

Light:

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOETH 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.

III.

"Despair" has shown us a picture painted in lurid colours of the revulsion of a soul from sectarian orthodoxy with its pretentious ignorance on the one hand, and on the other from the vulgar and flippant infidelity which characterises the "knowing and know-nothing books" of these latter-day dark ages. But the paralysing influence of doubt may be felt in another way; in one less wild and whirling than that which fell upon the unfortunate whose words make the burden of "Despair." There is a more placid, a cynical, and rather contemptuous attitude of mind, such as that depicted in "The Ancient Sage." In such frame of mind the cultured Agnostic looks on with amused and tolerant contempt at the fussy efforts made by earnest men to solve problems that he has decided to be insoluble. The husks of these perplexities are impenetrable; leave them (he seems to say), and recognise in the pages of history the truth that man has always puzzled himself with vain attempts to pry into futurity. It has pleased him to fancy himself something more than meets the eye; a potential angel, a possessor of the Divine essence, an heir of immortality. Alas! poor "worms and maggots of to-day without their hope of wings." He has sought to find out God—the god whom his own imagination has devised. His gods have differed as man developed in exact proportion to the character of his progress, but they have been all of his own creation.

"Man to-day is fancy's fool,
As man has ever been.

The Nameless Power, or Powers that rule
Were never heard or seen."

This is the theme of "The Ancient Sage," one of the most striking poems in the latest volume of the Poet Laureate; remarkable in a high degree for sustained loftiness of thought, and for deep insight into the problems with which the poet deals.

"The Ancient Sage."

Far in the past, a thousand years before Christ, an Ancient Sage comes forth from his ancient city, followed by "one that loved and honoured him, and yet was no disciple." In his hand was a scroll of verse: "Some death-song for the ghouls to make their banquet relish," the Sage calls it, as he proceeds to read and criticise. They are

standing by a cavern whence flows a stream, and the Seer strikes the key-note of his teaching at the very outset.

"This wealth of waters might but seem to draw
From yon dark cave: but, son, the source is higher,
Yon summit half a league in air: and higher,
The cloud that hides it: higher still, the heavens
Whereby the cloud was moulded, and whereout
The cloud descended. Force is from the heights."

That is the key-note. High endeavour must look upward for support.

"Climb to the Mount of Blessing, whence if thou
Look higher then—perchance thou mayest beyond
A hundred ever-rising mountain-lines,
And past the range of Night and Shadow—see
The high Heaven dawn of more than mortal day
Strike on the Mount of Vision."

The disciples' "Death-song for the Ghouls" is a rather pensive meditation on the futility of all human effort, a polished invitation to "eat and drink, for to-morrow we die," and who knows what then will chance?

"For all that laugh, and all that weep,
And all that breathe, are one
Slight ripple on the boundless deep,
That moves, and all is gone.

"Yet wine and laughter, friends! and set
The lamps alight, and call
For golden music, and forget
The darkness of the pall."

The comments of the Sage are full of lofty wisdom contrasting nobly with the pessimistic pettinesses of his disciple. "The Nameless Power or Powers that rule were never heard or seen," he sings. The Sage takes up the designation, and uses it throughout.

"If thou would'st hear the Nameless, and will dive
Into the temple-cave of thine own self,
There, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice."

Knowledge, of which man boasts, is the swallow that skims the surface, "but never yet hath dipt into the abyss." Or turn upward, withdraw from the inner chamber where the Nameless speaks, and regard the universe as a "phenomenal manifestation of the Supreme."

"And when thou sendest thy free soul thro' Heaven,
Nor understandest bound or boundlessness,
Thou seest the Nameless of the hundred names.
And if the Nameless should withdraw from all
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark."

It is the cry of the Psalmist of old: "If I go up to Heaven, Thou art there; if I go down to hell Thou art there also. If I take the wings of the morning and flee unto the uttermost parts of the earth"—there is no escaping the All-pervading Presence. And then the disciple turns again to his earth-born argumentation: What proof of this? The Sage interrupts him with one of the finest passages in the poem, instinct with truth in every thought that it contains:—

"Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in:
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.

Thou canst not prove thou art immortal, no,
Nor yet that thou art mortal: nay, my son,
Thou canst not prove that I who speak with thee,
Am not thyself in converse with thyself;
For *nothing* worthy proving can be proven,
Nor yet disproven. Wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of Faith."

What Power, questions the disciple, is at work? Any-
thing "akin to mind, the mind in you and me? What
Power but the years that fashion all things: the days and
hours that cancel weal with woe, and wind the front of
youth with flowers, and cap our age with snow?" You
mistake, rejoins the Seer,

"With the Nameless is nor Day nor Hour:
Though we, thin minds, who creep from thought to thought,
Break into 'Thens' and 'Whens' the Eternal Now."

But, the disciple goes on, See what a farce is human
life!

"The years that made the stripling wise
Undo their work again,
And leave him blind of heart and eyes,
The last and least of men.

* * * * *

The griefs by which he once was wrung
Were never worth the while."

["Who knows? or whether this earth-narrow life
Be yet but yolk, and forming in the shell."]

And much more to the same effect—"In vain you tell
me earth is fair when all is dark as night."

"My son, the world is dark with griefs and graves,
So dark that men cry out against the heavens.
Who knows but that the darkness is in man?
The doors of Night may be the gates of Light.
For wert thou born or blind or deaf, and then
Suddenly healed, how would'st thou glory in all
The splendours and the voices of the world!
And we, the poor earth's dying race, and yet
No phantoms, watching from a phantom shore,
Await the last and largest sense to make
The phantom walls of this illusion fade,
And show us that the world is wholly fair."

It needs but that the eye be opened to see how "this
illusion" leads us astray. "The darkness is in man." When
the veil is lifted "the world is wholly fair." The spirit of
man is in prison. When the doors are opened, it finds itself
one with the Supreme. For, the Sage goes on, he has
proved it so. More than once, as he sat alone, his soul
passed from the prison-house of the body, the "mortal limit
of the Self was loosed, and passed into the Nameless as a
cloud melts into Heaven."

"I touched my limbs, the limbs
Were strange: not mine—and yet no shade of doubt,
But utter clearness; and through loss of self
The gain of such large life as matched with ours
Were Sun to spark—unshadowable in words
Themselves but shadows of a shadow-world."

Much more there is that seems to me full of wisdom
and truth enshrined in happy words of perfect clearness
that seek no fictitious merit from obscurity that would pass
muster for profundity. The Sage's parting advice to his
young Sciolist, whose life has been a skimming of the sur-
face, is wholly admirable, a sermon of infinite value to this
age, but too long for my space.

"The key to that weird casket, which for thee
But holds a skull, is neither thine nor mine,
But in the hand of what is more than man,
Or in man's hand when man is more than man,
Let be thy wail and help thy fellow men.

Do-well will follow thought,
And in the fatal sequence of this world
An evil thought may soil thy children's blood.
But curb the beast would cast thee in the mire,
And leave the hot swamp of voluptuousness
A cloud between the Nameless and thyself,
And lay thine uphill shoulder to the wheel
And climb the Mount of Blessing."

No summary, no series of isolated passages can give
any just idea of these recent poems of the Laureates.
They are as truly the burden of the Lord by His prophet to
an age that needs such warning as was the message en-
trusted to some Hebrew Seer—a Jeremiah, a Haggai, or a
Malachi, for the Chosen People of old,

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.

(Continued from page 205.)

II.

Seeing as we do, how close and manifold a connection of the
subjective and objective the duality in man involves, the ques-
tion rises as of itself.

WHICH IS THE BOUNDARY-LINE BETWEEN THE SUBJECTIVE AND
OBJECTIVE?

There certainly must be a criterion by which the subjective,
i.e., that which is of our own, and the objective, that which is
foreign to us, may be distinguished,—an intuition which is de-
cisive. Evidently St. Paul was of that opinion, when writing:
"For when the Gentiles, which have not the law, do by nature
the things contained in the law, these, having not the law, are
a law unto themselves: Which show the work of the law written
in their hearts, their conscience also bearing witness, and their
thoughts the meanwhile accusing or else excusing one another."
(Rom. ii. 14, 15.) Indeed, this sentence sufficiently signalises
consciousness, the power of discrimination,—it removes every
excuse, excludes every doubt. Man, accordingly, is in a posi-
tion objectively to discriminate the right and the wrong, to
choose whichever he likes. If this qualification were
not inherent in man, he would not be a morally re-
sponsible being. But as surely as he knows that eating,
drinking, &c., are natural wants of his physical body, so surely
he is able spiritually to judge what he wants and aims at. This
criterion, consciousness, enables man to ascertain whether a
thought occurring to him be good or bad, whether it originates
*in himself or outside of him; for every logical thought can be
traced to its origin.* Accordingly, *our mental activity ceases to
be of a subjective nature in all those cases in which it is absolutely
impossible to trace its origin back to ourselves.*

This rule will hold good in spite of Dr. von Hartmann's
"Theory of the Unconscious"; for, a thought seemingly
foreign to us, if, in fact, it be none such, *must be traceable to
an origin within ourselves, however far back and indirectly.*

I cannot forbear observing here that, if von Hartmann's
theory were well-founded, the somnambulist power, or, in other
words, the faculty of the lower brain, with the facts which
Spiritualism commands, *would absolutely have to be omniscient
and omnipresent! Omniscient it would have to be, because only
then certain things might be accounted for, which could never
have found their way into the cerebrum, or the cerebellum of the
medium, nor into that of any other persons concerned, so that
reading or transfer of thoughts is entirely out of the question;*
and *omnipresent the mediumistic organ would absolutely have to
be, because manifestations take place under such circumstances
of time and space as entirely exclude any effect of the medium's
presence.* One such case of my own experience, I shall adduce
at the close of these observations.

