

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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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.)"

LORD TENNYSON AS PROPHET AND TEACHER.

II.

Turning from the topic of marriage relations, which Tennyson has treated in the two poems already noticed, the next great subject which he grapples with is the decay of faith. He grasps at once and emphasises one of the dominant notes of the present age. In spite of the fact, which I recognise to the full, that there is nowadays a great parade of religiousness, there is a remarkable lack of vital energising faith. In spite, too, of the fact, as I understand the situation, that there is this lack of faith in the best and most virile minds, in the leaders of thought, who form the opinions of the next generation, I am bound to say that there is in these same minds, or in a remarkable proportion of them, a desire to "cleave to the sunnier side of doubt," a pathetic wish to conserve what is worth preserving, a reverential recognition of what such minds instinctively recognise as beautiful and true in the records of various religions, in the lives of many saintly personages who have adorned these varied faiths, which is wholly apart from the vulgar and unintelligent antipathies of the mere iconoclast. This is cause for rejoicing, for it indicates a revolt, not against the spiritual, with its essential truths exemplified in practice, but against a debased ideal of man's creation which has at length been found out. It is a higher ideal suitable to their present needs that such minds crave: not the sweeping away of all such ideals as worthless freaks of a prying imagination, rebuked on the threshold of the Unseen by its own conspicuous failure to penetrate further.

And yet it is abundantly clear that numbing doubt—arch-paralyser of worthy effort—has laid its touch on the thoughts of this generation. The result is the decay of faith which we all deplore in presence of its immediate effects. The fact is, as has been often stated, that the old truths—so far as they are true, and have not become so encrusted with human error as to be stifled beneath its weight—need to be restated in some more exact and incisive way to meet our present needs. It is high time to protest against "the cramping creeds that have maddened the peoples," "the know-nothing books," that have so entangled the problems that they were vainly planned to solve; the "know-all" attempts, that would be ridiculous if they were not so sadly mischievous, to dwarf aspiration and stunt the soul by binding it down to earth with fetters that

none have the right to impose—the time has come when men who have reverently thought out these matters for themselves have a right to register their protest. It is not by any such treatment that these problems can be handled with any expectation of successful solution.

The loss of that firm hold on the Unseen, which is eternal, essential, and real, is directly traceable to an exclusive concern for what belongs to a world of illusion, the phenomenal, the transitory, the accidental, and the unreal. Men who are leaders in the world of thought have been so long concerned with the material that they have lost touch of the spiritual. Nay, more, they have even lost in some degree the power of comprehending it. The ennobling impulses of Faith, which have largely animated the great achievements of mankind, have given place to that timid hesitancy which is engendered by a halting half-confidence, and, in due sequence, to that paralysis of effort which is the inevitable outcome of the state of mental negation which I call Doubt. This state, again, in some minds, which are not so constituted as to tolerate this essentially unhealthy condition, has led to a condition of mind which is profoundly pathetic and sad, a fierce, cynical, rebellious questioning of all that belongs to the domain of faith, and even to a grim despair. In this condition the tortured mind gives way to what appears to calmer listeners at once unreasoning and profane; blasphemous, yet unutterably sad. Such is the condition depicted in that most powerful poem, "Despair," which is, perhaps, better known than the "Ancient Sage." Its lessons will bear such citation as my space permits.

Despair.

A man and his wife, utterly bereft of faith in a God, of hope in a life to come, and being utterly miserable in this, resolve to drown themselves. The woman is drowned, but the man is rescued by a minister of the sect he had abandoned. He attempts to explain what he felt, with scant thanks to the man who "came unwish'd for, uncall'd, between me and the deep, and my doom." But his attempts end only in a fierce outburst of his soul. "We are all of us wrecked at last. . . . I am frightened at life, not death." See, he says:—

"See, we were nursed in the drear night-fold of your fatalist creed,
And we turned to the growing dawn, we had hoped for a dawn indeed,
When the light of a sun that was coming would scatter the ghosts of the past,
And the cramping creeds that had maddened the peoples would vanish at last.

Hoped for a dawn, and it came, but the promise had faded away:

We had passed from a cheerless night to the glare of a drearier day.

Trusting no longer that earthly flower would be heavenly fruit—

Come from the brute, poor souls—no souls—and to die with the brute."

What had wrought this ruin? It was the revulsion from that narrow and unworthy view of God and human

life and hopes that had been put forward by his rescuer in the "chapel looking over the sands."

"When you bawled the dark side of your faith and a God of eternal rage,
Till you fling us back on ourselves, and the human heart, and the Age."

And so they passed together over the sands to a spot where "a strong sea-current would sweep them out to the main." A final embrace before hopeless and endless separation—"We had read their know-nothing books, and we leaned to the darker side"—and for her the end; for him "a blind wave cast me ashore, and you saved me, a valueless life."

The rebellious mood is strong upon him. He has been brought back from "the transient trouble of drowning" to "the hellish heat of a wretched life rushing back through the veins."

"Why should I live? One son had forged on his father and fled:

And, if I believed in a God, I would thank Him the other is dead.

And there was a baby-girl that had never looked on the light;
Happiest she of us all, for she past from the night to the night.

Why should we bear with an hour of torture, a moment of pain,

If every man die for ever, if all his griefs are in vain,
And the homeless planet at length will be wheeled through the silence of space,

Motherless evermore of an ever-vanishing race?"

Again, what had provoked this despair?

"Have I crazed myself over their horrible infidel writings? Oh, yes;

For these are the new dark ages, you see, of the popular press,

When the bat comes out of his cave, and the owls are whooping at noon,

And Doubt is lord of this dunghill and crows to the sun and the moon

Till the sun and the moon of our science are both of them turned into blood,

And Hope will have broken her heart, running after a shadow of good,

For their knowing and know-nothing books are scattered from hand to hand;

We have knelt in your know-all chapel, too, looking over the sand."

This has been the fruit of the literature of the "new dark ages," its crude scepticism, its ignorant criticism, its specious socialism, its revolt against the reign of law, human and divine. This, and the chapel's fatalistic creed, cramping and cheerless, its grim and dreary distortion of a God of Infinite Love.

"Ah, yet—I have had some glimmer, at times, in my gloomiest woe,

Of a God behind all—after all—the Great God for aught that I know;

But the God of Love and of Hell together—they cannot be thought,

If there be such a God may the Great God curse him and bring him to nought!"

So too, cried one who has more than once offended ears polite by the outspoken plainness of his speech, after he had depicted in glowing language some more than ordinary perversion of the idea of God, some more than usually revolting ascription to Him of cruelty and wrong. "If there is anywhere in the serene heavens a real God, I want Him to write in the book of His eternal remembrance opposite my name that I denied that lie for Him."

"Blasphemy! whose is the fault? is it mine? . . .
Blasphemy! true, I have scared you pale with my scandalous talk,

But the blasphemy to my mind lies all in the way that you walk."

Yes. And it is worth more than a passing consideration what causes have evolved among us, what methods of life and thought have fostered and encouraged the terrible state which has made it wise, and right, and necessary for one of our foremost poets to write such a poem as "Despair." When that problem is solved we may pass on to think what we Spiritualists can do to undo what has been so badly done.

THE DUALITY IN MAN'S NATURE;

OR,

THE BOUNDARY-LINE BETWEEN THE SUBJECTIVE AND OBJECTIVE.

With a Special View to the Spiritualistic Theory.

By A. HULISCH, BERLIN.

Man's peculiar constitution of body, soul, and spirit, and his constant struggle between the physical and spiritual,—the reciprocity existing between him and mind extraneous to him,—the eminently ethical and mental nature of influences exercised upon him by disembodied powers,—in a word, the correlation existing between him and invisible intelligences, makes it necessary to a thoughtful Spiritualist to inquire into a subject so vastly important as ours.

For the sake of perspicuity and conciseness, I shall consider:

I.

THE DUALITY IN MAN'S NATURE, FROM A FOURFOLD STANDPOINT.

1. No mortal ever penetrated into nature's inner workshop. True, we see the way and manner of her operating; but the primary cause of it, the how and why, is an impenetrable mystery. All we know by experience of the first development of man is that when the embryo has attained a certain phase of organic perfection, it obtains individual life. *How* that life is imparted to it, is the mystery. Instinctively, however, I believe that, as soon as the foetus is prepared to receive the spiritual part, *i.e.*, soul and spirit, the latter is infused into it by the Divine Creator, so that from that moment a physico-spiritual individuality comes into existence.

