction to that of the body of the message. The ability to produce the writing in any direction is thus shewn. The writing is flowing, easy, and with a distinct character, as of an educated penman.

I took the slate away with me, and it is now in my possession.

I am as satisfied that this was a genuine phenomenon as I am that the words on this paper are of my own writing.

C. C. MASSEY.

1, Albert Mansions, Victoria-street, S.W.

10th April, 1884.

Every word of this account I am able to endorse. My impression is that the writing was on the lower slate, but of this I am not sure. I also fail to see how the physiological condition testified to by Mr. Massey could be pro-

duced at will. I equally fail to see how the medium, while his thumb was observed by us to be stationary on the frame, could himself write a slateful of words in reverse directions, those at the sides being at right angles with, and those at the end being topsy-turvy to, those on the body of the slate, even had not the other conditions as here related precluded such a possibility; for he only touched the slate with one hand. He certainly didn't write with his feet! Here is another problem for Messrs. Lankester and Maskelyne.

I may add that, in the early part of the séance, as on a former occasion at Mr. Massey's rooms, and on his own slate we obtained written answers to our own questions, and these could not have been written previously on the slate.

RODEN NOEL.

To the above I should like to add that as writing by the medium himself at the time is absolutely out of the question, there are only three other conceivable suggestions as opposed to occult agency. One of these must suppose that a change of slate was effected, unobserved by us, at the last moment, one already written upon being substituted for one of those just before ascertained to be clean. As to this, I have only to repeat what I said in the introduction to my translation of Zöllner, that while some allowance must be made in every account for defects of observation and memory, there is a point at which such defects would be so gross as to be inconsistent with ordinary sense and intelligence, and at which, if probability is to be our guide, it would be more rational at once to dispute the *veracity* of the witnesses.

The second suggestion is that of concealed writing brought out by heat, which it has been said may be supplied by the hands. One has only to look at the slate-pencil writing to laugh at this supposition. Nor could any heat be obtained, except upon the little detached surfaces—perhaps one-tenth of the whole—represented by so much of our fingers as would be in contact with the under surface, while our thumbs pressed on the frame of the upper slate. And the writing is *uniformly* distinct.

The third suggestion, which would question our *veracity* we must leave to the judgment of others.

C. C. M.

MR. W. EGLINTON'S SEANCES.

We are glad to learn that Mr. W. Eglinton, acting upon the advice we have so often expressed in this journal, is refusing all applications for séances for form manifestations except those which come from experienced Spiritualists. We, therefore, wish specially to call the attention of inquirers to the direct slate-writing obtainable in daylight with Mr. Eglinton under the most unexceptionable conditions. We believe such are Mr. Eglinton's engagements that appointments must first be made by letter.

PLYMOUTH.—On Sunday morning last Mr. J. Husson delivered an effective trance address appropriate to the season of the year, which was listened to with attention, and an enjoyable time was spent. At the public circle in the afternoon (between thirty and forty persons being present) Messrs. Paynter, Burt, Husson, and Williams spoke to the delight of all, while at the evening service Mr. R. S. Clarke delivered an inspirational discourse on "The Lessons of Easter." The inspiring spirit claimed to have been in earth-life an Episcopal minister in the town, and his remarks, which were powerfully delivered, afforded the greatest pleasure to the numerous persons participating in the service.—*Cor.*

It is recorded by travellers among savage peoples that individuals among them are regarded as capable of holding communion with spirits, and receiving communications from them. There is a general concurrence of testimony that among all savage peoples there is belief in spirits and recognition of the continued life of their forefathers in another state of existence. — *Giusticani.*

SUPERSTITION AND MODERN SPIRITUALISM.

A DISCOURSE DELIVERED BY

PROF. HENRY KIDDLE,

BEFORE THE SPIRITUAL FRATERNITY OF BROOKLYN.

(Condensed from the *Banner of Light.*)

Superstition is a word ordinarily used in a very loose way, but generally to indicate a belief in something that cannot be rationally explained. In the minds of most persons, it stands for all that is gross and absurd in the religious beliefs and practices of barbarous tribes, as well as for all irrational "supernaturalism," past or present. The adherents of prevailing religious systems would, doubtless, be willing to accept the distinction made by Cicero between religion and superstition, defining the former as a pious reverence for the gods, and the latter as an excessive and irrational fear of spiritual beings.