For the rest, it is a gratuitous assertion of Dr. von Hart-
mann's that anything can settle in the cerebellum without
having taken its way through the cerebrum, and, consequently,
without having [become conscious to the latter. With equal
right we affirm, *that the brain can yield nothing which it has not
taken in previously, no matter how long back, and whether by its
own deduction, or indirectly, by the impression of another intel-
ligence; but that in each case the material thus received must once
have come to the cerebral consciousness.* Without the previous
operation of light through the objective-glass, no daguerreotype
image can be had; so just as little can a thought light upon the
brain *which it has not reflected and become conscious of.* For
that is the very difference between a daguerreotype-plate and the
human brain: the former is inanimate, whilst with the latter
every reflection must come to its consciousness. Hence, all
material stored up in the brain having, at one time or other,
been brought to consciousness, *the action of the "Unconscious"
must be limited by previous experience, beyond which no such
action can take place; and all we admit is, that things lost to
memory may be revived.*

But looking away from all this, there are, as I said, certain
manifestations wholly beyond the range of the mere mediumistic-
personal influence, or of that of any other person.

How, in the name of common-sense, anybody abnegating
man's spiritual individuality, can go so far as to speak of

transference of thought, and that even from a distance, is wholly inconceivable, inasmuch as, if man's spirit be no concrete individuality, the idea of an independent spiritual initiative, as also of the transposition of the spirit in the somnambule state, in sleep, &c., would be altogether nonsensical. On the other hand, if man's spiritual individuality is admitted, the influence of extraneous human intelligences may justly be vindicated; for, death effects no change in them, and it cannot be seen why they should not as well be able to act upon man after their liberation from the body, as while they were in it.

But the materialist subverts the order of things; against the inner voice, he puts *effect* in the place of *cause*. Because spiritual life acts *in* and *upon* matter, he makes matter the causality, the spirit the casualty!

To resume our subject after straying from it so long: what has been said will enable us to discern the objective. A sudden impression embodying an idea entirely disconnected with our own range and mode of thinking,—surpassing the horizon of our mental powers, by their sublimity, originality, &c.,—may fairly be taken to come from an extraneous intelligence, no matter whether in or out of body.

This will hold good as far as concerns inspiration or "impressions." But where lies the boundary-line in cases of a control of single bodily members, as of the hand with writing-mediums, or of the entire body in the trance state?

In all cases it is the magnetic fluid of which the invisible powers avail themselves in their operations; indeed, without this agency we should hardly have any manifestations at all, which is clearly seen in cases of materialisations, when the spirits have constantly to re-intensify their form. This fluid is to them what our hands are to us; and by assimilating it to themselves, they control the writing-medium's hand, causing it to write automatically. But the cerebral nerves may be influenced at the same time, and much then depends upon the degree in which this is done. If the mental powers of the medium are not wholly neutralised, interpolations of the same may flow in, which naturally weaken the authenticity of the communications.

As to the trance state, it may likewise be of a different kind. If produced by means of mesmeric manipulations, the spirit of the medium generally continues to act, unconsciously, however, and in subjection to the magnetiser's will, this will being the incentive; but considering the total absence of a subjective initiative on the part of the medium, the acting of the latter can hardly be said to be any other than objective, it being solely produced and controlled by the magnetiser's will.

But if the trance is effected by the invisible powers, all action on the part of the medium is, in most cases, suspended. Like in the instance mentioned above, the medium is reduced to a perfectly passive condition, without any will of its own, without consciousness; but here it is mostly used only as an object, by means of the material of which, viz., the extracted fluid (that of the other members of the circle not excluded), the operating intelligences bring about materialisations, as also other physical manifestations.

I admit that it is not possible in all cases to discriminate the boundary-line between the subjective and the objective; but very often our uncertainty arises from a deficient examination into the question as to how far certain ideas may belong to our own range of thoughts. And in this respect, offences are committed in two directions, mostly from motives of vanity. Either that which has been inspired (the objective) is ascribed to ourselves, we wishing to appear more clever than we really are, or, on the contrary, that which is of our own (the subjective) is attributed to an intelligence foreign to us, the motive being to encircle the insignificant with the nimbus of inspiration.

On the whole, as far as concerns our own mediumistic spiritual experience, it may not be difficult to sound, logical reason, guided by honest impartiality, to distinguish the subjective from the objective.

And what about the bystander? Well, he not being the subject in this case, must either believe or distrust the medium, according to the reasons presenting themselves to him. When, for example, I hear a lecture alleged to be of an inspirational character, I infer from the line of thoughts and the diction, from the personality and the entire bearing of the lecturer, whether what I hear may be inspired, or, owing to the degree of the lecturer's culture, more or less the combination of his own ideas. Yet, I always keep in mind that, as I hinted above, in such cases the subjective and objective are rarely quite distinct,

even though the former should only evince itself by a peculiar turn of speech, by a mode of expression not quite precise.

Again: if, by writing or otherwise, I receive a communication claiming to be of spiritual origin, I have to examine into its purport, in order to ascertain whether that communication originate not in the medium's mind, or, by transference of thought, even in my own; and though I may not in every case succeed accurately in sifting the extraneous from the subjective in the medium, yet, in general, there are indications sufficient not to leave us in the dark in regard to the main points.

Thus the Spiritualist is required always to examine, to use caution, before accepting anything as being soundly established. To be honest to ourselves and our fellow-man,—to base our judgment solely upon cogent reasons: that is the point with a conscientious Spiritualist!

A single instance of my own experience, illustrative of my observations on Dr. von Hartmann's "Theory of the Unconscious."

It was about 1854, when, one Sunday afternoon, I was returning home from "Bethel Church," Second-street, New York City. I had taken the Lord's Supper,—something most sacred to me at all times, but particularly so in those days of my "first love,"—and I was so much the less thinking of anything connected with Spiritualism, as, with my positive Biblical-Christian standpoint at that time, which I still occupy, I could by no means get free from the idea that, after all, there was something demonic about these Spiritual manifestations. Thus most seriously minded, I, an isolated young man, without any connection or even acquaintance in circles of native Americans, pursued my way through Houston-street, when, by a sudden impression, I was reminded of a certain Mr. Stewart who, several weeks previously, had been named to me as one of the mediums of a so-called "miracle-circle," and to whom I had sent a written application for admission to that circle. As I said, quite suddenly I was reminded of the fact of Mr. S.'s living in that street, and I was thus induced to look about for his house. Stepping up to a house just at my right, I at once discovered the very number I wanted. Naturally, my astonishment at this was great enough. I rang the bell, and a female, seemingly a servant-girl, opened the door. Intentionally withholding my name, I only asked if I could see Mr. S. "I don't know if he is at home," the girl replied, whereupon, turning inside the passage, she called aloud: "Margaret, is Mr. S. at home?" She then withdrew, observing that she would see. Presently, after about half a minute, a gentleman came up to me from the background of the entrance-hall, naming himself as the person I wished to see. It was in the twilight hour of a hot summer-day, and Mr. S. appeared in shirt-sleeves and vest. (I mention this fact to show that Mr. S. could not well secrete many things about him.) I acquainted him with the object of my call, and having apologised for my repeating the request, when I had been told that the number of such requests was very great,—he said that was really the case, and that in consequence the controlling spirits had adopted the rule to register the applicants in succession, and in that order to inform them of their eventual admission on some certain day years hence, in most cases. Accordingly—he added—there was no prospect of an immediate compliance with my desire. "Yet," he continued, "what is your address, in case I get an answer?" Here I took a lead-pencil out of my waistcoat-pocket, and stepping to the wall beneath a gas-flame, put down my name and address, and handed the paper to Mr. S. Meanwhile, some ten minutes might have elapsed since my entering the passage, and, with Mr. S. always at my side, I now returned to the door, laying my hand upon the latch. Thus standing directly at the entrance and opposite to Mr. S., I saw a letter dropping from the ceiling, and Mr. S., being struck by it at the back of his head, bowed and took it up from the floor between us. "I suppose that's your letter," he said, handing it to me. But being sure of having had no letter about me, I declined receiving it; yet Mr. S. insisted upon its certainly being my letter. So, rather from curiosity than crediting his affirmation, I cast a glance at it, when, to my unspeakable surprise, precisely the same address I had just handed to Mr. S. met my eyes! From the envelope, which opened easily, having evidently been closed within the last few minutes, I took out a letter, containing an answer in full, but it was a negative answer, and signed by what alleged to be the president of the spirits who, in number corresponding to that of the mortals, formed the "miracle circle."