This idea of man as a duality has, however, but gradually made its way. If we look into the oldest records of human history, we find that man was first regarded merely as a physical being: "My Spirit shall not always strive with man, he being only flesh" (Gen. vi. 3); and though all through the Scriptures man is considered as a being of moral nature and moral duties, yet nowhere in the entire Pentateuch does he appear pronouncedly as spirit-gifted. "The life of the flesh is in the blood" (Lev. xvii. 11, 14) is the utmost limit of the Mosaic idea; and when the Divine reward is spoken of, it is earth where it is to be realised: "That thy days may be long upon the land which the Lord thy God giveth thee." (Exod. xx. 12.) Only later, with the appearance of the prophets, it is gradually dawning, until in the story of the witch of Endor the spirit of Samuel appears. (1 Sam. xxviii.) Nor is the impression we here receive any other than that as if the spirit were disturbed in his sleep down deep in the earth; he is not coming forth from a conscious, active life. It is Christ who first points out the self-active, spiritual individuality: "The spirit indeed is willing, but the flesh is weak." (Matt. xxvi. 41.) Not before the New Testament era does a correct conception of man as a duality show itself in a clear light. "For the flesh lusteth against the spirit, and the spirit against the flesh." (Gal. v. 17.) "For the good that I would, I do not; but the evil which I would not, that I do." (Rom. vii. 19.) "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord." (1 Thessal. v. 23.)

In these Scriptural passages the *ethical duality* in man is unequivocally designated. On the one hand it is the physical body with its indwelling carnal propensities, on the other the spirit with its higher and nobler ideality, which are struggling with one another,—a continual antagonism which shall be adjusted by the aid of the Divine Spirit. I accentuate the "shall." The demand is advanced: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. v. 48.) But with all his exertions, man still remains behind this aim, so that even the Apostle must content himself only to "follow" after it (Phil. iii. 12); and finally to exclaim: "For by grace are ye saved . . . not of works, lest any man should boast." (Ephes. ii. 8, 9.) *Such is the ethical duality of body and soul.*

2. But further: There is also a *purely spiritual duality* prevalent in man. Himself a spirit, he is exposed to diverse spiritual influences, beneficial as well as baleful. God's Holy Spirit, good angels, and blissful spirits,—they all strive to draw man to the loving heart of the "Father of all." The bad principle,—no matter whether we call it devil, Satan, or however else,—the spirits of darkness,—they all endeavour to draw the inner man from God into the element of darkness. "For we wrestle not against flesh and blood, but against . . .

spiritual wickedness in high places." (Eph. vi. 12.) The indicator of the scales is playing to and fro; at last it inclines to that side which gravitates most. But the choice is with man: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him," &c. (Rev. ii. 20); and here Schiller's word holds fully true:—

"What in the minute's use we did lack
No eternity will give us back."

3. The thought next occurring to me, is that of the *intellectual duality*. Here the question presents itself: *What is spirit?* But we can give no answer—the essence of a spirit is beyond the range of ideas of which we are capable in our present physico-spiritual combination.

This is probably the proper place to insert what, about a week after writing down these observations, I received as an *impression*, for which, as for everything I give as "impression," I naturally claim no absolute belief; much more must it be left to the reader to examine into such impressions for their intrinsic truth, and, accordingly, either accept or refuse them.

Man has—such was the purport of the impression—no abstract idea of his spirit, nor will he have it in the future. Peculiarities moral and intellectual—these are all by which the human spirit is cognisable. But these qualities designate neither in a subjective nor objective view the comprehensive idea of a human spirit, which, being a part of the Godhead, will be alike incomprehensible to created beings in all eternity. From a similar reason we, in our present physico-spiritual combination, cannot always be conscious of those heights and depths into which our spirit independently penetrates, the physical bounds being, at times, more or less neutralised; and this inviolable law, according to which the smaller cannot comprise the larger, will explain the fact of so many things withdrawing themselves from our consciousness, which are no doubt cognisable to our spirit.

In the future life we shall know our individuality only by the body of our soul. All changes of the inner man while in the physical body, as also in his future state, take place exclusively in the soul; the spirit of man is as unchangeable as the Godhead, of whose essence he is. (Gen. i. 27.) There is, indeed, no standing still in the being of the spirit; but the changes in the same only pertain to quality, not to quantity—they are motion in perpetual circuits, comprising every diversity imaginable.

Man's spirit is indestructible like the Divine Being, with Whom he is indissolubly connected, and in Whom, though a concrete being, he has his existence. When the human spirit is spoken of as sinking or rising, that only refers to the soul; the same will either progress so far as to become one in essence with the spirit, accordingly divine, or it will sink so low as finally to be absorbed in matter, being no longer qualified for a habitation of the spirit. The latter then returns to God, from Whom he had come forth; but the soul ceases to form an individuality—an annihilation for all eternity! (Matt. x. 28.)

Thus far the impression. It was highly interesting to me, after committing this impression to paper, to find in No. 234 of "LIGHT," under the heading "The Hermetic Society," the following passage:—

"The-soul is the residence of the spirit which is the life or father of the man. Spirit, when pure, is God; and the soul, when pure, secretes, or polarises to, pure spirit or God."

But to return to our subject, we can only ask: Which is the relation between soul and spirit *in their acting?* Yet, here, too, we are without experience to support us, and we are left to judge only instinctively. I am inclined to believe that the soul—the agency uniting body and spirit—is no less intellectually active than the latter, but *not in a like transcendent manner*.

The fact of the intermediate agency of the soul seems to be evidenced by the phenomenon seen in a man's deep fainting-fit. At the moment he appears as if dead; but there still exists a connecting link between body and spirit, else the fainter could not again come to himself. To "come to one's self," is a very lucky term of language,—it very appropriately signifies what is actually going on, viz., that the spirit, with its symptoms of life, having been absent for a time, is now returning and resuming its function by means of the brain.

Already the Rabbis have termed the human spirit "a spark of the Godhead" (*nitsots m'elohim*); and as such, in an infinitely small measure, it partakes of certain Divine attributes. Hence conditions of time and space are nearly non-existent for it. If

trance, the transition of the spirit to vast distances is as instantaneous as, in our imagination, we are translated to the scene of our juvenile sports; and, without being wholly severed, the spirit actually leaves the body at the time, the physical laws forming no restraint.

The like would take place in the normal condition of man, if the abstraction of his spirit were such as to raise it above the ballast of the body. Such was the case, for instance, with Swedenborg; and no doubt there are persons now who exercise a spiritual communion, at remote distances, with such as are congenial to them, as if no space intervened.

In bodily sleep, too, the spirit is transposed, at times, from the same reason of the physical bonds being then, more or less, suspended.

The soul being, according to an impression I have, destined to form the future body of the spirit, in place of the physical, cannot be quite so relatively immaterial as the latter; and this distinction seems to be apparent in its intellectual activity. When, for example, we hear a musical composition, a twofold action takes place: in reality we only hear single tones; but yet, at the same time, we are cognizant of a harmonious whole. The soul alone would, perhaps, hear nothing but mere disjunctive tones; very likely it is the work of the spirit to combine the tones and at the same time to discern a total harmony in the combination. That is the faculty of abstraction.

In general, it may be presumed that those mental flashes, those profound thoughts which we sometimes meet with in art and science, are due to the spirit, whilst matters of simple understanding, and also those of emotion, fall in the plane of the soul.

4. Having thus slightly glanced at the duality of soul and spirit, I proceed to point out that other dual relation which may be distinguished *between man's own spirit and an extraneous intelligence*,—a point not least essential from our Spiritualistic plane.

Taking it for granted that man is receptive of the impressions of his fellow-creature, it cannot be seen why he should not just as well be accessible to impressions of super-human and disembodied intelligences. In fact, such a duality of man's own spirit, and one inspiring it, has been recognised at all times. Whether it be the Holy Spirit inspiring the prophets of old to proclaim the Divine decrees,—or whether in our days spirits are speaking, writing, &c., through the medium: in every case we meet with a duality of man's own spirit and an extraneous intelligence. Hence the individually characteristic peculiarities with each of the prophets; for, whilst the extraneous spirit operates upon the sensitive, *the latter reacts in such a manner as to give the inspiration an expression correspondent to the peculiarities of the medium*. In the same way as the electric wire mediates only force, and no words: so by means of the human brain, through an electric battery as it were, only thoughts are communicated, while the instantaneous conveyance of the same in words is the work of the person inspired—a duality indeed!

In the non-spontaneous somnambulant state, a duality consists between the magnetiser and the medium; the former, operating by means of his magnetic fluid, impresses his positive will upon the medium's mind; but it is the object's own spirit which, wandering, as the case may be, over vast tracks, communicates what it has seen and heard.

(To be continued.)

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday, May 2nd, at eleven o'clock, séance. At seven, Mr. W. S. Crawshaw will lecture on "The Antiquity of Man." On Sunday, May 16th, at seven, Mr. T. B. Dale will speak on "Astrology."—F. W. READ, Secretary, 79, Upper Gloucester-place, April 28th, 1886.