Properly speaking, however, the primitive idea involved in superstition is *survival*. As mankind advance to higher states of enlightenment, they still retain many crude notions and beliefs, inconsistent with their intellectual progress, and various practices, especially religious rites, for which no reason, beyond mere clinging faith in their necessity or efficacy, can be assigned. Such superstitions are the remnants or wrecks of former beliefs, over which, perhaps, the waves of many centuries have washed. They are sometimes the ineffaceable vestiges of pre-historic religions, the origin of which can be only a subject for speculation.

In this sense a superstition is a belief or practice belonging to a former state of society, or stage of mental and spiritual growth, but which the prevailing civilisation has outgrown. Every nation or community has its superstitious associations and habitudes, and these usually form the chief obstacles to the progress of truth and reform. The superstitious notions of people in general in regard to what is called the *supernatural*, may be said to constitute now the chief stumbling-block to their acceptance of the truth of Modern Spiritualism. They are repelled from it by their traditional fears of Satanic influence. The belief in a special order of malicious spiritual beings, the "fallen angels" with the arch-fiend Lucifer at their head, for ever plotting against the souls of mankind, still clings as an indestructible superstition to the minds of most Christians, both Catholic and Protestant; and, notwithstanding the repeal of all the laws against witchcraft, the horrid superstition in connection with that imaginary crime still haunts the imagination of thousands, strengthened as it is by a superstitious reverence for the barbarous code of the Jews of thirty centuries ago, which said: "Thou shalt not permit a witch to live."

Modern materialism is, in great part, a reaction against the demonology of the seventeenth century; and the non-religionists of this time are repelled from an acceptance of spiritual facts by their seeming kinship with that which they have been taught to regard as the most mischievous of all superstitions, witchcraft and sorcery, as well as with their apparent affinity with the degrading supernaturalism of barbarous tribes. To believe in Spiritualism seems to them like a back-sliding of civilisation—from the realms of rational and demonstrative science to the dark ages of ignorance and magic, when the agency of spirits, and generally of malevolent spirits, was referred to in order to account for phenomena all of which have been found, in our enlightened age, to depend upon natural or physical causes.

On this account the assertion of spirit-agency has to withstand, at present, the strongest prejudices of cultivated minds. Indeed, it is not at all surprising that the physical scientist should exclaim: "Spirit is the last thing I will give in to," when we remember the part played by spiritism, or animism, in the lower grades of civilisation. If the Spiritualism of our times involved the revival of these exploded beliefs—if its tendency were to bring men's minds again under the darkening influence of mysterious and unseen agents, it would meet with a resistance in the spirit of the age sufficient not only to check its progress but to stamp it out utterly. But this is far from being the case, as has been clearly demonstrated by its acceptance, after the fullest investigation, by those who may be truly said to represent every phase of modern thought and advancement. Civilisation often becomes corrupt, and nations rise and fall; religious as well as political institutions perish and give place to others; but no enlightened nation ever relapses into barbarism unless it is overwhelmed and in great part destroyed by barbarous invaders, as were the Greeks and Romans.

It has been said that ignorance is the mother of superstition; but I should rather say the mother of delusion and the preserver of superstition. The absurd errors of the past are retained by the ignorance of the present. Demonology is a superstition still persisted in by Catholic and Protestant Christians, on account of their "invincible ignorance" of true Spiritualism. The facts of Modern Spiritualism disprove it—show its utter absurdity and mischievous influence, and, if accepted, would render a revival of the witch-mania, which some clergymen are apparently trying to excite, utterly impossible. The savage is prone to attribute natural phenomena, such as storms, for example, to

the action of unseen evil spirits; but physical science having shewn that these occurrences in nature are due to physical laws, the belief of the savage becomes a superstition. Disease was once thought to be the result of obsessing spirits, and is so treated among certain existing nations; but although a belief in demoniacal possession still exists it does not furnish a basis for the diagnosis and cure of diseases, because the science of medicine has shewn their physical causes and the agents which may rationally be employed for their cure. Thus spiritual phenomena have been attributed to the direct, special intervention of God on the one hand, or to the malevolent machinations of an almighty devil and his imps on the other; and this delusion has caused the most direful consequences. But spiritual science, based on the facts of observation and rational deduction, as it has been cultivated for the first time in these days, has served to dissipate the delusion, and to brand it as a superstition, wherever and by whomsoever it may be entertained in these days of spiritual enlightenment.