Thus far the simple fact.

I herewith give my most solemn assurance that I have neither

added, nor withheld anything, and would now add the following remarks:—

1. Not for a single moment previous to the sudden impression in Houston-street, and I may say, not for weeks previously, had I been thinking either of the "miracle circle" or of Mr. S.

2. As I stated, I had not mentioned my name to the girl opening the door; so Mr. S. could not have learned from her who it was that wished to see him.

3. From the moment of his appearing in the entrance-hall till the dropping of the letter (after about ten minutes), Mr. S. had not been out of my sight.

4. In the hall there was, excepting the door to Mr. S.'s room, no other door, opening, or crack, through which that mysterious letter could possibly have been conveyed. I have subsequently taken repeated occasions to examine the hall, but always found it such as described.

5. The answer I received was a *negative* one; consequently, it cannot have been dictated by my own "Unconscious," inasmuch as, owing to my ardent desire, just the reverse would have been the case.

6. Considering all these circumstances of *time and locality*, the letter could not possibly have been transmitted by human agency, and the somnambule power and the "Unconscious" of the medium are also excluded. I ask, then, where were the letter-paper and envelope at the time of my entering the hall? *In the hall?* Certainly not! And how can the "Unconscious," either of the medium, or myself, have acted upon objects which were not yet present?

Again: Was it just *my* obscure, insignificant person that was to be deceived? and should Mr. S., for that same purpose, constantly have carried about him the letter destined for me (among the thousands!)—but which *I* saw dropped from the ceiling?

So there remains no other conclusion than to trace the oft-mentioned letter to that source to which itself it laid claim: *to that of the spirits.*

And now, one word in conclusion. Evidences of this and similar kind Spiritualism has stored up in abundance; they are certainly such as to satisfy those who *will* be satisfied; and those to whom such evidences are not convincing may be going on searching endlessly, and yet obtain no conviction. There is a class of people—and I am sorry to say, not a small one—who are continually hunting after "tests" "and proofs," but who never get one step ahead. "O faithless and perverse generation!"

Berlin, S. O., Skalitz Strasse, 138.

A. HULISCH.

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.]

Spiritualism at Home.

To the Editor of "LIGHT."

SIR,—I have been much occupied of late in carefully re-writing a record of the Spiritualistic phenomena occurring in our home-life with our *first* group of spirit-friends many years ago, tracing its early out-pouring from the first infant-spirit-rap on our dining-table, and with only our children about us, until that happy family mediumship, pure and simple, came to a natural close by reason of our boys going off to school; not, however, before it had developed into a daily life among the spirits very similar to what it has again become during the last few years. When other forms of mediumship, which are now developing, have come to a complete *denouement*, it is my intention to give a concise though complete history of this interesting spirit-life to the public; for though it is essentially and purely private, and, as our spirit-friends are continually reminding us, *not* for outsiders, there seems to me such a pregnant meaning in all well tested and reliable phenomena of the kind, that it would be almost criminal in me, and certainly cowardly, to withhold what many natures among us are crying out for in pathetic tones.

It may be some time yet: but I have said this for friends who want to know why I cannot come and visit them, as Mr. Farmer has been good enough to do recently, and who even fancy I and others are selfishly staying at home, or are too unconcerned about the provincial growth of Spiritualism to assist in educating it. Some have work *at home*, in carefully

recording and following up delicate phenomena which would never become public property but for such quiet, patient study. Such is *my* task, surrounded as I am by a framework of a busy London life, which absolutely forbids provincial visits.

But I wish to keep *en rapport* with many of the readers of "LIGHT," from whom I have had so many cheering words during my occasional records; and Easter is coming! and I am afraid it was Christmas when the last recorded phenomena of family experience happened, and which was sent to you in January. Let this then be an Easter offering!

Since Christmas many things have happened. May we hope much wisdom has accrued? One lesson has been learnt, if not more, from endeavouring to obtain *tests* to satisfy inquiring minds. A friend of mine, a member of the Society for Psychical Research, gave me two envelopes carefully gummed and sealed, marked on the outside I. and II. respectively. He knew what he had written inside No. I., but only his wife knew what was inside No. II. He was afraid of thought-transference (whatever that may be) in one case, so he avoided it, he *thought*, in the other! "Ask your kind spirit-friends," he said, "to write *outside* the envelopes what is written *inside*." I took the precious envelopes into my own care, and at one of our sésances, many weeks—nay, some months—afterwards, one of our spirit-friends wrote outside No. I. as follows:—

E. T. B.

A. K. N. 2.

7 0 8 9 2

Λ ω 8 7 2

2 5 . vii.—1 8 8 5

Adding in his usual style of writing, on another paper:—

"The outside of envelope No. I. is the contents of one of three pieces of paper inside. The other will follow in due course."

Now, I thought, here is one test, and I sent it to my friend. Imagine my disgust when he told me that by holding up the envelope to a very strong light, the contents could be read. So they could—and yet *this* was the test of his own devising; and it would be in vain for me to say it was *not* so deciphered. But let me claim a little bit of proof, if no more, as to the *bona fides* of the test.

The fourth line on the paper in the envelope was a Hebrew word—the first in the Bible: my spirit friend was not a Hebrew scholar; but he did his little best! "And what a hash he has made of it," says some one: not at all. He has given, as an English-speaking spirit, the nearest approach to the characters he saw, which is a curious mixture of Greek and figures. But I must be careful here or— I do not know if any member of the Society for Psychical Research could count how many pieces of paper a sealed envelope contained; but the spirit either knew or made a happy guess at *three*. Was this from knowledge or thought-transference; if the latter how was it transferred? Envelope II. was written upon a few days afterwards, and although I attempted then to read through the envelope held up to a strong light, I could only read a few isolated words, though other, *larger* eyes, I understood, could read the lady's two questions: (*sotto voce*—I doubt it!)

In this case there were *two* writings: the first by my spirit-daughter in her usual small style of writing and the second by our most voluminous scribe, J. W. E., as follows (both are replies to questions sealed up in the envelope):—

1. "Yes, all who have talent are helped by those in a higher state than themselves."

2. "Yes, they are helped. All who have work to do in this world are helped by those whose work they are finishing in and on this earth."

And reading this, I go on and take courage, being sure that if I blunder occasionally in transcribing *Greek* I shall in the end upset many foolish theories by plain English! Meantime, my records are growing, and fresh tests of my own devising are being responded to by our spirit friends, who still chide me for wanting tests. But their chidings are so gentle! or as Long-fellow so well put it:—

"Soft rebukes in blessings ended,"

that I sometimes, not often, am among the transgressors. The other evening I had some more Greek written. Why *will* they write Greek? I am told it is correct, but the *first* word is puzzling. Why should I withhold it when it was written on marked paper, if not within my sight, *well* within my hearing?

And while it was being written, dear little Pompom, whom some of my friends knew, was looking over the shoulder of the spirit with her curious eyes, and then turning to me (*i.e.*, Mary, the medium, entranced by her, turned to me, with anything but *Mary's* usual expression), said, 'O, pa! he is writing such funny letters! like this!' (imitating with her finger on the table.) I gave Mary a pencil for Pompom to write a *copy* of what she saw being written in the cabinet, Mary being at the table outside, and no *human* being within the cabinet. And Pompom wrote $\pi\rho\eta\epsilon\chi$ as specimen letters of what she saw, which Mary in her normal state could not certainly have produced so well. A few minutes afterwards we had a sheet written on three sides referring to conversation recently held, commencing thus:—

"Justin Martyr saith

Ὁ προεὼς εὐχας ὁμοίους καὶ εὐχαρισίας ὅση δύναμις αὐτῷ ἀναπεμπει, καὶ ὁ λαὸς ἔπνευφημῆι λέγων τό Ἀμήν.

and ending "say not unto us *amic ad quid venisti* which means" (only a letter is dropped out) "friend, why camest thou hither? For we come to help, where we can do so, and where the spirit of grace and love reigns."

Now, this "phenomenal" Greek was written within our own ken, and no one in our circle could have written it. What of that if you admit a clever secondary self? Well, but I *don't*! That is theory—*this* is fact. We need to be reminded occasionally which is one and which the other. Can any friend tell me where the above quotation in Greek can be found? I do not possess a copy of Justin Martyr's writings—nor do I know if they were any of them in Greek. On another occasion we had Italian written in a book which was at the time in a drawer immediately under my nose. I felt a curious drawing sensation while it was being written, though, as I am innocent of Italian I can lay no claim to its authorship. This was absolutely correct; as also was, on another occasion, some French not to be found in current literature.

Meantime my youngest boy passed his junior Cambridge examination in six subjects, coming out first-class with mathematical distinction, and as he will soon be going abroad to become cleverer than his father in French and German, his spirit guides have written him a long message of good counsel, which we *heard* written, and found to be done on a marked sheet of letter paper signed by four well known spirit friends.