MESMERIC INFLUENCE.—A man apparently about twenty-five years of age, was taken by the police from the Theatre Royal to the Edinburgh Royal Infirmary, supposed to be in an epileptic fit. The story goes that the man had some time ago been a subject of a mesmerist at present in Edinburgh, and that yesterday he met the mesmerist in Princes-street, who asked him to come to his performance in the evening. The man is said to have replied that he intended going to the Theatre Royal, whereupon the mesmerist, it is reported, warned him that if he did so he was sure to turn ill, and that in his illness he would be constantly calling out his (the mesmerist's) name. The man, it seems, took his own way and went to the theatre, and, as predicted, turned ill, and all the while continued to call out the mesmerist's name. From the theatre he was conveyed by the police in a cab to the infirmary, where he continued in an excited state. His eyes stared wildly, and he kept shouting the mesmerist's name. Information of the occurrence was sent to the mesmerist, who half an hour afterwards called at the infirmary and was admitted to see the patient. After performing some "operation" to take the mesmeric influence off him the patient soon recovered, and was able to walk away with the mesmerist and a friend.—*Scotsman*.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 162.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given, and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, Bell Ringings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Evidence of Extraneous Intelligence. | |
| L.—Materialised Forms. | |

Friends having had experience of phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS M.—RAPPINGS.

Some twenty years ago, when I first became acquainted with Spiritualism, I essayed to give two lectures on the subject in this town. At the first the hall was densely crowded, and great interest was manifested. I was listened to very attentively for some time, when there was an outcry to "see something." I said I was not prepared to give any illustrations on that occasion, but would endeavour to exhibit some manifestations at my next lecture. Accordingly, on that occasion, at the conclusion of my address I got two young ladies, who were mediumistic, to go to the platform and place their hands on a large kitchen table I had provided for the purpose, and went myself and sat among the audience, some 20ft. from the table. Several persons left their seats and mounted the platform, and, standing in front of the table, obscured the latter from view. On my left sat a gentleman, a J.P., and who for many years was chairman of the Eastbourne Local Board. On my right was a well-known local chemist. In my hand I held a card containing the letters of the alphabet, about an inch in size. The table now began to bang on the floor most vigorously. I commenced pointing to the alphabet, the gentleman on my right watching me, and it was not until I reached the letter Y that any sound came from the table, when three distinct bangs reverberated through the hall. This letter was recorded by the gentleman sitting at my left. This was continued for some two or three minutes, when the sounds ceased. I said "Is that all?" and three distinct knocks were given in reply. I then asked the J.P. to read what he had written down, but in consequence of there being a mere string of letters he could not do so. We then set to work to decipher them, and, after a little, succeeded in doing so; the following significant and appropriate sentence being the result: "You must all believe in Spiritualism, for the truth will come out." Every letter, I may observe, was rapped out with the utmost precision, and there was not the slightest hitch or hesitation in the whole proceeding. It is evident that the power that moved the table could at the same time see the card I held in my hand, although at a distance of some 20ft., otherwise the raps could not have been produced coincidentally with the movement of my finger so as to form an intelligible sentence; and as no one present had the slightest idea what the sentence was until it was, after some little trouble, made out, it is difficult to understand how it could have resulted from the embodied minds of those present. It must have come from some outside intelligent source. An account was published at the time in the local, and in one of the county journals, and can readily be verified now if necessary. Not having heard of anything of the kind taking place elsewhere, I have thought well to reproduce the incident as an unique and striking demonstration of spiritual power.

Eastbourne.

ROBERT COOPER.

April 26th, 1886.

LINCOLN'S RELIGIOUS CONVICTIONS AND HIS INVESTIGATIONS INTO SPIRITUALISM.

A long and interesting article recently appeared in the *Religio-Philosophical Journal* by Mr. Cyrus O. Poole, in which Lincoln is conclusively proved to have shared with us the conclusions as to the truth of Spiritualism. Writing on the 12th of January, 1851, Mr. Poole says Abraham Lincoln, who was then about forty years of age, used this language in writing to a step-brother: "He will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them." This was in reference to the expected death of his father. Here is declared a belief in God, immortality, and a place—or spirit land. It embraces the cardinal points of all the traditional religions of the world, and vitalizes all human progress and philosophy. This prophetic affirmation of a continued existence is the only written evidence of his views on this momentous question, that can be found. . . . Herndon, in speaking of his religious views, says: "I maintain that Lincoln was a deeply religious man at all times and places, in spite of his *transient doubts*."

"The great predominating elements of his peculiar character were: first, his great capacity and power of reason; secondly, his excellent understanding; and thirdly, an exalted idea of the sense of right and equity; and fourthly, his intense veneration of what was *true and good*." . . . "He lived and breathed and acted from his reason. *It is from this point he must be viewed*. His pursuit of the truth was indefatigable, terrible. He loved and idolised truth for its own sake. It was reason's food. Honesty was his great polar star." In these terse sentences we catch a glimpse of the religion of Abraham Lincoln. Nature was the Temple, with reason, nurtured by truth, for the Priestess. But what of reason? Was it common-sense—good judgment? Aye, more; reason is all in all. It is not the product of the thinking faculties, nor the accumulated logic of thinking, nor the apprehension and decision of the best-balanced judgment; but it is the *harmonisation* of the whole higher consciousness, the affirmation of all sides and faculties and attributes of the mind, the blending of all our spiritual power into activity and manifestation. Wherever the sentiment of *right* comes in, it takes precedence of every thing else in its perfect fruition. . . . Life, how amazing! Death, how appalling! Birth, agony and joy! Death, grief and lamentation! Herein is found the exciting cause that impelled the President to resort to spiritual phenomena. His son Willie died, February 20th, 1862, having entered upon his twelfth year of age. This was a fearful affliction to Mr. Lincoln, and at times he gave way to great grief. Carpenter says that during these days of mourning the Rev. Dr. Vinton, of Trinity Church, New York, called upon him, and tried to give words of consolation. Among many, these are given: "Seek not your son among the dead! he is not there! he lives to-day in Paradise." "It may be that he, too, like Joseph, has gone, in God's good providence, to be the salvation of his father's household." . . . A mind like Mr. Lincoln's for its peace and resignation, under so great a bereavement, demanded proof of the continued spirit existence of the absent loved one. It was for this purpose, and this alone, that he visited spiritual mediums, and was visited by them in Washington during the years succeeding the death of the boy Willie. After narrating several incidents in the earlier investigations of President Lincoln, Mr. Poole quotes the following letter as proving that he may justly be claimed to be a Spiritualist:—

"Washington, D. C., October 31st, 1885.

"Col. J. C. Bundy, Chicago, Ill.

"DEAR SIR,—I have been requested by your friend, Mr. C. O. Poole, to make a statement in writing regarding what I know of visits, &c., by President Lincoln, at my father's house for the investigation of Spiritualism.

"My father, the late Cranston Laurie, was a well-known and leading Spiritualist for many years prior to his death, all of which time he resided in or near the city of Washington, and was a clerk in the United States Post Office, holding the special office of statistician. My mother and sister were mediums. About the commencement of the year 1862, my father became personally acquainted with late President Abraham Lincoln, and my belief is that through my father's influence, the President became interested in Spiritualism. I have very often seen Mr. Lincoln at my father's house engaged in attending circles for spiritual phenomena, and generally Mrs. Lincoln was with him. The practice of attending circles by Mr. Lincoln at my father's house continued from early in 1862 to late in 1863, and during portions of the time such visits were very frequent. This was especially the case after the

President's son Willie died. I remember well one evening when Nettie Colburn, a medium, was present, Mr. Lincoln seemed very deeply interested in the proceedings, and asked a great many questions of the spirits.

"I have on several occasions seen Mr. Lincoln at a circle at my father's house, so much influenced, apparently by spiritual forces, that he became partially entranced, and I have heard him make remarks while in that condition, in which he spoke of his deceased son Willie, and said that he saw him. I have on several occasions seen Mr. Lincoln take notes of what was said by mediums. At one circle, I remember that a heavy table was being raised and caused to dance about the room by what purported to be spirits. Mr. Lincoln laughed heartily and said to my father, 'Never mind, Cranston, if they break the table, I will give you a new one.' On one occasion, I remember well hearing my father ask Mr. Lincoln if he believed the phenomena he had witnessed were caused by spirits, and Mr. Lincoln replied that he did so believe. This was on a Sunday evening late in 1862. I fix the time by the fact that I was injured the same evening by a runaway horse. In 1862 I was fifteen years of age. My father moved from Washington to a place in the country outside the city late in 1863.

"J. C. LAURIE.

"Sworn to and subscribed before me this 1st day of November, 1885.

"THEODORE MUNGER,
"U.S. Commissioner."