The revelation of Spiritualism is based on demonstrative facts, as well as the facts of direct observation. In this respect, it may justly claim to have a scientific basis. To contrast it with the imperfect revelations of past ages, and shew how far removed it is from superstition, let me enumerate its salient features: (1) It gives a clearer evidence of the life after death, and explains more definitely and rationally the nature of that life than has ever been given before; (2) It explains the relations of the spiritual and material world, demonstrates the laws of inspiration and spirit-control, shewing in what way we may be psychologically affected by spirits of different orders, and how we may guard ourselves against malign influences; (3) It gives a better—a more rational—idea of the nature, attributes, and government of God; (4) It explains the great law of spirit enfoldment and progression, and in this way offers a rational theory of the nature, origin, and destiny of the human soul.

Thus it fulfills all the requirements of a rational spiritual religion, which necessitates no priesthood to interpret or to administer it; for it presents no mysticism to puzzle the understanding or affright the imagination, and enjoins no mummeries or formalism of any kind. It deals not with externalities, but addresses the inward spirit, and appeals to that inner light which "lighteth every man that cometh into the world." As a spiritual science, it affords a needful antidote not only to the superstitions of the past, but to the delusions which constantly tend to creep into men's minds, from their passions, appetites, vain curiosity, selfishness, and shallow conceit. Spiritualism contains a cure for all this within itself, as its wonderful history during the last thirty-five years has most clearly shewn. That history contains the record of many cases of the saddest infatuation; but, invariably, the experience has afforded a much-needed lesson—the lesson that no blind reverence for spirits, or confidence in spirit-messages, is to be permitted to overwhelm reason and common sense.

Thus that fertile source of superstition, excessive regard or veneration for spiritual beings, has been most effectually closed—so effectually, indeed, that no one need fear that any rational believers in modern revelation will ever erect fanes and altars for the worship of deified spirits, as was the religious practice of the Egyptians, Greeks, Romans, and other ancient nations. We know now who these spirits are—the clean and the unclean, the good and the bad, the high and the low—the angels and the devils; and while we do not worship the one, neither do we, like the Roman Church, anathematise the other, because we recognise in them all our fellow-creatures in different stages of progression.

In no respect has Modern Spiritualism been so thoroughly a corrective of superstition as in its obliteration of the false distinction between "nature and the supernatural." It recognises the physical and the spiritual universe as alike natural, and governed equally by the universal and invariable laws fixed by the Divine Mind. Its theistic revelation does not permit it to view the Infinite as the ancient Jews conceived their Jehovah—capricious, jealous, and wrathful, using the meanest devices to accomplish His purposes, and occasionally repenting of His acts. This idea of the Supreme is by no means inconsistent with the mental and spiritual status of a semi-barbarous people, three or four thousand years ago, but can only be entertained as a monstrous superstition in such an age as the present.

Spiritual laws being natural laws, can become the subject of scientific investigation, like physical laws; and it is the peculiar province of Modern Spiritualism to make that investigation according to the most enlightened principles and methods that experience may discover or dictate; and those who wisely and legitimately conduct these investigations need have no fear of any diabolical intervention beyond those manifestations of the unprogressed which special circumstances and conditions may permit or invite.

Modern Spiritualism differs so widely, in its character and purposes, from all previous phases of spirit-intercourse, that any departure from its true principles leads at once to some of

the worst superstitions of the past. Of all these the most fruitful in evil was an excessive reverence for these unseen intelligences—worshipping them, consulting them in regard to things in which we should exercise our own reason and conscience, using their communications for selfish or base purposes, or for a foolish and unlawful prying into the future, making them parties or coadjutors in iniquity or crime, or panderers to sensual vices—to all these things mankind have been prone in ages past, and from them they have suffered terrible calamities. In an unenlightened age or nation, these are the almost inseparable concomitants of an unrestricted spirit-intercourse; and it is only at this late period that mankind have arrived at a condition in which spirit-intercourse could be generally permitted with any degree of safety. Enough has been presented since 1848 of that which is dangerous and repulsive to teach us the rationale of former delusions and superstitions and the means of preventing their occurrence or prevalence at this time. Sittings with strong physical mediums, under conditions that admit the spirits of the lower planes, are dangerous experiments, as most investigators have clearly seen; but important lessons have been taught by the experiences obtained at such sésances, particularly as to the marvellous power—the mysterious control over matter—possessed by these unprogressed spirit agencies; while the recklessness and malignity often displayed by them shew what mischief they could do, if they were not under restraint, a restraint which is perfect only when the conditions of the circle are truly spiritual—harmonious, passive and uplifting.