We gave him a birthday Shakespeare book which he at once placed in a table drawer where many of the writings are done, requesting our spirit group to place their names on their respective birthday spaces. Within a few days he found *nine* different signatures—with mottoes to some. Louisa upon her birthday wrote in her small and inimitable style:—

Oh! timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new.

Yes, new and rich indeed is the added celestial life to us, mingling as it does persistently and variously in our every day home life. Homely, as it assists daily in domestic help which now we should sorely miss. The daily fire lighting continues *without* domestic agency, and the act itself has now been repeatedly *seen* by three members of our household.

In the middle of the day when all have been upstairs except the charwoman, she has been not a little astonished to hear wood crackling, and on running in to find a fire blazing which was not even laid for lighting previously. But this fact is now firmly established—as also the filling of kettles, and the periodical lighting of the copper or bath room fires when needed.

We have now *talked* to our spirit-friends in *direct* voice hereon, Louisa telling us that if we could only see the *process* employed, it would be most interesting to us. We believe her.

But of her materialisation before she can obtain the direct voice with which to speak, or manufacture the hand which we have now frequently grasped, I shall speak another time: referring also to the delicious perfume with which the room is suffused for many days after her visits thus.

As I write the tube through which she has spoken is fragrant with a celestial odour which fills the room wherein I am sitting. I am now off to Haslemere, where we shall be in residence until July; a change of conditions will probably produce varied phenomena.

April 19th, 1886.

MORELL THEOBALD.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone *can* explain them. We do not know where we may be led by the discovery of the cause of these, as it seems trivial occurrences, or to what new spheres of Nature's *kingdom* they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years *known* that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . *In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.*"—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

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Light :

SATURDAY, MAY 8TH, 1886.

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

TRANSLATED FROM "PSYCHISCHE STUDIEN."

(Continued from p. 210.)

[By an error in the press, the concluding paragraph of this article in "LIGHT" last week (p. 210) has been displaced from its proper position. It should be the first paragraph of Mr. Beattie's account.]

"After a week's interval, we again met, when eight exposures took place, with the same result, and we determined to discontinue our experiments if nothing appeared on the 9th. However, on applying the developer to it, a strange appearance started out almost instantaneously, resembling somewhat the outline of a human figure in a stooping attitude. At our third meeting we had no manifestation on the first plate; and, indeed, at almost all our subsequent sances the first few exposures were generally devoid of anything unusual. On the second plate, however, of the third evening the appearances were remarkable, resembling the outline of the upper part of a female figure; the same, but more elongated coming out on the third plate also. After this, instead of the head of the figure, we got more or less of a star-shaped form. At our next meeting we had at the commencement twelve failures, and when the manifestations began we found they had changed in figure to that of a cone, or flask, the luminosity apparently increasing in intensity from the edge towards the centre. These cones of light almost invariably appeared directly in front of the medium, and were generally accompanied by a star, or round spot of light, immediately over his head. In one instance there were two such stars, one of which was very much fainter than the other and partly concealed by it. These appearances in their turn gave place to others, the cones and stars spreading out into the forms of birds with outstretched wings, the luminosity of the edges being no longer sharply defined as at first, but shading gradually into the dark background.

"The next evening, when we met, twenty-one exposures took place without any result. Then, for the first time, the medium began, while in the trance state, to describe the appearances he saw during the exposure of the plate in the camera, and which were fully verified on developing the picture. On one occasion he suddenly exclaimed: 'I am in a dense fog, and can see nothing.' On developing the portion of the plate which was undergoing exposure at this time, nothing could be seen on it, the whole surface being completely fogged. Shortly after this, he described a human figure completely surrounded by fog, and on developing the plate we found a faint but perfectly discernible outline of what appeared to be a female figure. On another occasion last year, when I chanced to be seated at the table, he described a female figure as standing beside me, the rude outline of which came out strongly on development. From this time the appearances were almost invariably described during the exposure of the plate, and in every case with minuteness and accuracy.

"Last year the manifestations were more various in form than those previous, one of the most curious being a luminous star about the size of a threepenny piece, in the centre of which, and separated from the points by a dark border, was the figure of a medallion bust, described as such by the medium.

"At the same sance he suddenly called our attention to a very bright light, and pointed to it. He seemed astonished that

none of us saw it. The plate, when developed, showed the light, and his finger directed towards it.

"Anyone who has examined the complete series of these photographs must have remarked that in most of them the forms represented appear to pass through a sort of gradual development, commencing with a small luminous surface, which by degrees increases in extent, undergoing at the same time a modification in shape, this latter change being often caused by the coalescing of two portions originally separated.

"During our experiments Mr. Beattie often remarked the suddenness with which these forms appeared on the plate when the developer was applied, coming out very much in advance of the ordinary impressions on the plates. And I have been informed by others who have experimented in the matter that they have met with the same peculiarity.

"Frequently, towards the close of the day's experiments, when the light had become very weak, we found, on developing, that nothing was impressed on the plates except the forms of these invisible emanations, showing that, though unable to affect our eyes, the power of acting on the prepared plate was still strong, in fact, to all intents, we were photographing in the dark, as the visible light reflected from the objects in the room failed to affect, in the smallest degree, the sensitive film. This circumstance suggested to me the idea of endeavouring to discover whether or not the ultra-violet rays of the spectrum might have any influence in the production of these effects; and with this end in view I proposed that we should expose, in the direction in which the medium described the luminous appearances, paper prepared with some fluorescent substance. I accordingly immersed one half of a sheet of blotting-paper in a solution of quinine, the other half remaining attached to the prepared half, in order that we might, the more easily, perceive any effect which might arise from the presence of the quinine. I was unable to be present at the sance at which the experiment was made; but Mr. Beattie exposed the paper in the position I proposed, without, however, obtaining any result."—(pp. 390-393.)

It appears from the articles referred to that for the purpose of carrying on his experiments Mr. Beattie formed a small circle of five persons altogether, including the medium, Mr. Butland. It is here essential to remark that the latter was not a medium for physical effects and materialisations, but a trance-medium (as we learn from Mr. Beattie's detailed letter in the *Spiritualist* of July 15th, 1872), thus one with whom the like phenomena were not usual, so that Mr. Beattie, when he invited him, could have no hope of success on his account, and no expectation in regard to the phenomena possibly to occur; but as Mr. Beattie lived at Bristol, he had no choice, and as Mr. Butland was his "intimate friend," he could reckon on his compliance, and this compliance was no trifle, since the first result was obtained at the *eighteenth sance*.* It is well here to remember that Mr. Beattie says: "I do all the work myself, except the uncovering of the lens, which Mr. Josty does."†

These experiments have not escaped Dr. von Hartmann's attention, for he mentions them at p. 46 of his work (p. 44 of English translation). He regards them as "luminous phenomena," which he ascribes to "ether vibrations of high frangibility." But the term "luminous phenomena" is rather indefinite. So at p. 49 (p. 47 English) he again speaks of "luminous phenomena," saying: "Already the mediumistic luminous phenomena exhibit definite forms. Yet these are rather crystalline, or still inorganic forms, as crosses, stars, a bright field with glimmering points of light, more resembling electric dust figures, or Chladnic sound figures than organic forms." It is clear that the photographs in question have nothing to do with "crystalline or still inorganic forms," but on the contrary, with figures tending to assume an organic form—resembling the human. It is to be observed that at first (Plates I. and II.) the process of formation has two centres of development; we see two luminous bodies—the one near the head of the medium, the other near the breast.‡ In Plate II. is seen a succession of formations which one might be tempted to liken to a process of vertex formation. In Plates III. and IV. the reunion of the parts is, so to say, completed, and we see figures resembling nothing but human forms. Thus Mr. Beattie speaks of a sance at which "at each of the three exposures there came

* *Sic*. But from the foregoing account, it seems to have been at the second sance and eighteenth exposure.—Tr.

† Dr. von Hartmann would possibly think it material to be mentioned that the experiments were at Mr. Josty's studio and that Mr. Josty (professional photographer), though at first incredulous, developed himself as a medium in the course of them. See Mr. Beattie's letter in the *Spiritualist*, July 15th, 1872.—Tr.

‡ In Plate I. the medium is seen sitting with his full face towards us; on the left is Mr. Beattie himself. [Which side in a picture is "right" and which "left"?—Tr.]

an illuminated bust with crossed hands." The expressions "a complete human figure," "a luminous form leaning on one side," "an old figure stretching out its hands," &c., leave no doubt about this. Figures 14 and 15 on Plate IV. relate to the description which Mr. Beattie gives in his second article "when two so-called mediums were present," of whom one was a lady, as is seen upon the photograph, and as one infers from the account of the following séance, of which it is said, "On this occasion a male medium was present." In the last light impression (Plate IV., No. 16) the sitters are not visible at all, though on the photograph they can easily be discerned. This figure relates to Mr. Beattie's first article. From this we may conclude that we have here to do with no mere "luminous phenomena," but with the production of a certain substance, invisible to our eye, and which is either self-luminous, or throws rays upon the photographic plate ("ether vibrations of high frangibility"), to which our retina is insensitive. That there is here a certain matter is evident from the fact that it is of such an attenuation as to show through the apparition the sitters and the table, as on Plate IV. (14 and 15.) This transparency is still more perceptible in the original photographs. At the same time this substance is incontestably endowed with such photo-chemical energy or force that its impressions appear before all the rest "at the moment when the developer touched the plate, and indeed with perfect distinctness," the emergence of other impressions on the same plates being delayed.