Mr. Poole concludes as follows:—

"The phenomena of Modern Spiritualism are only infinitesimal portions of religion. There is no question but that Mr. Lincoln witnessed them, treated them fairly, sincerely, and kindly, as he would our telegraphic system, or the boy who brought its despatches to him. To what extent he recognised these phenomena as links in a chain of evidence proving the immortality of the soul, or of spirit identity, was known only to himself. There is no doubt but that in the last years of his solemn and eventful trials, personal and public, gentle soothing influences came to his wearied soul from spiritual sources, through mediums, and in other ways. Of all noble men embalmed in history, he believed in living and acting in one world at a time, and in the right way. The diamond point on which his world revolved was that of his favourite poet;—

"The rank is but the guinea's stamp,
The man's the goud for a' that."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Jacopo Inaudi.

To the Editor of "LIGHT."

SIR,—I am glad to find, by your number of April 17th, that Jacopo Inaude has not lost his calculating powers. The first account of him in the *Revue Spirite* was, I believe, in May, 1880. He was then ten years of age. The number for that month contains a most interesting letter from a M. Bouillac, of Beze, near Cette.

M. Bouillac says that, in his presence, "the boy asked a young woman if she would like him to tell her how many minutes had passed since she was born. The young woman told him that she had lived twenty-two years, three months, and seventeen days. The boy then held down his head, and in twenty seconds he gave the number of minutes. I took a note and made the calculation; it was exact. I remarked that the child did not think or seek it. He was simply *very attentive, he listened*. I said to him, 'My little friend, it is not you who make these calculations.' He looked me full in the face without answering. I repeated, 'I know it is not you,' and leaning towards him and lowering my voice, I added, 'I talk with the dead.' He looked at me, and answered with a satisfied air: 'Do you talk with the dead? you? very well; yes, sir, it is not I, it is my mother, who is dead, that does all this for me, that I may get my bread,' &c. I asked him if he had told this to other people. He answered, 'No,' and said that no one had asked him; and turning round, he cried, '*Tenez*; there is my mother; there she is.' I said: 'Ask her if it pleases her to see you with us.' But the spirit was gone. This poor child told me about his family, and much about his mother, whom his father beat. His father had forsaken him."

It would seem contrary to natural law that this poor mother should, when dead, have this marvellous calculating power, unless she had it also when living. We may suppose, therefore, that spirits with this wondrous faculty accompany this mother's

spirit; or one of them may have even assumed this presentment of the mother for the child's satisfaction. How this is now, one would like to know.

Jacopo is said to have an enormous skull, which, perhaps, implies a brain proportioned to his work, or what spirits call "a good tool to work with," and probably no spirit could put this marvellous faculty into a brain in which the organ of calculation is deficient.

T. W.

The Divisibility of the Spirit.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me space in your journal to express my deep appreciation of Dr. Carl du Prel's interesting and valuable articles, the last of which appeared in "LIGHT" of the 10th inst.?

But I would like to say that in speaking of "the double" my experience shows me that he is not correct in saying "it always happens in cases where the double is seen that the bodily man is in a state of unconsciousness."

I could bring forward many instances where I have been seen as palpably as if I were bodily present, by my intimate Spiritualistic friends, and have made known to them my reasons for visiting them—when from the time of day in which it has taken place, I *know* I have not only been wide awake, but engaged in my usual daily avocations.

Let me add that I think Dr. Carl du Prel shows the possibility of explaining this in his succeeding paragraphs, where he says (and most truly according to my own spirit teachings) that "we, during our wanderings on earth, are only a portion of our being," and that "when death takes place, only the one portion of the subject which had been outwardly transposed is reunited to the other."

Once allow the possibility of the division of this spirit, and two results may follow. One, that the "double" seen may be a sub-division of that part of the spirit that is embodied; in which case the still embodied portion will be much weakened, even to causing unconsciousness during the sub-division. The other, that that part of the spirit remaining in spirit realms may, as occasion requires, appear to a sympathising friend, merely taking the appearance of the earthly form for recognition; thus leaving the embodied spirit intact, and consequently unweakened, and in full possession of its normal faculties. And this, I have no doubt, is the case with my own spirit on many of the occasions of my double appearing to friends.

I entirely agree with Dr. Carl du Prel in his conception that our earthly embodiment may only be a lengthened materialisation. (Indeed I believe I have already given expression to this view in the pages of "LIGHT.") Therefore, I can fully enter into the *rationale* of the Bible account of the creation of our first parents.

And here allow me to say, that the study of Spiritualism in its higher aspects tends above all things to force upon our minds, and hearts, and souls, the truth of many things recorded in the Bible, which only ignorance has prevented our recognising previously.—I beg to remain, sir, yours faithfully,

April 19th.

LILY.

LONDON.—THE HERMETIC SOCIETY.—This Society held its first meeting this season on April 13th, when the president, Dr. Anna Kingsford, read a paper on "Bible Hermeneutics," in which the principles of Biblical interpretation after the Hermetic method were expounded, and illustrated by an exhibition of the secret meaning of the Mosaic account of creation. According to the argument advanced, this account refers primarily, not to the objective, but to the subjective world, and the seven days of creation denote the successive stages of the elaboration of man's system by the Divine potencies represented by the seven planets. These stages are, respectively, the chaotic, the elemental, the astrological, the vegetable, the animal, the human, and, finally, the Divine; in which last all the others are taken up, fused, and sublimed, and the Sabbath of perfection and rest attained. The account is in no respect historical, as the term is ordinarily used, but represents a process of evolution in perpetual operation. The paper, which was very elaborate and recondite, was followed by a discussion in which an admirable exposition of Kabalistic doctrine was given by a visitor, Mr. Mathers. The president's paper, it was intimated, will shortly be published. We are requested to state that visitors are admitted on inscribing their names and addresses at the door. For further particulars see advertisement.

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Light :

SATURDAY, MAY 1ST, 1886.

REVIEW.

BARON HELLENBACH ON THE PROBLEMS OF
LIFE AND DEATH.*

By "M.A. (Oxon)."

This book which forms the most recent addition to Spiritualistic literature is certainly not the least valuable. It marks our arrival at a time when the mere craving for the accumulation of phenomena is yielding to an intelligent desire to afford some explanation of these occurrences by suggesting some theory which will account for them. I have noticed this welcome sign of progress in other ways. In the course of a very large correspondence which I have conducted for the past fifteen years with various inquirers into Spiritualism and investigators of psychical, mystical, and occult phenomena generally, I have seen a very marked change slowly creeping over the character of the letters I receive. The gist of most in past years may be summed up in such questions as, Where and how can I see these things for myself? How can I evoke the phenomena for myself? How become a medium? The more frequent inquiries now are: What do these things mean? What is your theory of their genesis? Who is behind them? If spirits of the departed, as you say, what have they to tell us of the world to which they have preceded us? What is their message to us? My correspondents do not question the facts, though many have never witnessed them: what they want is some theory to explain them, and, in a marked degree, some systematic attempt to collate the teaching which these voices, more often apparently than really discordant, bring to us.

Baron Hellenbach has made, in this his most recent book, a serious attempt to deal with the problems of life and death in which we are all concerned, and on which so much light is thrown by the phenomena of mediumship. With characteristic German thoroughness he has attacked the complex subject with which he deals, and his philosophical method, though it would have gained illumination by a study of the best works on the subject already existing, is full of inherent speculative interest, and abounds in intuitive insight into the problems which he attempts to solve. I am not always able to agree with his conclusions. I sometimes trace defects in argument which a wider knowledge of our literature would have enabled him to avoid. But I know few works of this kind from which a careful student, who will read critically, may derive more instruction. The book is emphatically one to be

studied: and no review of its contents can stand to my readers in place of a careful and critical perusal. I do not propose to attempt at the present any extended criticism, which may be more fitly made after a closer acquaintance with its contents than I have yet been able to make. I may, however, be of some service to my readers by indicating to them the kind of arguments which they will find, when, as I trust, they read the book for themselves.

Three questions (the author begins) press on us all: Whither am I going? Why am I here? Whence have I come?

Of these he considers that the first may be definitely answered, "because our immediate future is become not only transparent or visible to us, but *capable of proof*." To the second may be returned a "satisfactory but not quite exhaustive reply." The third problem is insoluble. It involves the mystery of humanity—the whole riddle of the world.