The study of these lower spirit agencies is the key to a solution of all the mysterious "supernaturalism" of the past. The study does not create or revive superstition, but banishes it, just as modern science, chemistry for example, has eliminated from its domain the false ideas which earlier investigators admitted into it. Those Protestant clergymen who cannot admit the reality of obsession, for example, considering such accounts as that of the Gadarene mere concessions to the superstition and ignorance of the age in which Christ lived, shew a lamentable want of appreciation of the very science on which their profession is based; for should not spiritual teachers be versed in all that pertains to the spirit, and to spirits? But there is a superstition of negation as well as affirmation, and it is very strong in minds of a certain class. The survival of false ideas in the mind in opposition to verified facts is the very type of this superstition, and is so to be considered whatever the status of that mind, or its degree of culture in other respects. He alone is free who can divest himself of all such errors and prejudices, and follow the lead of Truth, wherever it may conduct him, prepared to accept her teachings, however adverse to his preconceptions, feeling all the time that the conclusions of to-day should be but the stepping stones on which we are to rise to higher truths on the morrow. Certainly this is the only course that is consistent with the great law of eternal progression, so clearly shewn to us by the Spiritualism of these days.

WE are all equal before God; His love radiates for all upon all without distinction. Vain it is to put our trust in formulas, in any special process of salvation; it is like making a bridge of a straw. Without the love of God through love for the neighbour, there is no salvation. That is the law, and there can be no substitution for it.—*Secrets d'Hermès.*

SOCRATES declared that he had a spirit (daemon) always with him, by whose voice he was guided in all important proceedings. Lamartine, in the preface to his poem, "The Death of Socrates," says:—"Yes, he was inspired. And why should we refuse credence to the word of a man giving his life for truth's sake? He was inspired. Truth and wisdom are not of us: they descend from Heaven into hearts sent by God according to the needs of the time."—*Eugène Bonnemère.*

THE ORACLES OF GREECE, AND MEDIUMSHIP.—The philosophers of ancient Greece accounted for the facts connected with the oracles by the operation of spirits upon priests and priestesses trained from their youth in the temples. Some oracles were consulted on affairs of State, others on personal affairs. Fontenelle, in his "Histoire des Oracles," ch. 14, 15, says that letters were brought to these carefully sealed up, to which answers were given—without the letters having been opened—through the priest or priestess while in the mystical sleep. To us, with our present knowledge, it is evident that they were possessed of the same gifts as our mediums and clairvoyants, to whose spiritual vision, while in the mystical or magnetic sleep, opaque bodies or distance are no impediment. The spirits intervening in questions of personal interest, might have been of the family of the inquirers, who—as we know—are drawn by the desire to help those they left behind, in doubt and trouble. Priests of succeeding faiths, not being able to discredit the facts, have attributed them to the devil; but our present knowledge disposes of that explanation. The faculties of the priests and priestesses of the oracles, as recorded, exhibit the same characters as those of the mediums and clairvoyants of the present time; they may have been, in their temple education, studiously cultivated, and some were, no doubt, more capable of high development than others.—*Eugène Bonnemère.*

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M.A. (OXON.)"

(Continued from page 152.)

III. NOTEWORTHY POINTS.

There still remain to be noticed certain points which seem to throw some light on the phenomenon which we are studying.

(1) I have remarked, in the course of my argument, on the similarity in outline or expression which is often traceable between the medium and the materialised form. This was the case with Katie King and Miss F. Cook, even when it was most clearly ascertained that they were distinct entities. The likeness, whenever I had opportunity of observation, was always more or less present. But then the face of Katie the younger was strikingly like that of Katie the elder, and she presented herself through the mediumship of Messrs. Herne and Williams. So that we are not much advanced by this consideration.

The truth is that there is a most intimate connection subsisting necessarily, and in the nature of things, between the medium and the materialised form, which has temporarily clothed itself with matter largely furnished by him. Even in the ordinary manifestations of the circle, the medium is the wash-pot through which all the psychic emanations pass, and who is "drawn upon" for the force, or at least for a large portion of the force, required for the manifestations. If he is not the solitary *fons et origo*, he is the instrument without which nothing is done. He suffers first and most if anything goes wrong. He is depleted and devitalised if experiments are made.