But among Mr. Beattie's experiments is one demonstrating the impossibility of defining the result as a "luminous phenomenon," for the form appearing on the plate is *black*. Here is the passage:—

"After many failures, I had prepared the last plate of the evening, and it was already a quarter to eight o'clock. As soon as everything was ready, one of the mediums (the male) said he saw on the background a *black*, old figure, which stretched out its hands; the other medium saw a *bright* form—each described their exact attitude. On developing this plate, the described forms appeared, though rather weakly. I could not transfer them to the copy; I therefore took a transparency of them, and thence a negative, in order to get a copy. You will see how strange is the result. The black figure evidently belongs to the sixteenth century, is in armour, and has long hair. The light form is undefined, the result is, in fact, described as a negative picture."

This photograph is likewise in my collection.

But that is not all. There is another remarkable peculiarity in these experiments. The forms of which we have till now been speaking, and which are represented on the annexed plates, might be called spontaneous or self-produced; but others there are which seem to be artificial productions. Thus, for instance, Mr. Beattie compares them "to a crown throwing out a spear shaped peak," or to "a fine sun with a head in it as on a shilling." The latter experiment he describes as follows:—

"The next and last, though highly unique experiment, may be briefly described. At the eleventh exposure a star or bright jewel is visible; at the next it grows larger; at the following it is described as a large sun, rather transparent, and to a hand held in it seems as hot as steam from a kettle. At the fourth exposure there is described a splendid sun, transparent at the centre, and in it a head similar to that upon a shilling. On development these descriptions were found to be entirely correct."

I have the whole set of these "four exposures" in my possession. On the first photograph is seen a luminous body above the medium's head, of the size of a small pea. On the second it is of treble extent, with the shape of a truncated cross, of the size of one and a-half centimetres; the medium's hand is seen raised against the light body; on the third the shape is oval, of the same size, with projections round it; on the fourth the oval is still more regular, like an oval frame of short light outlines of one and a-half centimetres breadth, and over two centimetres length, and in a little darker ground of the frame is traced the profile of a head, one centimetre in length, "like that upon a shilling."

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

(To be continued.)

Two new South American Spiritual periodicals are announced, *El Universo*, and *Spirite de Lion*.

THE *Globe-Democrat* asserts that President Cleveland has been a Spiritualist for many years, and has a medium as an occasional visitor at the White House.

MR. EGLINTON'S FIRST SEANCE IN MOSCOW.

A séance for direct writing was held on the evening of March 29th, at the residence of Colonel Blagonravoff. The sitting consisted of two parts; first in the presence of two members of the Society, Messrs. Blagoï and Blagonravoff, and afterwards two other members, Messrs. Tarkovsky and Smagiune. First séance: The room in which the sitting took place was a small boudoir. In the middle stood a folding card table; by its side, a sofa and two chairs. The room was previously examined by the ten persons attending the meeting. On the table were placed two new slates, bought by the circle, and also thoroughly examined and cleaned. Upon one of them was placed a small piece of slate pencil. The room was lighted by a lamp suspended from the ceiling, and by two candles. The position of Mr. Eglinton and of the two members at the beginning was as follows: M. Blagoï was on the sofa; on his left, Mr. Eglinton on a chair; and Colonel Blagonravoff on the right of the former gentleman. The left hand of the medium was in the left hand of M. Blagoï, and the right hand of the latter in both hands of Colonel Blagonravoff. Mr. Eglinton held the slate on which the pencil rested with his right hand at the edge of the table, pressing it against the under surface by four fingers from below the slate, the thumb being on the table. Mr. Eglinton then invited M. Blagoï to give additional support to the slate, and a verbal question was asked, to which an immediate response was given, the rapid sound of writing being distinctly heard. A question was then written on the slate without Mr. Eglinton being acquainted with it, and the other slate was covered over this, both being held together firmly by the hands of Mr. Eglinton and M. Blagoï at a distance of fourteen inches above the table. Immediately distinct writing was heard, followed by three small raps, and a long pertinent reply was discovered on the lower slate upon which the question had been written.—Second séance: Arrangements as before, but M. Smagiune took the place of M. Blagoï, and M. Tarkovsky that of Colonel Blagonravoff. Mr. Eglinton invited the sitters to write a question on the slate, leaving him in ignorance of the same, and he held it as before narrated. After a little time had elapsed his face showed signs of disturbance and he had convulsive starts, which were immediately followed by the table rising on his left side upon two of its legs, but this was succeeded by the whole table rising in the air, and after some wavering, descending with a loud crash to the floor. (The upper part of the table was not attached to the under frame, but this did not prevent it being raised in the manner indicated.) Mr. Eglinton then requested M. Smagiune to hold the slate with him, it being pressed firmly to the under side of the table, shortly after which writing was heard, the latter gentleman distinctly feeling the vibrations caused by the movements of the pencil.

Original report signed by

O. T. BLAGOI, Customs,
R. P. BLAGONRAVOFF, Colonel,
A. A. SMAGIUNE, Customs,
T. T. TARKOVSKY, Imperial Engineer.

Certified a true copy,

R. P. BLAGONRAVOFF, Secretary of Committee.

For correction and translation,

P. GRECK, Imperial Engineer.

[As stated recently in this journal, Mr. Eglinton has been giving a large number of séances to the principal professors of the University of Moscow, and they have kept a very accurate record of their experiments, which we hope to see published without delay. The difficulty of translating Russian forms an obstacle in the way of giving our readers the benefit of some of the valuable conclusions arrived at and already published in the *Moscow Gazette* and elsewhere, by some of the eminent men who have had their interest aroused by Mr. Eglinton's visit. He is now a guest of M. Alexander Aksakof, at St. Petersburg.]

THE *New York World* says, "Spiritualism in Philadelphia is a startlingly important feature of public and private life."

LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday, May 9th, at 7 p.m., a trance address will be given by Miss M. A. Reeves, the subject being "Man! know thyself"; previous to which Mr. A. F. Tindall will read a short paper on "Esoteric Buddhism," in answer to Mr. Gerald Massey's lecture on "The Seven Souls of Man." On Sunday, May 16th, Mr. T. B. Dale will lecture on "Astrology."—F. W. READ, Secretary.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (Oxon.)"

(Continued from page 212.)

In the month following, a further record of progress finds a place in the *Harbinger*. Some of the details are very striking, especially the dematerialization of the form in full light. Mr. Terry's narrative in its material points I append:—

"At the conclusion of the experimental sittings with Mr. Spriggs, the results of which were given in our last issue, the mediumistic force appeared to have become temporarily somewhat exhausted, owing to its increased expenditure over the experiments, and at the two or three sittings immediately following, the manifestations were not vigorous, and presented no features other than those with which our readers are already familiar. The power, however, rapidly increased until it attained its usual pitch, and ultimately even surpassed it, and during the remainder of the past month's sitting some new and important developments have, as will be seen, been presented.

"Considerable progress has been made by both Geordie and John Wright in their ability to endure,—more frequently during an evening, and for longer periods of time,—the full light. This is a highly gratifying and encouraging fact, because the active, muscular form of the one, with his close, dark, heavy beard, affords so complete a contrast to the more slenderly built form of the other, with his thinner, wavy, grey beard, and dignified demeanour. Geordie's success in this direction has been particularly marked. On three occasions he has shown himself in the full glare of the light, which was taken right out of the recess it usually occupies, and held in Mr. Terry's hand in the room, so as to strike directly upon the form, and on one of these occasions Geordie came fairly into the circle, and shook hands with Mr. Carson, the light being so good as to permit of the ruddy healthful hue of the countenance,—such as that of those much exposed to sunshine and air,—being distinctly seen; contrasting in this respect with the paler and more lifeless appearance it has sometimes presented, when the power has not been so strong. Still more encouraging is the fact that the controls are accustoming the medium to the endurance, when entranced, of increased light. Geordie pulled the curtain aside to show him, while the light was in Mr. Terry's hand, as above-mentioned.

"On the 14th ult., six different forms materialized, and five different *handwritings* were obtained. 'The Nun' motioned for the writing-desk to be brought nearer, and taking up the pencil wrote a few lines on the paper provided. On submitting this to inspection on the spot, the writing was found to be so minute as to necessitate the use of a hand magnifying glass before it could be read. While this was being procured she again presented herself, and wrote on a second piece of paper what proved to be the same sentences. On this second occasion the writing, though small, was neat and legible.