In discussing the questions thus raised, Baron Hellenbach first adduces practical proofs of his theory as to the dual nature of man. And here the English reader may find himself somewhat puzzled by the recurrence of terms which the translator finds it a little difficult to match with the German originals. In the translator's preface is a discussion of the two words "phänomenale" and "intelligibel," which are frequently recurrent. The translator conceives the contrast that is between the "natural" and "supernatural"; but wisely abandoning the use of the latter term, substitutes such words as "spiritual," "transcendental," or "unseen," as seemed best in individual instances. With deference to one whose knowledge of the German tongue, as evidenced by this excellent translation, is close and accurate, I would suggest that the distinctions represented by these two words are what we are accustomed to find called, by English writers on such subjects, the "physical" and the "spiritual"; or the "phenomenal" and the "transcendental"; or again, the "normal" and the "supernormal." The difference between the two terms is that which separates what the author elsewhere calls "the cell-body" from the "meta-organism"; what Occultists call the "earth-body" from the "astral body"; what St. Paul long since made us familiar with as the "natural" and "spiritual" bodies.

Bearing these broad distinctions in mind we shall not be puzzled by such expressions as "the transcendental basis," which sounds strange and unfamiliar. If we further read "medium" or "psychic" for "fakir" when that word occurs, we shall be on more familiar ground.

The manifestation, then, of the dual nature of man may be discerned in three ways:—

1. By means of perception, or as we should say, supersensuous perception in dreams or visions, by clairvoyance or second-sight. Such is Kant's narrative of spontaneous clairvoyance in the case of Swedenborg (p. 16).

2. By action at a distance, *i.e.*, by psychical or nerve-force operating beyond the medium's body, *e.g.*, in the movement of objects, such as occur at most séances.

3. By psychography, and trance-speaking, such as we are familiar with in the presence of Eglinton and Slade, or again from the mouth of Mrs. Richmond and other platform orators.

The second part of the book sets forth cases of apparent, incomplete, and complete severance of the two natures in man, and adduces historical evidence of occurrences that may be explained on the hypothesis of the separation between the meta-organism and the physical body of the medium. (pp. 56-76, &c.) In this part are some very interesting disquisitions on materialisation phenomena, to which I hope to recur.

In the third part we come to the explanation of the phenomena. Three hypotheses are discussed. 1. That of imposture. 2. That of psychic force. 3. That of the

* "Life and Death." By Baron von Hellenbach. (6s.; Postage 6d.) (The Psychological Press, 16, Craven-street.)

intervention of spirits. Here we have some interesting records of Hellenbach's personal experiences with Bastian. The first two explanations are dismissed as not covering the ground, and the author concludes an elaborate and extensive examination of facts by stating that *there is much which can only be explained by the intervention of other beings, i.e., spirits.*

The concluding (fourth) part of the book deals with the problem of man's esoteric nature. This the author conceives to possess two sides, a physical and a spiritual. In writing on the first of these, he deals with the nature of mediumship, and tries to answer the question, What is a medium? Dealing with the spiritual side of man's inner nature, he arrives at the conclusion which gives its title to his book—"Birth and death are nothing more than a change of form of perception." This done, we have a vindication of his philosophical system (p. 189) as being "a transcendental realism" in opposition to the "transcendental idealism" of Schopenhauer. Lastly, the author faces the question, How does this philosophy compare with the two great systems of the Buddha and the Christ?

One instance I may append of Hellenbach's clear conviction respecting the subject on which he writes. He has been discussing theories of fraud, imposture, psychic force, and the like, of which we hear a disproportionate amount in these days, and he concludes:—

"We are convinced that the 'psychic force' of living men is not sufficient to account for all the phenomena which are known to experience, but that the 'psychic force' of other individuals, identical in being to ourselves, must be called into operation, whereby the proposition, '*Birth and death are a change of form of perception,*' receives from all sides its full, because complete confirmation. If a geologist asserts that under some kinds of strata, for certain reasons, coal must exist; and if he then bores with success, his theory must be recognised as a valid one. If *one* single kind of phenomenon points to the existence of a transcendental basis in man, much is gained; but if *all* are in accord, a much higher degree of probability ought to be acknowledged; and if this transcendental basis leads to necessary results or manifestations, *which are unwinter-ruptedly confirmed by experience,* and is manifested to us as an individuality surviving the cessation of life, who can then doubt the correctness of the theory? Certainly not I! My experiences, and those of my never-to-be-forgotten friend Zöllner, were too numerous, too clear, not to maintain their validity against the whole world! The silly imitations produced to try to make money or out of vanity, and the stupid objections of modern so-called 'anti-spiritualists,' or 'fraud-hunters,' can alter nothing as to the facts."

Such words seem to me valuable as proceeding from a writer so deservedly honoured as Baron Hellenbach; they are doubly valuable as coming to us at a time when we are clamorously deafened with recondite theories that do not explain a tithe of what they would rather seem intended to explain away. The book, admirably translated—though I should like to add an appendix explanatory of certain obscure terms—clearly printed, and well turned out all round, deserves careful attention from all who concern themselves with the occult or mystical, in whatever form it attracts them.

LONDON SPIRITUALIST ALLIANCE.—We would remind our readers that the next *Conversazione* of the Alliance will be held on Thursday, May 6th, at 7.30, at the Banqueting Hall, St. James's Hall. A paper will be read by Mr. Alaric A. Watts, entitled "Spiritualism: Aspects of Comfort." We hope there will be a large attendance. Mr. Watts' last address to the Alliance created considerable interest, and was full of valuable and practical suggestions.

At the meeting of the Society for Psychical Research, to be held on Monday, May 3rd, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W., Mrs. Sidgwick will read a paper entitled "Results of a personal investigation into the Physical Phenomena of Spiritualism, with some critical remarks on the evidence for the genuineness of such phenomena." We hope now that the Society is beginning to deal with matters of general interest and importance to Spiritualists they will see their way to allowing those best qualified to express an opinion to take part in the discussion. This has not hitherto been the case.

M. AKSAKOW'S REPLY TO DR. VON HARTMANN.

TRANSLATED FROM "PSYCHISCHE STUDIEN."

(Continued from p. 194.)

I. THE MATERIALISATION PHENOMENA.

(a) *The invalidity of Dr. von Hartmann's hallucination-hypothesis from the standpoint of facts.*

"Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus."—HORACE.

It will be seen that there are striking similarities between D'Assier's theory and Dr. von Hartmann's. The "mesmeric personality" of the former is the "somnambulant consciousness" of the latter; the hyperæsthesia of memory, perception of thoughts, and clairvoyance are common to both. As regards knowledge of the subject and systematic development of his theory, D'Assier's work is certainly not to be compared with von Hartmann's, but the hypothesis of the former has this decided advantage over that of the latter, that it recognises the objective and independent, if only temporary reality of the mesmeric or fluidic personality, whereby the author is enabled to offer a tolerably specious explanation of the whole series of so-called mystical phenomena, to which Dr. von Hartmann's theory cannot do justice.

D'Assier's suppositions and conclusions have elicited from me a criticism, which appeared in a succession of articles in *Rebus*, and afterwards in a pamphlet entitled "Positivism in the domain of Spiritism" (St. Petersburg, 1884). The researches which I was then obliged to make will facilitate my study of von Hartmann's work so far as the similarities between the two authors extend, and I shall make use only of the same facts and arguments.

It was easy to answer D'Assier, when he said that "the phantoms evoked by the medium are only hallucinations even when they have a visible form" (p. 191)*. From his side that was simply a logical error, for having admitted the reality of the fluidic phantom, and the fact of its visible and palpable "duplication," he was not authorised to speak of hallucinations. It is otherwise with von Hartmann's theory, because that does not recognise the existence of the human fluidic being—or whatever else it should be called. For him it is above all things a question of actuality, to be proved otherwise than by the human sense perception, which always may be illusory.

I begin with this part of Dr. von Hartmann's work, because it is just here that we are most completely at issue; a point of common agreement amongst Spiritists, and one, moreover, which can be satisfactorily determined by physical occurrences, "even at the present stage of the question." I maintain, therefore, that the phenomena known in Spiritism as "materialisations" are not hallucinations, not "products of phantasy without foundation of sense-perception," as Dr. von Hartmann supposes, relying only on those facts which have come to his knowledge, but that they are temporarily material productions, real objective phenomena with a basis of sense-perception, as Dr. von Hartmann seems ready to admit them to be upon sufficient proof (p. 100 of his book).† According to him, this proof can only be afforded by *photography*, under the indispensable condition that medium and form should appear taken together. In his "Postscript" ‡ Herr von Hartmann is still more explicit, and since he goes into certain details, I must here reproduce the passages in question:—

"It is certainly a question of the highest theoretical interest, whether a medium is able, not only to excite in another the hallucination of a figure, but also to display such figure as a real image (of rarified materiality indeed), in the objectively real space of the apartment as perceived by all the sitters, projecting or reeling out the material for this formation from his own organism, and then constructing the figure. Were the greatest extent of a medium's sphere of action§ known as an unsurpassable limit, the proof of the objective reality of the materialisation phenomena could be afforded by the performance of mechanical acts of enduring effect, outside the medium's range of efficiency. But as,

* It is not clear that D'Assier is here referring to "materialisations" in circles. He cites Allan Kardec's account of the apparition of Molière's Tartuffe, &c., but those cases seem not to have been "collective" hallucinations.—Tr.