This is intensified when a spirit seeks to manifest, especially for the first time. The connection between it and the medium, who is its channel of communication, is extremely close. By some occult law it would seem that a spirit returning to earth takes on again the conditions under which it left this sphere of existence. At any rate, this is frequently the case. I mean more than that for purposes of recognition a spirit presents itself in the guise and garb in which it would be most likely to be recognised. There is a deeper law at work, and the medium frequently suffers vicariously the pains endured at death by the *revenant*. There are many cases. Dr. Crowell narrates two within his own experience with Slade* and Kenney. In the former a sister-in-law was attempting to communicate. She had lately passed away "from an affection in which excessive and continuous nausea and vomiting were the most conspicuous symptoms." "The medium (Slade) became exceedingly pale, his features became sunken, and the sitting was temporarily suspended from his intense nausea." The experience with Dr. Kenney was to the same effect. There was the same evidence of nausea in the medium, the communicating spirit having passed away while suffering from vomiting. The case of Dr. Crowell's relative whose materialised face recalled the traces of her last illness, will also be remembered here as illustrative.

The close connection between medium and manifesting spirit is undeniable. It should not, therefore, be a suspicious circumstance *primâ facie* that such resemblance is traceable. It was so with Miss F. Cook, and with her sister, Miss Kate Cook; with Miss Showers; with the various presentations of John King through Mr. C. E. Williams and Mr. Husk; and compendiously it may, I take it, be affirmed that the appearance of such a familiar spirit is likely to partake of or to approximate more or less perceptibly to the likeness of the medium.

(2) I have also alluded to the fluctuating appearance presented by some of the materialised faces. I correlate this with the lambent, flickering motion often observable in the hands projected from the aperture of the combined. Mr. Plympton acutely noticed this appearance in the faces at Dr. Wolfe's, and points out that there was, apparently, "a constant effort to maintain the status of materialisation, as if the tendency were to dissolve and melt into thin air." This is frequently observable. The face is in a state of flux and reflux; and we shall trace a similar phenomenon in dealing with the full form, when we notice how necessary it is for the form to go back at short intervals to the medium in order to renew its strength; and how, in some well attested cases, a too prolonged stay out of the reach of the medium's psychic atmosphere has resulted in a positive public dissolution, the body melting away in front of the observers.

Dr. Crowell noticed this rapidly fluctuating appearance in some of the materialised forms which he saw in the presence of Slade. The account he gives of the building up of these forms from luminous vapour, and their rapid resolution into their compound elements, is instructive.*

At a séance with Slade at his rooms, March 6th, 1871. Both at the table, "In a few minutes . . . I observed a soft hazy light of indefinite form rise from the space beyond the opposite side of the table, which soon disappeared. This reappeared a number of times, each time in an enlarged form, until it attained the dimensions of a human head, though not defined, while the brightness increased. . . . Each time after thus appearing it would glide to my right—the medium always sat at my left side—and there disappeared."

Same conditions. "Head and hands of a child came and disappeared . . . and then what seemed to be the head of an old man with outline confused. This in turn soon vanished, and in a short time there arose another object which was more luminous."

In lowered gas. "I perceived a luminous appearance of undefined shape, just beyond the table, then in the upper part of it there appeared a brighter spot the size of a luminous eye, which approached me in a direct line over the table, until it rested within fifteen inches of my face, when a perfect eye was developed. This was as bright as the flame of a candle, and occasionally I perceived another luminous spot of the same size, but less bright than the other. They were on the same line and about as far apart as two human eyes in the same head ordinarily are. The medium distinguished the face and features, which I was unable to do. He here said, 'The spirit is placing her hand upon your shoulder', and instantly I felt taps of fingers there, and upon my arm. The touches were distinctly felt, were very soft, and repeated a dozen times. I would here remark that *at the moment each of the medium's hands grasped one of mine*, and all four rested upon the table, and that this was the *position of our hands invariably in all these sittings*, unless for a moment a hand was necessarily withdrawn, and this rarely occurred. The cloud of luminous vapour appeared and disappeared three times, each time appearing to originate at the same spot, and then to approach until within the former distance from my face."

Dr. George Wyld noticed a similar peculiarity in John King's eyes, as seen by him at Captain James's: Husk, the medium. He says: "His eyes seemed to me invisible, but on my urging him to show his eyes, they seemed to glance out for a moment again and again, and as quickly disappear, as if the power faded away."