"The tall figure of Zion was next visible. He stood at the writing-desk, and being apparently in a jocular humour, wrote 'Zion Strupp—his mark X,' in a large bold hand.

"Geordie, who followed Zion, wrote as follows, in a bold masculine hand:—'I have been asked to write a few lines to you.—Geordie.'

"After walking about a little, and distributing some flowers, he in turn retired, and was followed by Mrs. Cobham, who walked to the writing-desk, and wrote twice the following message, referring to the absence of a member of the circle:—

"'I am very sorry our dear friend is not with us to-night.—Maud Cobham.'

"This handwriting was clear, medium in size, and of a thin and flowing character.

"The last message of the evening was written by John Wright, and was as follows:—

"'I am unable to stay long to-night.—John Wright.'

"The handwriting was masculine and compact, though delicate, and inclined slightly backwards.

"The manifestations on the 17th were exceptionally good, and gave promise of development in new and most important directions. Peter conversed for a time, and Geordie then came

into the circle with great freedom. He requested the light to be brought out from the recess, and repeatedly stood in its full glare. Zion, in his turn, also came out powerfully, shaking hands with several of the sitters so vigorously as to cause them to remember it for some time afterwards. Mrs. Cobham also paid her usual visit. 'Charity' remained with the circle longer than usual, and exhibited great vigour. She danced gracefully to music, posing beautifully now and again. Having placed a heavy wooden chair in front of her, she motioned one of the sitters to occupy it. She then took hold of the back and lifted both chair and occupant fairly off the floor, at the same time moving them forward about a foot. She repeated this with another sitter immediately afterwards, with perfect ease. Great strength and agility seem to be combined in her slender form.

"On this evening the extraordinary phenomenon of dematerialization *in the light* took place, for the first time in the experience of the present circle, in the person of John Wright, who in due order presented himself, and stood for a short time just between the curtains. After a while, the form was observed to be slowly sinking downwards, as though through the ground. This continued until the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground, when they disappeared behind the curtains. In a minute or two the curtains again opened, and the form of the child Lily was visible. This phase of the manifestations will, no doubt, judging from the course which earlier phases have taken, become—relatively speaking—perfected during the series of sittings now commencing. The same may be said in regard to another phase occurring for the first time in the experience of the present circle on the same evening, which consisted in the materialization of two distinct forms at one and the same time. First, the form of a female, unfamiliar to the circle, materialized, and stood plainly between the curtains for a short time. She then retired, but immediately afterwards the curtains were pushed aside at *both* the centre and the left-hand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three feet in height. The figures were separated by nearly the whole width of the left curtain ($3\frac{1}{2}$ ft.). This was repeated several times. Again they showed themselves, this time *side by side*, forming a striking contrast. The taller form then repeatedly stooped down, and kissed the child quite audibly, afterwards taking it up into her arms.

"Both this and the phenomenon of dematerialization in the light, were attended with an almost distressing demand upon the mediumistic forces of the sensitives amongst the sitters."

(To be continued.)

In proportion as we climb to the height of Paul's sublime doctrine, that "there is a natural body, and there is a spiritual body," and really grasp that and believe it, all undue clinging to the "muddy vesture of decay" will go. The real self is not the perishable body, but the wonderful persistent spirit which, when it once attains its emancipation from the poor worn-out body, will never need it any more. The true resurrection-day is the day of that great promotion from the world of matter to the world of spirit, and the unlocking of the senses of the soul.—JOHN PAGE HOPPS.

CURES BY ANIMAL MAGNETISM.—The Rev. C. N. Barham (Nonconformist minister, of Whitstable) continues to be remarkably successful in his treatment of St. Vitus's dance and paralysis by animal magnetism. Thomas Warde, fifteen years of age, a native of Boxford, in Suffolk, had St. Vitus's dance for three and a half years. He used to twitch very violently, and he had a kind of spasmodic cough. He had been under treatment by one doctor for twelve months, and another for six months, but they could do nothing for him. He has only been under Mr. Barham's treatment a fortnight, and is now as nearly as possible cured. Another case is that of Georgina Turner, a domestic servant of Whitstable, who also was suffering from St. Vitus's dance. The whole of the right side of her body was affected, and also her mouth. She used to have to do the greater part of her work with her left hand, but she has been under Mr. Barham's treatment only three weeks, and has now complete power over her limbs. Mr. Barham in this case resorted to mesmerism. He says the disorder was congenital, the girl's father having suffered in the same way. A third case is that of Mrs. Graves, of Newcastle, who suffered from paralysis. The medical man by whom she was attended said the shoulder was locked, and that there was no chance of its getting better, but under Mr. Barham's treatment she has been completely restored. Among other cases which Mr. Barham has treated have been one of palsy and another of chronic neuralgia of the brows, the latter an affection which had troubled the patient for 34 years, but is now completely cured. A number of patients are still under his care, not only in Whitstable, but elsewhere.

THE SPIRITUAL PRESS AT HOME AND ABROAD.

The Golden Gate (San Francisco, April 17th).

Our San Francisco contemporary still keeps up its high order of merit. In the current issue there is much of interest, and not a week passes but its editor attempts to deal with some perplexing problem connected with spiritual research in a very practical manner. This week a good suggestion is made with reference to the conditions under which materialisation-phenomena should be sought. First of all we are glad to see that a true key-note is struck with regard to the admission of the general public to these séances. *The Golden Gate* unhesitatingly condemns the promiscuous introduction of the neophyte to the inner mysteries of spirit. It truly says that the psychic-form is something that such an one could in nowise understand. It points out the necessity of learning the alphabet of Spiritualism before being brought into the presence of phenomena that only one well advanced in spiritual lore can begin to comprehend. "You might as well turn loose a lot of untutored school-boys into the laboratory of a chemist as to admit people to materialising circles who have had no previous spiritual training." This, as our readers are aware, is what we have ourselves taught for many years past. The suggestion is made that "all sealed doors, all locks, ropes, &c., for securing the medium, should be dispensed with, thereby removing from the *morale* of the circle, and the mind of the sensitive, all suspicion of fraud, and then place the cabinet in the centre of the room, forming the circle all around it. Then, always granting the good faith of the sitters, if two forms appear where only one was known to exist, the evidence would be pretty conclusive." *The Golden Gate* remarks that "this, no doubt, would be a great improvement upon the usual conditions imposed at such circles, but at the same time manifestations occurring even under such conditions would be far from convincing the sceptic, who would naturally suspect that at some point in the circle confederates were permitted to pass and repass. It would shift the usual suspicion from the medium to some member or members of the circle." We agree with this in the main, but at the same time would remind our contemporary that we have nothing whatever to do with the outside world in that respect. When they have passed through the course of instruction which we, as inquirers of long standing, have passed through, then, and only then, will it be permissible for the shrieking sceptic to pass an opinion upon the matter.

The Banner of Light (Boston, April 24th).

The Banner refers to the verification of the messages which appear in its columns. Its editor says that for a long period of time after the inauguration of its Message Department they did not allow one spirit communication to appear in its columns until its verity had been personally investigated. He records that in every instance replies were received from those communicated with, each acknowledging the correctness of the spirit messages in point, and attesting to the impossibility of the medium, or anyone connected with the *Banner*, knowing of the life and death of the returning intelligence. This course was pursued until they were abundantly satisfied through a mass of accumulated evidence of the reliability of the medium and of the authenticity of the messages. They then adopted the custom of printing the messages as delivered in the circle-room from week to week, without prior investigation, believing that the knowledge they had obtained of the genuineness of the messages warranted them in doing so.—We note with regret that the *Banner* is opposed to confederation. It urges the Spiritualists of South America to weigh long and carefully any proposition tending in that direction. One of its principal objections to the scheme is because, through federation, a practical system of observation of mediumship and its various phases could be established, thus giving data to the various scientific societies who are now investigating the phenomena. It says, "Only a few weeks ago we had an instance of this practical observation on the part of these scientific gentlemen. After the medium had submitted to every test demanded, and yet the results followed, and powerful evidence of spirit-power given, the eminent scientists asked that the blood be extracted from his hand in order to test if that were not the unconscious instrument of the manifestations. There is no such fool as a scientific fool; it is waste of time to try and convince him." Surely the *Banner* is scarcely logical, and at any rate is under a misunderstanding. One of the very reasons for which we desire to see a system of confederated societies established all over the globe

is that we wish to end such a state of things, and to ensure the work of Spiritualism—its research and inquiry—being carried on by those best fitted to undertake it, namely, by Spiritualists themselves. What possible objection can the *Banner* raise to this, and with what show of reason can it object to confederation because it is aiming at this desirable end?

Harbinger of Light (Melbourne, March 1st).