† P. 96 of translation.—Tr.

‡ Unfortunately this "Postscript," which was published in *Psychische Studien*, appeared too late to be included in the English reprint. Should another edition of the latter be required, I shall certainly add this additional matter.—Tr.

§ The range of space, that is, to which the nerve-force from the organism can extend, or within which it can operate.—Tr.

firstly, this is not the case, and secondly, the materialisation phenomena of mediums seem never to remove themselves beyond the limits of the physical range, there remains, as it seems, only the proof by photography in order to establish that the materialisation phenomenon possesses a light-reflecting surface in an objectively real space.

"I consider it to be a condition of this photographic proof, that neither a professional photographer, nor a medium be allowed near the apparatus, the camera, or the plates, so that all suspicion of a previous preparation of the camera, or of the glass plates before they are spread with collodion, as also of any subsequent manipulation, may be absolutely excluded. So far as I am aware, these precautions have not yet been observed certainly; they are not mentioned in the reports, and therefore their importance has not been appreciated by the reporters. Without these precautions, however, a negative showing medium and apparition simultaneously in full form has not the slightest evidential force; that positive prints on paper from such plates, or mechanical multiplication from positive prints, have no evidential value is a matter of course. Only an investigator of unquestionable reputation, who brings with him to the materialisation sitting all the apparatus from his own store, and conducts the process himself, could furnish a positive, cogent demonstration by this crucial experiment; and whenever a materialisation-sitting is intended, he should, if possible, be introduced."

Here I cannot avoid remarking, that all these conditions and precautions might very well be observed, and yet "all suspicion" not be "absolutely excluded," since all the value of the experiment is founded on the moral estimation of the experimenter, which is usually confined to the small number of people to whom he is known. To suppositions and suspicions there are no limits. These experiments will only be appreciated when the knowledge of the mediumistic phenomena becomes more diffused, and they are at length generally recognised. We have only to observe what is at present happening in the province of hypnotism.

(a) Materialisation phenomena of objects imperceptible to sense—Transcendental Photography.

There are two kinds of materialisation, first the *invisible* for the normal human organ of sight, without other physical effect than reflection or emanation of rays of light which have no influence on our retina. Such a materialisation can only be defined as "light reflecting or light emanating surface in objective space." Secondly, the *visible* materialisation with all the physical effects which the human body is ordinarily capable of. Now I believe, that should I succeed in showing the genuineness of the first, we shall have obtained a firm basis for conceding the existence of the second; for given the essential fact of the possibility and reality of a trans-corporeal formation, that is, outside the human body, and with a certain attribute of materiality, for the second kind it would only be a question of the degree of materiality.

For this reason I attribute the very greatest importance to the photographic experiments instituted by Mr. Beattie at Bristol in the years 1872-3, copies of which are given in four plates at the end of this number. These experiments sufficiently fulfil the conditions indicated by Dr. von Hartmann. I knew Mr. Beattie personally, and received from his own hands the collection of his photographs, part only of which I here present. Formerly, indeed, he had been himself a professional photographer, but was no longer so at the time of his experiments. His reputation for complete integrity was well-known. Here is the testimony to him by Mr. Trail Taylor, editor of the *British Journal of Photography*:—

"Everyone who knows Mr. Beattie will give him ample credit for being a thoughtful, skilful, and intelligent photographer, one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others; and yet Mr. Beattie comes forward with a statement resulting from experiments performed by himself or in his presence, which, if it means anything at all, means that there is, after all, really something in spirit-photography—at any rate, that figures and forms which were not visible to those in the studio, and which were not produced by the operator, have been developed on the plate with quite as much, and in many instances more vigour than the visible sitter." (Cited by the *Spiritual Magazine*, 1873, p. 374, from the *British Journal of Photography*.)

Nor did the *British Journal of Photography* at all object to publish, in its numbers of June 28th, 1872, and August 22nd, 1873, Mr. Beattie's two letters descriptive of his experiments, which we republished in a German translation in *Psychische Studien*, in the years 1878 and 1881, and to which we refer our readers.

The first letter was also printed in another specialist journal, the *Photographic News*, with the following editorial comment:—

"Mr. Beattie is, as many of our readers know, an old and thoroughly experienced photographic portraitist, and a gentleman whose sincerity and honesty, as well as ability, no one would dream of doubting. Interested in the subject of Spiritualism, and disgusted with the transparent trickery of the spirit photographs brought under his attention, he resolved to investigate the subject experimentally. The result will be found in his narrative. It will be noted that in this case the inquiry is undertaken by honest inquirers, familiar with photographic operations and possibilities, for their own satisfaction, every possible source of error and deception being carefully eliminated. The issue was of a totally unlooked-for character, and the images totally unlike the conventional apparition so carefully imitated in the sham ghost pictures. As to the source or origin of the images we can offer no suggestion or theory." (Cited in the *Medium*, 1872, p. 257.)

Since, however, in a question of this sort every testimony is valuable, I am glad to have found the personal evidence of Dr. Thomson, the most competent participator in the experiments of Mr. Beattie, who mentions him in his two articles. I find this testimony in a letter addressed by Dr. Thomson* to "M. A. (Oxon)," when the latter was publishing his treatise on Spirit Photographs in *Human Nature* in 1874, where this letter is printed at p. 390. And as a new document, completing Mr. Beattie's articles in several particulars, and giving a brief sketch of the experiments to those readers of *Psychische Studien* who have not seen Mr. Beattie's articles, I here reproduce it at length.

"A common friend, through whose mediumship we had frequently witnessed trance manifestations, and on whose integrity we could thoroughly rely, kindly agreed to give us his services.

"We began our experiments in the middle of June, 1872, meeting at first once a week, at 6 p.m., that late hour being necessary owing to the medium's business engagements. The lens we used was a Ross 6in. focus, and the camera one similar to those employed in *cartes de visite*, with a slide capable of marking three exposures on a single plate, while the silver bath was contained in a porcelain tray. The background was an ordinary one, made of canvas stretched on a frame, and painted of a colour intermediate between cinnamon and slate. On every occasion we began by sitting together at a small table, by the movements of which we were informed how to proceed. According to these directions, Mr. Beattie prepared and developed most of the plates, while I managed the exposure, the duration of which was invariably regulated by movements of the table, at which all except myself were seated.

"The plates were taken at random from the batch provided for the evening's experiments, and not in any regular succession. I think it important to mention this, as it answers most, if not all, the objections which have been urged against the genuine character of these photographs. In addition to the foregoing precaution in the selection of the plates, the medium never left the table, except when directed to be present during the development of a plate, so that it was impossible, on the supposition that the plates had been previously manipulated, that he could know what appearance would be developed on any particular plate, which appearance he latterly described with minuteness and accuracy. Our sésances generally occupied upwards of two hours. On the first occasion we made nine exposures without obtaining anything unusual.

"About two years ago, when the subject of spirit photographs was before the public, I was asked by my friend Mr. Beattie to join him in making some experiments in order, if possible, to determine if such things could really be produced, as in all specimens which Mr. Beattie had seen the signs of deception were more or less apparent. Those experiments were undertaken solely for our own private satisfaction, as both of us were interested in the subject of Spiritualism generally, and in this branch specially, each of us having practised photography for nearly thirty years—Mr. Beattie before retiring from business, as the leading professional artist in Bristol, and myself, as an amateur."

[The Beattie series of photographs referred to by M. Aksakoff in this and following articles may be seen at the Chambers of the London Spiritualist Alliance, 16, Craven-street, Strand.]

(To be continued.)

L'Ère Nouvelle is "the monthly organ of the League of Spiritual Instruction." It is published at Bordeaux. We take the following from its third number: "The journals of the Department of Haute Vienne have been publishing narratives of 'singular occurrences' at the farm-house, La Chabrouli, near Limoges. Loud noises, accompanied by movements of furniture, begin regularly at 9 p.m. and end as regularly at 3 a.m. Numerous visitors come, to the further annoyance of the inmates, and are loud in the expression of their divers opinions about the cause. One imitated the noises made by beating the door with his stick, when this was wrenched from his hand and thrown to a great distance, to his dismay."

* M.D. of Edinburgh.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 195.)

We have now reached a time when it was possible and desirable to present some general idea of the results arrived at by the weighing and measuring experiments. This is done in a carefully written narrative which I summarised in "LIGHT," April 29th, 1882, at the time of its appearance in the *Harbinger*, March, 1882. Referring my readers to that summary, should they desire to read the comments which I then made, I will here allow Mr. Terry to speak for himself, by reproducing the material portions of his narrative, so far as they bear upon the subject with which I am now concerned.