But these and other points, which I might dwell upon now, will find a fitter place for full discussion when I shall have laid before my readers the evidence for the materialisation of the full form. It is there that the wealth of evidence is accumulated; and from it are to be culled the most suggestive indications of the methods employed.

NOTE.—I append here a case of recognition of a well-known face by persons best qualified to judge:—

Mr. J. T. Docton, of Morthyr Tydvil, writes:—"On several occasions during Mr. Eglington's visit we were favoured with a very good materialisation of an old acquaintance of ours,

* "Primitive Christianity," Vol. I. pp. 426, 427-429.
† *Medium*, November 2nd, 1877.

'Captain Hardinge' (the same spirit that materialised during Mr. Eglinton's former visit to Merthyr), and he was immediately recognised by all those in the circle who knew him in the flesh; and from many that did not know him fell expressions of surprise and satisfaction because of his differing so much from the medium, the features being so distinct in such a good light, thus placing the individuality beyond a doubt. Other faces were recognised." [1877.]

(To be continued.)

A LITTLE GERMAN SENSITIVE.

(IN THE EARLY PART OF THE CENTURY.)

A certain man had a little daughter of some six years of age. This child was much beloved by her uncle, a Roman Catholic priest, the brother of her father. The priest fell ill, and the child frequently went to see him. He died. To the surprise of every one, he had left no money, or very little if any. The child soon wished to go back to the house of her dead uncle to play there in the garden. As she ran about it was observed that she walked up and down with an out-stretched arm, as if some person were leading her by the hand. She said to her parents, "But uncle is not dead; he took me about the garden." This occurred on a second occasion; the child's father then told her that the next time that her uncle was in the garden she was to ask if he had not something to say to her. This she did; and the answer made by the uncle was that if they would dig in a certain field on a mound, where hemp was beaten, they would find something there. Search was made by digging at this spot, and there was discovered a box filled with Government securities, which some person or persons had removed from the house of the priest at the time of his death. On the next occasion that the little girl went to the garden, she returned home, complaining that her uncle had not come to play with her."—*Blätter aus Provorst*, Vol. ix.

MAN THE STEWARD OF GOD.

"We talk proudly of the operation of the human intellect as if it were a something of our own, and not derived from the same all-glorious and all-bountiful source, as our very life and body. We talk of *creative* genius. There is no creative genius but God. Genius is not a creative faculty, but an organisation of brain and spirit capable in an ampler degree than average humanity of receiving ideas from the invisible universe. Men and women of genius are not creative, but receptive, and should never forget that what they receive in order to dispense it for the general good, they receive as the earth receives its rains, and dews, and sunshine, to endow it with beauty and plenty, and should thank God for it, and be humble as stewards, not proprietors."—WILLIAM HOWITT.

THE WORK OF GOD AND THE WORK OF MAN.

"But are we not," asked I, "to be prosperous in the end?" "Yes, assuredly in the end," replied Nathanael; "but the end may perchance be somewhat farther off than we suppose, and our course may perchance be somewhat slow. For in all works there are two courses, the course of men and the course of God. Now men work visibly and speedily, and with much stir and noise; but the Father in Heaven worketh for the most part invisibly and slowly, and very gently.

"Now it may be that the slow ways are best. But in any case I begin to perceive that our Master loveth the slow ways best, according to His saying that the Kingdom of Heaven is like unto the wheat, which is sown and watered and resteth long unseen in the earth, and springeth up

at last, and by degrees, and putteth forth, first the blade, and then the ear, and then the full corn; and all this by slow ways, quietly and gently, while the husbandman riseth and sleepeth, and goeth in and out, and taketh no heed how great a work the gentle hand of the Lord is working around him."—"Philochristus," chap. 16.

HERE AND THERE.

A pilgrim here with weary feet,
I tread a darksome way,
All rough and thorny, and o'erhung
With shadows cold and grey.
But there, ah! there, thro' pearly gates,
Along the golden street,
Among the blessed I shall walk
With never wearying feet.

A wanderer here, no home, no lands,
No home to call my own;
I plant and sow; another reaps
The fields that I have sown.
But when my wand'rings here are o'er,
A mansion graced and fair
Awaits for me, and I shall be
At home for ever there.

A mourner here, my weary heart
Can wake no harmonies,
And all the music of my life
Is played on broken keys.
But when the noise of earth shall cease,
All discord, strife, and wrong,
Then I shall sing as angels sing
The glad seraphic song.