The last issue contains a very striking editorial on "The Influence of Spirits upon Human Action," with which we are in thorough accord. It combats the idea held by unthinking Spiritualists, that every action of our lives is instigated by minds in the spirit world. "There is no substantial ground for this belief, and from a rational standpoint it does not accord with sound ideas of the fitness of things, because it makes humanity, even in its higher expressions, automatic." Does the *Harbinger* then repudiate the influence of the unseen world on the affairs of every-day life? By no means. It holds that "spirit is behind all matter, and is the impelling force in all physical developments." That, however, is a very different thing to the belief above referred to.—A clear and conclusive example of the apparition in the daytime of a person just departed this life by sudden death, seen not by one person, but by two simultaneously, is to be found in the narrative of the Weld Apparition, as recorded by one of the witnesses.

CARL DU PREL.

The name of this the latest of the prominent *savants* of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of German philosophy when he courageously published a series of articles in the *Gegenwart Review*, in which he affirmed the truth of such facts as he had witnessed. These articles followed close upon the affirmation of the possible truth of such facts, on the ground of testimony, by the learned Dr. E. von Hartmann. The two differed only in this, that while the latter denied that such facts were due to the action of spirits, the former inferred rationally that they could be due to nothing else. To maintain this position he aided in establishing that well-conceived review, the *Sphinx*. Du Prel has also just contributed an article in a leading publication, *Über Land und über Meer*, in which he expresses some ideas to which we invite the attention of outsiders. He says: "It is of the highest importance that the subject of Spiritualism should be taken out of the hands of the uninstructed public, and brought within the domain of scientific investigation, in order that it may be cleared of excrescences which are already surrounding its kernel of truth to the profit of superstition."

"Most certain it is that he who experiments in the field of Spiritualism has, sooner or later, to acknowledge its reality; while it may be safely averred that its strongest opponents have neither experimented in it nor studied it."

"It may be unhesitatingly predicted that before this century closes, Spiritualism will have secured a position in our universities."

If, as Du Prel says, there is a shell of superstition forming itself about the kernel of truth in Spiritualism, it should be the duty of his colleagues in science to follow his example, and assist in bringing the kernel of truth out into the light.—EMILE BIRMANN, in *La Pensée Libre*.

From the *Constancia* we learn that the city of Buenos Ayres contains no less than nine Spiritual societies each having its own hall where they meet two or three times a week, and in the neighbourhood there are five more Spiritual societies. All the large cities of the Republic, and many of the smaller, also have their organisations. The principal society at Buenos Ayres is presided over by Señor Cosmé Mariño.

El Criterio Espiritista, Madrid, informs us that a new society, Amor y Union, has been formed in Lisbon; that Allan Kardec's works have been published in Polish; that in Stockholm Dr. de Bergen is delivering a series of public lectures on Spiritualism; and that their correspondent in Ufa, Russia, claims that the movement is under strong headway, and many societies have been formed.

A DISPENSARY has been opened at 230, Marylebone-road, W., under the direction of the Dowager Lady Sandhurst and Mrs. Duncan, for the treatment of nervous and other diseases, by electric and magnetic remedies. Mrs. Duncan attends there daily from eleven o'clock to half-past one. Several medical men are much interested in this institution, and it is hoped that it will become generally known, and be well supported.

SECOND SIGHT.

The *People's Friend* has a long article under this heading, from which we extract the following:—"Early in this century an officer was residing at Strachur, in Argyleshire, with his relations. After retiring one night the curtains were drawn aside, and some one looked in upon him.

"Annoyed at the intrusion the officer asked—'What do you wish? Why do you disturb me?'

"'I come,' was the answer 'to warn you that a year to-day you will die.'

"The figure then vanished. In the morning he related what had occurred to his host, who was the minister of the parish, who said that the young man had been dreaming. In the course of a few days the officer left the neighbourhood.

"In the following year the officer had to pass through Strachur on his way farther North. Exactly twelve months had elapsed. Continuing his journey he had to cross Loch Fyne by the ferry between Strachur and Craigans. The day was tempestuous, and the ferryman told him and his friends that it was impossible to cross, and he refused to make the attempt. Another man was found, and was induced to attempt the crossing.

"When they got about half way over, it became apparent that they would have to turn back; and they therefore made a desperate effort to put the boat about: it overturned, and in a moment the two men were struggling in the water.

"An expert swimmer, the officer managed to get back to the shore, completely exhausted; and saying, 'It was to be,' expired. The volunteer ferryman was drowned.

"Near the same loch lived a gentleman, who dreamt that he saw a crowd surrounding a body which had been dragged out of the water, and which he saw was himself.

"Alarmed at the dream he resolved not to go on the lake, but there came an occasion when it was necessary that he should at least cross a part of it, and leave the remainder of his party to complete the sail to a point to which it was arranged that he himself should walk along the farther shore. Accordingly he was ferried across. The gentlemen in the boat were nearing their destination; where, standing among the rocks, they saw their friend waiting to receive them. But just as the boat got within speaking distance, the stone on which he stood toppled over, and he was precipitated into deep water. Life was extinct ere he could be rescued.

"Being under suspicion of Jacobitism, the Earl of Balcarres was placed in confinement in Edinburgh Castle. One morning, while yet in bed, the Earl was surprised to see Claverhouse standing in the room, steadfastly looking at him; he then slowly walked out. Balcarres called on him to return, but his retreating footsteps soon became inaudible. Not long afterwards intelligence came that at the precise hour of his appearance in the Castle, he had fallen at the Pass of Killiecrankie.

"Some months before the landing of Prince Charles Edward, and the consequent rising of 1745, the family of Lord Kilmarnock were one day agitated by a shriek from one of the rooms in the upper portion of the house. They were in an apartment on the ground floor, and hurried into the hall to ascertain the cause. There the servants were assembled in consternation. One of the girls had gone up to the garrets to hang up some clothes to dry, and to her they attributed the scream. Proceeding upstairs, they found the maid lying unconscious on the floor. Lord Kilmarnock rushed up with them and succeeded in reviving her; but as soon as she saw him she shrieked and fainted again. When she recovered, the girl said that as she was in the act of adjusting the ropes on which to hang up her sheets, the door flew open, and in rolled Lord Kilmarnock's head. It was this which caused her to shriek and fall insensible.

"He was beheaded subsequent to Culloden.

"About a century ago, the wife of a clergyman in Aberdeen was sitting reading with her husband. Raising her eyes towards a window, she said, 'There is my brother.' They went to the door to welcome him. The expected visitor, however, was not to be seen, so they thought he must have gone round to the back entrance to the house. So they hastened to that quarter, but the domestics had not seen him. The clergyman said something about optical illusion, but the wife insisted that she had seen her brother. The following day news came from St. Andrews that he had died suddenly, exactly at the time that his sister had seen his figure pass the window in Aberdeen.

"Dr. Abercrombie was the most eminent physician of his time in Scotland. A lady, who held a high place in society, and

who resided at Blair Logie, dreamt on a Thursday night that she saw Abercrombie's family dancing a sort of funeral dance. They were dressed in robes of white; and while the dance was still going on the lady awoke, surprised at so extraordinary a dream, and while speaking to a servant who had come to call her she saw Dr. Abercrombie himself leaning against the wall shaking his head at her in a mournful manner. The doctor died at that time.

"A minister went to visit a friend in the North who had been very seriously ill, but was understood to be recovering. After his arrival the minister sat for some time at the invalid's bedside conversing with him. Subsequently he went downstairs, and was reading, when he suddenly saw his sick friend standing in the doorway. He reproached him for his imprudence when the invalid vanished; and the minister, proceeding to the sick-room, found that his friend had expired."

THE HERMETIC SOCIETY.

This Society held its second meeting on the 22nd ult., when the hon. sec., Mr. E. Maitland, read a paper entitled "The Higher Alchemy," of which the following is a brief abstract:—

Alchemy is one of those sciences which, in common with many other possessions of the past—theology, astrology, magic, &c.—has become generally accepted as a token of the folly of our ancestors and of our own superior wisdom; but which, nevertheless, when rightly understood, affords proof positive that however great may be the world's advance in certain respects, in others every whit as essential there has been a retrogression. No doubt among the reasons for the contempt into which Alchemy has fallen is the singularity of its terminology, which, instead of being regarded as merely symbolical, has been taken literally, not only by the world generally, but by charlatans professing to be genuine professors of the art, and who have brought it into discredit by acting upon this belief. But seeing that every vocation has its technical vocabulary, the terms of which are strange to the uninitiated; and that every profession comprises its ratio of charlatans, the true cause must lie deeper, and must be sought, first, in the natural enmity which the rudimentary majority feel towards those who lay claim to knowledges and powers which they refuse to impart indiscriminately, even though on the ground of the danger of entrusting them to men morally unfitted to possess them; and next, in the decline of the race from the level of faith and perception represented by Alchemy. For that which Alchemy represents is man's consciousness of the spiritual nature and higher potentialities of existence; and the present age is wholly materialistic and denies both of these. The tide, it is true, has turned—as the existence of this and kindred societies proves—and a wave of intuition has set in which bids fair in time to carry the world, as on the breast of a new universal flood, to heights of spiritual perception hitherto unattained save by an elect few. But for the present—for all practical concern—matter is rampant, and spirit is quenched, and only by slow degrees are their positions likely to be reversed and the true, because Divine, order restored.