Weighing and Measuring Experiments.

Since the recommencement of these, certain experiments have been carried out, the particulars of which are here given. Before proceeding thereto, it will be well to notice a few points, in connection with the first five sittings. On several occasions the medium was shown (at the same time, of course, as the materialized spirit forms), so that considerably more than the lower half of his body, with the hand lying on the knee, was distinctly visible. On one evening, Geordie, after showing himself, in accordance with his usual custom, in the full and unshaded light, and also showing the medium (walking behind the latter, so as to be seen leaning over him), came forward, and taking the hand of one of the sitters, raised it first to his forehead and then to his lips, kissing it audibly. A remark was made to the effect that this proved Geordie to possess the "flexible features" (which at one time had been frequently mentioned by the editor of the London *Spiritualist* as a desideratum in materialization phenomena), upon which he again advanced, and gave further evidence of this, moving the whole of his features quite freely. At the invitation of his old friend, Mr. C., he took the "vacant chair" beside him, and rising together they walked arm-in-arm across the room and back again, and stopping opposite each of the sitters, Geordie—with his right arm still passed through Mr. C.'s left—shook hands with them in turn. On another evening Geordie stepped to the writing-desk in the centre of the circle, and stood there in his picturesque white costume, writing a short message. Flowers were handed him, among them some rosemary, which he wrote "reminded him of earth-life." He afterwards again showed himself in a light which rendered every detail of form and feature visible. Stepping forward, he brought his face within an inch or two of the eyes of Mr. H., one of the sitters, who remarked particularly upon the jet black of the eyebrows. At the sitting on the evening of February 10th, Geordie expressed a desire to walk right out of the séance-room into the front portion of the premises. Mr. Terry went out first to unlock the door of communication, and was immediately followed by Geordie, who first took down from the shelf a book, which he opened, and replaced, and then handled some packets of herbs, selected one, re-entered the circle-room (preceding Mr. Terry), and handed it to one of the sitters. He then took Mr. C.'s arm, and they both walked into the front, where he replaced the packet in its proper position, and returned. "Charity," with her slender and graceful feminine form, "Zion," with his long white robe and red girdle, and Mrs. Cobham have been frequent visitors, the latter twice drawing back the curtain from the medium and leaning over him. On February 3rd "The Nun" came much further forward than usual, showing her dark hair with the single curl hanging down on the left side with great distinctness. On the 10th a new control presented himself, "John Cobham," who halted considerably in his walk; having been lame in earth-life, he exhibited the same defect on returning to earth conditions, following in this what seems to be a general law. On this occasion Peter stated that the spirit of a young girl was present named Isabella, who had lived at Sandridge, and had been a member of the Lyceum. This was recognised.

On the 10th the controls tried the experiment of materializing in more rapid succession than usual, the contrast between them being thus rendered still more striking. Geordie first

showed himself and retired, and in twenty-five seconds by the watch Mrs. Cobham presented herself; in twenty-five seconds after her retirement the markedly different figure of Zion was visible, and in thirty-eight seconds after he came (the movement of leaving was not noted in this instance), Peter presented himself. This experiment will probably be repeated.

It having been considered advantageous that the weighing and measuring experiments some time since carried out, with the view of obtaining further proofs of the separate identity of the various forms, should be repeated, in which Peter and the other spirit friends exhibited the greatest willingness to co-operate, for the purpose of verification, the evening of the 14th of February was devoted to the measurements. The measuring standard used is 7ft. 4in. high, with large figures and divisions painted white upon a black ground, and is furnished with a slide which can be adjusted to any height, and will there remain registering the height for inspection. During these experiments each of the controls came right outside the curtain, and stood upright against the standard. Mr. Carson then brought the slide to the top of the head, after which each control, on request, again stood beneath the slide, so that all would see the latter was correctly adjusted, at the same time moving the head from side to side in a natural manner. The figures were then recorded, each member of the circle present (whose names are appended below) individually satisfying himself or herself that the figures were exactly as stated. The amount of light was sufficient to enable the sitters to see the figures and divisions on the standard with ease. On this evening eleven different forms materialized, ten of which were measured, with the following results:—Peter, 5ft. 5½in.; Zion, 5ft. 7½in.; Geordie, 5ft. 5in.; Mrs. Cobham, 5ft. 2½in.; "The Nun," 5ft. 0½in.; "Charity," 5ft. 4in. (barely); Lily, the child form (who came out particularly well, and stood in full view upright, with back against standard), 4ft.; a new control, who gave the name of "Annie Dawson," measured 5ft. 0½in.; another, who gave the name of "John Rogers," 5ft. 8½in.; John Williams, 4ft. 11in.; height of medium, 5ft. 6½in. "John Cobham" (previously mentioned as walking lame) also stood against the standard, but his height was not recorded, as the "stoop" in the form was considered as nullifying the value of any contrast which might exist between the height of this form and that of the medium. An analysis of these results shows that there was a difference of 1ft. 8½in. between the greatest and least heights registered during the evening; of 1ft. 6½in. between the least height and that of the medium, and of 2½in. between the medium's height and the highest registered.

The evening of February 17th was devoted to the weighing. These experiments require extreme care and patience, for at times a form seems to possess no absolutely fixed weight, but will rapidly lose pound after pound, even while standing motionless for a few seconds upon the platform of the machine, and while the act of adjusting the balance is in process, and after all be compelled to retire for the purpose of acquiring fresh force, without a fixed weight having been obtained. This necessitates frequent repetition. The machine used was of the American platform kind, of Fairbank's make (a first-class manufacturer), and graduated to weigh to two ounces. The figures on the beam being small, a hand lamp was found necessary, so that the beam might be illuminated sufficiently to allow of the figures and weights being seen by all. The forms while being weighed stood fairly on the platform of the machine in full view, entirely free from surrounding objects, and with the hands raised. In cases where they inadvertently allowed a hand to rest on the top of the pillar of the machine, the weight was not recorded till the hand had been removed. Peter was the first to step on the scale, which he turned at 139½lb. On a second trial the weight registered was 72lb. 14oz. A third weighing gave 68½lb. From the first to the third weighing only five or six minutes elapsed, during which there was a diminution in weight equal to 71½lb. Zion next stepped on the platform, but was compelled to retire before his exact weight was obtained. He had, however, turned the scale at 76lb., but failed to do so at 79lb., so that he would have been somewhat lighter than this. On a second trial he turned the scale at 80lb., and then lost weight, pound by pound, with such rapidity that it was at last found impossible, in moving the indicator along the beam, to keep pace with the decreasing weight, so that it can only be said that Zion retired from the scale weighing less than 60lb. Geordie began to lose weight immediately, until he got under 80lb., when he had to leave. On a second trial he turned the scale at 80lb., and then

again got lighter, but a fixed weight of 74½lb. was arrived at for a few seconds, and Geordie then retired. Although so light in weight, in appearance he was solid and muscular-looking as usual. It was with great satisfaction that the weight of the child form Lily was taken. She was unable to come out so well as the stronger controls, and it was necessary to move the machine nearer to her. On her first appearance the weight registered was 56½lb. On a second trial she turned the scale at 45lb., and then ran rapidly down to 34½lb. A third weighing gave the result as 33lb. 10oz. Medium's weight, 148½lb. The clothes of the medium (including watch and shoes) being also weighed separately, were found to be 8lb. 2oz. There was thus a range of 105lb. 14oz. between the greatest and least weights recorded during the evening, and a difference of 114lb. 14oz. between the least weight recorded and that of the medium. All the weights obtained were less than the medium's weight.

In accordance with what seems to be a general law, all the forms exhibit a diminution in weight (often considerable in the course of a few minutes) at each successive weighing, a diminution which goes on even during the act of weighing. There seems to be no permanent weight pertaining to any particular individual form, but it varies with the length of time the form may have been out in the circle, and probably depends upon other conditions, mediumistic, circle, and atmospheric. Even the height of individuals seems to be slightly affected by altered conditions. The larger forms do not always possess a correspondingly heavier weight. It was noticeable that when the form, standing on the platform of the machine, began to grow lighter, there was a vibratory motion of the beam. This may be the result of momentary checks in the diminution of weight, or slight momentary recoverings of part of the weight being lost.

On the evening of the 21st ult., the weights of two of the female forms were taken, with results similar to the foregoing. Mrs. Cobham stepped on to the scale, but the beam at that moment was only furnished with counterpoise to the extent of 100lb., which was not sufficient, and before fresh weight could be added, Mrs. Cobham had to retire from the machine weighing over 100lb. A second trial gave a little under 80lb., with a rapid loss of weight to below 60lb. A third trial gave 76lb. "Charity" then presented herself, and on the first occasion turned the scale at 84lb. On the second at about 86lb., the exact weight not being noted, owing to the sudden diminution, which brought it to 63lb. A third weighing gave 80lb. at first, which diminished as usual until a weight of 75lb. less 2oz. was reached. On this, as on the former occasion, the forms were in full and distinct view, free from all surrounding objects.