A weaver here, my daily toil
A web uncouth and plain,
All weaved with many tangled threads,
And soiled with many a stain.
But when they "bear my web away,"
And my reward is won,
Then God shall see it was my best
And He shall say, "Well done!"

MYRA COPELAND.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

W. TOWNS.—Will appear shortly.

H. G. A.—Received and will appear.

R. MARCH.—Thanks. Have not had time to read MSS. yet.

R. H. F.—Your letter is admissible as an advertisement, not otherwise.

S. P. A.—Declined with thanks. Will be returned in the course of a day or two.

J. L. (Liverpool).—Your communications arrived too late for insertion this week.

"ADAIR."—Will give what information we can in next issue of "LIGHT."

H. E. N.—We like your verses but the subject is hardly suitable for these columns.

PROF. S. (Sydney).—Letter with enclosure and duplicates received. Many thanks for your kind thought in the matter.

JAGOBUNDHU NANDI.—Letter with enclosure duly to hand. Sorry we cannot send parcels of literature to India for distribution, the carriage being so costly. Besides we have quite exhausted our funds.

S. E. M.—We think it best not to re-open a discussion of the subject on which you write. The position is very plain. Spiritualists ask for proof in support of the position assumed, and an explanation of certain damaging facts which came to light, and none has been vouchsafed in either case. In the latter we believe those most nearly concerned admit they have no answer. The questions at issue resolve themselves, therefore, into *Facts versus Theories*, and we are content to take our stand upon that ground, and meanwhile must decline to re-open a profitless discussion, because unsupported on one side by any evidence whatever. Other facts as curious as the one to which you specially allude, have come to our knowledge, and at the proper time we will make them public. We should like to keep your MSS. in reserve till then. We will write to you further privately as soon as opportunity offers.

MR. C. E. WILLIAMS, the well-known medium for physical and form manifestations, has again placed his powers at the service of the public, this time in conjunction with Mr. Husk. We are glad to be able to state that Mr. Williams also has discarded cabinet seances. It is a step in the right direction. Particulars of Mr. Williams' seances will be found in another column.

[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.]

VI.—PAPIAS.

He was Bishop of Hierapolis, in Phrygia, in the first half of the second century. He was a hearer of the Apostle John, and was intimate with those who had known our Lord and His Apostles. He gathered the floating traditions of our Lord's sayings into five books, which contained besides much historical information.

A fragment of Papias occurs in the treatise of Irenæus "Against Heresies" (v. 33), where numbering among the blessings of Jacob an abundance of wheat and wine he adds: "The foresaid benediction beyond contradiction pertains to the times of that kingdom, when the just rising from the dead shall reign; when creatures being renewed and freed, an abundance of all food will fructify in the dews of Heaven, and in the fertility of the earth; like as the presbyter recounted who saw John, the disciple of our Lord, that they themselves heard from him in what manner the Lord taught of those times; and he used to say: 'The days shall come in which the vines shall grow, each having ten thousand branches, and in each branch ten thousand suckers, and in each sucker ten

thousand shoots, and on each shoot ten thousand grapes, and each grape when pressed shall give five and twenty metretes of wine. And when any of the saints shall take hold of a cluster, another will cry out: "I am a better cluster. Take me, and through me bless the Lord.'"

He goes on to speak of the flourishing wheat and grass and happy animals of those times, after which St. Irenæus interjects the passage quoted in p. 44 supra.— "And these things also . . . Papias testifies . . ." Irenæus goes on thus:—

"And he added saying, 'And Judas the traitor not believing, and asking: "How shall such growths be produced by the Lord?" our Lord said: "They who will come into those times shall see." These then are the times mentioned by the Prophet Isaiah: "And the wolf shall eat together with the lamb." (Isaiah xi. 6.)

Eusebius (Eccles. Hist. ii. 39.) says: "It may be important to add to the statements of Papias already given, some other relations of his, in which he recounts certain marvels, and besides how these came to him from tradition. The residence of the Apostle Philip at Hierapolis with his daughters has been mentioned previously. It must now be noted how Papias, who was of this time, records that he had received a wonderful account from the daughters of Philip. He narrates the raising of a dead man to life to have happened in his day. And again another marvel which had place in the case of Justin. The same writer avails himself of testimonies from the first Epistle of John, and from that of Peter in like manner. And he sets forth another story of a woman accused of many sins before our Lord, which the Gospel according to the Hebrews contains."

(To be continued.)

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TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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Is it Conjuring?

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

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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