On entering the precincts of the divine science, as it is styled by its initiates, we find ourselves in the presence of no mean company. Taking the Middle Age alone, we find names so great as those of Roger Bacon, Albertus Magnus, Thomas Aquinas, Duns Scotus, Raymond Lully, Pico di Mirandola, Cornelius Agrippa, Flammel, Paracelsus, Boehme, and a host of others, all intellectual giants, and these belonging only to the secondary ranks. For the higher ranks comprise a Hermes Trismegistus, a Pythagoras, a Buddha, an Apollonius, a Plotinus, and others, to name whom in this connection without first having vindicated the right to do so, would be counted a profanation.

The term itself, Alchemy, which is but the Arabian form for Chemistry, is derived from an ancient name of Egypt, *Chemia*, which signifies black earth—the Nile alluvium—and hence matter generally and body. This name of Egypt was itself taken from the presiding genius or divinity of that country, variously called Khemi and Cham, who represented the principle of material generation. This Khemi or Cham is one with Ham or Canaan, the youngest son of Noah, the so-called curse upon whom—"A servant of servants shall he be to his brethren"—implies the inferiority and subordination of matter, or the body, to the other constituents of man, the mind, soul, and spirit, these being denoted respectively by the two other sons of Noah, Japhet and Shem, and Noah himself. The mystical significance of the curse becomes

apparent when it is remembered that in the system of thought which underlies the Bible, Matter (Ham) is that whereby Spirit (Noah or Nous) becomes manifest. And matter is, moreover, regarded as the latest, and therefore youngest, mode of spirit.

Consisting essentially of spirit, it is possible for matter to quit its material condition and revert to spirit. This doctrine is the basis of Alchemy. It recognises as subsisting in nature a certain substance of which all others are differentiations, and into, and by means of which, all others may be transmuted back again. The lower Alchemy—not the lowest—may be defined as the science which, dealing with matter as matter, and as essentially homogeneous, seeks to convert various materials into the highest modes of matter, those which are most beneficial to the man physical. Hence, it concerns itself with man's chief bodily requisites, health, wealth, and longevity, and devotes itself to the search for the elixir of life, or universal medicine, called also potable gold; transmutation, or the conversion of the baser metals into gold; and the philosopher's stone, or the means of rendering the system impervious to attack, whether from within or from without. Its aim is thus the perpetuation of the man physical, or immortality in the body.

The higher Alchemy deals with matter as a lower mode of spirit, and seeks to restore it—as subsisting in man—to the condition of spirit; that is, to spiritualise the man; not merely his mind and disposition, but the man himself, by transmuting him from body into spirit. This is called the "great work, the redemption of spirit from matter," a process the result of which is the endowment of the individual with eternal life. As this is the function also of religion, the higher Alchemy and religion are really one and the same thing. And, in fact, the only difference between them is that this Alchemy is *scientific* religion, in that it represents the intelligent application of exact knowledge to the highest object of religion, the spiritual perfectionment and eternisation of the individual. The steps to this end consist in inward purification and unification, or at-one-ment. These are the secret and method of the Christ, a term denoting the culmination of humanity by union with, and immergence in, Divinity. The process is called Regeneration; and from Genesis to the Apocalypse this is, in all its mystical books, the theme of the Bible, which is thus an essentially alchemical book. Thus, the story of man's creation is recognised by alchemists as, in one of its aspects, a description of man attaining to the Divine image, and having power over his body to render it volatile at will; but afterwards declining from this condition by committing "idolatry," preferring matter to spirit,—losing this power and becoming fixed and permanently material. He is then said to be "naked," because no longer capable of indrawing himself, and exposed therefore to view. Thus he loses "Paradise," a condition which can be regained only through what is alchemically called the death and resurrection of Christ; or the dissolution of the man in respect of his lower elements, and his reconstitution of his higher; according to the alchemical formula, *solve et coagula*, volatilise and fix.

To transmute the phenomenal body into its prototype, the magnetic, or astral, body, is the work of the Adept. This magnetic body can, in its turn, be abandoned to its own element and the soul set free. This is the work of *post mortem* evolution, and represents the ordinary lot. But to transmute phenomenal body, astral body, and soul alike into spirit—this is the work of Christ; and its accomplishment by Jesus is held by alchemists to be implied in the terms describing his post-resurrection history. Resolved to leave nothing undone, he remained on earth, on his "mountain," until, at an advanced age, he accomplished his final "ascent," and became for ever free of matter and the possibility of return into a phenomenal body.

The translations of Enoch and Elijah are similarly held to represent the process of transmutation. This process is described as varying in duration and violence, according to the dispositions of the elements concerned. It is the process to which, when sudden, Paul refers, when he says, "Behold I show you a mystery. We shall not all sleep (or die), but we shall all be changed, in a moment, in the twinkling of an eye,—and the dead shall be raised incorruptible." And it was Paul's great sorrow that owing to some physical impediment, some irreducible "thorn in the flesh," he was incapable of attaining to the "resurrection of the body," as transmutation is called.

The pursuit of Alchemy, like that of magic, involves the acquisition of powers capable of being put to evil uses, and liable to be dangerous even to their possessor. This is declared by alchemists themselves to be their plea for concealment and reserve.

To this effect writes, among others, the famous Arabian alchemist, Prince Geber, from whose name the word *gibberish* is said to be derived, saying: "If we have concealed anything (by our enigmatical mode of writing), ye sons of learning, wonder not, for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which He has reserved for you. And you, ye sons of folly, impiety, and profanity, avoid seeking after this knowledge, for it will be destructive to you and precipitate you into contempt and misery. The gift of God is absolutely, by the judgment of the Divine Providence, hid from you and denied you for ever." The famous "Golden Treatise" of Hermes Trismegistus also contains a passage to the same effect.

The alchemists constantly spoke of *our* gold, *our* sulphur, *our* mercury, *our* lead, *our* salt, &c., in order to show that no common substances were intended. And similarly with the more grotesque expressions, green lion, virgin's milk, vitriol of Venus, blood of the earth, black toad, venomous dragon which turns into a swan, volatile salt of vipers, &c.

An explanation of this last term will both give an insight into their method, and show conclusively the transcendental character of their aims.

There is a treatise on this substance entitled, "New Experiments upon Vipers: containing also an exact description of all the parts of a viper, the seat of his poison, and the several effects thereof; together with the exquisite remedies that by the skilful may be drawn from vipers for the cure of their bitings as well as for other maladies." It is obvious from this work, a translation of which from the French was published in England in the seventeenth century, that what is meant is the conscience, or sense of right, the saving principle in man, who is himself, while unregenerate, the viper implied, according to the expression of Jesus, "generation of vipers."

Similarly their chief emblems denote the constituent principles of the human microcosm. Sol and Luna are, respectively, the soul and body—material or astral, as the case may be; and mercury, salt, and sulphur are respectively, spirit, substance, and light. This last is the generative seed, or efficient principle, in nature, and is as the Son, or Third Person of the Trinity, constituted by it and the two former as Father and Mother, the three substances being but different modes of one and the same being.

The paper concluded with an enumeration of the various stages in the process of regeneration, with special reference to the Gospel narratives, and a comparison of Buddha with Jesus in regard to their attainments in this respect.

"CAN the earth which is but dead and a vision, resist spirits which have reality and are alive?"—THOS. CARLYLE in *Sartor Resartus*, p. 20 (Library edition).

The World's Advanced Thought is the title of a new Spiritualist paper published at Salem, Oregon, U.S.A. Its aims are more in the direction of a revival of spirituality amongst Spiritualists, than in the recording of the phenomenal evidences. We wish this new venture all success.

LONDON.—On Sunday last Mr. Gerald Massey delivered the sixth of his series of ten lectures at St. George's Hall. This was in the nature of a reply to Mr. Gladstone's famous articles recently published in one of the quarterlies. The subject of Mr. Massey's next lecture is "The Historical Jesus and the Mythical Christ."

"THAT living flood pouring through these streets, knowest thou whence it is coming, whither it is going? . . . These are apparitions: what else? Are they not souls rendered visible: in bodies that took shape and will lose it, melting into air?"—THOS. CARLYLE in *Sartor Resartus*, p. 20 (Library edition).

SPIRITUALISM, in its true sense—in the sense which we attach to it—means all good to all mankind. It reaches out into the churches and claims all true spirituality embodied in their teachings. It goes down in the hearts of men, ever inspiring to noble thoughts and generous deeds. It enters the circles of business life, and prompts to upright action in commerce, in trade, and in industrial pursuits of every kind. It takes up its abode in the home, and inculcates the purest philosophy of life and happiness. And in addition to all this, it brings a new revelation to man,—the positive assurance of another world as a spiritual supplement to this world, and a blessed communion with the inhabitants, thereof, of whom are those who were once near and dear to us.

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 psychological 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 sances, 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 sance.

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* (Farmer); *Hints for the Evidences of Spiritualism* (M.P.); *Theosophy and the Higher Life* (Dr. G. Wylde); *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.