For the sake of completeness, it may be well to add that these experiments were carried out in the Library of the Victorian Association of Spiritualists; that the room is situated on the solid ground floor, with no cellar or apartments beneath; that there is no "cabinet" in the usual sense of the word, but only two curtains suspended from a rod extending from wall to wall (which are of solid brick, and built many years since) in one corner of the room; that the only door is completely cut off from that part of the room where the materialization takes place by the chairs of the sitters; and that throughout the experiments there was a steady light more than sufficient to enable the operation of weighing to be carried on with ease and accuracy.

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ELIZA ANDREW, Montpelier House, 240, Albert-street, East Melbourne.

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DR. ROBERT CHAMBERS ON SPIRITUAL PHENOMENA.

The following description of a séance, held at my house thirty years ago, is taken from a letter, written at the time by Robert Chambers, to a friend interested in Spiritualism, who kindly allowed me to copy it.

The medium was a servant who lived six years in my family. Beside Dr. Chambers there were three guests present. I do not give their names at length, for some have left this world, and the mention of them in this connection might not be

* Present only at the weighing.

agreeable to survivors. For the same reason a few words here and there are omitted. Their place is marked by asterisks.

Dr. Chambers' Account.

"As soon as we were settled after tea, raps were heard within the table, and the spirits were consulted as to our relative positions in the circle, which being adjusted to their content, we proceeded to converse in the usual manner. * * * We found that the spirit of Captain M., the husband of Mrs. M., was present. He was first recognised by his characteristic knock. * * *

"At my suggestion he was asked to make himself sensible to her at this moment. At the same time the lights were removed, all but that of a low fire, in order that the medium should see him, should he become visible. The girl then declared she saw the spirit (describing him by recognised traits)* standing in a raiment of black velvet, fringed with gold, beside his widow, and preparing to touch her. By and bye, as we sat in breathless silence, Mrs. M. said she felt something cool and soft touching her head. Now he was kissing her under the chin, as he used to do in life. Some of the company said they saw lights playing about her face. Her hands shook and twitched about the table where they rested. * * * I asked if I might be favoured with some sensible proof of the presence of the spirit. The servant then said she saw Captain M. come along behind the circle to me. Now he was at my side. Now he was putting his hands on my head. Mrs. — and others professed to see my face illuminated. For my own part, while perfectly prepared for some peculiar feeling, I was sensible of nothing beyond a cool *aura* on my hands below the table, if even that were real. After some other experiments of the kind I was led by something in the conversation to put the question: 'Can I be informed of any means by which I might gain greater patience under irritating thoughts and circumstances?' a complaint I have lately been suffering from, and of which I have the grace to be ashamed. The answer was, 'Do not study too much,' Mrs. de Morgan repeating the alphabet. This is very remarkable, for it is my belief that a studious life is a cause of irritability. I had moreover expected a religious answer, instead of one so rational as this.

"It then occurred to me to test the reality of the noises, by requesting that they might be transferred from the table to the panelling of a bookcase against the walls five or six feet distant. After a little time they began to be heard against that panelling, and we carried on some conversation with them in that situation. Thus it became quite certain that there was no trick in the case. Whatever else may be fallacious, the noises are a verity. It took some time to get them back to the table. We then endeavoured to get the spirits to move two pieces of paper into contact on the table, but they declared that for the present this was a feat beyond their power. * * * —Believe me, dear Miss D., very sincerely yours,
"R. CHAMBERS.

"February, 1857."

Whether from the greater strictness now observed in the application of tests, a process in itself unfavourable to the production of genuine spiritual phenomena, or from unwillingness in those present to believe them genuine when they occur, it is certain that raps do not come now so readily as they did many years ago; and I believe many candid inquirers question their having ever really been heard.

Resting on my own unsupported statement, I should not venture now to say much about this phase of the manifestations; but under the shelter of Dr. Chambers' name, I may follow his declaration: "Whatever else may be fallacious, the noises are a verity," with a few words upon these "noises," and the manner of their production.

The young woman through whose mediumship these and very many other phenomena occurred, could never obtain raps when alone, neither could I, except on one occasion. They came very freely when she was sitting beside me on the left. She said that as each sounded she felt a gentle blow on her shoulder, which passed down her arm like a very slight electric shock. This feeling became weaker as the rapping went on.

In my own case, I, not believing a promise that raps should be given through my mediumship, on a certain day shut myself into a very small parlour which had no carpet, and for furniture a table and chair. As soon as I laid my right arm on the table I felt a succession of shocks, each of which was followed by a loud rap seeming to come from my hand. There were eight or more of these shocks, each one accompanied by two sounds. These sounds were discordant, and appeared not to be under complete control. There was aching pain in the shoulder and arm during the rest of the day, but I never had a similar experience again.

S. E. DE MORGAN.

* I remember that one of these was the scar of a cutlass wound on the cheek.—S. E. Deak.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,

all under the direction of

4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section,

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C. :—Animal Magnetism (*Wm. Gregory*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey, 2nd Ed.*); Psychography ("M.A., Oxon."); Spirit Identity ("M.A., Oxon."); Higher Aspects of Spiritualism ("M.A., Oxon."); Judge Edmonds' Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Furner*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wylid*); Mechanism of Man, 2 vols. (*Mr. Sergeant Cox*); Startling Facts in Modern Spiritualism (*N. Wolfe*); Arcana of Spiritualism (*Tuttle*); Spirit Teachings ("M.A., Oxon."); The Use of Spiritualism (*S. C. Hall*); Spiritualism at Home (*Morell Theobald*); Pioneers of the Spiritual Reformation (*Howitt Watts*).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

Standard Works on Spiritualism.

The Works enumerated in this column deal with the subject mainly in its scientific aspect.

"Mesmerism is the Keystone of all the Occult Sciences."

"Animal Magnetism." By the late W.M. GREGORY, M.D., F.R.S.E. Professor Gregory's Book has long been recognised as being one of the best Standard Works on Mesmerism and its Phenomena, and also as a thoroughly practical guide to this Science. [Price Five Shillings.]

Planchette; or, The Despair of Science. Being a full account of Modern Spiritualism, its phenomena and the various theories regarding it. With a survey of French Spiritism. The work contains chapters on the following subjects:—What Science says of it—The Phenomena of 1847—Manifestations through Miss Fox—Manifestations through Mr. Home—The Salem Phenomena, &c.—Various Mediums and Manifestations—The Seeress of Prevorst—Kerner—Stilling—Somnambulism, Mesmerism, &c.—Miscellaneous Phenomena—Theories—Common Objections—Teachings—Spiritism, Pre-Existence, &c.—Psychometry—Cognate Facts and Phenomena. [Cloth. Five Shillings and Sixpence.]

A New and Revised Edition.

Miracles and Modern Spiritualism. By ALFRED R. WALLACE, F.R.G.S., F.Z.S. Embracing: I.—"An Answer to the Arguments of Hume, Lecky, and others against Miracles."—II. The Scientific Aspects of the Supernatural; much enlarged, and with an Appendix of Personal Evidence.—III. "A Defence of Modern Spiritualism." Reprinted from the *Fortnightly Review*. Five Shillings.] [Postage 6d.]

A New Edition.

Researches into the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S., &c. I. Spiritualism viewed by the Light of Modern Science, and Experimental Investigations in Psychic Force.—II. "Psychic Force and Modern Spiritualism: a Reply to the *Quarterly Review* and other critics."—III. Notes on an inquiry into the Phenomena called Spiritual, during the years 1870-1873. 16 Illustrations. [Five Shillings.] [Postage 3d.]

"Deals with the most striking of the Phenomena of Spiritualism."—*Banner of Light*.

Psychography. By "M.A. (Oxon.);" Second Edition, with a new introductory chapter and other additional matter. Revised and brought down to date. Illustrated with diagrams. A collection of evidence of the reality of the phenomenon of writing without human agency, in a closed slate or other space, access to which by ordinary means is precluded. Cloth, demy 8vo. [Three Shillings.]

"Striking testimony."—*Whitehall Review*.

"Bringing it to Book"; or, Facts in Psychography. Through the Mediumship of Mr. EGLINTON. Edited by H. CHOLMONDELEY-PENNELL. Evidence of the Hon. Percy Wyndham, M.P., the Hon. Roden Noel, Charles Carleton Massey, Esq., Barrister-at-Law, Dr. Geo. Wyld, and the Editor. [Sixpence.] [Postage 1d.]

Spirit Identity. An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some difficulties that beset the inquirer. [Five Shillings.]

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